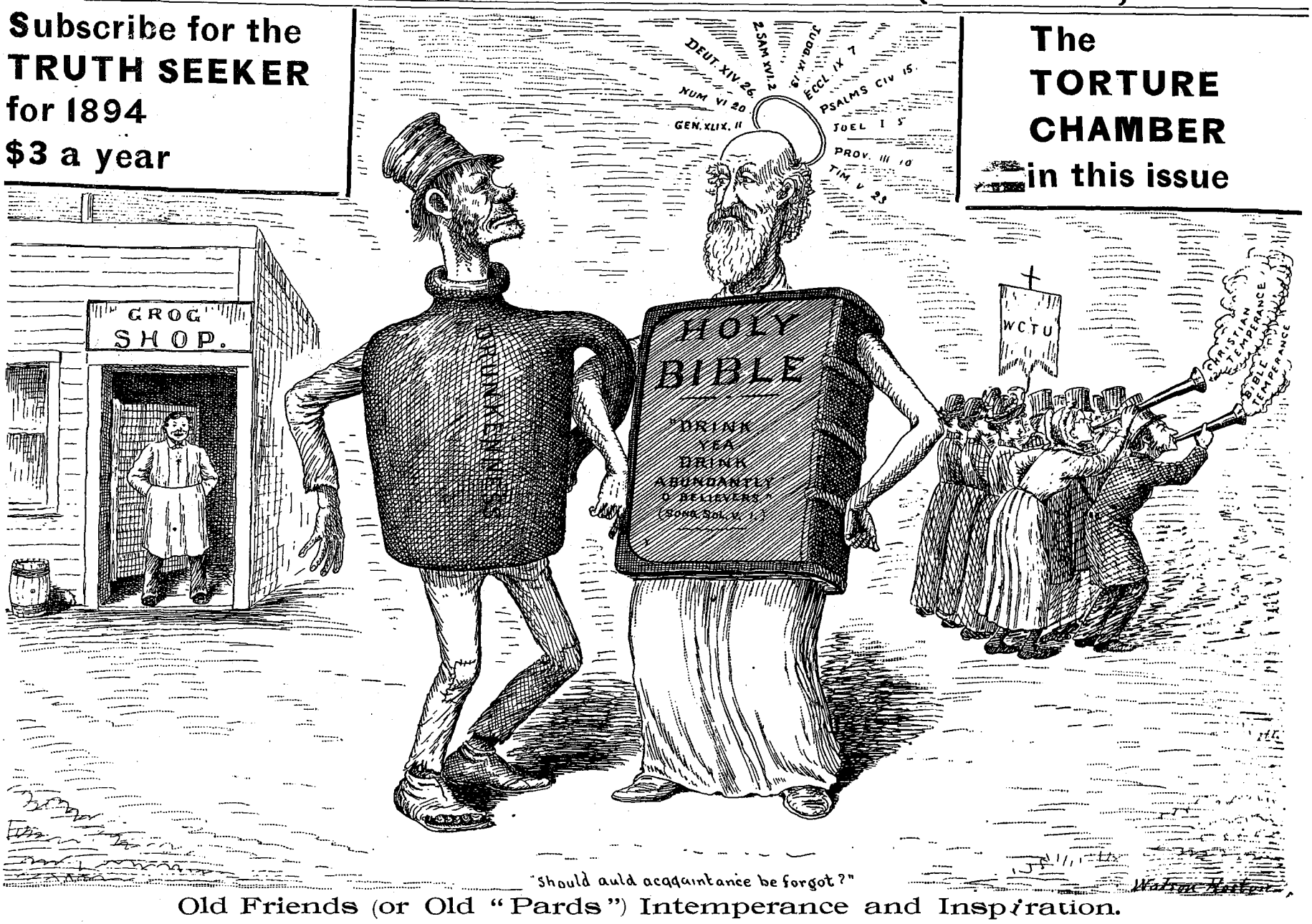
THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 1. {PUBLISHED WEEKLY.} New York, Saturday, January 6, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.

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The TORTURE CHAMBER in this issue



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Hume.	Newton.	Combe.	Shakspere.	George Eliot.		Phillips.	Lucretia Mott.
Hobbs.	Humboldt.	Spencer.	Gibbon.	Victor Hugo.	Thomas Paine.	Parker.	Ernestine L. Rose.
Kant.	Lyell.	Owen.	Burns.	Emerson.	Jefferson.	Sumner.	Lydia Maria Child.
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THE TRUTH SEEKER,
28 Lafayette Place,
NEW YORK.

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FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - JANUARY 6, 1894.

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SEP 11 '41 Reader Library

Something About the Bible.

Sometime since a Christian handed one of our subscribers a tract issued by the American Tract Society. It is No. 31 and must hav been written many years ago, for its arguments are fairly musty with age and the writer of it appears to hav looked upon Deism as the great enemy of his precious Bible. Apparently he had not heard of Agnosticism, Atheism, Monism, and modern science. Although there are many more agreeable and cleanly occupations than threshing over this moldy chaff, which has been worn down almost into impalpable dust, nevertheless some profit may accrue therefrom, because there are yet millions of people to whom the sophisms and inanities of this tractarian will seem logical and conclusiv, utterly demolishing the presumptuous Infidel. Such an admission concerning the mental incapacity of our race is not libelous, although it might appear to be so to one not well acquainted with the limitations of the average believer. But it is all very pitiful. However, let us see what our author has to say in support of his proposition that "The Bible is no Cheat":

"The scriptures are the work of bad men, or devils; or good men, or God."

It is the fatal weakness of religion that its devotees cannot be satisfied with what is natural and reasonable. Put the Bible into the hands of an intelligent man who had been prejudiced neither in its favor nor against it and he would say, after reading it from beginning to end, that it was undoubtedly written by men who were very limited in knowledge, who were easily impressed with the unusual and unexplained, and that some of them were unquestionably given to the use of figurativ and extravagant language. As to their moral character he would declare that some were evidently criminals, some good men, and that the others were scattered along between these two extremes.

"Bad men always hate the Bible, often persecute it, and would never hav been the authors of a book enjoining such strict holiness, and laying sin under such an awful curse."

Of course these are merely unsupported assertions. Sensible persons know that belief in the Bible is no guarantee of good behavior. Nearly every man whose name is written across the pages of the history of Christian nations as a wholesale murderer and heartless persecutor was a devout believer in the Bible. Protestant and Catholic alike are marked with the bar sinister of blood. And Biblical texts hav been the shibboleths on the lips of the most cruel torturers and destroyers of their kind. Eight short words—"Thou shalt not suffer a witch to liv"—hav caused more suffering than the pen of man can measure or describe. As to the "strict holiness" enjoined by the Bible it must be remembered, as we hav previously pointed out, that the Bible is neither all bad nor all good. If a God is needed to account for the good precepts in it, is not then a devil required to account for the bad precepts? Taking the volume through and through there is just as much evidence in support of the theory that it was written by a devil as there is in support of the Christian's assumption that it was written by a god. Which of them, to illustrate, is responsible for the eleventh verse of the second chapter of second Thess.: "God shall send them strong delusion, that they should believe a lie"? Or Deut. xiv, 21: "Ye shall not eat anything that dieth of itself; thou shalt giv it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien"? Or 1 Tim. ii, 11: "Let woman learn in silence with all subjection. But I suffer not a woman to teach"? And so on interminably. Regarding the "awful curse" under which sin was said to hav been laid it is sufficient to say that the doctrin of eternal torment was the cause of millions of atrocities. Men who really believed the damnable dogma were ready for any crime against man if there seemed to be a chance that the murder of a Jew or a heretic would insure their own little souls safe passage into heaven, or remove a false teacher who, living, would jeopardize the salvation of their children or weaken the influence of the persecutor himself. And they found in this precious Bible ample authority for the destruction of unbelievers. Read these passages:

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods. · · · Namely, of the gods of the people which are round about you. · · · Thou shalt not consent unto him; neither shall thine eye pity him; neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people" (Deut. xiii, 6-9).

"If there come any unto you, and bring not this doctrin, receive him not into your house" (2 John i, 10).

"If any man preach any other gospel unto you than that ye hav received, let him be accursed." (Gal. i, 9).

To quote again from the tract:

"Devils would never hav originated a book which exposes their hateful character, and strikes a blow at the heart of their kingdom."

While rational men and women of this age could not indulge the supposition that a devil wrote or inspired any book, it may be said, in passing, that no smart devil need be ashamed of the record his folks made in the old time, if the Bible is accepted as authentic history. God was involved in far more discreditable transactions than the "adversary," and the latter almost invariably got the better of God. It is admitted, also, that if the orthodox "scheme" works as it is predicted to do, the devil will get, at the lowest estimate, ninety-nine of every one hundred human souls. As the writer of Matthew tersely puts it, attributing the words to Jesus:

"Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Not a very severe blow at the heart of the devil's kingdom, is it? To be sure the "bottomless pit" may eventually become slightly overcrowded, but doubtless the devil will be able to colonize some of his subjects elsewhere. He has always shown himself to be very resourceful, or there are a prodigious number of liars in the pay of Christianity.

"Good men, though the amanuenses of God, were not the authors of the scriptures, for they profess to write by divine inspiration; which, if they did not, they were gross impostors, and not good men."

Well, we are dealing with the human writers of the Bible, good, bad, and mixed. We can never know that they were inspired; if they were, the revelation was to them and not to us; we hav it only at second, third, sixth, or twentieth-hand, through the original writers, the transcribers, the translators, the collators, the modifiers, and all the rest of them. There is no doubt that there were plenty of impostors in the outfit. God said he would put a lying spirit in the mouths of his prophets, and Paul appears to hav had a tender side for guile. Mosheim, the church historian, says of the Christians of the first centuries of this era: "It was an established maxim with many Christians, that it was pardonable in an advocate for religion to avail himself of fraud and deception, if it were likely they might conduce toward the attainment of any considerable good" (Eccles. His.).

But *did* all the Bible writers claim to speak by

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divine inspiration? Did not some of them admit that they wrote only from tradition? In fact, what Bible author except the crazy showman of Revelations, distinctly says that he was inspired? What does Luke mean when he says in the opening verses of his first chapter?

"Forasmuch as many hav taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus," etc.

Here he claims no more than that he had a "perfect understanding" of certain things because those "which from the beginning were eye-witnesses" had "delivered them unto us," by oral tradition, evidently, because they had not before "been set forth in order."

"The only remaining supposition is, that God is the real author of the Bible. And is it not in every way worthy of such an author—in the sublimity of its doctrins, in the pureness of its morality, in the benevolence of its spirit, in the consolation it affords in affliction and death?"

We hav already shown that the reasonable supposition is that the Bible was written by men of various degrees of moral worth and unworth, and possessing only a very limited knowledge of the world in which they lived. Now, as to the alleged specific intrinsic evidences of its divine origin—is the "sublimity of its doctrins" found in this?

"In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria the head, and the hair of the feet: and it shall also consume the beard" (Isa. vii, 20).

"Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly" (vi, 2.)

"Thou shalt make three fringes upon the four quarters of thy vesture" (Deut. xxii, 12).

Do these exemplify the "pureness of its morality"?

"And he said unto them, Thus saith the Lord God of Israel. Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor" (Ex. xxxii, 27).

"And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. . . . And Moses said unto them, Hav ye saved all the women alive? . . . Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that hav not known a man by lying with him, keep alive for yourselvs" (Num. xxxi, 7, 15, 17, 18).

We cannot quote the worst of these "Bible aids to morality." There is so much that is vile in this "word of God" that Liberals who hav compiled pamphlets composed entirely of such matter hav been persecuted under the laws against obscenity by Christians who talk solemnly of the elevating influence of the Bible! And what shall we say of the "benevolence" of the spirit of this book? Again we will let it speak for itself:

"Both thy bondmen, and thy bondmaids, which thou shalt hav, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever" (Lev. xxv, 44-46).

"And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money" (Ex. xxi, 20, 21.

"Servants be subject to your masters with all fear; not only to the good and gentle, but also to the froward" (1 Peter ii, 18).

As to "the consolation it affords in affliction and death," it may be somewhat soothing to the few who *know* they are sure of heaven, but to the masses of "outbreaking sinners," and those who are in doubt as to the sufficiency of their passports, the Christian creed, if they really believe it, must be a nightmare of perpetual horror. How must the Christian mother of the criminal feel when she contemplates the never-ending torments of the damned, knowing that her precious, even if wayward, son had not repented and been washed in the atoning blood ere he died—that he was cut off in the midst of his wrong-doing and plunged unshrived into the seething caldron of God's unassuagable vengeance? And millions hav known the unspeakable agony that wrings the loving heart which believes that its beloved are forever shut out from mercy and doomed to anguish indescribable through eon unto eon. If it be said that few Protestant Christians now believe in hell, it is sufficient to say that this statement is not true; that the masses yet believe. Those who hav abandoned the belief and who yet cling to the Bible hav had the old-time weight lifted from their hearts, not by that book, but by their loss of faith in one of the most essential factors of the Christian "plan of redemption," and that emancipation is due to education, science, Freethought. There is yet more to be said in regard to the "consolation" which the Bible affords the dying. What comfort can the Christian believer in immortality derive from these passages?

"As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more" (Job ii, 9, 10).

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they hav all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again" (Eccle. iii, 19, 20).

This subject will receve further attention soon.

Still Misrepresenting Sunday Opening.

The American Sabbath Union held its fifth anniversary in this city a short time since. Among the resolutions adopted was this:

"*Resolved*, That we render hearty thanks to God for the vindication of the Sabbath at the Columbian Fair. His ways are not as our ways, nor his thoughts as our thoughts. His enemies kept open the Columbian gates, but he made their wrath to praise him. The covered exhibits, the meager attendance, the conspicuous absence of workingmen, the unmistakable opposition of public sentiment, together with the financial loss entailed by Sunday opening, make it certain that no similar attempt of such colossal proportions will ever be made to overthrow in America the sanctity of the Lord's day."

If God "vindicated the Sabbath" anywhere, it was not at the Fair, but rather in Congress, frightened out of all regard for the Constitution and equal rights by the clamors of the clergy and the forged and stuffed petitions poured into that body by the American Sabbath Union and its allies. The talk about "his ways" and "our ways" is a virtual confession that the Sabbatarians do not think they were victorious, spite of all their crowing. The "covered exhibits" prove nothing but the narrowness or cowardice of those who covered them. In several cases state buildings were closed by the votes of the state legislature, which had surrendered to the Sabbatarians a year or more before the Fair opened, and before the common-sense people had awakened to the situation. The attendance was "meager" only because the Fair was practically closed by the covering of exhibits, the stoppage of the machinery, and the failure of the directory to provide any compensating attractions. The heavy attendance of the last four Sundays—reaching one hundred and forty thousand the last Sunday—shows very conclusivly what Sunday opening would hav been for the people had the business been conducted in a sensible way, in calm defiance of the meddling pietists.

Workingmen could not afford to pay fifty cents admission to a show which bigotry and inefficiency had shorn of the major portion of its attractivness. But the attendance toward the close of the Fair tells the real story. If there was financial loss it was due, not to Sunday opening, but to Sunday closing. Such talk as that of the American Sabbath Union resolution is equivalent to the assertion that a merchant who keeps open but three days in the week has small sales because he kept open those three days!

The pretense of interest in the welfare of the workers is well exposed by the chatter about "the sanctity of the Lord's day." Not that they hav any fears that laboring people will be injured by excessiv work consequent upon the Sunday opening of places of instruction and amusement do the Sunday worshipers bombard Congress and legislatures with petitions and heaven with prayers against rational use of the first day of the week. They are not really worrying about "rest;" it is the "sanctity" of *their* bread-winning day that causes them so so much anxiety and induces them to work so hard in behalf of the Puritan Sabbath.

Wanted—New Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and activ than those who do not. Second, It is a duty we owe to our fellow-men to giv them the light of reason we hav obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we hav arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of $3 ($12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two spendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding. Our readers know the value of these books, and that about every Liberal in the country would like a copy of one or the other. Either one of these, as may be chosen will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we hav made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

Liberals Who Stand Up to Be Counted.

In Santa Ana, California, there is a public reading room. There lay upon the tables THE TRUTH SEEKER, the *Investigator*, and other Freethought publications. This was too much for some Christians. The sight of the Liberal papers made them blind to justice. Of course their own papers had the same chance that the others had, but that would never do. What business has an Infidel to claim fair play for himself and his belief? The Christian papers must be granted a monopoly. So some one objected to the Freethought papers, and off they went. Then the bigots were happy. But their joy was of short duration. The glucose of intolerance turned to gall and wormwood in their mouths. Mr. D. M. Baker, of the *Standard*, was the alchemist who wrought the transmutation. He quietly filed a protest against the Christian papers, and off the reading room tables *they* went. It was neatly and effectivly done. But how it did hurt! Such a cry of outraged innocence as went up from the rigidly righteous! Hearing it, and being uninformed to the contrary, you would hav supposed that the dear pious souls were being persecuted by the wicked heretics. However, they are checkmated for once, for there is a free paper in Santa Ana, and so the truth is sure to be laid before the general public. Our subscriber, Mr. Theophilus Hirst, says in the *Standard*, referring to the exclusion of THE TRUTH SEEKER and *Investigator:*

"To exclude these two papers from the tables of the Santa Ana Free Library is a disgrace to this city, which proves it far behind the age in which we liv. It is a flagrant violation of the individual rights of a large class of the reading public of this city. It is an act of narrow religious intolerance and petty tyranny resulting from deep-rooted prejudices and a mean spirit of persecution. If the editor of the *Standard* has given the aggressors more than they bargained for, it is their own fault and serves them right. Aggression deserves to get back all it givs with good interest to boot."

The *Standard* says editorially:

"When the churches let the people's literature alone they will never hav theirs disturbed. They are welcome, so far as Freethinkers are concerned, to all the religious trash and nonsense they can pile up, but we claim the right to introduce the intelligent literature of the day as an offset against their creeds, dogmas, and hideous theories. A Freethinker never oppresses anyone. He asks for no proscriptiv legislation; restrains no one's opinions by force or law. · · · The sectarian saints are kicking on the objections filed by D. M. Baker to their literature. We simply ask, Who began this fuss? If you don't like the medicin, withdraw your objections and hav a reading-room. A Freethinker pays taxes and has equal rights with all of you. Take your medicin or act with common sense. Giv the Freethinkers their literature, which they pay for, and you can hav yours. The day of church proscription is passed."

Good for the Santa Ana Liberals! To Freethinkers everywhere they say by their acts: "Go and do likewise!"

Mr. Charles Watts will contribute the second installment of news and views from England to THE TRUTH SEEKER of January 13th.

In the *American Catholic Quarterly*, the Jesuit father, James Conway, says the Pope is infallible when he approves of religious orders but not when he suppresses them. Even the most zealous supporters of authority don't like the lash when it is laid across their own shoulders.

The Sunday paper contains a deal of foolish stuff, but what an improvement it is over church services! By the by, papers issued on the other days of the week contain a vast amount of rubbish, but who thinks of suppressing them on that account? You understand why not? They don't so directly compete with the ministers as the Sunday issue does.

President Andrew D. White, writing of the Christian prejudice against the Jews, records this: "As late as the middle of the seventeenth century, when the city council of Halle, in Wurtemberg, gave some privileges to a Jewish physician, 'on account of his admirable experience and skill,' the clergy of the city joined in a protest, declaring that 'it were better to die with Christ than to be cured by a Jew doctor aided by the devil.'" Precisely the same spirits of ignorance and bigotry are rampant in the United States to-day. Names usurp the place of merit.

Talmage brings suit against a publishing firm of this city for printing as a speech of Wendell Phillips a sermon which the Brooklyn pulpiteer delivered some twenty years ago. If the book publishers did this thing it is to be hoped they will be mulcted in heavy damages, for the American people cannot afford to permit the name of Wendell Phillips to be smirched by such a miserable libel.

In THE TRUTH SEEKER of January 20th we shall publish an exposé of the Roman Catholic parochial school teaching. It will include extracts from their school-books, exposing their falsification of history, and the relation of the Roman Catholic church to science. In the face of the facts we shall giv, the attempt to induce the state to place our public schools in charge of the church seems most monstrous. We hope Freethinkers will circulate this issue of THE TRUTH SEEKER freely. It will do good.

It not infrequently happens that people who think that they are so uperior to others as to be above all obligation to treat them as equals, woefully overestimate their own assets. This was true in the case of Professor Bishop, of St. Petersburg. Says the London *Woman's Herald:* "He was a violent opponent of woman suffrage, his chief argument against it being that the average weight of a man's brain was 1,350 grams, while that of a woman's was only 1,250. When his own brain was weighed it was found to be five grams less in weight than what he had declared to be the average for women's brains."

Divorce is dual murder! So avers F. Herbert Stead in the *Independent*. He puts it this way:

"Jesus has laid down the law and the ideal of the home with rare explicitness. Now shall we not as individuals and as churches resolve to combine to maintain this decree of the Christ against all comers? He has declared the ethically irrefragable nature of marriage; it is a personal unity created by God—a two-fold life as real and distinct as the single life, the willful destruction of which is two-fold murder."

Therefore, when a judge releases from the marital tie a woman who has for years been terrorized and maltreated by a drunken, violent vagabond, the dispenser of justice is a double murderer! Sweet Jesus, what logic, law, and humanity!

Old Boreas placed violent hands upon the bustle of the snug schooner Gertrude Summers on Christmas week, and pushed her up the Jersey coast in such good time that Capt. Silas Latham sold his cargo of 16,000 pounds of bluefish and ate his Christmas turkey under the eye of Mrs. Latham. When he came back from Noank he called here to get some reading matter to while away the evenings on his next voyage, and when he departed $25 worth of bluefish were left with the editor to spread Freethought. The captain has done this to us before, and seems to hav great luck in fishing, whether in consequence thereof, or in spite of it, we leave for the theologians to determin. But at any rate, the Gertrude Summers has the best wishes of all around here. And we hope she will poke her nose into a school of a million bluefish and get them all aboard!

The *Independent* is not pleased at the prospect of the admission of Utah as a state. The act of admission provides this irrevocable ordinance:

"That perfect toleration of religious sentiment shall be secured and no inhabitant of said state shall ever be molested in person or property on account of his or her mode of religious worship."

This, the *Independent* complains, is not enough; "there is no constitutional provision which can prevent the Mormon priesthood from tyrannizing in state matters." Our contemporary speaks advisedly. It knows that similar and stronger guarantees in the United States Constitution and in state bills of rights hav not prevented the Protestant and Catholic priesthoods from tyrannizing in national and state matters. But it has not the honesty to say so frankly. It fights the Mormon priesthood, not because it is a priesthood, but because it is not *its* priesthood, because it is a rival hierarchy.

Everybody knows that everything can be proved and every "reform" supported by the Bible, but even this general knowledge hardly prevents us being surprised when suddenly confronted with the specific statement that Jesus was probably a vegetarian! Of course the ludicrous and mendacious claim that the Bible is favorable to total abstinence and prohibition can never be surpassed in marvelousness by any new tax upon our credulity; but, nevertheless, when Rev. Henry S. Chubb, of Philadelphia, founds a church of which no one not a vegetarian can become a member, and calls the church "Bible Christian," and in his paper, *Food, Home, and Garden*, avers that the fish Jesus is said to hav eaten may hav been lotus or seaweed, we cannot help asking, "What next?" The Sea of Galilee must hav been rich indeed in vegetable growths to furnish sustenance to so many fishermen! Is there any conceivable reform or supposed reform that the Bible worshiper will not seize upon when it becomes measurably popular, and fraudulently label "Christian"?

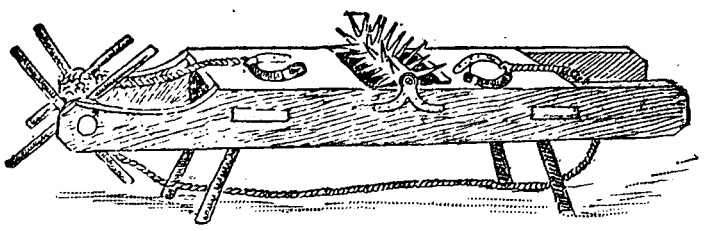
Rev. Wilbur F. Crafts has resigned the editorship of the *Christian Statesman*, the National Reform organ. In the last issue of that paper he recapitulates his work for "Sabbath reform" during the last five years. All friends of Freethought should read it, that they may see the extent to which government by preacher has already gone in this country, and understand something of what it threatens for the future. He thinks of establishing in Washington a "National Bureau of Reforms," which will work against various "un-American elements in the lobby" of Congress. Herrick Johnson, Joseph Cook, Mrs. J. C. Bateman, and other like "reformers" will be associated with him. What will the Freethinkers of the United States do to establish at the national capital a Freethought Bureau? It is imperativly necessary that the enemies of religious liberty and social justice be sharply watched and effectivly antagonized. We cannot afford to hav any more religious legislation by Congress. Already too many precedents hav been established. This country was dedicated to freedom, and it was decreed that church and state should be separate. It cannot be denied by any honest and intelligent person that the ship of state is rapidly drifting from her secular moorings out into the rock-torn waters of ecclesiasticism. We must at once bring her back to her safe anchorage or meet wreck and death in the near future.

"BERLIN, Dec. 28.—Emperor William arranged an exhibition at Wildpark this afternoon for the empress and their children. Half a company of chasseurs chased the pheasants in the Sans Souci preserves toward the garden in front of the new palace, where his majesty, standing on the step, shot one hundred and forty-three of them, the gamekeepers handing him guns ones after another. Afterward the emperor moved to the main front of the palace and shot eighty-seven more pheasants. The empress and family and the members of the imperial suite and household watched the shooting from the palace windows."

That is your very pious emperor, the man who esteems himself, before all other men in Germany, the favorite of God; the man who claims that he is divinely commissioned to rule and rob the people of that country. Probably he would hav thought it little less than treason to himself and blasphemy against God had his wife or his children or any member of "the imperial suite or household" declined to be brutalized by watching his heroic slaughter of some hundreds of helpless birds. Christian flunkeys hav much to say of the great piety of this young Hohenzollern, and no doubt deem it very fortunate for his children that they hav so "good" a father to look after their moral training, while the children of Freethinkers are subjected to such terribly demoralizing influences! But what Freethinker would arrange for his children such a hardening, distorting, cruel, crime-breeding "exhibition" as that which the "God-sent" ruler of Germany provided for those whose father he is, unfortunately?

HISTORIC MEANS OF GRACE

Persuasive Implements by Virtue of Which the Religion of Love Was Made Triumphant.



The Rack.

"RECOMMENDED BY THE HOLY INQUISITION."

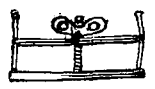
"I USED to read in books," says Colonel Ingersoll, "how our fathers persecuted mankind. But I never appreciated it. I read it, but it did not burn itself into my soul. I did not really appreciate the infamies that have been committed in the name of religion until I saw the iron arguments that Christians used. I saw the 'thumbscrew'—two little pieces of iron, armed on the inner surfaces with protuberances to prevent their slipping; through each end a screw uniting the two pieces. And when some man denied the efficacy of baptism, or maybe said, 'I do not believe that a fish ever swallowed a man to keep him from drowning;' then they put his thumb between these pieces of iron, and in the name of universal love and forgiveness began to screw these pieces together. When this was done most men said, 'I will recant.'" "The man who would not recant was not forgiven. They screwed the thumbscrews down to the last pang, and then threw their victim into some dungeon, where, in the throbbing silence and darkness, he might suffer the agonies of the fabled damned. This was done in the name of love—in the name of mercy—in the name of the compassionate Christ. I saw, too, what they called the 'collar of torture.' Imagine a circle of iron, and on the inside a hundred points almost as sharp as needles. This argument was fastened about the throat of the sufferer. Then he could not walk, nor sit down, nor stir, without the neck being punctured by these points. In a little while the throat would begin to swell, and suffocation would end the agonies of that man. This man, it may be, had committed the crime of saying, with tears upon his cheeks, 'I do not believe that God, the father of us all, will damn to eternal perdition any of the children of men.' I saw another instrument, called the 'scavenger's daughter.' Think of a pair of shears with handles not only where they now are but at the joints as well, and just above the pivot that unites the blades a circle of iron. In the upper handles the hands would be placed; in the lower, the feet; and through the ring at the center the head of the victim would be forced. In this condition he would be thrown prone upon the earth, and the strain upon the muscles produced such agony that insanity would in pity end his pain. I saw the 'rack.' This was a box like the bed of a wagon, with a windlass at each end, with levers and ratchets to prevent slipping; over each windlass went chains; some were fastened to the ankles of the sufferer; others to his wrists. And then priests, clergymen, divines, saints, began turning these windlasses, and kept turning until the ankles, the knees, the hips, the shoulders, the elbows, the wrists of the victim were all dislocated and the sufferer was wet with the sweat of agony. And they had standing by a physician to feel his pulse. What for? To save his life? Yes. In mercy? No; simply that they might rack him once again."

All these instruments of torture, these means of grace, as seen by Colonel Ingersoll, are now on exhibition in New York city. They are arranged for inspection in a hall at Sixth avenue and Twenty-third street. The exhibit does not consist of duplicates or *fac similes* of the instruments of torture, but of the original instruments themselves,

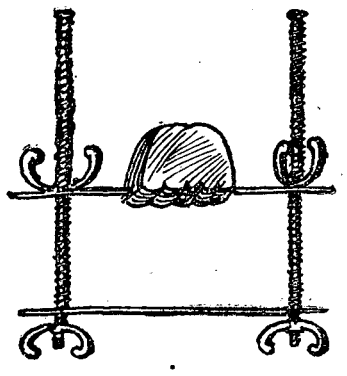


SPANISH COLLAR.

which in the past did the deadly and infamous work of breaking the bones and tearing the flesh of human beings. They are mostly from the royal castle of Nuremberg, in Bavaria, but include Spanish and Italian specimens. The collar introduced here, it will be noted, is a Spanish article—a piece of bric-a-brac from the Holy Inquisition. The thumbscrews mentioned by the colonel are there. I saw them a few days ago, and the sight of them corrected my impressions of what thumbscrews are. I had in some way got the erroneous notion that thumbscrews were intended solely for compressing thumbs and that they took their name from the members compressed. That, I now conclude, is not so, because they may be used on the wrists, legs, or head, or to prize the offender's teeth apart so that the "blasphemous" tongue may be torn out with pincers furnished with still other thumbscrews. These instruments are of various sizes; but, being always worked by a thumbscrew, like that which spreads and closes a pair of dividers for describing circles; or like those which fasten a clothes wringer on a washtub and depress the upper roller, they are all called *thumb* screws. The prevailing style used on the fingers and thumbs of prisoners are made of two pieces of iron about three inches long, and two short rods. The rods are riveted in one of the flat pieces; the other piece has a hole in each end so that it may slide up and down on the rods. Between the two rods is the thumbscrew, which is turned to bring

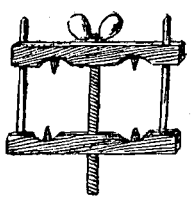


A FAVORITE STYLE.

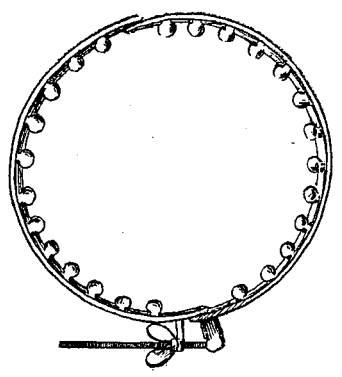


LEG CRUSHER.

the upper and lower pieces together. The inner sides of the two latter are sometimes roughened like the sole of a rubber boot, so that the flesh is pierced by blunt protuberances; others have little spikes that penetrate the upper and lower sides of the thumbs. I here present my drawing of one of these, which I have christened a "Happy Thought." The large ones crush the shin bones, or the bones of the wrists. There is also an open iron band with knobs on the inside, put on the head and tightened by means of the thumbscrew, pressing the knobs against the skull. This is called the "iron crown," and was worn by religious martyrs on the way to execution. Here again appears the deadly thumbscrew, which runs through the whole system of religious torture as the cross runs through the system of worship. A comparison of the influence of the one and of the other upon the growth of Christianity might be decided in favor of the screw.

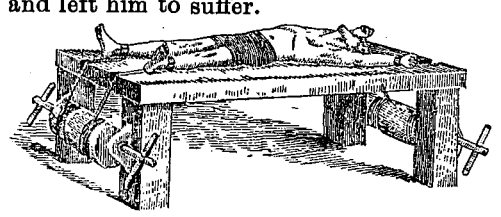


A HAPPY THOUGHT.



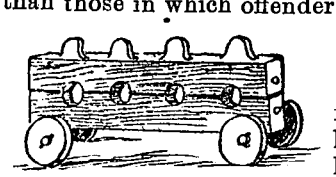
FOR THE HEAD—KNOBBY CROWN.

The plain, every-day rack, for simple stretching purposes, was without the spiked roller. As shown by this copy of an old print, they hauled the victim taut and left him to suffer.



THE PLAIN RACK.

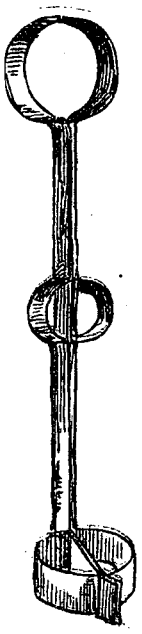
Stocks for ordinary offenders were less diabolical than those in which offenders against heaven—that is to say, the church—were fastened; nevertheless, the agony inflicted by them must have been something horrible. Whether the four apertures in these stocks were used for confining the feet of two persons at the same time, or whether they received both the hands and feet of a single individual, I hav no way of knowing.



THE STOCKS.

The collar of torture is as described in the foregoing quotation from Ingersoll, except that in some specimens the iron spikes on the inner side have springs back of them to maintain a constant pressure on the neck of the wearer. The dead spikes would appear to be bad enough, but rendering them alive and perpetually active by means of the springs is an ingenious refinement of cruelty that I was not prepared for. I imagine that a sensitive person looking upon this instrument could almost feel the points puncturing the skin of his neck. It made me run my finger around inside my collar to press it away from my throat.

The scavenger's daughter noted by Ingersoll is a horror, but how about torture stocks with accommodations for the neck as well as for the wrists and ankles, like this?



TORTURE STOCKS.

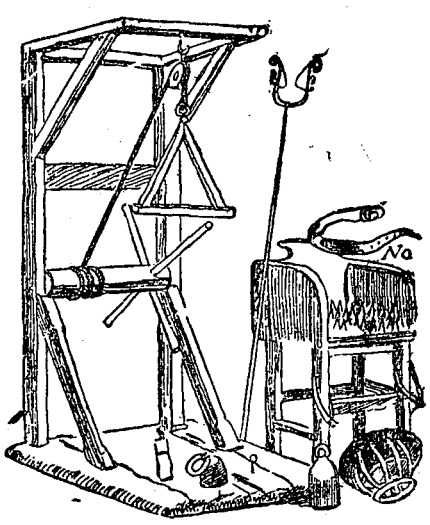
Then the rack, like the wagon bed with the windlass at one end for stretching the joints of the sufferer and drawing him forward and backward. This apparatus in the present collection is furnished with a spiked wooden roller placed across the bed under the victim's middle. The spikes on one of them are sometimes blunt and merely bruise the flesh, but this roller can be exchanged for another (see headpiece, "The Rack") called the "spiked hare," the points of which are sharpened, and these would puncture a man's flesh to a depth of two or three inches if he lay upon his back. If turned on his face, they would disembowel him.

But the rack was not the only system in vogue for stretching men's limbs and joints. The accompanying illustration, which shows another method, is from a historic engraving of "Geleyn Cornelius, hung by his thumb with weights to his feet, 1572." Cornelius was afterwards burnt. The engraving from which I obtain the picture of Cornelius hanging by the thumb is inclusive enough to show the victim's torturers seated at a table playing cards! No doubt it is historically accurate.



GELEYN CORNELIUS.

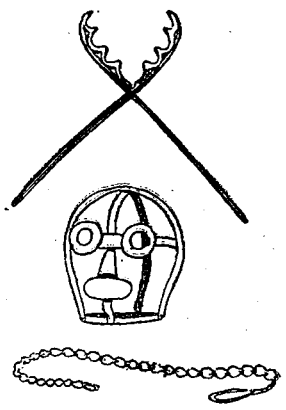
A third stretching machine appears in "A Specimen Group." The feet are either weighted or lashed to ring-bolts in the floor. The wrists are made fast to the triangle, and then—the windlass is turned! Alongside "Fearful Eliza," as this stretching gallows is called, is a chair. Will you take a seat long enough to reconsider the views you have expressed about the whale story? Will you sit down and reflect that after all Joshua may have "held-up" the sun for a day? The spikes in the seat will prevent you from slipping out, while the strap will see to it that you do not arise until you have had plenty of time to think of your latter end.



A SPECIMEN GROUP.

The crown just in front of the chair in the "Specimen Group" is of iron, susceptible of being heated. Back of the chair is a constable's thief-catcher. It is not spiked inside like the heretic-catcher, stealing being a minor offense compared with a failure to be orthodox. Presumably, if the fugitive had only committed murder, the instrument would be lined with fur.

Among the instruments of torture is a mouth-opener used on blasphemers. It is made of two small iron plates. These are inserted between the upper and lower teeth and spread apart by turning the deadly screw. The jaws being thus forced open molten lead was turned down the throat or the tongue caught with pincers and either slitted, torn out, or cut off. The pincers used for this purpose have hooked teeth like the fangs of a serpent. The vicious little group which I have labeled "a trinity" includes the pincers for removing the tongue. The second member is a mask (put on red-hot); and the thing that looks like the skeleton of a snake is a metal scourge. This trinity was in its time of material service in stimulating the worship of that heavenly Trinity in whose name the implements were manufactured and applied. There was a perforated iron spoon for dropping hot lead upon naked bodies.



A TRINITY.

The instruments for flaying do not indicate that a victim was skinned after the fashion adopted by butchers of cattle. The man or woman was strung up by the hands or feet, while the skin, with the flesh adhering to it, was dragged off with pronged hooks.

Some of the torture implements are of polished steel, damascened with pious inscriptions. The shackles especially are punctured with holes in the form of a cross. Among the irons used for branding, the letter "U" predominates, which in most languages means unbeliever. The little coal stove in which the branding iron was heated, together with the bellows used for blowing up the fire in it, are exhibited. Executioners' swords are numerous and ornamental. The average blade is some two feet nine inches in length by two and three-fourths inches in width. The end is blunt as though broken square off, and the handle is made to be grasped with both hands. The con-



FOR JESUS'S SAKE.

demned one sat in a chair, with bowed head; the executioner whirled his blade in the air and if sufficiently strong and expert severed the neck at a blow. The swords are piously inscribed with the names of the deity and Christ, or with rhymes that may be freely translated about like these:

O God, this sinner to thy kingdom take
That he may taste of joy, for Jesus' sake.

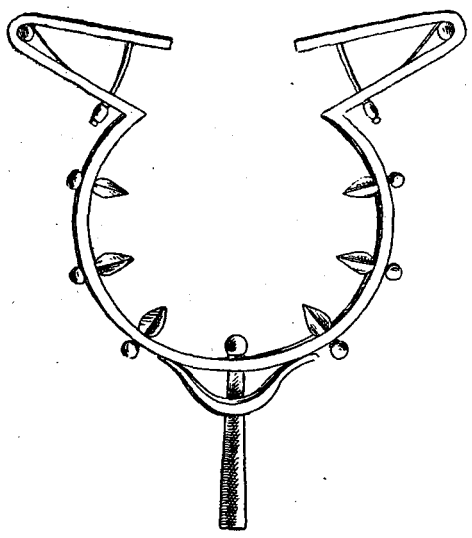
Or,

Christ is the judge, and I the instrument,
To execute God's law from heaven sent.

Or again,

When I upraise the fatal knife,
God give the sinner eternal life.

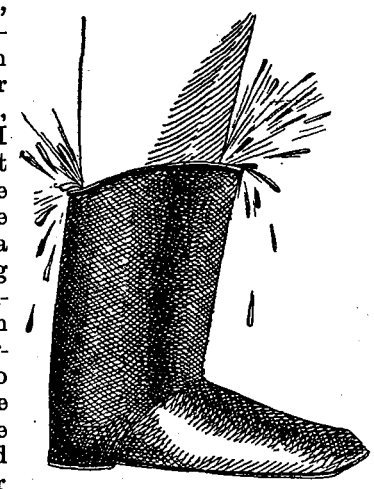
They had a heretic and witch catcher—a hoop on



HERETIC CATCHER.

the end of a pole. The ends of the hoop at the opening were so arranged that they opened when the thing was pushed upon the neck; then they sprung together again. Some of them were provided with a spike in the ferrule, with which the constable could prod the culprit's shoulders as he pushed him along.

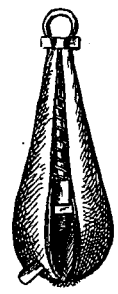
Large iron boots, to be put on red-hot or filled with melted lead after they were donned, occur frequently. I present an exact drawing of the "Iron Boot." The spattering lead is a vision of the young artist who accompanied me through the chamber of horrors, thrown in to make the picture more realistic. Wire mail mittens and hose were used for extorting confessions, and were always worn hot. The Spanish gag to prevent prisoners from crying out while undergoing torture looks somewhat like a bell slit into sections. The appliance being thrust into the mouth, a spring is released, which spreads the sections and distends the jaws. This religious device is called a mouth-pear. Another gag resembles a policeman's club, but the lower end of it is composed of hinged sections which are spread by turning the handle. It is a distinguishing characteristic of the devices for harassing unbelievers that they are almost universally lined with sharp points or spikes. There is a belt made of wire and called the "penitent's girdle," with teeth on the inside like those of the "card" used on cattle, only they are straight. The penitent's crown, collar, armlet, wristlet, and manacle are all made with special reference to puncturing the skin and flesh.



THE IRON BOOT.



THE HOT MITTEN.



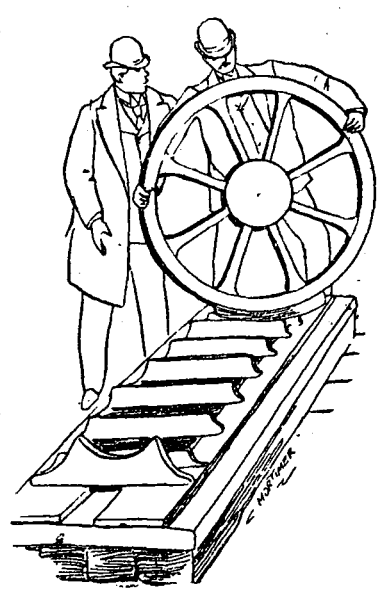
MOUTH-PEAR.

For blasphemers an iron brank or mask is provided. It was heated before being placed on the head of the wearer. This device is highly recommended "by the holy Inquisition." It has funnels at the orifice of the ear for the more convenient introduction of melted lead.



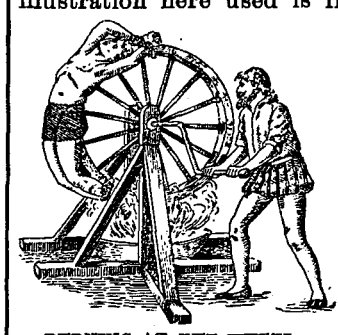
RECOMMENDED BY THE HOLY INQUISITION.

"Breaking on the wheel" is illustrated with a bed made like a corduroy road. The cross pieces are six inches apart, and the upper sides of them are sharp. The victim is laid along this bed, and bound down. The executioner takes a wheel with a heavy iron at the lower portion of its circumference, stands astride the condemned, and brings the iron down upon him at points above the spaces between the cross-pieces, breaking every bone in the victim's body.



BREAKING ON THE WHEEL.

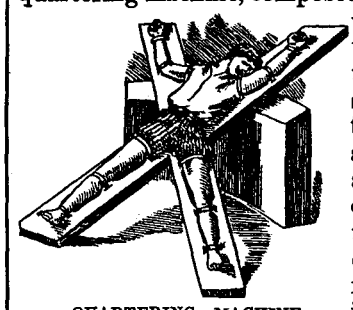
I am indebted to the New York *World* artist for the illustration of the wheel and bed. The process of burning on the wheel, of which the illustration here used is from an old and rare engraving, shows us that sometimes the executioner varied the monotony of crushing a man's bones by roasting his flesh.



BURNING AT THE WHEEL.

One instrument for execution is an upright plank, the top end beveled on both sides like the point of a cold chisel, or like an inverted V. The offender sat astride this upright plank, with heavy weights attached to his feet, and was gradually split in halves. That is the "Spanish Donkey."

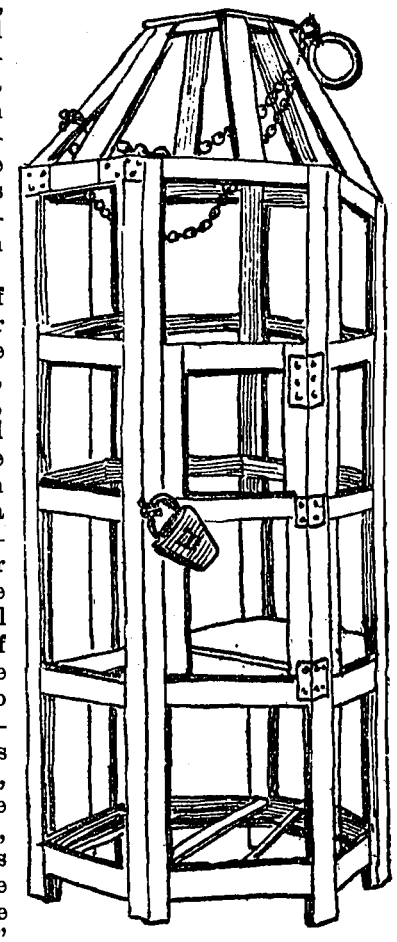
A twin brother of the Spanish Donkey is a sort of quartering machine, composed of two planks pivoted where they cross in the middle. Upon these a man might be stretched as shown in the accompanying cut, and the planks turned at right angles to each other, so that the victim was not only crucified but torn limb from limb. This cut is from an ancient print.



QUARTERING MACHINE.

The "cradle of unrest," used to induce children to testify against their parents, is a cradle, covered inside with wooden spikes. The head-rest or cushion, also spiked, is movable, and the torture inflicted upon a child or youth rocked in this diabolical machine would doubtless make him commit perjury in self-defense.

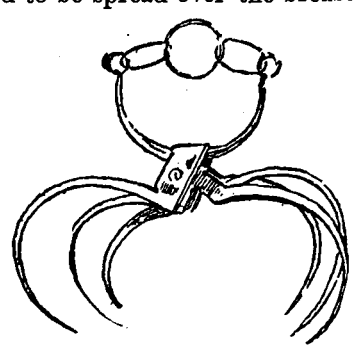
Instruments of torture thus far described were used impartially, it is presumed, on both men and women, but there are a few which may be put in a special female department. For example: the "Ducking Stool Cage." Inside of the cage will be seen a seat; to this the offending woman was bound. Then, suspended by the ring and chains, the cage was lowered into the water, and the inmate "ducked" until half-drowned. Before life was extinct she was hauled up, only to be doused again as soon as she had recovered her breath. It was held by the priests, who ruled the home, that in this manner the lady would be made amiable and chaste, so far as other men were concerned, and complaisant toward the servants of God.



THE DUCKING STOOL CAGE.

There are in the collection a large assortment of collars for scolds, and masks and branks for witches, but a device that seems about as abominable as anything to be imagined is the so-called "chastity belt." Some of these belts are wound with cloth, and show by the stains on them that they have been actually worn. But one is of rough and rusty hoop-iron, and there are teeth on it like those of a saw, pointing inward. Christian women should turn with a tender yearning toward the time when the church ruled the world and prescribed punishments, and long for those happy days to come once more.

If not enough has been said let the women gaze on this horrible piece of ingenuity, the spider. It is a cluster of steel hooks pointed like needles. It is designed to be spread over the breast of the wo-

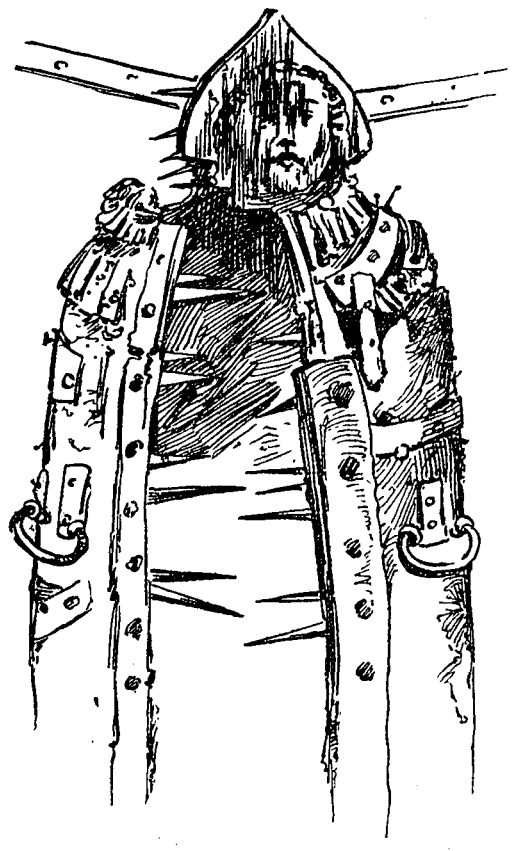


THE SPIDER.

man; the hand of the torturer grasps the central ring, drawing the points together, and then the flesh is torn away. And the Father of Mercies permitted this thing to be done in his name and under his all-seeing eye.

As the church made a virgin the vehicle for bringing its alleged founder into the world, it naturally

made another one the instrument for putting its enemies out of the world. Hence was invented the "Iron Virgin." This chaste creature is preserved in a glass case. She is probably eight feet tall and nine feet in girth. She wears a cloak of wood and iron, which opens in front, revealing an interior

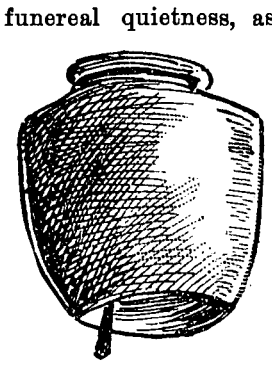


THE IRON VIRGIN UP TO DATE.

lined with spikes shaped like harrow teeth, seven or eight inches in length and sharp as bayonets. Iron handles swing the virgin open and disclose the spikes. The figure stood above a trap-door opening into a moat or ditch, so that when the spikes let go of it the corpse dropped into the water and floated away. The spikes are not as numerous as some sketches of the virgin would indicate, but they are located where they will do the most damage. Two are apparently intended to enter the eyes, others the chest, and still others the abdomen. The virgin was the avenger of offenses against the church, such as doubt or unbelief.

This relic dates from some time in the fifteenth century and its habitat was Nuremberg. It is the only one ever made, and it is not in a remarkably good state of preservation. The wood, probably four hundred and fifty years old, is rotting, and the nose of the virgin has disappeared. The iron is rusty and crumbling where the wood has fallen away from it. The whole image, in fact, is typical of the faith in whose interest it was conceived and constructed, though it has outlasted the power which made it a terror. Despite her decay, the iron maiden's embrace would still be deadly. The spikes that once punctured the brain and heart of the heretic retain their ability to pierce, though the hands that actuated them have been dust for centuries. The doors might still swing inward to enfold the form of the unbeliever, but there is none that dares to close them upon him in the name of God. To the Christian the figure must be a melancholy emblem of the golden days of the church that can no more return than the exhumed monsters of prehistoric times can be reanimated and made to walk the earth.

Such are a few of the instruments of torture and death in the collection I have attempted to describe. Visitors walk about the hall, catalogue in hand, with funereal quietness, as though the place were a graveyard. At stated intervals they are called from a contemplation of rusty relics by the ringing of an unmusical bell. It may be a little startling to persons who happen to be reading the description of Exhibit No. 632: "This bell was rung while the condemned was taken to the block or scaffold." But it rings now only to call the visitors to their seats and listen to a lecture, by Professor Freeland, on what they have been contemplating. So that, if we class the ordinary stereotyped *musée* lecture among instruments of torture, as inflicting cruel and unusual, and therefore unconstitutional, punishment upon American citizens, we have to admit that the function of this bell has been mitigated. It ought sometime to toll the funeral knell of a religion which lags superfluous, whose fundamental dogmas have been discarded, and whose most effective means of grace have become the showman's stock in trade.



THE EXECUTION BELL.

A Letter From London.

An obscure preacher belonging to the sect of Wesleyan Methodists, being, as is the way with preachers, anxious to gain notoriety, took upon himself with this object the task of delivering a funeral sermon onthe decease of the *National Reformer*, and in the course of his remarks made the time-honored assertion that men who profess Atheism do not become stronger in their belief as time goes on, and to support this statement inferred that such was the case with the late Charles Bradlaugh, and to prove this stated that a member of Parliament told him that he frequently conversed with Mr. Bradlaugh on religious subjects, and on one occasion the latter said to him that he wished he were half as good as his brother, who had recently been converted. Mrs. Bradlaugh-Bonner of course questioned the truth of this most remarkable statement, and wrote to the member in question, asking him if he really told the parson such a tale. No answer was returned direct, but a letter was sent to the man of God saying that the narrativ had been somewhat garbled, and that Charles had said on a certain occasion, "My brother James is a good fellow." Although Mrs. Bonner pointed out that her father never had a brother James, and had no very remarkable affection toward his brother, the "evangelist," who could scarcely be called "a good fellow," as he was always libeling the Atheists, this lying parson had not the good manners or common sense to get out of his lie by saying he had made a mistake, but informed Mrs. Bonner that she was not honorable enough and ladylike enough for him to continue the correspondence. No doubt this wretched, convicted liar will go on glorying in his infamy, and be looked upon as a hero by the congregation he humbugs, for of such is the modern kingdom of heaven.

It must hav been somewhat ludicrous to see that other notorious liar, Price Hughes, at the Labor Conference. He talked very big outside the chamber, and evidently meant to upset the whole bench of bishops; but, as soon as one of the crew insisted that the "living wage" question was not to be discussed, the brave Hughes roared very meekly, and humbly supported the bishops. He has a thick, impervious hide, so he was not affected by the contempt shown him for his despicable conduct by other and honester parsons, who would not knuckle under to the church dignitaries, as they call themselvs. It seems to me a great piece of impudence for the clergy to discuss matters solely relating to the workers, for precious few of them can ever see that the working classes hav any rights, only duties, which they are called upon to always carry out, and never to forget to carry themselvs lowly toward their betters, the betters also being members of the loafing and sweating community.

The laborers, however, are not quite so well inclined to humble and abase themselvs before the representativs of wealth as they were even a generation back, and are beginning to discover that, while capital cannot exist without labor, it is possible for labor to exist without capital, and it is only a question of time when co-operation of labor, or some form of Socialism, gains the day and rules the world, or some considerable portion of it. Christianity and individualism are in the same boat, and as they hav ably supported one another in days gone by, they are declining together, and will eventually sink into oblivion.

Saladin has apparently been caught napping, otherwise I cannot account for his opening his columns to a parson who has only used them for the purpose of abusing better men than himself. It is always the way with parsons, they can never argue a case on its merits. This particular genius has for some months past been going to prove the deity, etc., of Jesus Christ, and has not yet commenced on the subject. It is always well, theoretically, to allow free discussion, but when it comes to the practical part, it means cutting out interesting matter to admit the ravings of some clerical lunatic, which are neither interesting nor instructiv. Over the columns of a high-class periodical black beetles should not be allowed to crawl. J. D.

London, Eng.

For fear man would eat of the tree of life and liv forever God turned him out of the garden and placed a flaming sword where it would frighten him. Since that comes his son and offers all the millions of millions free board with the governor. Either he has built an addition and changed his mind materially or el e somebody has made a mistake.

The "Fall" of Man.

Read what constitutes the very foundation of our religion, and ask yourself, How can it be thus?

We are taught that God made the universe himself from nothing. He then made man from the dust he had just created, and that man (not being created perfect) proved a failure. If man had been made perfect, he could never have fallen.

Who, then, could have been to blame for man's imperfections except his maker? As the Lord God furnished his own material and did his own work, who but himself could he blame for the "fall?" The Lord's intentions must have been good, for he is said to be "all-wise, all-powerful, and all-merciful." And as there can be but one "first cause," God or Jehovah, as the Bible tells us, who was or could be to blame for all the sin, suffering, and death of the world but Jehovah himself? The wiseacres who pretend to know God's business tell us that God gave us a free agency to do as we wish, and in doing so we sinned and lost our hold on God's love through the seductive influence of a being called the devil. Where the devil came from, I know not; but do know that Jehovah must have known before he made Adam that he would fall, and if death was to be the consequence of the fall, I fail to see where God's mercy comes in when he forced Adam from inanimate dust into the world, knowing he would suffer death at his hands.

We learn that the devil proved nearly or quite equal with the Lord, and overthrew the good work the Lord had done by enticing Eve, a lady the Lord God had made, and who was young and void of the "knowledge of *good* and *evil*," (Bible) to partake of a forbidden apple and thus offend his majesty by disobedience.

God must have known that the devil was in lurking on purpose to frustrate his design, and that both Adam and Eve would fall; that he, the Lord God, would have to inflict punishment on them, to satisfy his own infinite displeasure.

What do you think of a story that thus degrades the God of our universe, and goes on to say that God pronounced a curse upon the trinity of the garden of Eden episode, as well as upon all their posterity?

What mortal man or "frail mother" would have so seen their daughter being led astray and do so little to protect her innocence as did the Lord God, who it is said is infinite and divine?

Allow me to ask where the devil and his antagonistic spirit came from if God did not create him? Who has made *anything* but God? Please follow the foolish story a little farther and see how the Lord became *angry* over his own failure in business and avenged himself on the trinity of disobedience. He pronounced judgment upon Eve that both she and her posterity should "bring forth in sorrow," and to Adam, that he should "earn his bread by the sweat of his brow," and caused Satan, the snake, to "eat dust and crawl on his belly all the days of his life." Could all this have been a real live, sure-enough God, to have got mad so easily and to allow his temper to explode in such a furious manner and yield injustice to the children of his own creating? Pray tell me how a snake could propel himself otherwise than to crawl on his belly? Surely he could not walk off upright on his tail.

Is it not true that every one of the mammal family brings forth in sorrow as well as the human female? Did Jehovah curse the whole animal kingdom simply because Eve ate an apple? Must the whole animal as well as vegetable kingdom devour its own to pacify the wrath of deity?

Can you believe such a story of a creator that made the billions of worlds that swing in space, our own at the velocity of over one thousand miles a minute? Could he that decorated the heavens with the twinkling beauties of night, that has strewn the milky way with the flowers of mystery, that fills the birds with twittering song, makes the heart of mothers rejoice for their first-born, that sends the sun's eternal kiss to cover nature with smiles and spread the carpet of green at our feet, get mad at his own error and force his own to suffer and die?

I ask is such, the God that required of the Jews the sacrifice of their first-born child, the one to hold sway over the intelligence of coming generations, and make dark and dreary the lives of coming man? Don't believe it.

If the story ended here it would do little harm, but the kite has a tale contingent, and goes on to say, that as man has fallen and had some one to cause him to fall, he must also have a savior to help him rise, showing that man is a creature of necessity and susceptible of influence for either good or bad (which is the only truth shown in the whole legend). The rule seems to work both ways, yet the devil and the savior were not the same individual, but both

came in a mysterious way, and from a source of which we know not, but "with wonders to perform," for when God was once angry, some one had to suffer and die. It seems rather hard that in everything the God of the Jews did, *some* thing or *some one* must die at the wind-up to make all things look sacred and divine.

If there had been *no fall* we would have needed *no savior* and no consequent preaching of the gospel to keep the devotees in grace to pay the ministry; but as truth is stranger than fiction, the latter was first accepted.

Man is a creature of destiny formed by the law of "cause and effect;" is forced into life by no act or desire of his own; is forced through life a being of control from his prenatal existence to his death, and at last (as the story goes) we must catch in hell all the misery we are lucky enough to escape on earth, to pay the penalty of sin for one man and woman whom God created over six thousand years ago—*unless* we believe (a thing beyond our control) and be baptized to satisfy the will of a God who is embodied with the attributes of omniscience, omnipotence, omnipresence, and mercy.

Our home and family should be our heaven; truth and justice our redeemer; earth our paradise, and peace our god. A. D. SWAN.

Freethought Progress.

Several secular papers hav said some good things lately. The Hutchinson (Ks.) *News* givs a fair synopsis of Remsburg's lecture, "False Claims." This must hav surprised some of its Christian readers: "In the matter of charities, the church, he said, made false claims to a monopoly. He referred to the public charities of ancient Peru, Greece, Rome, India, and among the Saracens where endowed hospitals were first established. Coming down to modern times he showed that the bequests and charities of Liberal thinkers would compare very favorably with churchmen, and instanced the public and private gifts of Girard, Smithson, Lick, Sandford, Cooper, Tyndall, Ingersoll, etc. · · · His discourse at least tends to enlarge the horizon of one's information." A correspondent of the *News* in the same issue hits the missionary humbug a smart rap in a weak spot.

Referring to efforts in behalf of Sunday closing the Santa Ana (Cal.) *Standard* emphasizes these facts: "1 They are not to secure or guard any right or privilege of the people. 2. They are in the interests of Sunday sacredness, and to secure the recognition of Sunday in such a way as to giv it vantage ground from which its friends may intrench it in the law and place it on a legal basis. 3. The methods practiced in obtaining them, and the representations concerning them, are often fraudulent and deceptiv. 4. Being used in the interests of a religious institution, their influence, as far as any is exerted, is to place power in the hands of the church, which will result in the destruction of the liberties of the people."

The Chicago *Advance*, having spoken of "The rescue, in the interest of all who labor and are heavy laden, of the sacred rest-day from the attempted over-sloughing of it by the World's Fair management," the New York *Evening Post* comments: "This somewhat enigmatic expression apparently means the indorsement by the public of the attempt to secure Sunday closing of the World's Fair. We dissent entirely from the theory that there was any such indorsement. As a matter of fact the Fair was open every Sunday after the first few weeks, and although no effort was made until the last month to attract the people on that day, tens of thousands always improved the opportunity to visit Jackson Park. What is far more important, Sunday opening vindicated its wisdom in the opinion of all candid persons among those who had been doubters. There was never any drunkenness or disorder, and not the slightest bit of evidence was offered to indicate that a single human being who attended the Fair on Sunday suffered any harm. Towards the end of the season the outcry against the system died out entirely except with the most fanatical Sabbatarians. By the time the next World's Fair is held, the people who advocate closing it one-seventh of the time will be as much out of date as are already those who would close public parks on Sunday, abolish free concerts for the people on that day, and shut up the art galleries and museums which are now open on the first day of the week. Public opinion has settled this question, and the victory for the cause of sound morals deserves to be celebrated." This victory can best be celebrated by keeping before the people the principle of religious liberty. The legal victory in the higher courts was won by the Sabbatarians. Yet the *fact* of Sunday opening was of great weight and value.

Commenting upon the Bonner-Rees correspondence the Halifax (Eng.) *Evening Courier* says: "The genesis of a misrepresentation is often of a very astounding character. When Mr. Bradlaugh was last in Halifax, he had occasion to emphatically deny the charge of an opponent at the meeting, who retailed the oft-told story that Mr. Bradlaugh had publicly challenged the deity to strike him dead. It will scarcely be credited, but this very denial by Mr. Bradlaugh has since then grown into the myth that the last time Mr. Bradlaugh was in Halifax he challenged the deity to strike him dead. Comment on such a glaring piece of mendacity is needless."

Robert Buchanan, the well-known author, writes to the London *Star:* "I am a man who openly and frankly declines to label himself 'Christian,' because he has no sympathy whatever with the Christian program, and no faith whatever in the Christian theology or morality. I go still further than that. I affirm that the sins and blunders of orthodox Christianity, great as they hav been, are venial in comparison with the hypocrisies and vanities of the heterodox, or 'essential,' Christianity; and I shall continue to preach the faith that is in me, in defiance of the 'essential' Jew with his tongue in his cheek, and the 'essential' Christian who has 'hoisted himself with his own petard.'"

The *People's Paper*, of Versailles, Ind., observes: "The government need not hav the chaplains about. The government might do less praying and more work; it would be better for the people. The people like to do their own praying, and the Constitution guarantees to every man the right to worship God according to the dictates of his own conscience. What right a president or a governor has to say to the people, Fast on such a day or pray on such another day, we can't see. Those officers hav a monopoly of all the good things of this world, and want to make us take ours in the next."

In two editorials recently the New York *World* has spoken out in meeting about Sunday laws. These are among its remarks: "The courts are constantly monkeying with the Sunday laws and rendering decisions first one way and then another, until a person may well be puzzled to tell whether they liv in the present century or a hundred years ago. In some places people are being prosecuted for selling Sunday newspapers, and now the court of appeals decides that it is a penal offense to go out fishing on Sunday. Yet the newspaper keeps people out of mischief on Sunday more than the Bible itself, because it is far more extensivly read, and it is impossible to imagin an amusement more quiet, harmless, and innocent than fishing. The old Sunday laws are only a little less behind the age than the fagot, the ducking-stool, and the whipping-post. · · · Now, why should not this law be repealed? It exists solely for the purpose of enforcing the religious observance of a day. · · · It is the business of the state to protect all men equally in their perfect religious liberty and beyond that to keep its hands off. · · · To forbid it [fishing] by law merely because the theological notions of some persons condemn it is to impose one man's conscience upon the conduct of another without reason or right. The law ought to be abolished."

The London correspondent of the New York *Times* writes: "Huxley's collected essays, now being issued in popular form, are probably leading all else here in steadiness of sale. The fourth volume, just out, contains a preface which has attracted marked attention. It deals with the Oxford 'Helps to the Study of the Bible,' which work it subjects to a merciless sweeping attack, ending with the declaration that it would be a parallel if he (Huxley) issued 'Helps to the Study of Zoology,' in which the progress of science during the past fifty years was ignored and every recent authority passed over in silence."

The supreme court of Montana, in the case of the Montana Catholic Mission Society of Jesus *versus* Lewis and Clarke County, decides that "an institution of public charity itself is not exempt from paying taxes on its property, but that certain of its property is exempt; also that the property is exempt which is actually used for an institution of purely public charity. · · · The constitution exempts property used exclusivly for institutions of purely public charity. The legislature in the revenue act used the same language. An intention to use the property for the purposes of purely public charity is not sufficient to constitute the use contemplated by the constitution and the law. · · · The law describes the property that is exempt and not the institution which owns the property. Otherwise an institution of the kind described might hold exempt from taxation all property of any character and of any amount in value, whether it used that property exclusivly or at all for purely public charity. The judgment of the district court of Lewis and Clarke county is affirmed." Montana is decidedly in the lead just now. Our readers will call to mind in this connection the opinion of Attorney-General Haskell on the use of the Bible in the public schools, from which we quoted liberally last week.

Churchly Purpose and Performance.

Evidently England is a long way from being civilized; militant Christianity is still dominant in many parts of the island. Mr G. W. Foote, editor of the *Freethinker*, and president of the National Secular Society, recently attempted to lecture in Ryhope. Previous to his coming a Christian lecturer had incited the faithful of that colliery town to violence against the Infidel. He was hooted and jeered the moment he entered the hall. The cool and plucky protagonist of Freethought talked for nearly an hour, occasionally getting a moment's hearing, but the confusion was appalling. At last the gas was turned off, and Mr. Foote and his friends had to grope their way out as best they could. Part of the crowd followed him to the miner's cottage to which he went to await the time for departure on the train, but they lacked courage to make an attack upon the building. ∴∴ "The Medici," an opera by the Italian composer, Leoncavallo, is in trouble in Vienna. Leoncavallo had made Giulano Medici murdered by two priests. This is too much for Austria, so two noblemen are to be substituted as the criminals. Alas! the poor Austrian nobility! ∴∴ Justice Grantham, of England, seems desirous of wearing the mantle dropped some time ago by Sir George Jessel, the Master of the Rolls. Recently he directed the jury to discharge a man accused of an assault upon a little girl. And why? Because, as the child knew nothing about God, Christ, or the Bible, his judicial mightiness would not take her testimony! ∴∴ Mrs. Frank Smith of Cortland, Ohio, lately went insane through religious excitement.

In the Kansas City barber-shop Sunday fight the Sabbatarians secured conviction in the first case tried, F. R. Hale of the Midland hotel being tried before a jury and fined $25. ∴∴ The Michigan Federation of Labor wants the Sunday-running of all freight trains, except those carrying live stock, prohibited. How about fruits, etc.? Labor can secure a rest day without any Sunday nonsense. ∴∴ In St. Louis the retail clerks hav appealed to the Ministers' Alliance for help in Sunday closing. And yet there is no doubt that these clerks are as ready as others to go into the country, and to buy confections, cigars, drinks, and papers on Sunday. ∴∴ In Minneapolis the ministers and a few foolish papers are trying to dictate to the city government in regard to Sunday-closing. ∴∴ At Leavenworth, Kansas, a barber was fined for Sunday work. His "crime" will cost him more than $100. How long are these clerical scoundrels to be permitted to rob honest men? ∴∴ At Old Portage, Ohio, two men were fined for Sunday trapping. ∴∴ In Tacoma, barbers are determined to close by law all shops which refuse to close voluntarily. For the "general good," of course. The old dog in the manger trick. ∴∴ A bill prohibiting the running of mail and all other Sunday trains has been introduced in the legislature of South Carolina. It has the support of the Columbia *Register*, Governor Tillman's organ.

Lectures and Meetings.

COLONEL INGERSOLL will lecture in Philadelphia, Pa., Jan. 8, 1894, at the New Park Theatre. Subject, "Abraham Lincoln."

S. P. PUTNAM'S lecture appointments:

Boston, Ingersoll Secular Society, Jan. 7th, 14th.
Northport, L. I., Jan. 18, 19, 20.
Newark, N. J., Jan. 21.
Ohio Liberal Society, Cincinnati, Jan. 28th, 29th.
Delphos, O., Jan. 30th, 31st, and Feb. 1st.
Chicago, Ill., Feb. 18th, 25th.

Those who desire lectures at any points between New York and Chicago, and in the vicinity of Chicago during the month of February, will please write at once to Mr. Putnam, care of THE TRUTH SEEKER, New York.

J. E. Remsburg will start on a tour through Missouri, Illinois, Indiana, Ohio, Pennsylvania, New York, and New England early in January.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for January:

January 7th—Mr. T. B. Wakeman: Subject, "Cosmic Evolution and the Unemployed."
January 14th—Professor Eames: Subject, "Ethics versus Dogma."
January 21st—Dr. E. B. Foote, Jr.: Subject, "Microbes: Their place in Nature."
January 28th—Mr. John Swinton: Subject, "John Brown of Ossawatomie."

THE Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

THE First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Sunday-school in the same place at 10:30 A.M.

"HAWAII: Should We Annex It?" was the subject of Mr. Henry Nichols last Sunday at the Brooklyn Philosophical Association. The lecture was full of historical facts, brought together gracefully. So far as the association is concerned the question is by no means settled. Mr. Wakeman speaks next Sunday.

J. E. REMSBURG recently filled his seventh engagement at Ft. Worth, Tex. Referring to his lecture, the Ft. Worth *Gazette* says: "The lecture on 'Bible Morals' last night at the City Hall by Mr. J. E. Remsburg was a strong one from his standpoint. He was introduced by Col. A. Harris. In his preliminary remarks Mr. Remsburg said there were many beautiful and grand truths in the Bible, many proverbs and facts of great value to the race. But other nations had their Bibles also, and there were very many good things in them. Each nation, however, denounced the sacred books of the other. He would not be understood as condemning the Bible without reserve, but he would not accept it as an infallible book of morals, and that for many reasons." After giving a lengthy synopsis of Mr. Remsburg's various indictments of God's book, the *Gazette* concludes as follows: "The lecturer was greeted with a fine audience of some three hundred ladies and gentlemen, whose undivided attention he held while he completely deluged them with an avalanche of quotations from the Bible and from profane history to prove his propositions. His language was chaste and choice and his methods cool and deliberate."

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome. Program of lectures for January:

January 9th—Diana Hirschler, "Union of Practical Progress."
January 16th—Ralph Raleigh, "The Coming Woman."
January 23rd—Miss Mary O'Reilly, "Child Labor in our Own State."
January 30th—Wayland Smith, "Principles of Theosophy."

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program for January:

January 7th—L. A. Fealy: subject, "Madame Blavatsky."
January 14th—Chas. C. Reemelin: subject, "The Earth and Man as an International Totality."
January 21st—debate: subject, "Christ's Blood Cleanseth from all Sin." Affirmativ, Prof. J. S. Van Cleve, Ph. D.; negativ, Prof. Chas. Augustine.
January 28th—Samuel P. Putnam: subject, "The Glory of Infidelity."

"Take no heed for the morrow" was a part of "the glad tidings of great joy" which alarmed the Jewish authorities quite properly.

Letters of Friends.

Another Case of Blackmail.

GLOBE, A. T., Dec. 4, 1893.

MR. EDITOR: I like your paper very much. The cartoons are excellent. But what I wish to speak of now is this: Here in our town sometime ago a man died. As he was a "sinner" and his wife a Catholic, a certain priest, hearing of it, went to console the widow. He told the lady that her husband was in purgatory and that he could pray him out and would do it for $100. The contract was made. The widow has paid $20 of the one hundred and the specified time is nearly up. The priest says if she doesn't pay the remainder he will let the soul return to purgatory.

May THE TRUTH SEEKER liv long and prosper. Yours for truth and honesty,

F. M. COOPER.

Don't Blindfold Your Reason When You Open the Bible.

ST. PARIS, O., Dec. 9, 1893.

MR. EDITOR: Find inclosed $2—$1 for THE TRUTH SEEKER, and the other for Bell's "Handbook of Freethought," the "Crimes of Preachers," and Paine's "Age of Reason."

I hav been a reader of THE TRUTH SEEKER for several months, and think its pages are imprinted with matter which will find a welcome in the minds of those who wish to remove superstition, credulity, and ignorance, and implant, instead, science, education, and truth.

It occurs to me, if people in reading the Bible would exercise their reason and not be afraid to think for themselvs, the belief in its inspiration would surely seem to be the most consummate nonsense. Could not a being able to perform such miraculous feats as creating the planets, etc., create a more harmonious book? In observing the partiality of God toward certain nations of believers we see enough to show that he is of human invention.

F. E. KITE.

Woman Kisses the Hand That Smites Her.

NORTH ENGLISH, IA., Dec 15, 1893.

MR. EDITOR: I would subscribe for the good old TRUTH SEEKER if it were not for the fact that I am traveling on the road nearly all my time, and I get home only once in three months. It would not do at present to hav the paper go to my home post-office, as my wife is a Catholic, and she has told me she would burn every copy she could get her hands upon. I make this statement to explain why I hav not long since become a regular subscriber to the paper. If I was at home nearly all the time I should hav the paper anyhow.

I was a Catholic myself until about five years ago. On my travels I met Mr. H. S. Blinn, of Council Bluffs, and he started me to thinking a little for myself. Then I met Mr. A. H. Petty, of Correctionville, Ia., with the result that I am now an Infidel instead of a slave of priestcraft I reason with my wife and beg her to giv up superstition, but thus far it's of no use.

Please send another bundle of sample copies. A COMMERCIAL TRAVELER.

Knows a Liberal Proposition When He Sees It.

COLFAX, WASH., Dec. 4, 1893.

MR. EDITOR: You hav done the thing up in fine style in offering Putnam's "Four Hundred Years of Freethought" and THE TRUTH SEEKER for $6 50. It has solved the question with me. I wanted the book and could not do without the paper, and money is very scarce in this part of the state. The great Jehovah saw fit after giving the people a bountiful crop to continue his blessings in the shape of a continuous rain, till two-thirds of the grain crop is rotting in the stack or in the sacks after threshing, while thousands of acres of grain standing in the fields will never be cut; and as we are in the same boat with the rest it made us feel rather blue, but we had to come to time when we saw that very liberal offer of yours. I think every Liberal in the country should take advantage of it and get Mr. Putnam's book; I know it will be grand.

Inclosed find money order for $8.75 for the following order: Putnam's "Four Hundred Years of Freethought," THE TRUTH SEEKER, "The Story Hour," and "Apples of Gold." V. J. BORRETTE.

Sunday Laws the Beginning.

LEXINGTON, KY., March 4, 1893.

MR. EDITOR: Recently several stores, usually kept open on Sunday, were closed for the better observance of that holy time. It is probable that priests and their assistants hav always known that they were practicing upon the credulity of the human race, for their ceremonies hav been shamefully childish and at all times an insult to human reason.

The great cardinal remarked that they were religious when they were mere infants, so of course piety was to them like the rest of their toys; but when they find that this plaything rules the world, bringing money and comfort to the clergy, has one of them the honesty to admit that the cruel, inefficient God is a myth, not fit to excite worship or command respect?

Why should these little encroachments on our liberties be considered so dangerous? Because we know what occurred long ago, when religious restrictions became unusually severe; when a few differences in doctrin caused a fierce outbreak of pious rage; the bloodhounds of war were let loose upon the delinquents by the church-power; neither age nor sex was spared, and the hills ran blood from their summits. ALHAZA.

Something About Deposits in the "Overworld" Savings Bank.

BELVIDERE, ILL., Dec. 11, 1893.

MR. EDITOR: It is gratifying to know that there are a great many Christian people who, notwithstanding the brutal features of the creed they profess to believe, are yet naturally so superior to it that they cheerfully respond to appeals for charity. During these hard times, when there are so many out of employment and so much suffering in consequence, they not only contribute to the wants of the poor themselvs, but they also try to induce others to do so likewise, whether Christians or not. In furtherance of this noble object they sometimes quote this scriptural promis: "He that hath pity upon the poor lendeth unto the Lord." At the same time it is intimated that, as a rule, any such loan to the Lord will be repaid in the next world and not in this. To the pious believer in God's promises it is evidently not a losing speculation to largely invest in charitable deeds, since they are confidently assured that the security is first-class; but to the unconverted, the unbeliever, the ungodly, or the wicked sinner it is certainly a tantalizing and worthless promis, for this reason: Suppose that a common sinner, charitably inclined, should giv assistance to those in poverty—and it is a pleasure to know that there are a great many such sinners who do so, and do so solely from an impulse of sympathy for suffering humanity, and with no expectation of ever getting their money back—and this common sinner should shortly afterward die in an unconverted state; then, according to Christian theology, he would go straight to hell. Now here is where the first difficulty arises: Being in hell, how could he manage to get his loan to the Lord repaid? There being a great gulf fixed between him and heaven, over which it is impossible for him to pass, how in hell could he apply to the Lord for a repayment of the loan? But since it is said that the Lord can go anywhere, it becomes evident that if the Lord has any honor about him he will go to hell himself or send a deputy to pay this poor, damned, unfortunate sinner the amount he owes him. Now, supposing that the Lord did do the honest thing, that he did go there and pay the poor fellow; then, lo! this other difficulty confronts him: How in hell could he be benefited by it if paid in money? for, if it was in the form of greenbacks, they would burn up; if it was in silver or gold, it would melt; but even supposing it was made fire-proof, who in hell would accept it, or what in hell could he get for it? If he should wish to spend ten cents of it for a dish of ice-cream to cool his parched tongue, where in hell could he get it? Then if he ascertains that it is not possible for him to employ this money in buying any comforts calculated to make his sad condition less miserable, what in hell would be the good of it to him?

But enough; the subject's tough, there is not a bit of use to speculate any further; it should be referred to some one who is not only a good sky-pilot and well posted in the mysteries of godliness, but who is also a good hell-pilot and equally well posted in devilishness. Mr. Editor, would you please call Brother Talmage's attention to this damned conundrum, in order to relieve the anxiety of an ungodly man?

Yours truly, ROBERT SWAIL.

What Is It?

Dec. 10, 1893.

MR. EDITOR: What is spirit, or mind? Some suppose it to be absolutely and positivly immaterial, because it is purely spirit. Others believe mind to be the result of organism, and contend that it cannot exist without a brain, which is the grand organ that secretes thought, even as the liver secretes the bile (which, by the way, is a false theory), as the stomach its gastric juice! This, also, I think a little doubtful. All this we will leave for future considerations. The former of these suppositions is the one generally adopted by the heathen-Christian community who believe spirit to be an immateriality. The latter supposition is embraced by those Christians who wholly rely upon the Bible doctrin of the resurrection of the body for the future existence of the spirit. They are called Materialists because they make out the spirit to be of no substance at all, but merely the result of organized matter. Of this faith was the celebrated Dr. Priestley. This latter position is also adopted by some Atheists, who contend that spirit cannot exist independent of an organized brain; and as they reject the other dilemma of the Christian's hope of the resurrection, so they contend that mind is extinguished in the night of the grave and sleeps to wake no more. Hence the idea of a God as an intelligent spirit they regard as a freak of fancy. Both of these positions as regards spirit I reject, and will giv my reasons for doing so. I reject the immateriality of the spirit, because that which is positivly and absolutely immaterial can, of course, neither possess length, breadth, thickness, nor occupy any space. Indeed it cannot, in this case, possess any form, and that which possesses no form cannot, in the nature of things, occupy any space. And to talk of a thing having an existence which, at the same time, has no form, nor occupies space, is the most consummate nonsense. Hence an immateriality is a blank nothing. On the other hand, if mind is merely the result of organism, and if it cannot exist independent of an organized brain, then who made the first brain? Did it not require an intelligent spirit to organize its several parts, and adapt the eye to light, the ear to sound, and make these organs the inlets of sensation to the inhabitant in that brain? Surely the brain did not make itself, for this would be saying that the brain acted before it existed! But what is mind? Mind is the ruling power of the universe, and the time has come to hav the true, unadulterated material produce such mind as will abolish heathenism and hav a noble type of manhood. This can be achieved only through Freethought principles and literature.

DR. SIDNEY MURPHY.

Prayer Contrasted With Nerve.

READ CITY, MICH., Dec. 20, 1893.

MR. EDITOR: Never before had I been so forcibly struck by the absurdity of the so-called power of prayer and the entire scheme of religion as when I noticed Mr. Heston's cartoon in your TRUTH SEEKER of December 2d. Why people to-day in this age of progress and research can, as, alas! many do, resort to so foolish, superstitious, and utterly absurd a practice is far beyond my power of conception. Where would electricity, with its manifold benefits to mankind, be to-day had Benjamin Franklin confined himself within his closet to pray rather than investigating the deep secrets of nature, which underlie every great invention, every grand discovery by which man has ever benefited his fellow, rather than the power of one single being, or even three in one? If all the Franciscan monks in Christendom had got down on their prayer bones and prayed in regular orthodox style until the World's Columbian Exposition was declared open this spring, they would never hav prayed themselvs upon glorious American soil had not Columbus's firm determination guided him to San Salvador. Washington was a man that practiced prayer, but, when he came to cross the Delaware, he crossed it upon what would to-day be vulgarly termed "his nerve." People of reason know quite different, but the ignorant, like the poor, ye hav with you always. It is my firm belief that were children to attain the age of fifteen or thereabouts, with no impressions of religion in any form made upon their young minds, the next generation would be pure, sweet children of nature, as I fancy some were before Christianity set its seal upon the earth to mar what little virtue ages had given to man. And how were we benefited? Christianity gave us the clergy to support; superstitious notions that could be satisfied only by a liberal contribution to the priesthood, with which she founded nunneries and convents for the ruination of the simple, trusting maidens who were so foolish as to believe in them. Every student of history knows that Catholicism was founded for the sole purpose of obtaining wealth without honest labor, while one with half an eye can see what millions must be tied up in the church of Christ and its numerous annexes. The church gets this entirely by prayer, but where do the poor parishioners get it? By honest toil. The vices of Christianity (it has no virtues) are today a big thing to fight. But I am more than pleased that with my eye upon the indicator, THE TRUTH SEEKER, I am able to see decided changes for the better, even within the past year; for I notice people as a rule use their own heads more and the heads of the priesthood less.

WALTER E. GRAF.

One Who Lets His Light Shine.

ESKRIDGE, KAN., Dec. 12, 1893.

MR. EDITOR: I left Clinton, Kan., and came to this place last spring. For many years I hav been an outspoken Freethinker—I love liberty. My nearest neighbor is an old minister, and I had been here but a short time when he inquired as to my religious views. I told him I was a stranger and would rather wait until he could understand me better. But he insisted on the question. I stated my views plainly, which led to quite a lively discussion. He would sometimes say that I was a fool, but I did not blame him for that; I insisted that we should be friends and that he had as good a right to express his honest opinions as I had to express mine, but hoped that he would talk with me in a fair and candid manner, which he finally consented to do, and we discussed the question almost every evening for some time. He would often ask me questions; still he insisted that I would reason everything out of existence. To which I replied: "I cannot reason anything out of existence. I can reason many false theories out of some minds; many superstitions hav been abandoned as man has advanced, and it is only a question of time when orthodoxy must go. You cannot deny that as man has advanced he has lost superstition; that to revise a creed is to kill it; that the old dies and a new one is born; that the old was regarded as a mistake and that if a certain doctrin was necessary unto salvation nearly everybody would be lost." To cut a long story short, the gentleman is with me now and says that I am right.

Another minister of this town called on me the other day and said he would like to hav a positiv statement as to my religious views. I told him that I was what a great many would call an Infidel; that I always believed it best to be honest; that I would like to make the world better. I would like to remove all the pain and woe and suffering from this world. He wanted to know what I thought of the Bible; to which I replied: "I hav read the Bible carefully; I believe it to be an ancient history and of purely human production; the God of the Bible was jealous, envious, malignant, penitent, and revengeful." I told him that I did not believe in the account of creation as given in Genesis—in fact, I quoted many absurdities and contradictions contained in the Bible. He then asked me if I thought everything

came by "chance." To this I replied: "Many people know but little of the persistence of force or the indestructibility of matter; in my judgment matter has existed forever; I cannot conceive of the indestructible being created.' He said: "Well, I believe that God created matter." I asked: "What God do you mean? Do you mean the Bible God?" "Yes." "Well, the Bible God is represented as having eyes, ears, nose, mouth, heart, feelings, etc., such as belong to physical organization; that would necessitate matter. Do you think that God created the matter of which he is composed? Where was he before there was any place for him to be?" I asked him many other questions, and finally he concluded that the great divine was right when he said that God was "an invisible organized intelligence." I replied: "Invisible—can't be seen; organized—without substance; intelligence—without a brain. All there is is matter; without matter there is nothing." "Well," said he, "you are an Infidel." I asked: "Will you please tell me the meaning of Infidelity?" He referred to Webster. I then asked him if he believed that Webster was inspired. "Well," said he, "Webster is the standard." I asked: "By what authority, natural or supernatural?" No answer. I continued: "Is it possible that God let the world go for thousands of years without telling his children the meaning of the term Infidelity, and that if it had not been for Webster we would still be in darkness? Where did Webster get his right, and when did I lose my right, to define the term 'Infidelity?'" He asked: "What is your definition?" I replied: "If 'Infidelity' means anything wrong intellectually, it seems to me that the 'Infidel' is a man who is false to his own mind—that is to say, the man who preaches what he does not believe is the real Infidel. It is wrong to apply that term to an honest man, one who expresses his honest thoughts. If such a man is an 'Infidel,' I wish that all were 'Infidels'" Then he said: "If you had a change of heart you might see differently." To which I retorted: "You cannot change a man's heart without killing him, but the mind may be changed." C. V. WILLIAMS.

Let the Galled Jade Wince.

BROOKLYN, N. Y., Dec. 15, 1893.

MR. EDITOR: From the antics of our mutual friend Peck in your issue of Dec. 9th, one is led to suspect that he has lately come in contact with something that has disturbed his equanimity. In the essay referred to, Mr. Peck falls into sarcasm, as our other mutual friend Wegg used to drop into poetry, and exhibits quite as much aptitude in the rôle he chooses, as did the individual whose life-purpose it was to subject the nose of the golden dustman to the operations of the metaphorical grindstone, and, it may be added, meets with about the same measure of success. It would seem to the unprejudiced observer that our friend's descent from the high position of a would-be instructor in finance, which he assumed at the beginning, to the very low and swampy ground he occupies at last, where, for lack of arguments with which to meet the objections of those he looked down upon from the altitude of the preceptor's platform, he is obliged to confine himself to absurd conjectures in regard to the objector's diet, is deplorably precipitate and undignified. Friend Peck says that he cannot answer all the letters he has had antagonizing his views, which, considering the fact that his views are somewhat queer and unusual would seem more than probably true. But when it is remembered that Mr. Peck has appeared in your paper several times since his article which precipitated the "earthquake" was printed, without attempting to meet any of the arguments advanced in even those antagonistic articles which were printed, the conclusion is pressed upon one that Mr. Peck either has a very feeble case, or else that there are other lines of mental effort for which our friend is better equipped than he is for debate.

If this be not the case, it would seem as if he might better hav noticed some of the points raised against his position than to hav wasted his space on the desert air of absurd and ineffectiv ridicule of the plaintiff's attorney.

Mr. Peck notices but one of the objections made against him in my paper, and that not to answer it, but to simply remark: "Mr. Roscoe asks me if I would take Confederate money in exchange for cows. This shows that he has studied the money question deeply." Of course this is Mr. Peck's neat and epigrammatic way of intimating that I hav given but little thought and study to the question of finance. It seems queer, however, that our iconoclastic friend, who objects so strenuously against unfair ecclsiastical methods of debate, should hav descended to the same level by wresting that seemingly absurd question from its context, leaving it to be presumed that that was all there was of it, whereas that question followed an attempt to show that Mr. Peck's assertion that "it does not matter what material money may be composed of, if it be only convenient," and that money being only a measure of value, needs intrinsic worth no more than a yard-stick, was and is not true. "We wish to know the length of a stick of timber," said Mr. Peck, "and we apply the yard-stick. The rule need not be of gold or silver in order to measure correctly." I called his attention to the fact that money was not only a measure, but also an equivalent given for the thing measured, and asked him if he would accept Confederate money in exchange for property, on the ground that, being called money, it measured values as accurately as any money could. His brief and convincing reply to this reasoning is, "This shows that Mr. Roscoe has studied the money question deeply." Now, if Mr. Peck had "studied the money question deeply," could he not hav done better than that?

Again, when asked for proof that Ernest Seyd bribed the American Congress to demonetize silver, is that proof furnished when Mr. Peck tells me that I "would do better to use my powerful intellect" in telling why water pours over Niagara Falls, or why a rainbow does not stand upside down. If Mr. Peck calls this kind of thing debate, he should join the church as preacher, in order to hav a pulpit from which to address those who do not think, or if they do, hav no chance to talk back. Then, Mr. Peck, assuming the rôle of "a Lilliputian specimen of humanity," from which he rapidly changes to the character of "a glow-worm under a calcium light"—his first appearance, voluntarily, in that dual rôle on any stage—wishes to know "if every independent government has not the power to make money from or of any material it chooses." Fearing that he may never be an inquirer again, let us hasten to answer that various governments hav made money of various materials according to their pleasure, but that no government has ever yet succeeded in maintaining for more than a short time the value it assigned to its money if the latter had not some commodity basis the intrinsic value of which was generally recognized as being the most stable, sure, and convenient measure of value, unless that money was made of such commodity, fixed in the coinage at its market value. Of course, it is entirely possible to float an irredeemable currency, if no better is attainable, so long as the quantity that would circulate of that better currency is not exceeded. But no nation has ever restricted itself within this limit, and probably never will for long.

In taking leave of Mr. Peck I hasten to remove the one distinguishing difference between himself and "our Bob," and at the same time rehabilitate him with whatever of self-respect my characterization of his financial ideas as idiotic, absurd, and so forth, may hav divested him, by remarking that I did not say or think that he was or is a fool. So far from that being the case, I assert that I hav read articles from Mr. Peck's pen that were really sensible and well thought out. But it is not necessary that one should be a fool in order to write foolishly. It is not neccessary to plunge into a discussion of a question one has not studied and write without reflection, which Mr. Peck has clearly done in this financial question. The head and front of his offending hath this extent—no more—that while assuming the rôle of instructor, he is unable to even attempt to answer the objections of those he looks upon as needing instruction because they differ with him. E. O. ROSCOE.

The Right to Work.

MR. EDITOR: It is remarkable how many persons feel qualified to discuss the relations of capital and labor—to define the duties of one and rights of the other. Some of them seem to think it wrong that anyone should hav more property than another, when it is only such ones who can giv employment to others. Some loudly demand the right to work, as if anybody in this country had denied the right. And sometimes the priest hypocritically flatters the poor by denouncing the rich, while he himself is fattening on their mites and winking at the millionaire with the other eye.

Most of the small writers and talkers on these subjects seem to indorse, without thought, the erroneous notion that all men are born as equals. Without stopping to consider heredity, climate, and other causes operating to produce variety, two palpable facts present themselvs to the observer: 1. That not only is each race and nation materially dissimilar from all others, but the members of any given community differ widely in strength of character, ability, and influence. 2. That in all ages and climes the many hav been led and controlled by the few.

Diversity in mankind, as well as elsewhere, is a law of nature. At one time and place she projects, like a mountain peak, a Confucius; at another, a Buddha; then a Moses, and other prominent personages on down through the Christian Dark Ages to a meteoric Voltaire and a luminous Paine. There hav been times when a Cæsar or a priest, as demigods, ruled the world; and even now, in this age of progress, a pope with a magic thread of superstition lassoes and controls the greater part of Christendom.

In respect to government, the more absolute the monarch the fewer individuals will be found who possess any influence. And right here in our better republic, the individual sovereign who thinks he has a hand in sailing the ship of state, if he takes sufficient interest, goes to the caucus and receives orders from one or more leaders who dictate the nominees and the policy.

Now this disparity of human energy and influence is witnessed more or less in individual effort to obtain the means of living. Every community has its more prosperous class and its working class; and the workingman who, from lack of prudence, skill, or sagacity, has not been able to accumulate anything, is apt to attribute the difference of condition to mere luck. He seldom doubts his own ability, and is often ready to giv advice.

"Do you know, Mr. Longhead," says Mr. Shortsight, "what I would do were I in your place?" "Perhaps not, without trial," replies Mr. Longhead; "but were you I, probably you would do as I do, and were I you, I should do just as you do." One who is not a parent knows just how the child should be treated, and he who never owned a dwelling knows just what the man of means ought to do.

The Shortsights are numerous and of many varieties. Some of them start early in life with the notion that money spent for cigars and beer does them more good than if deposited in a savings bank. Some of them think it necessary to dress like a Longhead, although hardly able to make ends meet. Some, who are scarcely able to support themselvs, take wives to help them raise up large families of such as demand of the Longheads the right to work. Some of them form societies which forbid working for Longheads except on their own terms, and then claim the right to work. Some of them vote for all government extravagances, erroneously supposing the Longheads hav to pay all the taxes. With the expectation of having more work and higher wages, they vote monopolistic privileges to the Longheads. The higher wages attract to our shores millions of hands to share them with us and help to flood our markets with their productions; and when the Longheads hav to stop their mills to avoid loss, there is a loud cry of the right to work. When a builder finishes a contract and has to discharge or lay off the workmen, he is not disputing their right to work.

The right to work is equal with all, but all hav not equal ability. The assertion that all wealth is the product of wage labor is not more than half true. Brain leads the march in every step of enterprise. The savage has strong hands, but for better brains he must wait on evolution.

The workingman who is competent and prudent enough to save something to build himself a home becomes a Longhead. If he can hire men at two dollars a day to help him, he will not offer them four. The job done, the help paid, and the house is the result of the labor and capital *solely* of Mr. Longhead. Think that over. Why one man hath what another lacks may be figured out from natural facts.

Seeing a number of hand-drillers at work on an extensiv rock, a Longhead invents a steam drill that does as much work as a half-dozen men. Every factory strives for improved machinery. Machinery displaces hand labor, generally produces beyond local needs, and often earns a fortune for its owner.

> Where factory shoes are all the go,
> Saint Crispin's kit hath little show.

Building the Brooklyn bridge gave employment to many men; but only the skillful architect and the capital employed can properly be said to hav built it. The credit of constructing the Suez canal is given the designer (De Lesseps) rather than to any number of Arab sand-diggers. Great enterprises do not create, but rather display, business talent. Previous to our civil war the different branches of business were conducted with comparativ moderation and regularity. Legislation had not then undertaken to abolish wholly the natural law of supply and demand. A competent workman was seldom idle, and more such then than now owned their homes. True, wages were lower; but immigration was less and easily assimilated, taxes were lower, cost of living less, and the difference of condition not so great. During and since the war, however, the rush in fortune-making schemes has resulted in elevating the Longheads and depressing and increasing the number of Shortsights.

Meddlesome legislation, ostensibly for the workingman's benefit, is responsible for much of his hardship. The partial law, intended to lessen some evil, is almost sure to increase it. Instead of asking for more benefit of that kind, he should urge the lawmakers to repeal all such laws, reduce government expenses, and enact a graduated income-tax law.

It is a Longhead who now obtains the patent, who secures the privileged charter, who employs thousands in building and other enterprises, and who knows when his family is large enough.

I disclaim the thought of disparaging or discouraging anyone; but I think it better to recognize the natural law of diversity among men; that to do so will enable us to be more practical in our efforts to remove existing evils and improve our condition.

The Irishman who said that one man is just as good as another and a little better was partly right. I am conscious that some persons are my superiors in ability and worth (the reader will likely agree with me in that), and I also feel that some are below my grade.

I despise flattery, whether coming from the priest who tells his selfish flock that if they believe and *giv* just as he dictates the Lord will in the hereafter put crowns on their heads, harps in their hands, and listen to their eternal singing; or from the pedagog who tells the boys, in effect, not to waste their time in small matters, but to aim straight for the presidency—that each one of them may win it. In aiming too high we may overlook passing opportunities.

Probably nine-tenths of the workingmen in this country are slaves to some church. Through fear they continue the barbarian custom of helping the Lord, and think that every dime given him relaxes his angry brow. Enough is wasted in this way to build thousands of homes. During the long period of hard times and idleness no case is known of any priest who lost flesh or was evicted for non-payment of rent. Were the sly priest compelled to let him alone, more dimes could be saved for the workingman's home. L. G. REED.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fal River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Happy New Year.

When the old year goes out and the new one comes in,
Let old grudges go too, let new friendship begin:
And remember that kindness and pleasure and mirth
Are hatched, not in heaven, but in folks on the earth,

Though the days be short and the weather be bad,
'Tis the time to make presents, the time to be glad—
The time for feastings and greetings of love—
For the joys of life that come not from above

With a bright blazing fire, and the hose running o'er,
The children a-dancing on the big kitchen floor,
We'll thank our own prudence for the winter's supply—
Not a bit of which comes from the man in the sky.

L. G. R.

A Happy New Year to All.

The old year has gone, and the new year, in all its sweetness and youthful beauty, is with us.

We cannot be very joyous while there is so much distress in our land. But let us hope that present conditions are only temporary, and that soon the wheels of industry will be again in motion—that want will disappear and plenty crown the board. We wish all our friends, and enemies, too, if we hav any, a bright, prosperous, and happy new year.—ED. C. C.

Out Duty Toward One Another.

BY EDWARD DOBSON.

Each day still better other's happiness.
Until the heavens, enjoying earth's good hap,
Add an immortal title to your crown.
—*Shakspere.*

Dr. Paul Carus truly says, "The ethical problem is the burning question of to-day." True it is, few are aware of the importance of this "burning question," and of what bearing it has on the standard of conduct of the world at large. Perhaps, the chief reason why this is so, is because too much time is taken up with trifles and study of self. It is to be lamented, egoistic feelings seem to predominate over altruistic feelings. Were it otherwise, much of the trouble and unhappiness that now afflict humanity would be alleviated. Perhaps someone says, "Since nearly every person has to look out for himself or herself, is it not natural egoistic feelings should prevail?" True enough, but the many years life has been upon the face of our planet, the many trials and vicissitudes that the race has been subjected to, should hav taught the lesson that altruistic motivs should predominate over all others, instead of the utterly selfish feelings which still characterize the world, in spite of its many organizations and societies "for the protection and welfare of each other." However, a new era is dawning. The future is assuming a brightened aspect, and soon, we hope, instead of being the cold, cruel world it now is, it will become a peacefnl, kind, and loving world—a humanitarian one. Then the main thought will be. not to advance your own interests as much as the interests of your fellow-beings, and the society or community to which you may belong.

The intent of this essay is to show, to a certain extent, how we should act toward one another. It does not seem to be quite understood that we are born to be companions to those whom we meet and know, and to be friends to those who are in need of same. Very few seem to care whether their neighbor is in need of help, or may need words of encouragement. No doubt there are some who will do their best to help others along, but they are scattered like ships on an ocean over thousands of miles in extent. In fact, as it has been said, we should "liv honestly, to hurt no man willfully, and to render every man his due."

Epictetus has written: "There is no true conclusion in these reasonings: I am richer than thou, therefore I am better; I am more eloquent than thou, therefore I am better. But the conclusions are rather these: I am richer than thou, therefore my wealth is better; I am more eloquent than thou, therefore my speech is better. But thou art not wealth, and thou art not speech." What noble reasoning! How absurd to think that speech makes the man, or even that gold or wealth, which, as the "Bard of Avon" says:

'Tis something, nothing,
'Twas mine, 't is his, and has been slave to thousands,

should make the man also. If we wish to find out what a man's true character is, we do not generally look to his wealth or to his accomplishments in fine arts, for a rogue may hav the bearing and education of a gentleman. Epicharmus wrote:

'Tis theirs alone, who boast no inbred worth,
To found their claim of honor on their birth,
And strive their want of virtue to supply
With glory borrowed from old ancestry.

No; we look to see how far he is benefiting his fellow-beings; how noble he is; how kind, sympathetic, and generous; we look to see how sincere he may be. Yes, these are the traits that tell. These are the characteristics of a man. When we are born, we are all equal. It is our accomplishments, possessions, and pursuits which seem to make us better or not as good as anyone else; and Epictetus truly points out the truth of this in the paragraph quoted from him. Is the man who livs in luxury any better than he, who is

Scorned and poor,
He begged his bread from door to door.
—*Scott.*

No; the beggar may hav the characteristics of a man, the other may be one in disguise. So, if we really want to benefit the world we liv in and to be a help to those who may need it, we must be men and women in the true sense. I hav heard a woman say that she "would sooner be a woman than a lady, as a lady means nowadays—that you are wealthy and hav a position in society, or something just the same." There is more truth in those words than one would naturally believe.

Aristotle says in his works on "Government," "I mean to oppose men of account to the common people, the poor to the rich, and to blend both these into one body, and to increase the numbers of those who are in the middle rank, and this will prevent those seditions which arise from an inequality of condition." There is to be much fault found in the way people are divided into classes to-day. The overbearing of the rich, and the discontent of the poor, are one of the obstacles the humanitarian may find in the way of conciliating both these classes, and bringing about a better feeling. Were it otherwise, how easy would be the path of justice, truth, and love, and how much better for the world, though it would be by no means wise to counsel the abatement of conflict in commercial lines, for it is by this conflict we are able to better ourselvs. This conflict should not make enemies of man, as it sometimes does, but should be the means of increasing the harmony between us.

The words quoted from Aristotle contain truth. It is not necessary to "oppose" people to harmonize them. Still, it would be much better were both the poor and the rich more satisfied with one another.

CONCLUDED NEXT WEEK.

Correspondence.

SKIDMORE, MO., Dec. 13. 1893.

DEAR MISS WIXON: We hav taken THE TRUTH SEEKER for a long time, and I like it very much. I go to school. My teacher's name is Mrs. Porter. I am nine years old to-day. I study History, Arithmetic, Physiology, Grammar, Geography, and Spelling. I liv in a very small town about half a mile from the Nodaway River, and there are about four hundred inhabitants in this town. There is only one railroad. I hav a pet squirrel named Bunnie, and three dolls. I think I hav written quite enough for this time. I will close. Good-bye. MABEL WARE.

[What does Mabel think she will do when she grows up?—ED. C. C.]

BALLINGER, TEX., Dec. 12, 1893.

DEAR MISS WIXON: I thought I would write to the Children's Corner, as I hav nothing else to do. My name is Arthur Doose. I liv in Ballinger, and am ten years old. I am in the fifth grade. I study reading, spelling, geography, grammar, and writing. I would like for some of the little Freethinkers of the Corner to write to me. I will close, hoping to see this in print, Your Liberal friend,
ARTHUR DOOSE.

[Arthur should secure some fine correspondents from the Corner.—ED. C. C.

WATERLOO, IND., Dec. 10, 1893.

DEAR MISS WIXON: I am a little girl six years old. I go to school. I read in the Second Reader. I study Reading, Writing, Spelling, Language, and Numbers. I hav one brother and one sister. I go to Sunday-school some times, but I don't like to go. Papa takes THE TRUTH SEEKER. I am going to read the Children's Corner every week. We liv on a farm, one mile from town. I hav lots of pets. This being my first letter, hoping it will escape the waste basket, I remain your Freethinker friend,
HATTIE R. SALTSMAN.

[Few girls of six years can write so nice a letter, so free from mistakes.—ED. C. C.]

MARSH, IDA., Dec. 5, 1893.

DEAR MISS WIXON: I thought I would write a few lines to the Corner. I sometimes go to Sunday-school and church. The gentleman I am stopping with takes THE TRUTH SEEKER, and I read it, and like it very much. I would rather read it than the Bible. I only read the Bible when I hav nothing else to read. I am fourteen years old. I liv on a mining claim. The weather is very wet here now. We hav no school at present. I like to go very well. For fear of the waste-basket I will close.
I remain your Liberal friend
ARNETOS E. BENAIT.

[Tell us, Arnetos, please, about the mines, and the kind of ore they yield.—ED. C. C.]

LINDSAY, ONT., Dec. 3, 1893.

DEAR MISS WIXON: I've thought of writing to you several times, but think I shall make a success of this effort. My name was taken from Mrs. Slenker's story in THE TRUTH SEEKER, "John's Way." My pa was at the great Fair, and attended three meetings of the International Convention of Freethinkers on the final Sunday and heard you speak. He said you are a fine, well-built lady, eloquent and intellectual. He says you are indeed the child's friend and the friend of woman. Hoping to see this in THE TRUTH SEEKER, which pa has taken for twelve years, I am your Freethinker friend,
MYRA MIDDLETON.

[Glad to hear from Myra, and hope she will write again. Her pa is mistaken about the matter mentioned. The editor of the Corner is opposed to anything of the kind. No woman of sense will be so unwise as to injure herself in such a way.—ED. C. C.]

WOODLAND, MO.. Dec. 16, 1893.

DEAR MISS WIXON: As I hav not written to the Corner for a long time, I thought I would write again. I go to school every day. My studies are arithmetic, civil government, history, fifth reader, spelling, and language. I hav finished up geography.

They hav four churches around in this part of the country. The Methodists had a meeting first, then the Presbyterian, finished last night. When the Methodist meeting was going on the members would shout and jump and make a terrible noise. And even the preacher would jump. The preacher said that an ungodly man was no better than a mule or a monkey.

Well, I had better close, for fear it is too long. Yours truly, DELBERT LEAR.

[Preachers are apt to make silly speeches, which, as they are of no importance, are not worth noticing.—ED C. C.]

WATERLOO, IND , Dec. 10, 1893.

DEAR MISS WIXON: As my little sister has written a letter, I thought I would write one too. I went to Sunday-school yesterday and the teacher told us a story. There was a man went to church and went to sleep, and just as he awoke he heard the preacher say something about commentators not always agreeing with him, and he went home and told his wife that the poor preacher had nothing but common "taters" to eat and he was going to take him a bushel of good ones. Papa heard you lecture at the Congress and he says that if all the children in the United State had heard you they would say you were the grandest woman that ever lived. Charlesworth is going to be here this week. Yours affectionately
GRACE SALTSMAN.

[Another bright girl, whose papa praises us too extravagantly. We hardly dare to print such glowing words. We are only trying to do all the good we can, as we pass through life, to destroy the superstition that is so harmful to our human kind. Many are engaged in the same glorious work, and we are only one with them.—ED. C. C.]

SKOWHEGAN, ME., Dec 17, 1893.

DEAR MISS WIXON: In the school I attend I am the only one who will openly and fearlessly admit being an Infidel. One girl says she only prays when it storms. A Baptist minister called at our school one day, and asked one of my schoolmates if *navis*, the Latin for ship, was really feminin, why they gave ships men's names? "Well, Mr. H.," said my schoolmate, "you've asked me a question, I'll ask you one. Why do they call them women's names?" The minister's answer was, "Miss M., I bid you good-day." The entire school was shocked at my schoolmate's action, and more, I think, when I defended him, by saying that the caller had no business to ask a question he himself could not answer.

Revival meetings are being held at the Methodist church here. One girl says her mother won't let her go, because the evangelist looks like a "Bowery tough." He said one evening, that the Lord said he'd ought to get mad, and swear at the people.

Colonel Ingersoll was in Lewiston, and my father, who went to hear him, was delighted. We all wished that he could hav come here.

We are Spiritualists, and my uncle is a clairvoyant physician. Grandma has taken THE TRUTH SEEKER for some time.

I hav only been to church once in Maine. I then went for my own amusement. I used to liv in Iowa, but I came to Maine last January.

This is my first letter to the Children's Corner. I wrote once, last winter, to the Editor. A Liberal friend,
LUCY BIGELOW.

[Lucy is a bright, sensible girl, whose letters should often appear in the Corner. —ED. C. C.]

CLEVELAND, O., Dec. 11, 1893.

DEAR MISS WIXON: This is my first letter to the Corner. I am thirteen; I go to Waring school; I am very much interested in the Children's Corner. My father is an Infidel and a great admirer of Thomas Paine; my father takes THE TRUTH SEEKER every week. In my school all the children hav to write a Christmas story of our own composing. Thinking it might interest the children of the Corner, I will send you a copy. This is my Christmas story:

There were four children in the big sitting-room at grandpa's farmhouse, where they were to spend their holiday. Their names were Fanny, May, Lulu, and Tennie.

"I would like to see Santa Claus," said Fanny, rubbing her eyes, for the sandman had already been around for that little girl, although the clock on the mantle said it was only seven.

"When we go to bed we will keep awake, and see if we can see Santa Claus," said Tennie.

"All right," said Lulu," and away the children went up-stairs to the big, warm bedroom where four stockings hung in a row.

"Now, when the clock strikes twelve keep real quiet," said Lulu, "and we will see Santa Claus."

But, strange to say, before the clock struck eight six little eyes were closed and three little girls were fast asleep. And only one little girl was awake. The clock struck nine, and then ten, and eleven, and drowsiness came over May, and then the clock struck twelve, and—What's that? May starts up with a sudden jump, and there stood the funniest man you ever saw, with a long white beard and a little red face, with rosy cheeks and a little pug nose. He had a little short, rounded body, and a big basket of, oh! such beautiful toys and dolls, books, and ever so many other handsome things, she couldn't tell how much, there were so many other things in the basket. But, before she could hav time to speak, the little old man had disappeared and left May to laugh over the funny sight.

And then, "Oh, see what I hav!" and "Oh, ain't this beautiful?" and "Yes, lovely!" and "May, are you awake?—just get up and see the beautiful things!" And May jumped up, wondering if she really did see Santa Claus, or whether it was a dream. Anyway, he was a funny old man, and May laughs to this day, although she is an old woman now. And so ends my story.

Hoping to see this in print, I remain yours, IRENE YEOMAN.

[A very creditable little story.—ED. C. C.]

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At the Woman's Congress at Chicago Helen Gardener delivered as an address one of the chapters of this book. The Chicago *Times* said of it and her: "But the last address, dealing with the most delicate of the problems of reform, clear, unhesitant, modest, but uncompromising, was listened to with breathless interest by the audience. It was 'Heredity in Its Relation to a Double Standard of Morals,' and it was delivered by the one woman of all others best qualified to speak upon that subject—Helen Gardener. Petite, graceful, eloquent with the burden of her thought, Miss Gardener enchained every auditor, and when she had finished received a perfect ovation, which her courage and devotion had so worthily won. The evening session was highly interesting, but that of the morning will be set down on the tablet of the memory of those present as one of the distinctivly great features of the week's congress."

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Chapter II deals with the theological dogmas of original sin and celibacy. Woman, by the church, was not regarded as a human being; marriage was looked upon as vile; wives were sold as slaves; women driven to suicide; the influence of the church was unfavorable to virtue. The celibacy of the clergy produced degrading sensuality, and woman was the victim of these brutes.

Chapter III is on The Canon Law, showing how the church controled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

Chapter IV—Marquette—is on Feudalism and its degradation of women, the rights of "lords spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church. It also deals with some of the later-day abuses of females, like our Northwestern pineries, the English debaucheries, governmental crinoline-makers, etc.

Chapter V—Witchcraft. In the days of this phase of religious insanity Mrs. Gage shows how the possession of even a little learning was sufficient cause to suspect a woman of witchcraft, that to keep a pet was dangerous, so rabid were the clergy not to suffer a witch to live. This persecution for witchcraft was a continuance of the church's policy for obtaining universal dominion over mankind. Women physicians of the Middle Ages were persecuted, and the "Pilgrim Fathers" continued it in America. The first synod convened in America was to try a woman for heresy, and others were stripped and whipped for not agreeing with the clergy.

The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—that the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage is opposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to labors unfit for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

The work is a burning protest against the tremendous wrong done woman by the church, which controled the state. It is also extremely valuable as history. No woman, it seems to us, can read it and remain a supporter of the religious institution which has crushed her individuality, her mentality, and degraded her person. To the woman's cause it opens an Age of Reason. It ought to be widely read for the good it will do.

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FREETHINKERS rage against an extinct Jesuitism, not perceiving that the venomous thing has crept into a Protestant skin. —*Moncure D. Conway.*

A MAN should learn to detect and watch that gleam of light which flashes across the mind from within more than the luster of the firmament of bards and sages.—*Emerson.*

LOVE is—I know not what; which comes —I know not whence; which is formed—I know not how; which enchants—I know not by what, and which ends—I know not when or why.—*Mlle de Scuderi.*

WHO does not see that the same authority which can establish Christianity in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians in exclusion of all other sects?—*James Madison.*

THE goal for all is truth. The lines of travel may differ, but they will converge. Honor all honest methods by which the journey is accomplished. Let him who will travel in sleepers, with steam harnessed to his chariot, and let him who chooses travel afoot. What we need to acknowledge is the necessity of movement, the imperious declaration of growth, and the vital overarching dictates of mental, moral, and physical integrity.—*Horace L. Traubel.*

MAN is nature's last and most powerful work; but however high his development or great his achievements, he is yet a child of the earth and the forces that hav formed all the life that exists thereon. He cannot separate himself from the environment in which he grew, and a thousand ties of nature bind him back to the long-forgotten past, and prove his kinship to all the lower forms of life that hav sprung from that great common mother, earth.—*Clarence S. Darrow.*

IT has always been claimed by the religionist that morality is the outgrowth of religion, and without it the world would degenerate into a condition of barbarity or "total depravity." Where was religion's morality in the days of religious persecution? Where was her feeling of sympathy at the times of the Roman Inquisition? And where would her morality be to-day if the power of the church was not restrained by social law? "Church and state" means what it meant eight hundred years ago—total destruction to individual liberty.—*T. C. Widdicombe.*

ALWAYS the popular faith has been the last word, the supreme revelation, to those who believe; and always the first doubters —the Uhlans preceding the army of destroyers and subsequent reconstructors—hav been made martyrs to their negation. To be said to doubt the tutelar deities of the city cost Socrates his life—Socrates, who, before all men, taught reverence and preached virtue. To deny that Jesus, the son of Mary, was God incarnate has cost many hundreds of lives. To question the divine mission of Mohammed has been as fatal to thousands as was the denial of the supremacy of Jehovah to the priests of Baal. The world reveres its idols, and looks neither to the fashion of their make nor to the passions they typify. Jealous or cruel, punishing the children for the father's sin, or demanding the sacrifice of the innocent for the redemption of the guilty—these idols are precious beyond all else, and their worship is held as dear as life itself.—*E. Lynn Linton.*

BUT the main source of that prejudice was revealed by a Russian journal, edited in the interests of the holy Synod, and which reminded its readers that "no restrictions of their [the Jews'] civil rights can outweigh the scandal of their *religious privilege.*" That privilege, the prerogativ of rationalism, has never been forgiven by the bondsmen of superstition. The slave's envy of the freeman, the chain-dog's antipathy to the wolf, are trifles compared with the odium of mental emancipation, the bigot's mingled horror and hatred of the Sadducean who refuses to sacrifice his reason upon the altar of faith. They dread the consequences as much as the motivs of his intellectual independence; they watch him with the grim mistrust that turns upon the guest who insists on remaining sober in an assemblage of Russian topers. Hence the rage that hounded the Waldenses from glen to glen of their mountain-homes, and for centuries hurled a charge of sorcery at the head of every Freethinker. What might not be expected of an adversary who persisted in keeping his eyes open while his opponents submitted to be hoodwinked by their priests? The unfairness of his advantages seemed to forfeit his claim to mercy in this world as in the next.—*Felix L. Oswald.*



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FIRST CORNISH MINER: "I thout thee was converted. Where's thee faith?" Second Cornish Miner (rolling up his shirt-sleeves): "Thee call me a liar again and I'll show thee where my faith is."

THE SQUIRE: "Well, Smith, I want your advice. Hadn't we better let them hav their way this time?" Smith: "No, no, sir. Stick to your rights. What *I* say is, 'giv such people a hinch and they'll take a *hell*,' if you'll pardon my usin' such strong language."

AN Argyllshire elder was asked how the kirk got along. He said: "Aweel, we had four hundred members. Then we had a division, and there were only two hundred left; then a disruption, and only ten of us left. Then we had a heresy trial, and now there's only me and ma brither Duncan left, and I ha' great doots o' Duncan's orthodoxy."—*Tit Bits.*

"HULLO, Dinkelspike! I suppose that now you and your father-in-law hav embraced Christianity you keep Christmas." "Yaiz. Silfersdein he come py me undt he say, 'Devy, for dhose Grismas bresent I giv you vorty ber cent. disgount on all dher poy's glothes you vant.'" "That was nice. How many boys hav you?" "I haf no poys. Only four girls."

A BOSTON clergyman tells me that, a short time ago, he was anxious to refer to a book called "Seekers after God." Ransacking bookstores and libraries in vain for it, he finally called to mind that a Chicago friend, also a clergyman, had frequently quoted from it, so he wrote him to look about in Chicago book-stores, and buy the book for him as soon possible. By telegram came the startling reply: "No Seekers after God in Chicago."—*Boston Globe.*

THEY met by chance in the waiting-room of a railway station. "My friend," began the man with the valise full of tracts persuasivly, "hav you ever reflected on the shortness of life, the uncertainty of all things here below, and the fact that death is inevitable?" "Hav I?" replied the man in the shaggy overcoat cheerfully. "Well, I should reckon! I'm a life insurance agent." "Ah—um—looks as if we were going to hav more snow, doesn't it?" said the other, locking his valise with a snap.—*Chicago Tribune.*

THE following is told by the late Rev. Hugh Stowell Brown: "At Aberdeen, James Abernethy, a most sedate elder in the Free Church, told me that in Scotland the ministers are, or hav been, so negligent as not to baptize the children for years. The children are great swearers, picking up the accomplishment from the sailors who frequent these islands. A child four years of age was brought forward for baptism, and when the water was sprinkled in his face exclaimed, 'Damn it! what's this?'"—*London Freethinker.*

AT a prayer-meeting in an Indiana church the other evening a stranger offered the following petition: "Lord, thou knowest I am a stranger here Thou knowest I do not liv here but reside in a neighboring town. Thou knowest I hav relativs in another town, whom I am on my way to see. Lord, thou knowest why I am here instead of there. Thou knowest why I can't get there. Lord, thou knowest just what I want. I want forty cents. Amen." He got the forty cents, and is now a firm believer in the efficacy of prayer.—*New York Tribune.*

ON Sunday last there was a church parade at which the bishop of Mashonaland officiated. Church parades are not, and never will be, popular. There appears to be a prejudice ingrained into the trooper's nature against the institution, and there is some truth in the saying that the affair is the cause of more blasphemy than devotion. "Fall in there for church parade," is the first thing heard, and then a subdued buzz runs along the line, which, if attentivly analyzed, results in being found to be a conglomeration of such expressions as "Where the devil is my bayonet belt?" "D——n these spurs, they won't fit;" and then there is the long continuous growl of a string of oaths from the man who is looking apoplectic in a struggle to get on a pair of top-boots. In the evening there was a voluntary service in one of the improvised tents, which was well attended, although one's gravity was sorely tried when the bishop, whose discourse was rendered almost inaudible by the clatter of plates made by an enterprising coolie cook in the near vicinity, suggested that someone should "tell the gentleman washing the plates and things that a little less noise would be more edifying."—*Diamond Fields Advertiser (South Africa).*

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THE LORD ORDERS SOME MARKING DONE.

And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.—Ezek. ix, 4.

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News of the Week.

Peterson's Magazine has gone into the hands of receivers.

DEAN MERIVALE is dead. He was the author of several historical works.

GERMANY is to hav a university for women, to be called the University of Germany.

TROOPS were called out in Florida because of sanguinary fights between whites and blacks.

AN incomplete examination reveals a deficit of $3,000,000 in the Chicago municipal treasury.

THERE are indications that women may soon hereafter be admitted to the South Carolina College.

GOVERNOR LEWELLING has removed Mary E. Lease from her position on the State Board of Charities.

THE trouble between Sweden and Norway seems likely to reach a crisis soon. Civil war is not improbable.

THE Matabele war in South Africa still rages. The Matabeles annihilated on Dec. 8 the entire command of Captain Wilson.

SIXTY-FIVE arrests hav been made in this city of persons indicted by the grand jury for frauds committed in the late election.

AFTER an animated discussion, the Toronto Literary and Debating Club voted by a large majority against the policy of Chinese exclusion.

THE Cincinnati health board requires physicians to register, reserving to itself the privilege of determining what classes may register.

THE New York and New England railroad is bankrupt, and Thomas C. Platt, who is hostil to McLeod, has been appointed receiver.

THE new tunnel for the Kensico reservior has been cut through the rock. When it is finished New York will hav an addition to her water supply.

THE Atchison, Topeka, and Santa Fé railroad, having more mileage than any other railroad in the world, has gone into the hands of a receiver.

THE employes of the Northern Pacific hav been enjoined not to strike. This is the first time that an injunction has been granted in advance of a strike.

THE special grand jury, now investigating charges made by Dr. Parkhurst against New York city police officers, refuses to indict Inspector Williams and Captain Schmittberger.

THE jury sitting in the trial of Patrick Eugene Prendegast, the murderer of Mayor Carter Harrison, of Chicago, brought in a verdict of guilty and recommended that he be hanged.

GOVERNORS Lewelling, of Kansas; Waite, of Colorado; Russell, of Massachusetts, and Flower, of New York, will contribute to a symposium on "Tramps," in the *North American Review*.

JUSTICE CULLEN grants McKane and his associates a stay of proceedings in the contempt cases wherein Justice Barnard had sentenced each to thirty days in jail and to pay a fine of $250. The case will be pushed on appeal

AT Caddo Mills, Texas, certain of the whites hav ordered the negroes to leave the neighborhood, or be shot. Many of the negroes are old settlers. Their property they must dispose of at a great sacrifice or abandon.

THE Sicilian Socialists are pushing the anti-tax fight very aggressivly. A mob of four hundred took possession of the villa of Prince Trabia and threatened to burn it if disturbed by the police. The infection of the Sicilian unrest has spread to several cities of the mainland.

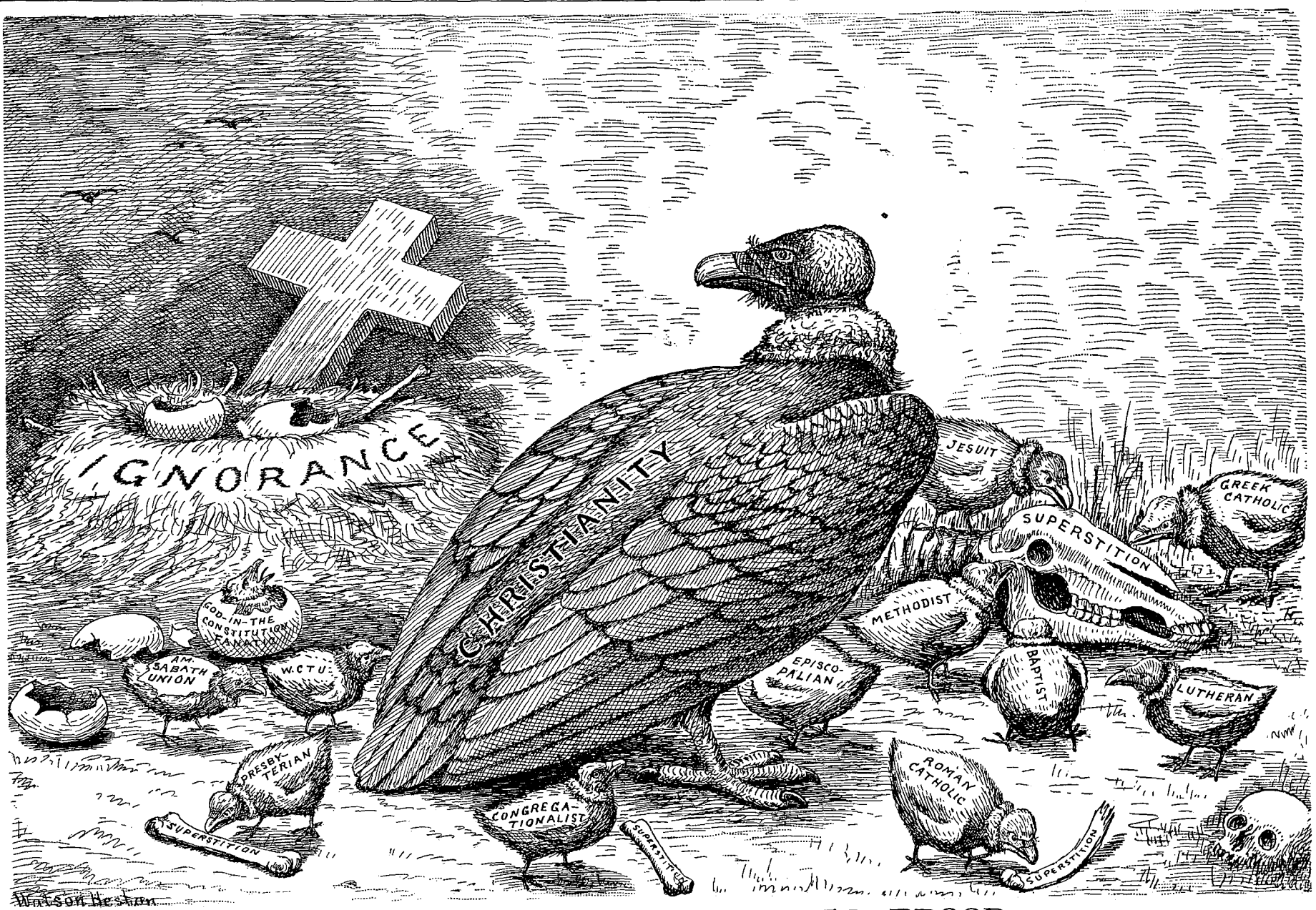
SENATOR VICTOR SCHOELCHER, of France, who was instrumental in securing the emancipation of all slaves in the French colonies and in abolishing the whip in the French navy, died in Paris Dec. 26. For opposing Napoleon in 1851 he was expelled from France and then from Belgium. He refused to accept amnesty and did not return to France until 1870. He was born in 1804.

HUGH O. PENTECOST has been a lawyer one year. As a member of Tammany Hall he did yeoman service for Maynard, so heavily sat down upon by the independent Democrats of the state. On the recommendation of Richard Croker and James Martin, District Attorney-elect Fellows has appointed Mr. Pentecost assistant district attorney at a salary of $7,500 a year. Rapid promotion. But he may not be confirmed, as there is strong opposition to him.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 2. {PUBLISHED WEEKLY.} New York, Saturday, January 13, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



THE OLD VULTURE AND HER BROOD.

TO NEW READERS OF THE TRUTH SEEKER.

We send this issue of The Truth Seeker to a great many Liberals who are not subscribers, with an earnest invitation to them to become such, and thereby help along the Liberal cause.

We would also respectfully call their attention to the many points of excellence of the Paper.

THE TRUTH SEEKER is the Largest Freethought Journal in the World.

The Cartoons of Heston appear each week, and each picture is worth the cost of the paper a year to one who appreciates plain and telling arguments against ecclesiasticism.

THE TRUTH SEEKER constantly prints the most varied and entertaining Selection of Original Papers of any Liberal Journal Its Contributors are all the noted Liberals of the country. All that Col. R. G. Ingersoll gives to the Public can be found in THE TRUTH SEEKER, and that Poet of Freethought, Samuel P. Putnam, writes more for its columns than for any other. The Liberal speakers send us accounts of their journeys, and the best writers of Freethought freely devote their services to the cause of Liberalism through the colums of THE TRUTH SEEKER. Charles Watts, perhaps the greatest Debater of our time, certainly the foremost Secular orator of England, will send us monthly letters from England with all the news of our movement there and such reflections and pertinent observations as will surely make every English Secularist living in this country and Canada want to read THE TRUTH SEEKER. George E. Macdonald, one of the rarest combinations of humorist, satirist, philosopher, logician, has been engaged to write regularly for our columns. As the "Man With the Badge Pin," he is known to nearly all the Liberals of the country and we are willing to make him known to more.

THE TRUTH SEEKER gives **all the news of Freethought,** and is always on Guard Against the Encroachments of Ecclesiastics upon the People's Liberties.

THE TRUTH SEEKER is devoted to the **defense of Mental Liberty, of American Institutions, and the Preservation of the United States Constitution,** so far as regards religious tests and the maintenance of human rights. It advocates the abolition of all laws based on religion or religious observances. It demands the **taxation of church property.** It is uncompromisingly opposed to anything tending toward a union of church and state, either in name or in fact.

The Sunday Question is now to the front all over the country. On that THE TRUTH SEEKER will voice the demands of the Liberal minded men and women of the country, and nowhere else will the **rights of the people as against Puritanism** be found so sturdily defended.

To sum it up, THE TRUTH SEEKER is the biggest, best, and bravest Freethought journal in the world, and if you are a Liberal or Freethinker, you want it and ought to take it. We appeal also to fair-minded Christians to hear our side and *then* decide. Bigots and fanatics, we suppose, wouldn't take it on any terms.

SEE OUR PREMIUM OFFER FOR NEW SUBSCRIBERS **on the second and third pages. Take advantage of one of these offers, or send $3 for a Year's subscription, or $1 for four months' trial.** **THE TRUTH SEEKER, 28 Lafayette Place, New York.**

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The object of this work is to present the Course of Freethought throughout the Civilized World for the last Four Centuries, from the time of Columbus and Bruno to the time of Ingersoll.

It will be a radical Historic Record of the Greatest Developments of the Human Race.

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It will show what Freethought is in itself and how manifold are its influences, and with what hope and promise we can hail its future triumph.

"Four Hundred Years of Freethought" will Embrace the most Illustrious Pages of Human History,

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In One Harmonious and Magnificent Whole,

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from the chains and slavery of a barbaric creed and church.

THE FIRST PART of the book will deal with Freethought as a Universal Power, as a Spirit, a Method, a prevailing but unorganized Influence in every Department of Human Growth.

THE SECOND PART will deal with Freethought as an Organized Movement, especially in America and Europe; and this history is of equal importance with the first, and should be justly understood and the Pioneers of our work recognized.

The first part will embrace the following Grand Departments:

Philosophy.	Science.	Education and Ethics.	Literature.		Government and Politics.		Woman's Emancipation.
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Spinoza.	Galileo.	Comenius.	Rabelais.	Schiller.	Rousseau.	Castelar.	Mary Wollstoncraft.
Descartes.	Kepler.	Pestalozzi.	Cervantes.	Goethe.	French Salon.	Bradlaugh.	Harriet Martineau.
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Hume.	Newton.	Combe.	Shakspere.	George Eliot.	Thomas Paine.	Phillips.	Lucretia Mott.
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It will give a history of the

GREAT INTERNATIONAL CONGRESS

at Chicago, the Freethought Federation of America, the American Secular Union, the various state and local organizations, the Canadian Secular Union, the British Secular Union, and other Liberal associations throughout the world.

It will contain the portraits of those who, up to the present time, have been identified with Freethought work—editors, lecturers, officers of societies, and those who, as representative men, have won distinction in other fields of effort. There will be the portraits of

Horace Seaver,	George E. Macdonald,	Capt. R. C. Adams,	Dr. E. B. Foote, Sr.,	Susan H. Wixon,
J. P. Mendum,	E. M. Macdonald,	John R. Charlesworth,	Dr. E. B. Foote, Jr.,	Mrs. Charles Watts,
D. M. Bennett,	L. K. Washburn,	Samuel P Putnam,	Prof. J. H. Cook,	Mrs. Robert C. Adams,
Parker Pillsbury,	Ernest Mendum,	John E. Remsburg,	E. H. Heywood,	Mrs. M. A. Freeman,
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Judge C. B. Waite.	J. R. Monroe,	H. L. Green,	Abner Kneeland,	Amy Post.

and other men and women who have contributed to the advancement of Freethought and whose names should be remembered throughout the Liberal ranks. There will also be about

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THE TRUTH SEEKER,
28 Lafayette Place,
NEW YORK.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 2. {PUBLISHED WEEKLY.} New York, Saturday, January 13, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - JANUARY 13, 1894.

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For **$5** we will send THE TRUTH SEEKER one year ($3) and "Paine's Great Works Complete" ($3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

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This is a splendid opportunity to obtain books which every Liberal desires to hav, at an exceedingly low price. Old and new subscribers can avail themselvs of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

Something More About the Bible.

Last week we commented upon some of the extravagant claims made for the Bible by a leaflet issued by the American Tract Society. The subject is continued here:

"No philosopher can account for the rise, progress, and prevalence of Christianity, in opposition to every feeling of the heart, every prejudice of the mind, and every interest of the present life, without admitting that a divine power attended its first promulgation."

No philosopher pretends to account for the rise, progress, and prevalence of Christianity in opposition to the forces mentioned. On the contrary, Christianity has had the aid of feeling, prejudice, material interests, and—what was still more conduciv to its spread—the dungeon, rack, stake, and sword. The religion which could go to the common people as the only faith under heaven whereby men could be saved from the agonies of eternal torture needed no god to drive the superstitious and calculating into its net. Early Christianity did not appeal to reason, it did not appeal to human love—except for those within its own fold; it did not appeal to the spirit of tolerance—for it was absolutely intolerant; it did not appeal to science, nor culture, nor love of country and home. It had two shibboleths: One was Brotherhood, regardless of race, condition, or previous character, but the condition was that acceptance of the Christ must precede acceptance into the brotherhood. The second was, Salvation through Christ. You *must* believe in the Nazarene or be damned. No matter how commendable your life, you had not a ghost of a chance to escape the flames unless you believed in Jesus the son of God. His blood alone could wash away your sins. Says Lecky, the historian:

"Inquiry, among the early theologians, was much less valued than belief, and appeals to reason than appeals to fear. In philosophy the most comprehensiv, but in theology the most intolerant, system is naturally the strongest. To weak women, to the young, the ignorant, and the timid, to all, in a word, who were distrustful of their own judgment, the doctrin of exclusiv salvation must hav come with an appalling power; and as no other religion professed it, it supplied the church with an invaluable vantage ground, and doubtless drove great multitudes into its pale" (Hist. of European Morals, Vol. I., pp. 447–8).

That the "Brotherhood of Man" in the early days of Christianity meant merely the brotherhood of Christians there is overwhelming evidence. To quote Lecky again:

"All the fierce hatred which during the Arian and Donatist controversies convulsed the empire, and which in later times has deluged the world with blood, may be traced in the church long before the conversion of Constantine. Already, in the second century, it was the rule that the orthodox Christian should hold no conversation, should exchange none of the most ordinary courtesies of life, with the excommunicated or the heretic. Common sufferings were impotent to assuage the animosity, and the purest and fondest relations of life were polluted by the new intolerance" (Ibid., p. 451).

"Truth bears inspection. The more the Bible is candidly studied, the more highly it is valued. Deists are for the most part ignorant of its contents, and immoral in their lives. Those who hav not freely inquired can not fairly decide; and if the scriptures reprove sin, no wonder sinners hate the scriptures."

"Truth bears inspection," which accounts for the fact that the statements made in this tract do not bear inspection. There are no closer students of the Bible than those who hav rejected the claims to supernatural origin made in its behalf. They hav rejected those claims because of their investigations. This is true alike of the declared Freethinkers and of the "higher" critics. Deists—and Atheists—are much more familiar with its contents than are the rank and file of church members and the great mass of the clergy. In this connection it should be borne in mind that, in the words of the author of "A Short History of the Bible," "the only men distinguished for their learning who now believe it to be the inspired word of God, are the men who are, either directly or indirectly, making their living out of it." As to the threadbare charge of immoral lives, that does not count for anything. There are Freethinkers in almost every neighborhood, and their lives are their own defense. Christians hav nothing to boast of in this regard, as compared with Freethinkers. Even if Freethinkers were very much inferior to Christians in all other respects—which they are not—the notorious contempt of the Christian for the basic social principle of equal justice would much more than balance the scales. People who want to exempt church property from taxation, who compel their neighbors to pay for the teaching of religious dogmas which they do not accept, and who deliberately steal one-seventh of the citizens' time through Sunday laws, should keep very quiet about "morality."

We cheerfully admit that those "who hav not freely inquired cannot fairly decide," and this is the status of the average Christian. He has read the Bible—more or less—and he listens to his preacher's *ex parte* statements. He is not familiar with the most common arguments against the divinity and authenticity of the Bible. The god idea he swallows without thought. Of the naturalistic beginnings and the comparativ history of religions he knows nothing. It is one of the easiest things in the world to get him to declare in the most positiv manner that important passages which you quote from the Bible are not to be found in that volume, which he avers is his chart of the sea of life and his passport into heaven. As a rule—of course there are exceptions—the Christian is a person who was born *into* Christianity. As a rule—again there are exceptions—a Freethinker is a person who has investigated and thought his way *out* of Christianity. Who has most "freely inquired"?

"If the scriptures reprove sin, no wonder sinners hate the scriptures." But the Bible itself says that "the devils believe and tremble." The Christian contends that not only does the Bible reprove sin but it reveals a way to escape the consequences of sin. Then why should the sinner hate it? If he believes, he gets a bill of credit on heaven which cancels his indebtedness. If he doesn't believe, why should he hate a book which cannot harm him? All this talk about Freethinkers and "sinners" "hating" the Bible is illogical and nonsensical. It is a decrepit sophism which should be retired on a pension.

"Deism is a cheat; and so hav many of its advocates found it, when a death-bed detected its folly. Christianity is increasingly precious in that trying hour; and, strange to tell, the instance is not recorded of a man who died regretting his faith in the word of God, or warning his friends against the delusion of the Bible."

A man having intellect enough to be a Deist or an Atheist during his years of strength is not likely to be frightened back into Christianity at the approach of death, unless his mental faculties weaken, and in that event his change of views proves nothing. Sickness of mind is no more an argument against mental vigor and sanity than sickness of body is an argument against physical strength and cleanliness. During the progress of dissolution the mind usually shares the afflictions of the body. Whether it does or does not generally depends upon the nature of the disease which is sapping the

energies of the latter. It has often happened that those who, when in health, abandoned other creeds for Christianity hav returned to the religion of their childhood when prostrated by sickness. Early impressions are the more lasting.

Men die serenely in any and all beliefs, but Christianity would seem to be one of the poorest of death-bed comforters. Even if one is sure that he is himself of the elect it must be very painful to believe in the last hours of life that so many who helped make the earthward pilgrimage a pathway of peace and joy are doomed to an eternity of suffering; that he will never again look in their dear faces, unless, perchance, he beholds them contorted with the agonies of hell as he gazes from the battlements of heaven. On the other hand, what has the Freethinker to fear? Death comes to him as to all others. It cannot be escaped. No repentance can make good to him what he lost by the mistakes he made. In the words of George W. Foote: "The only terror in death is the apprehension of what lies beyond it, and that emotion is impossible to a sincere disbeliever. Of course the orthodox may ask: 'But *is* there a sincere disbeliever?' To which I can only reply, like Diderot, by asking, 'Is there a sincere Christian?'" Freethinkers die every day, and they close their eyes as peacefully as any of earth's children can, who all go out of life through the gates of pain.

Yes, men hav died who in dying warned their friends against the delusion of an inerrant Bible. Only presumption and ignorance of rationalism could ask such a question. "Regretting his faith in the word of God"? Well, it is stated that Jesus cried on the scaffold, "My God, my God, why hast thou forsaken me?"

A Lame Defense of Christianity.

Rev. George Pentecost, D. D., missionary and evangelist, perpetrates this anent the speeches of non-Christian priests at the World's Parliament of Religions:

"It was the monk Vivakanadra who arraigned Christianity for its crimes, for its vices and immoralities; who professed horror at the violence, bloodshed, and general wickedness of the propagators of the gospel; who charged them with coming with a sword in one hand to kill and destroy, and a Bible in the other to convert the mild and gentle, the pure and spotless Hindus, to the gross, carnal, and drunken habits of the Christians. The acts of so-called Christian governments, in wars of conquest against the gentle Orientals; their inhumanity in forcing opium and alcoholic liquors upon an unwilling and innocent people; the battle, war, and spoil waged by Western nations, were all charged upon Christianity. The drunkenness, immorality, and violence visible and open to view in Western Christian lands were alleged to be a part and parcel of Christianity and a direct result of the religion of Christ.

"What is to be said to all this? First. That the unrighteous acts of government are in no sense a product of Christianity. There is no such thing as a Christian government, in the sense that the state is directed and its actions authorized by the church of Christ. . . .

"Second. The drunkenness, the violence, the immoralities, the depredation seen in the cities and countries called Christians, are all outside Christianity, and are the sins and crimes against which the whole Christian ministry lifts its voice in the name of God and Christ. The victims of these sins are they to whom the gospel of forgivness, regeneration, and sanctification are directed. As well charge upon the medical profession responsibility for smallpox, cholera, yellow-fever, and leprosy, as to charge these worst works of the flesh upon the gospel of Christ, who came to seek and save men from their sins. . . .

"A man born of Hindu, Buddhist, or Mohammedan parents, and inducted into the rites of these faiths, is Hindu, Buddhist, or Mohammedan, whatever his life or character may be. The answer to this is, that there are good Hindus and bad Hindus. It is not so with Christianity. There may be good and better Christians, but there are no *bad* Christians. No drunkard, no liar, no whoremonger, no thief, no murderer, can be at the same time a Christian."

Suppose that, for argument's sake, we grant all this—what then? Suppose we admit, as Mr. Pentecost wishes us to do, that our government officials and the "jingoes" behind them who force them into needless, unjust, and robber wars, are not Christians; that our vicious and criminal classes are composed of men and women who are outside the pale of Christianity, and that the economic inequities which are largely responsible for the vice and violence that disfigure so-called Christian lands must in justice be placed at the door of non-Christians—suppose all this is conceded—and what is the logical conclusion? Let us see.

Christianity has been the popular, the dominant, and practically the only religion which Europe and modern America hav known. It is claimed that the races which constitute the bulk of the populations of Europe and America are naturally the keenest, the most receptiv of new ideas, the most energetic and progressiv of all the races which inhabit the earth. It is also claimed that the Christian religion comes directly from heaven, and that all other religions are of merely human origin; that back of Christianity is God and all the hosts of heaven; that this God sent his only son to earth to reveal himself as the redeemer of man and to establish God's church through which alone could come salvation to the children of this world; that in the Bible we hav God's infallible word, his impeccable commands to man; that this God-founded, Bible-charted, and Christ-ruled church is opposed to wars of conquest, to cruelty, to national and individual robbery, to drunkenness, to prostitution, to murder, to all governmental, social, and economic wrongs which breed paupers, the vicious and the criminal, and that if it could hav its way the blood of civilization would be purified and these terrible eruptions on the face and body of society would disappear as the leper's spots are said to hav vanished at the touch of the hand of Jesus, son of God and God himself, founder of the Christian Church.

Well, *Why does it not hav its way?* If Christianity be indeed a religion of deed instead of faith why is it that the races which for a millennium hav been taught by this one only God-sent religion are in many respects not a step in advance—to state it very mildly—of other races which hav been under the guidance of uninspired teachers of morals? Why is it that as regards war and persecution Christian nations—using the phrase in its ordinary sense—hav always been the most bloody and cruel? You say that the warriors and persecutors were not, are not, Christians. What does this plea avail? Has Christianity no restraining influence? If after the passage of these many centuries nations that hav during all this time been under the direct influence of God's own and only religion are more warlike and less tolerant than nations that hav never known its blessings, is it not time to ask in what its exceptionally elevating power consists? If as regards crimes of violence, and drunkenness and prostitution we are at the best not superior to peoples which worship at the altars of the "false gods," in what respect is Christianity superior to the other world religions as a humanizing and refining and purifying influence?

And again: If Christianity is not to be debited with those who lead nations to war, and those who in private life are vicious and criminal, we cannot in justice debit other religions with the immorality and crime which are found in countries where those religions are dominant. We do not forget that Mr. Pentecost tries to draw a line of distinction here, but the faintest breath of truth instantly effaces it. If those who do not, in Christian lands, respect the rights of others and do not lead moral lives, are not to be called Christians, no matter how strong their faith in Christian dogmas, then those who in other lands lead criminal and immoral lives cannot fairly be called Buddhists, or Hindus, or Mohammedans, no matter how implicitly they believe in the doctrinal creeds of those religions. If Christianity will not accept responsibility for the bad deeds of those who call themselvs Christians, then we cannot in justice foist the bad deeds of those who call themselvs Buddhists upon Buddhism. Taking this view of the matter, it at once becomes apparent that in comparing the great religions for the purpose of determining their relativ value as conservators of order and promoters of sound ethics we must place against their names demerit marks in the negativ ratio of unsocial acts which respectivly they do not prevent instead of in the positiv ratio of unsocial acts which those who bear their respectiv names commit. We hav been pointing to the offenses of those who are called Christians—those who accept the fundamental Christian dogmas—and we hav compared their shortcomings with the shortcomings of similar classes of offenders residing in lands under the influence of other religions, and we hav said that the comparison was not favorable to Christianity, considered as a restraining, moralizing power. Now comes Mr. Pentecost, who emphatically avers that this is not fair, that all crimes and immoralities are diametrically opposed to the teachings of Christianity and that, therefore, there can be no bad Christians.

Accepting this view for the nonce, we ask why it is that Christianity, claimed by its adherents to be the only God-given religion in the world, has not been able to make a better showing for itself as a police power and teacher of ethics? Why is it, that if it is, as claimed, so opposed to wrong-doing that no bad person can be a Christian, that the sum total of vice and crime in Christian lands is so enormous, equalling, if it does not exceed, the sum total of vice and crime in lands of equal or greater population under the sway of other world religions? Mr. Pentecost says that "the victims of these sins are they to whom the gospel of forgivness, regeneration, and sanctification are directed," and that Christ "came to save men from their sins." This being so, why is it that there are tens of millions of "sinners" in countries where this gospel has been preached for many centuries? that there are as many in those countries as there are in countries where the gospel of Jesus has not been preached? If God's gospel can show no richer fruits than the gospels of man, where is its superiority? Why not concentrate all the forces of Christianity in one supreme effort to redeem the sinners in Christian countries instead of sending missionaries to lands which seem as well able to take care of their own undeveloped classes as Christian people are to take care of theirs?

Mr. Pentecost forgets—conveniently, perhaps—that the moral codes of the great religions are parts of the common property of the race. They did not come to man through revelation but by evolution. They are the experiences of our ancestors voiced in aphorism, maxim, and law. They are subject only to the slightest and slowest of modifications as the race toils painfully onward through the centuries, its field of observation widening as the clouds of superstition grow thin under the rays of the sun of knowledge and its eyes become accustomed to the increasing light. It is not their differing moral systems that chiefly distinguish religions. It is when dreamers or schemers begin to formulate theories about the supernatural that they segregate men into sects. In so far as religion enjoins men to deal justly with their fellows because only thus can social order and individual safety be secured it is a beneficent factor in society, but when it tells men that the social law of reciprocity is suspended in the case of the man who cannot believe some tenet of the creed, then religion becomes a curse. If a man must believe—or pretend to believe—before he can hav the protection which is extended to even the common criminal who believes, human life is not safe for one moment. Religion has never cared for the purely human virtues when some fictitious duty to God required their sacrifice.

This is particularly true of Christianity. To save from hell the souls of the few it has been the murderer of the many. Mr. Pentecost cannot wipe out the record; he cannot convince intelligent and unprejudiced people here nor in other countries that the religion he preaches was not directly responsible for the witchcraft delusion with all its horrors; for the wholly unjustifiable Crusades; for centuries of the most atrocious persecution; for numberless wars of unexampled ferocity; for the degradation of woman; for the defense of American slavery by appeals to the Bible; for bigoted opposition to the temperance movement in its days of struggle; for Jew-baiting, and for numberless other colossal wrongs that were the legitimate fruits of its supernatural dogmas and other-world morality.

If you catch a preacher committing a crime, it does not save him from justice any more to accuse you of being in league with the devil.

Wanted—New Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and activ than those who do not. Second, It is a duty we owe to our fellow-men to giv them the light of reason we hav obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we hav arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of $3 ($12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two spendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding. Our readers know the value of these books, and that about every Liberal in the country would like a copy of one or the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we hav made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

The devil, hoofs, horns and all, is reported to hav been seen in Jersey City, where he came for the soul of a young woman who had made a bargain with him. The *Herald* sent a reporter to get the "facts," and he fills a column with interviews, the conclusion reached being that, as regards the young woman, there "ain't no sich a person." When people get sufficient sense to admit as much concerning "the devil," they won't make such fools of themselvs as some Jerseyites do now.

"Blessed be ye poor, for yours is the kingdom of God," is a promis said to hav been made by one "Jesus of Nazareth," but Nazareth is a long cry from Bloomfield, New Jersey, where Grace Episcopal church has turned out of its choir a well-educated gentleman for the heinous offense of being a coachman!

"I promis to study the Bible to find out what it teaches about public and political questions and to govern my voting and political conduct by it." If you want to take that pledge, send your name to the *Christian Patriot*, Morristown, Tenn. This is another of the church-state straws. We should be pleased to hav this Tennessee theocrat tells us what Jesus meant when he said, as reported, "My kingdom is not of this world."

Rev. P. E. Wilkinson is pastor of a Methodist church in Chicago. Recently while he was praying a young divinity student in the congregation went to sleep and did not awaken for sixty hours. We do not know what is the moral of this, unless it is that people should go home and go decently to bed instead of remaining in church, subject to the soporific influences of prayer, thus running the risk of putting their friends to the trouble of carrying them out in a recumbent position and calling a doctor.

The rejection of the Bible God is only the first step. Eliminate Jehovah and yet the moral equation is not demonstrated. It makes no difference whether any particular God ever commanded the crimes laid at the door of the tutelary divinity of the Jews. The crimes were committed, the suffering was endured. All nature shrieks in agony. If an intelligent God created the cosmos he is responsible. Every argument from sympathy and ethics is as valid against *any* omnipotent God as against the Idol of the Twelve Tribes. It is vain to appeal from the God of the Jews to the God of nature. Postulate a conscious, omnipotent, omniscient personality and "there is blood upon the hand still and all the perfumes of Araby cannot sweeten it."

"The report is published that the project for beatifying and canonizing Joan of Arc is likely to come to an abrupt termination, as no evidence is forthcoming of extraordinary virtue or of miracles wrought by her. If that is the difficulty, we might as well giv up the hope of having any more canonized saints. The evidence for their miracles will become less and less."—*N. Y. Independent.*

So much for the Protestant view of exclusivly Catholic saints and miracles. But how about the alleged miracles of Jesus, the common property of Protestant and Catholic? Is there *any* evidence for these miracles? We venture to say that if the miracles attributed to Jesus were credited to some later Catholic saint the *Independent* would be found among the disbelievers. Why is there such a great difference in the length of two strings, one measuring a foot and the other twelve inches?

Christianity, resting on a basis of traditional or book authority—the case respectivly of the Catholic and Protestant churches—is necessarily opposed to the development and integrity of the individual. To be sure, Protestantism claims to be the champion of the right of private judgment; but this claim is conditioned upon whether the individual's use of his own judgment leads him to accept or reject what she accepts or rejects. He may put his own interpretation upon any part of the Bible, but he must not reject the book as God's revelation to man. Wherever and in whatever department of human activity the genius of Christianity dominates the mind of man the individual must be subordinated to a power outside of himself. Between the individual—between his right to grow, his right to think for himself, his right to investigate and discover—and Christianity there is war, war without truce and without end.

This is the latest church-state scheme: A bill has been prepared and will be introduced in the Iowa legislature as a substitute for the present prohibitory law. It provides that the council of a city or town may grant to a corporation of not less than twenty-five resident freeholders an exclusiv franchise for the term of ten years for the sale of liquors. Prescribing how the corporation shall be managed, etc., it provides that after a five per cent. semi-annual dividend is paid, the remainder of the profits shall go to the city or town, to the school district and to the Young Men's Christian Association! Is the "Hon." D. Nicholl, who drafted this precious bill, more dunce or knave? But why should we be surprised by his antics, when the state makes a present to the church of a receipted bill for the full amount of its taxes and Congress makes a loan to the World's Fair management on condition that the Fair be closed on Sunday? The Iowa Freethinkers, nevertheless, should keep a sharp eye on Nicholl and his bill.

John Wesley, a gentleman more or less esteemed by our Methodist brethren, including Rev. Mr. Buckley, of the *Christian Advocate*, once upon a time stated it as his solemn belief "that the giving up witchcraft is in effect giving up the Bible." Were the gentleman living at the present time and still of the same way of thinking he would doubtless be ready to welcome as zealous accepters of the true faith the Mojave Indians, of California. The Mojaves believe that the squaw who has twins is a witch and a consort of evil spirits. So when a young wife among them recently gave birth to twins a grand council was at once called. The husband tried to save his wife and babies, but the medicin man—the priest—insisted that the custom of the tribe must be observed. Accordingly the babies were brained with a club and the mother burned in her house. The Mojaves hav not been rationalized by Freethought, hence they appear to be nearly the only uncorrupted spiritual descendants of Wesley and the Puritans who can now be found in the United States.

"To believe, to believe alone, is to liv. Skepticism as a habit, as a condition, is a sign of deficient vitality. It is a vastly nobler fear which dreads lest it should lose some truth than that which trembles lest it should believe something which is not wholly true. 'Seek truth and pursue it.' Of course, seeking the truth you will hate and avoid the lie—that goes without saying—but not to avoid the lie, but to find the truth."—*Phillips Brooks.*

"To believe, to believe alone," may or may not be a sign of superabounding vitality, but it is surely an indication of deficient mentality. Phillips Brooks was an eloquent sentence-weaver and a popular idol, but if all who preceded him in the course of life had believed everything and doubted nothing he would never hav been Bishop of Massachusetts. He would not hav been even a man. He would never hav heard of "the one true God." The logic of his "argument" for faith would necessitate the unquestioning acceptance of everything ever taught, no matter how contradictory or self-destructiv. A man who should attempt to condense into equal space more puerility and silliness than Phillips Brooks has crowded into the foregoing paragraph would hav a herculean task indeed.

Sunday mails are now to be attacked with all the available forces of Sabbatarianism. The Sundayites claim to hav petitions representing 10,000,000 adults in favor of Congressional action against Sunday carrying and distribution of mails. Of course this is not so, for 10,000,000 adults would stand for 25,000,000 of our population, supposing that half of the 10,000,000 are women. This is said to be the largest petition ever presented to Congress. If it is, it knocks at least 15,000,001 off the 40,000,000 long claimed to hav petitioned for the closing of the World's Fair on Sunday. It is clear that somebody is again trying to demonstrate that "Christian veracity is the equivalent of Punic faith." But, judging by the eagerness with which Congress swallowed the Munchausen tales of the Sunday closers, the enemies of Sunday mails will hav little difficulty in convincing that credulous body that they hav 10,000,000 petitioners behind them. While they were about it they might as well hav claimed 20,000,000. One lie is as good as another when reinforced by plenty of pious affidavits as to its truth, and your congressman is on the run to sav his seat. What representativ shall we send to Washington to expose and defeat these reactionists? There is no time to throw away.

Freethought and Secular Notes from England.

During the past month several events of considerable importance to us as Freethinkers hav occurred in England. The lecturing field, Parliament, and the church hav furnished us with materials for reflection, from which many valuable conclusions may be drawn.

CHRISTIAN VIOLENCE.

At many of our open-air Freethought meetings the defenders (?) of Christianity behave like the lowest rowdies rather than as respectable members of society. In former days they frequently caused disturbances in our halls and they did not hesitate to insult our lecturers in the street. In some cases these servants of the Lord, who are told in their Bible to "abstain from all appearance of evil," hav so terrified hotel-keepers that on some occasions it was impossible for our speakers to obtain either shelter or food. Although public opinion and an improved sense of justice hav compelled these orthodox fanatics to modify their brutal conduct, still the same kind of thing in a lesser degree has been revived in Newcastle-on-Tyne and in other towns, where Mr. Foote has recently addressed large meetings much to the discomfiture of church bigots. As I intimated in my last notes the president of the National Secular Society has adopted the plan of allowing free admission to certain portions of the hall at his lectures, and Christians hav marked their appreciation of his generosity by doing their best to break up his meetings. At one evening gathering a crowd of these Christian roughs insisted upon entering the hall at the conclusion of Mr. Foote's lecture, and on his rising to reply to opponents these pious people, notwithstanding they are enjoined in the New Testament to "let all things be done decently and in order," persisted in drowning his utterances by hideous cries such as are only excusable in the lower animals. Now, what becomes of the boasted influence of the Bible and of the holy spirit on such Christian minds? Evidently the love for Jesus does not inspire his followers with justice for and decency towards their fellow-men. What would be said of Freethinkers if they were guilty of such base conduct in the churches? Not only would they be punished "according to law," as "evil doers," but they would, and justly so, be condemned by all respectable and right-minded individuals. These actions of the wildly religious enthusiasts deserve to be held up to public execration. The right of free speech has been dearly purchased by the brave Freethinkers of the past and it must now be defended at any cost. Of course we recognize it as a part of our mission, as Freethinkers, to civilize such semi-savage natures and to try to teach them to think, to reason, and to listen to argument; but, like John Wesley, we hav sometimes to go through much rough work in our endeavors to accomplish this desirable object.

AN INDICATION OF SECULAR PROGRESS.

Since my return from America I hav delivered the annual lecture for the Birmingham branch of the National Secular Society, in the Town Hall of that city. Between two and three thousand persons were present, fully one-third being ladies. Mr. Cattell, who has taken part in the Secular movement in Birmingham for nearly half a century, writes me as follows:

DEAR WATTS: I congratulate you on your return from America, and also on your splendid reception at the City Hall. Walking home from the meeting with an old friend, we could not but compare notes on the progress of the Secular cause during the past thirty years. At our gatherings held three decades ago, under the most favorable circumstances, an assembly of forty grown-up persons at my lectures was considered a "crowded meeting," even those being more than were found at that period in the Unitarian chapel. The increase of hearers from scores to hundreds, and from hundreds to thousands, shows unmistakably signs of advance. I do not mean to imply that the whole of your audience of nearly three thousand persons agreed with your views, but the great point is that they were present, and that they listened without expressing dissent during the delivery of a discourse wherein views were expounded that many of them heard for the first time. The words attributed to Galileo are indeed true and applicable to Secularism—"Still it moves." CHARLES C. CATTELL.

LIBERTY OF BEQUEST.

Mr. Manfield, who succeeded Mr. Bradlaugh as member of Parliament for Northampton, has introduced into the House of Commons the following bill, which is of special interest to all English Freethinkers:

A BILL TO SECURE THE EXTENSION OF CIVIL AND RELIGIOUS LIBERTY.

WHEREAS, It is expedient to remove the disabilities under which persons suffer who are desirous of endowing, creating, and maintaining charitable and other trusts for religious and ethical inquiry, so as to further extend civil and religious liberty;

Be it therefore enacted by the queen's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. This act may for all purposes be cited as the Civil and Religious Liberty Extension Act, 1893.

2. Nothing contained in this act shall affect or be deemed to repeal or contravene in any way such parts of the act nine George the Second, chapter thirty-six, relating to mortmain as remain unrepealed, or any other act amending or altering such act; and the provisions of all such acts now in force shall apply to all trusts created under this act.

3. After the *passing of this act*, notwithstanding any act, rule of common law, rule of equity, or rule of practice of any court of justice now in force to the contrary, it shall be lawful for any person to create and endow, or create or endow, any trust for inquiry into the foundations and tendency of religious and ethical beliefs which from time to time prevail, or for the maintenance and propagation of the results of such inquiry. And the method of application of bequests made for the purposes aforesaid shall be, on the part of those responsible for their administration, subject to revision at intervals of *thirty years*.

4. Such trust, whether created by deed or will, or by other instrument, shall be deemed a charitable trust, and shall be administered and given effect to in all respects in as full and complete a manner as in the case of religious and charitable trusts now recognized by law; and the doctrin of Cy-près shall be applied to it when circumstances shall arise requiring the application of such doctrin.

The bill is supported by several well-known M. P.'s, but it cannot make further progress this session, inasmuch as it has been "blocked" by a pious Tory, which means that it must remain as it is until next session. When, however, it does become law —and there is no doubt but it will—Secularists in England will no longer be legally robbed of bequests left them for the promulgation of their principles.

RELIGION IN PUBLIC SCHOOLS.

We are having in England a similar trouble with our public schools (termed here board schools) that obtains in America. Theologians, being unable to stem the tide of education, are doing their level best to pollute its stream with orthodox doctrins, that can only perplex the youthful mind and thus interfere with the reception of true secular instruction. The majority of the members of the London school board hav issued a circular informing the teachers that the Bible is their text-book of religion, and that from it the children must be taught their relation to God, the Creator, God the Redeemer, and God the Holy Ghost and Sanctifier. This is theological audacity with a vengeance, for it has long been an accepted fact that the text in the New Testament that groups these three Gods together is either an interpolation or a forgery. Where does the moral come in when such misleading instruction is issued for teachers to perpetuate error and delusion among the rising generation? The Roman Catholics are determined not to be behind in their demands. They are, therefore, asking for money from the state with which to pay their educational expenses, on the ground that they are rated for schools which they consider "hurtful and dangerous."

It will thus be seen that in England the battle for free and unsectarian instruction in our public schools is not yet completely won. Still we do not despair of victory, inasmuch as public opinion is clearly opposed to all encroachments of the church upon the education of the young. Theological restrictions and priestly domination hav had their day; the era of mental freedom is dawning in our midst.

PROFESSOR TYNDALL.

The month of December, 1893, will be remembered as the time when death robbed the world of the services of the eminent scientific expounder, John Tyndall. Next to the late Professor Clifford, Tyndall was the most out-spoken Freethinker of the present generation; his writings, with those of Darwin, Spencer, and Huxley, hav done more to modify the bigotry of the age than those of any other men. The fame of Tyndall's Belfast address to the British association, which was a modest defense of the truths of Materialism, has traveled throughout the civilized world, causing great excitement and giving much tribulation to the theologians whose tenets he called in question. His bold proposal to test the efficacy of prayer in curing disease thoroughly staggered those who professed to believe in supernatural aid. He suggested that the patients of one ward of a hospital should be placed under scientific treatment, while the sufferers in another ward should rely upon prayer, but Christians lacked sufficient faith to try the experiment. It may suit them to preach that prayer is a helper in the hour of need, but when that time arrives, science, the Secular providence, is preferred by those very people who are constantly advising their credulous followers to "put their trust in God." For reasons of his own, Tyndall objected to be called an Atheist, preferring what he termed the milder word, Agnostic. Yet in his lecture on "Man" (pp. 27 and 28) he pays the following tribute to the honor and fidelity of Atheists: "If I wished to find men who are scrupulous in their adherence to engagements, whose words are their bond, and to whom moral thriftiness of any kind is subjectivly unknown; if I wanted a loving father, a faithful husband, an honorable neighbor, and a just citizen, I should seek him and find him among the band of Atheists to which I refer. I hav known some of the most pronounced among them not only in life but in death—seen them approaching with open eyes the inexorable goal, with no dread of a hangman's whip, with no hope of a heavenly crown, and still as mindful of their duties, and as faithful in the discharge of them, as if their eternal future depended upon their latest deeds."

BRADLAUGH'S DEATH.

As the readers of THE TRUTH SEEKER hav already been informed, religious slander has not left untouched the last hours of the life of the late great English leader of Freethought. These cowardly manufacturers of "Infidel Death-bed Stories," who could not answer Mr. Bradlaugh while he lived, hav, with pious zeal, sought to defame his memory now he is dead. The facts of the case were given in this journal, dated Dec. 2, 1893. It will be there seen that the Rev. Allan Rees, to impart to his slander the semblance of truth, professed to discover what never happened—Mr. Bradlaugh's change of opinion upon religion; and he mentioned the name of a brother of the dead hero who never existed. When his wicked falsehoods were exposed, this occupier of the "coward's castle" declined any further correspondence upon the matter. This reckless preacher of "a religion of truth and justice" is a fair sample of theologians, who, with an audacity that ignorance and fanaticism alone could inspire, libel Freethinkers who hav had sufficient intellectual ability to think for themselvs rather than to be contented with the mental laziness of blind belief. If the Bible be true, "all liars shall hav their part in the lake which burneth with fire and brimstone" (Rev. xxi, 8).

FALSE CLAIMS FOR CATHOLICISM.

The Rev. Dr. Vaughan is the archbishop of Westminster, a cardinal of the Roman Catholic church, and the pope's representativ in Great Britain. As it was said of Jesus, the cardinal has "opened his mouth" and spoke to the multitude, urging the claims of his church, which he says has "always" been a friend of "education, progress, and liberty." This is indeed a reckless statement in the face of the ignorance which so extensivly abounds among the Roman Catholic population, and of the present unprogressiv condition of Catholic countries. The mention of "Roman Catholic love of liberty" recalls to mind the history of the rack, the thumbscrew, and all the other cruelties and tortures to which Bruno, Galileo, Vanini, Hypatia, and other noble martyrs were exposed. Instances of Roman Catholic "liberty" are furnished by the fires of Smithfield and of Oxford and also by the massacres of the Inquisition and St. Bartholomew, where the warmth and force of Catholic "love" were experienced by those who dared to differ from the "mother church." It is a curious fact that this apocryphal history of the Roman church was related by the archbishop in the famous city of Coventry, where it is said that a certain man called "Peeping Tom" had the misfortune to lose his eyes because, contrary to orders, he "peeped" at Lady Godiva, as she rode in a nude state on a milk-white steed for the purpose of saving the liberty of the city. I do not indorse this story, but it is quite as credible and better attested than Dr. Vaughan's story about the claims of his superstitious and intolerant church, which has ever been and still is the bitterest foe of all the elements that are necessary to the existence of civilization. He coolly observed that the English people hav imported from Germany their skeptical views of Christianity and their ideas of Atheism. Had the cardinal studied the history of English Freethought he might hav known that our heresy as to the Christian faith, and our Atheistic philosophy, existed long before we became acquainted to any great extent with German ideas. He alleged that in England "ultra Socialism, Anarchy, and Atheism" were allied and that the Secular societies, which he admitted "hav made, during the past few years, considerable development and expansion," encouraged the violence which now destroys the peace and safety of home and country. We take decided exception to thus coupling our Secular prcpaganda with Socialism and Anarchy, for it does not claim alliance with *all* forms of Socialism, and certainly

it repudiates *every* form of violence and outrage as strongly as the archbishop himself. Secularists both publicly and privately show that they are more averse to such methods than many of Dr. Vaughan's own followers hav proved themselvs to be in many towns we could mention.

A SOCIAL WAR.

England has just passed through a crisis that for months has paralyzed trade and shaken our commercial system to its very center. This tremendous conflict was caused through a dispute between the colliery owners and the hard-worked miners. This is not the place to discuss which side was to blame for the deplorable state of things which threw thousands of men out of employment, and reduced hundreds of families to a state of starvation. The whole business revealed a lamentable condition of affairs under what is called Christian civilization and brought to view the degraded position into which the vast multitude of the workers in mines hav been forced by the social system that obtains in England. Fortunately this war is over for the present, and peace has been secured in the only way which we, as Freethinkers, could approve—namely, by a conference, presided over by Lord Roseberry, between the two parties concerned. Still it would hav been far more sensible to hav had such a conference before instead of after the mischief had been done. Such a mistake will probably be avoided in the future, as "conciliation boards" are to be legally established for settling disputes between employers and employed. The important fact has been discovered during this crisis that "the secret of England's greatness" is not the Bible, but coal. All the Bibles in the country could hav been locked up and the people would not hav materially suffered in consequence. Not so with coal that was kept from the population and untold misery was the result. Long before peace had been proclaimed meetings had been held throughout the country to pray to God that he would put an end to this social war, but nothing came of it. The Lord of heaven took no notice. Men, women, and children continued to heroically bear the pangs of hunger, and ultimately secular effort had to achieve what prayer failed to accomplish.

"A LIVING WAGE."

Another important result arising from the above unfortunate conflict is that the question of a "living wage" for the toiling masses has been brought to the front. It is curious to notice the position taken by many of the clergy in this matter. Some of them affirmed that the only solution of the difficulty was to accept the "living wage" prescribed long ago by "the young carpenter of Nazareth." It is certainly paying that young hero a poor compliment to connect him with a decided historic failure, for it is confessed that after nearly nineteen hundred years no fair wage is being received by the working classes to-day. But apart from this, these clergymen urge that men ought to be paid as "Christians" and not according to the value of their work in the market at any given time. A man's income is not to depend on the wage fund or upon the number of applicants among whom the fund is to be distributed. No matter how rapidly the population increases and the demand for labor decreases, the "Christian wage" has to be paid, each man having what he wants to provide for himself and family. While we should most heartily rejoice to see the last clause enacted, the question arises upon the "Christian" principle, how is the thing to be done? These reverend gentlemen failed to tell us how, in the absence of the wage fund and the demand for production, the "Christian wage" was to be found. Would a portion of it come out of the hundred dollars received weekly by many parsons or from the two hundred dollars a day which are now paid to some bishops? These preachers of "Blessed be ye poor" could well spare some of their income and then hav a decent "living wage" left for themselvs. Why did not these clerical "helpers" advise the miners in the language of Jesus to "labor not for the meat that perisheth," and assure them that their heavenly father would feed and clothe them as he did the fowls of the air. If "the young carpenter of Nazareth" could speak to-day, he might exclaim to these clergymen, "O ye of little faith."

SECULAR LEGISLATION.

The Secular teachings of self-help and provision are receiving valuable support from a measure now passing through the English Parliament, entitled "The Employers' Liability Act," which provides compensation to workmen in case of accident and to their families in case of their death through the carelessness or neglect of their employers. All such legislation strikes at the root of the old conception that God could be relied upon in the hour of death or in the time of danger. Men no longer rely upon prayer to protect them against accidents, neither do they depend upon succor from heaven in time of sickness. Thus science has become recognized as being the only available providence of life. This is so even among those who profess the strictest religious doctrins, for they rely in all their business pursuits and in their domestic arrangements upon the methods of science rather than upon assistance from heaven. This Secular policy not only benefits individuals, but it also confers advantages on the general community, who thus do not suffer through the neglect of persons who otherwise would put their trust in the delusions of theology instead of in the revelations of science. In my next "Notes from England" I shall mention more Secular legislation, which, under the name of "The Parish Council Bill," is now engaging the attention of the British House of Commons. This bill seeks to protect the rural population from the power of the clergy, which for ages has kept them in a state of abject dependence and of mental servitude. In England, as in America, Freethought is making rapid strides, and Secular philosophy is shedding the glory of its wisdom among all classes of society.

CHARLES WATTS.

Birmingham, December, 1893.

To Robert G. Ingersoll.

Thou hast peered at all creeds of the past, and each one
hath seemed futil and poor
As a firefly that fades on a marsh, as a wind that makes
moan on a moor;
For thy soul in its large love to man, in its heed of his
welfare and cheer,
Bids him hurl to the dust whence they sprang all idolatries
fashioned by fear.

Not the eagle can gaze at the sun with more dauntless and
challenging eyes
Than thou at the radiance of truth when it rifts the dark
durance of lies.
From thy birth wert thou tyranny's foe, and its deeds
were disdain in thy sight;
Thou art leagued with the dawn as the lark is—like him
dost thou leap to the light!

Having marked how the world's giant woes for the worst
part are bigotry's brood,
Thou hast hated, yet never with malice, and scorned but
in service of good.
Thy compassionate vision saw keen how similitude always
hath dwelt
Between fumes poured from altars to God and from
flames haggard martyrs hav felt.

What more splendid a pity than thine for the anguish thy
race hath endured
Through allegiance to specters and wraiths from the cohorts of fancy conjured?
At the bold pomps of temple and church is it wonder thy
wisdom hath mourned,
Since the architect, Ignorance, reared them, and Fright,
the pale sculptor, adorned?

But sterner thy loathing and grief that the priesthoods
hav shamed not to tell
Of an infinit vengeance enthroned in the heart of an infinit hell;
That they shrank not to mold from void air an omnipotence worship should heed,
And yet clothed it with ruffian contempt for the world's
multitudinous need!

Thy religion is loftier than theirs; nay, with vehement
lips hast thou said
Its foundations are rooted in help to the living and hope
for the dead.
All eternity's richest rewards to a spirit like thine would
prove vain,
Were it sure of but one fellow-mortal that writhed in unperishing pain.

Like a mariner drifted by night where tempestuous
wracks overshade
Every merciful star that perchance might with silvery pilotage aid,
Resolution and vigilance each close-akin as thy heartbeat or breath,
Dost thou search in thy courage and calm the immense
chartless ocean of death.

There are phantoms of ships that lurch up, and thou seest
them and art not allured
By their masts made of glimmering dream, by their bulwarks from cloudland unmoored;
For the helmsmen that steer them are mist, and the sails
they are winged with, each one,
By the feverish hands of fanatics on looms of delusion
are spun.

At the vague stems are visages poised that in variant
glimpses appear . . .
Here the swart and imperial Osiris, the crescent-crowned
Mohammed here;
Or again, mystic Brahma, with eyes full of omens, monitions, and vows;
Or again, meek and beauteous, the Christ, with the blood-crusted thorns on his brows.

But thou sayest in thy surety to all: "Empty seemings,
pass onward and fade!" . . .
Not by emblems and symbols of myth wert thou born to
be tricked and betrayed;
For aloof o'er the desolate blank thou discernest, now
dubious, now plain,
The expanse of one sheltering shoreland, worth ardors
untold to obtain.

Full of promis, expectancy, peace, in secure sequestration it lies,
Undismayed by a menace of storm from its arch of inscrutable skies. . . .
Canst thou reach it, strong sea-farer? . . . Yes! for
the waves are thy bondsmen devout.
Look! they wash thee safe-limbed on its coast, clinging
firm to thy tough spar of doubt!

Roam at large in its glorious domain; from its reaches
night half has withdrawn;
Over inlet, bay, meadow, and creek broods the delicate
damask of dawn;
Roam at large; 'tis a realm thou shouldst love; 'tis the
kingdom where Science reigns king;
In its lapses of grove and of greensward sleeps many a
crystalline spring.

To the eastward are mountains remote, with acclivities
towering sublime:
The repose of their keen virgin peaks mortal foot hath
not ventured to climb;
In their bastions and caverns occult, in their bleak lairs
of glacier and stream,
There are treasures more copious and costly than fable
hath yet dared to dream.

Thou shalt see not their splendors, for fate may retard
through long ages the hour
That in bounteous bestowal at last shall mankind inconceivably dower.
Yet thy prophecies err not, O sage; thou divinest what
wealth shall outpour
When exultant those proud heights of knowledge posterity sweeps to explore.

Not for thee, not for us, those dear days! In oblivion
our lots will be cast
When the future hath built firm and fair on the bulk of a
petrified past.
Yet its edifice hardier shall bide for the boons fraught
with help that we giv—
For the wrongs that we cope with and slay, for the lies
that we crush and outliv!

And if record of genius like thine, or of eloquence fiery
and deep,
Shall remain to the centuries regnant from centuries lulled
into sleep,
Then thy memory as music shall float amid actions and
aims yet to be,
And thine influence cling to life's good as the sea-vapors
cling to the sea! —*Edgar Fawcett, in The Arena.*

Sunday Laws.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It is no more than fair that you grant me a little space to say what I hope will be my last words of a personal character. In my recent article, published in your paper, I simply *compiled* what the several Secular societies had said in defining their opinions and at the same time declared that I am in favor of a Secular Sunday, established by authority of law. This called out in THE TRUTH SEEKER two full columns of editorial matter, published a week before my article appeared!

Now, this editorial is a curiosity. I only notice one paragraph: "A minority of the wage-workers, and here and there an unassigned gentleman like Dr. Westbrook, hav eaten of the ecclesiastical gulls' seed scattered by the priestly caste to catch the unwary." Now, here is "richness" for you! I am utterly at a loss to know what is meant by an "unassigned gentleman." I hav examined Webster's unabridged and my law lexicons in vain, and so must giv it up! Will the Editor please tell me what he means by an "*unassigned* gentleman?" Then I am puzzled by the "gulls' seed." I turn again to Webster and find this quotation from Mr. J. G. Wood: "Why the word 'gull' should be employed to express stupidity, I cannot at all comprehend; for the gulls are very knowing birds indeed, and difficult to be deceived!" Now it may be that those "unassigned gentlemen" know more than their critics in consequence of eating this gulls' seed! "*They are very hard to deceive.*" A few years ago *Punch* gave his readers a recipe for making "gooseberry fool." It ran something like this: "Carefully skin your gooseberries, extract the seeds and wash the pulp in three waters, for six hours each. Having done this with the gooseberries the fool is perfect!"

Now, I do not call anybody a fool, but I do say that the discussion of this Sunday question has, on the part of the extremists, been very much like making "gooseberry fool" according to the recipe given by *Punch*. The subject has been washed over in so many waters that there is nothing but water left! In conclusion, allow me to add that it is not true that I was ever in favor of closing the Chicago Fair "by an act of Congress." I simply claimed that the commissioners having made a contract with Congress by accepting the $2,500,000 on condition of closing, they were bound to keep the conditions of that contract and close on Sunday. To take that money and then open on Sunday was a piece of villainy that I can find no language strong enough to describe. But all this is now "ancient history" and the question seems to be, "Shall Sunday be established by law?" I am ready to take the affirmativ of this question and to meet any honorable opponent in legitimate controversy,

who, instead of dealing in vulgar personalities, will write like a gentleman, assigned or "unassigned." Who among our Freethinkers will accept this challenge? R. B. WESTBROOK.

Philadelphia, Pa., Jan. 2, 1894.

[Why J. G. Wood should suppose that the word "gull" is used to denote stupidity in the bird or in the one who gulls we do not pretend to know. Of course everybody but Dr. Westbrook saw that the ecclesiastics were the gullers, not the gulled. If Dr. Westbrook still believes that "Sunday should be established by law," after the absolute demonstration to the contrary in the editorial mentioned, his case is hopeless and further discussion useless. —ED. T. S.]

Three Pointers.

A Christian young woman in our neighborhood has learned a new song. She keeps time with her foot to the cradle while she sings:

Sleep, my child; thy troubled mother
Weeps while none her tears can see.
The one she trusted as a lover
Never will be known to thee.

There is always something pathetic connected with such cases, and none but the evil-minded will rejoice at such happenings. I would not allude to the circumstance did it not hav a moral attachment to it.

Christians would convey the idea that those who experience religion and join the church are more virtuous, hav more self-respect, and exert a more wholesome influence in society than those outside. This girl was brought up in one of the strictest Presbyterian families in all the country round. From the time she was old enough to fold her hands in prayer she has been taught to pray. She has been taught that God is always near to those who call on him; that he is a father to the faithful; that when clouds darken and danger thickens God always dispels the clouds and turns away the danger. She has been taught from early youth that God exercises parental supervision over, and holds as in the hollow of his hand, those who put their faith in him.

Oh, the wickedness and delusion of such teaching! On account of such teaching, instead of using their reason and better judgment, thousands hav trusted to this unseen helper, but when the hour of danger came—when too late—they found that they had been leaning on a broken reed.

No doubt this girl had uttered the prayer many, many times—"Lead us not into temptation"—and yet when the hour of temptation came she was no better off than those who had not prayed at all.

When the train is derailed, when the vessel sinks or the boiler explodes, God never happens to be within helping distance. At the very moment he is most needed he fails to materialize. He always has business in another direction. He is getting up a blizzard, or bringing on a drouth or a flood, or laying a mine for an earthquake, or putting a fuse to a volcano.

How many hopes hav been blasted, how many hav been disappointed, because they had been taught that God will help those who put their trust in him in the time of danger? Yet there are thousands of lessons which unmistakably teach that those who pray fare no better than those who do not. In this regard there is no difference between those who pray and those who swear. I would rather hav the advice of a farseeing, cool, calculating man than to hav an interest in all the prayers that were ever uttered.

When reason and sound philosophy are taught in the place of myth and superstition, men will trust to their own powers and not to a phantom which can render no assistance in the hour of trial and danger.

. . . . . .

The impression is abroad that those who belong to the church and pay the priest and make long prayers are more honest, moral, and trustworthy, and exert a more healthy influence in society than those who do not. To prove the fallacy of such doctrin is the object of this article.

Some time ago Mr. A. lost between thirty and forty blooded sheep. Some of them had been registered and had tags attached to their ears and had the owner's initials stamped upon their right sides in black paint. Mr. B. had fifty sheep in an adjoining lot. About the time the sheep were missed Mr. B.'s sheep were taken away. Mr. A. inquired if his sheep had not got into B.'s flock. No, he said, he had no sheep only those which belonged to him. The sheep were advertised in the village paper from week to week and much time spent in looking for them.

At length he got intelligence that Mr. C. had his sheep. When asked how he obtained them he said he bought them of Mr. B., the man who had the fifty sheep in the next lot. The tags were torn from the ears and the initials of Mr. B's name stamped with red paint over the initials of Mr. A.'s name, and also on the other side of the sheep.

But why such tedious mention of a matter of no general concern to the public? Because this man, Mr. B., could pray longer, open his mouth wider, spout more holy froth, jump higher, bellow louder, and paw up more Methodist dirt than any other man within a hundred miles of here. He gave $1.000 to build the church: he owns thirty or forty cows, sixty or seventy horses, and two or three hundred acres of land. He is the great mogul of the Methodist church.

Why, he is the first mate on "the old ship Zion," takes the observations and keeps the log-book when the captain is otherwise engaged. He has general supervision of the celestial regions, tells the angels when to roost, furnishes straw for their nests, when they want to set examins their eggs to see that none are addled; when the young angels are hatched, watches them to see that "Old Clootie" does not catch them before they are able to fly. He not only has charge of things above, but is the chief director in God's holy temple below. When he bends his knee, God almighty stamps his foot on the golden pavement, and says "Whist," and then there is silence in heaven. Having turned the calcium light on this vicegerent of the great supernal director, let us philosophize a little.

Did the command, "Thou shalt not steal," hav any effect on this holy nincompoop when he was stamping the initials of his own name over those of the owner? Did the admonition, "Do unto others as you would hav others do unto you," sway his mind when he was pulling the tags off the ears of the sheep? Did he pray, "Lead us not into temptation," when he sold sheep which he knew belonged to another?

A man said not long ago that he knew all the Christians, but he knew of only one man with whom he would trust his pocket-book with uncounted money, and he was an Infidel. That Infidel will hav to go to hell, while this holy shepherd will buy or squeeze his way through—get a pass from the church, and secure a harp and crown after all. Why, this nondescript half man, half celestial, whose dwelling-place is somewhere between earth and the seventh heaven, has labored with me and told me what a great amount of good I might accomplish if I would only change my views (be a high-pressure hypocrit).

Did the command to not covet his neighbor's property deter this pious snob from stealing? Will any amount of praying take the rascality out of him? Will reading long chapters in the Bible make him honest?

As long as Christians teach such holy slush, and make the church the headquarters for sneak-thieves, mongers, wine-bibbers, liars, extortioners, hypocrits, and perjurers, it must be expected that such men will turn up.

When the church instills into the minds of the young a higher sense of honor, and teaches self-respect and a due regard for the thoughts and rights of others, we may expect to lift the coming generations to a higher plane of morality.

But think of the horror and stupidity of singing:

He will forgiv, if you only believe.

And the young are made to think that belief is of more importance than reason, intelligence, honesty, and morality. Yes, the church teaches that if a man only believes, he can be admitted when he knocks at the gate of St. Peter, even though he hav a hangman's noose about his neck.

. . . . . .

Some nights ago I was riding with a gentleman and looking at the stars.

"What bright star is that yonder," he asked.

"That is not a star," said I; "that is the planet Jupiter."

"What do you think," said he, "about God creating the heavens and the earth in six days out of nothing?"

I said, "If you could wing your way through space with the speed of lightning, and pursue an undeviating course for millions of years, you would undoubtedly see suns, planets, and stars as we do from our present standpoint. These are all material bodies, and to suppose that they were created out of nothing in any time, long or short, is the height of absurdity."

"That is just what I think," said he.

To my surprise I found that he had scaled the walls of superstition, and was an out-and-out Atheist.

I asked him if he had ever read any writings upon the subject.

"Never a syllable," said he. "I hav reasoned myself into the position which I occupy."

I told him I would send him some Freethought literature. He said it would not be a favor if I did. He told me that he did not wish to take a bone of contention into his family; that his wife was the daughter of a Methodist minister, and had never dreamed that he did not believe in a God and the Bible with all the attachments.

I was at his house over Sunday. He brought up the carriage, and his wife went to church. He pays the pew-rent and I presume attends church himself.

There are thousands in his condition in this country to-day. In the church and out of it are men and women who hav reasoned themselvs out of the old superstition, but wife or husband, church or business, or Mrs. Grundy holds their noses down to the Christian grindstone, and then makes them pay for turning the stone.

But the point I wish to make is this: This man's wife is a Christian dyed in the wool. She has not reasoned herself into Christianity—she will never reason herself out of it. She is simply a good Christian; she has never been taught to reason. Like other good Christians, her mind has been molded to a pattern. Like a set machine, it can only run in one groove. She can hav no conception of the freedom of thought. The business of the church is to turn out Christians, not to produce thinkers. To her mind there is a great being up among the clouds or beyond, and she could be led into any excess or absurdity if she could be made to believe that it would be pleasing to the great imaginary being above the skies. True Christians can hav no innate sense of right and justice. They will kneel in human blood when they think it agreeable to God. They hav been led to commit the most ferocious acts by being made to believe that God looked on approvingly.

If the woman above alluded to should learn that her husband was a doubter, she would know that he is an object of God's wrath, and would be damned. From that moment, instead of the loving, tender husband, he might become to her a human scorpion.

Oh, the rarity of Christian charity.

Now mark the difference. He does not believe in her God or her religion; yet he indulges her in all her superstitious freaks and Christian absurdities. She differs from him, and it does not create a ripple; but for her to know his real belief would create contention and strife. Christianity must ever be intolerant.

So it has been through the ages. So it must always be as long as a system exists which reduces men and women to a state of mental slavery. The mind must be free to investigate everything—to mount as high as heaven or dive us deep as hell.

JOHN PECK.

Observations.

Mr. John R. Charlesworth recently argued, in a communication to THE TRUTH SEEKER, that the state cannot be called a necessary evil because, to so characterize it—every person born into the community being a part of the state—would be equivalent to saying that every person is an evil. His remark led me to say, in substance, that since delivering Freethought lectures is a calling in which Mr. Charlesworth excels, he would do more good by confining himself to that work than by branching off into economics, upon which subject he does not express himself so convincingly. If I had known, as I hav since learned, that Mr. Charlesworth makes a distinction between state and government, I should hav understood him better and might not hav evoked the reply he has sent to the Editor. From this reply, now before me, Mr. Charlesworth's definitions of state and government are learned. He says:

The state means that individuals shall be brought into closer relationship, each with the other; while government means authority.

Mr. Charlesworth admits that he is not outside of the category of those who are given to the confusion of terms, which saves me the trouble of telling him so, and which is so apparent that he hardly needed to mention it himself. He adds that the writer of "Observations" confounds state with government; but the confusion is in Mr. Charlesworth's mind, not in mine; for when I say state I mean government, or the same thing; whereas when Mr. Charlesworth says state he means society, which, as Thomas Paine said, is not only different but has a different origin. "Society," says Mr. Paine, "is produced by our wants;" that is, by our dependence on one another; and consequently, as Mr. Charlesworth puts it, "individuals are brought into closer relationship, each with the other." It was the state that prosecuted Paine in England and drove him to France; it was society in America that ostracized him and drove him to New Jersey.

The state makes outlaws: society, outcasts. If the secretary of the Freethought Federation will read chapter one. Part II., "Rights of Man," on "Society and Civilization," he will see that his definition of state is identical with Paine's definition of society; and if he will read Herbert Spencer he will find that that philosopher's use of the word state is pretty much the same as his own use of "government." But even if Mr. Charlesworth had been accurate in his use of terms, it would be necessary. in the interest of truth, to say that he is wrong in his statement that every person is a part of the state. In the first place, the person born into a community has no voice in the government for twenty-one years after his entrance (I am speaking about our own country, which is exalted as the best example of a state); and if the person happens, which is an even chance, to be your aunt instead of your uncle, she will never hav any authoritativ voice at all. Infancy and sex thus exclude about five-sixths of the population from participation in the directing of state affairs. The delegation of the governing power to representativs and "public servants" shuts out nine hundred and ninety-nine one-thousandths of the remaining one-sixth, and the assumed power of rings and bosses further reduces the popular influence.

When I get ready to admit that the child is an appreciable part of the state I shall also be ready to acknowledge guilt through Adam's sin, and to claim salvation through the murder of Jesus Christ.

I hav reason to believe that the periodical resurrection of the joke first suggested the idea of human reincarnation. The "Not for Parsons" column of THE TRUTH SEEKER a week or two ago contained an anecdote about a certain Boston clergyman who sent to a brother clergyman in the Windy City for a copy of a work entitled "Seekers After God." The Western preacher, having made diligent search, reported that there were "no Seekers after God in Chicago." Now, that joke was born in England more than one hundred years ago. It suffered under George the Third, was doubtless crucified by people who can't tell a story, died and was buried, and descended into the newspapers. whence it arose in the third generation and has just been set up by the right hand of the compositor. Its birth was after this wise: The government of England, in the year of grace 1793, had taken in hand the suppression of the political works of Thomas Paine; and all public officers were instructed to be on the lookout for stray copies. The town crier of Bolton, being sent abroad on this errand, made the following return to his masters: "Hav been all around this place and find in it neither the rights of man nor common sense."

The joke has left something of its truthfulness in the sepulcher, for it very accurately described England at the period alluded to; whereas there are known to be lunatics in Chicago.

The respected Dr. E. B. Southwick, of Sherman, Mich., being one of those who "dream while awake"—that is, a Spiritualist—writes to me saying: "Your criticisms in THE TRUTH SEEKER are a sort of necessarv evil." I mention this in order to thank my venerable friend for preserving the word "necessary."

Judge Westbrook, of Philadelphia, has been set to the unrewarded task of pawing law-books and dictionaries to find out what is meant by "unassigned gentleman"—a term applied to himself in an editorial appearing in this journal. I can help the judge out by relating a romance of Puget Sound. You must know, then, that along in the fifties, when white men first penetrated that district, a simple siwash maiden of the upper Stillaguamish country, having become the wife of a pale-face, became also the mother of his last child. The uncorseted daughter of the woods had expected that her offspring would favor its father as to complexion if a bov or its mother if a girl; and such was her confusion when she noted its bilious tint—neither white nor salmon-colored—that she at once consigned her tenas (so the siwash kid is termed) to the cold waters of the Stillaguamish river. When solicited by the husband for an explanation of her unnatural conduct, she replied in these memorable words, familiar to the wahwah of Snohomish county: "Yoka halo siwash; yoka halo Boston; yoka delate blankity-blank." The closing compound, though not found in dictionary or law lexicon, conveyed, in her simple *patois*, the woman's idea that the infant, being no Indian and no white man, was one of the genuin unassigned.

Now the color of the child, like the character of Dr. Westbrook's Sunday, was referable to physiological causes; and it is no wonder that the Editor, needing a descriptiv term for the advocate of such a Sunday, was obliged to go outside the accepted vocabulary to find it. In one way the offspring of the forest differed from the Sabbatarian conception of Judge Westbrook. It was not prescribed by statutory law.

When District-Attorney Fellows, of New York, publicly announced that he had named Mr. Hugh O. Pentecost as his assistant, I thought that the ex-editor of the *Twentieth Century* should be congratulated. All the papers attacked Mr. Pentecost, and the New York *Tribune* went so far as to say that the appointment was "an insult to the intelligence of the community." Of course everybody knew that it was not intelligence but the editor of the *Tribune* that had been offended, but the outcry had its effect, and Colonel Fellows reconsidered his choice of an assistant.

Up to this time Mr. Pentecost had observed silence and retained the good-will of his old friends. He might be assailable for inconsistency in working for the enforcement of laws which he denounced as unjust, still the fact is generally recognized that a man with a family to support must look out for the main chance. Some of his former sympathizers even accepted the appointment as an indication that the political world was growing more tolerant. They called it a concession, and being of a class more accustomed to abuse than to favors, they were in a position to appreciate this one. The press denunciation did not lower him in their estimation—they were used to that. It was left for Mr. Pentecost to "insult the intelligence of the community" and to precipitate himself down the toboggan-slide from the hight where he enjoyed the respect of a few to a depth of self-abasement where he must feel that he forfeits the esteem of everybody. He has recanted without hope of reward here or hereafter. Having been kicked, he turns to caress the foot that hoisted him. "I now know," he says, "that we liv in a world in which the government and the social system which prevail are the best that human beings in their highest wisdom hav been able to construct. Whatever may hav been my former beliefs, I am now as firm a believer as any one in the practical necessity of the governmental system we hav and enjoy." Mr. Pentecost is also now prepared to say, in vindication of his political orthodoxy, that the evidence against the Chicago revolutionists, Engel, Parsons, Fischer, Spies, and Lingg, connected them and all of them with the throwing of the Haymarket bomb, and that their conviction, death, and damnation were just.

If Colonel Ingersoll, while a candidate for office, had said: "I now know that we li in a world in which the religion and the ecclesiastical system which prevail are the best that the divine being in his infinit wisdom has ever been able to reveal; and whatever may hav been my former beliefs, I am now as firm a believer as anyone in the necessity of the ecclesiastical system we hav and enjoy"—if Colonel Ingersoll had made such a confession at one time, adding that the burning of Bruno was a righteous act and the persecution of Paine a necessity, he would hav been governor of Illinois. We should hav had the satisfaction in his case of knowing that he had vanquished his enemies, though by the humiliation of his friends; but what would hav been the measure of our disrespect if he had made his recantation after being defeated! It would be the same measur that is now felt toward Pentecost to the extent that he is of sufficient importance to be worthy of it.

Political agitators, sincere though misguided enthusiasts. hav helped the world; so hav religious fanatics, indirectly or negativly; but I never heard of any good results from the crawfish.

A newspaper in whose editorial utterances I hav no confidence, and which is therefore unworthy of respect, says: "The ghost of free silver coinage appears to be laid." I do not mention the paper, because the sentence lost all its originality shortly after it was uttered, and its truthfulness some time before. But even if the ghost of free silver were laid, we hav enough other ghosts to competently fill its place. Over the great West stalks the shade of departed Prosperity, and it arose when silver was slaughtered. There and everywhere is the shadow of Industry, slain by those who struck down its parent, Silver. There are the apparitions of once flourishing communities, the soul of Plenty, the spirit of Enterprise—relics of material prosperity drained of its lifeblood by this crime of legislators. If these, again, are not enough, let me introduce to you the gaunt specters Want, and Hunger, and Misery, that we are trying to meet and appease with the hypocritical smirk of Charity. When the Inquisition was torturing a victim, restoratives were applied again and again, in order that he might be racked once more. That was Charity, and it is all the nation has to offer in place of the freedom it has assassinated.

GEO. E. MACDONALD.

Lectures and Meetings.

COLONEL INGERSOLL will lecture Sunday night, Jan. 14, in Boston, Boston Theatre. Subject, "The Gods."

S. P. PUTNAM'S lecture appointments:
Boston, Ingersoll Secular Society, Jan. 14th.
Northport, L. I., Jan. 18, 19, 20.
Newark, N. J., Jan. 21.
Ohio Liberal Society, Cincinnati, Jan. 28th, 29th.
Delphos, O., Jan. 30th, 31st., and Feb. 1st.
Chicago, Ill., Feb. 18th, 25th.

Those who desire lectures at any points between New York and Chicago, and in the vicinity of Chicago during the month of February, will please write at once to Mr. Putnam, care of THE TRUTH SEEKER, New York.

FRANKLIN STEINER'S lecture engagements are as follows:

Feb. 12, Chicago, Ill	Mar. 9, Meriden, Conn.
" 19, 20, Alliance, O.	" 11, Boston, Mass.
" 26, Philadelphia, Pa.	" 12, 13, Harwich Mass.
" 28, Ellenville, N. Y.	" 14, Cotuit, Mass.
Mar. 2, New York.	" 15, Osterville, Mass.
" 4, Brooklyn.	" 18, Boston, Mass.
" 5, 7, Northport, N. Y.	" 25, Newark, N. J.
" 8, Norwalk, Conn.	

Mr. Steiner has some open dates for his return trip. Address him, after February 12, in care of THE TRUTH SEEKER.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for January:

January 14th—Professor Eames: Subject, "Ethics versus Dogma."
January 21st—Dr. E. B. Foote, Jr.: Subject, "Microbes: Their place in Nature."
January 28th—Mr. John Swinton: Subject, "John Brown of Ossawatomie."

THE Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

THE First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Sunday-school in the same place at 10:30 A.M.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome. Program of lectures for January:

January 16th—Ralph Raleigh, "The Coming Woman."
January 23rd—Miss Mary O'Reilly, "Child Labor in our Own State."
January 30th—Wayland Smith, "Principles of Theosophy."

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program for January:
January 14th—Chas. C. Reemelin: subject, "The Earth and Man as an International Totality."
January 21st—debate: subject, "Christ's Blood Cleanseth from all Sin" Affirmativ, Prof. J. S. Van Cleve, Ph. D.; negativ, Prof. Chas. Augustine.
January 28th—Samuel P. Putnam: subject, "The Glory of Infidelity."

DURING the last week in December, J. E. Remsburg delivered a course of five lectures in Paris, Tex., the home of Colonel Peterson, who many years ago published the Freethought journal *Common Sense*. J. F. Miles and Colonel Peterson, TRUTH SEEKER subscribers, arranged for the meeting, which was quite a successful one. The third night Mr. Remsburg spoke he was frequently interrupted by a man in the audience. As the man was intoxicated no attention was paid to him. The offender proved to be Colonel Boyd, editor of the Paris *Daily News* and one of the chief pillars of the Methodist church. The next morning Colonel Boyd called at Mr. Remsburg's hotel, came to his room, and humbly apologized for his conduct of the previous evening. He said that his conduct was outrageous, and he regretted it the more because he had just come from prayer-meeting.

THE Brooklyn Philosophical Association had Mr. Wakeman last Sunday to speak on "The Cosmic Evolution and the Unemployed." The lecture was mainly devoted to cosmic evolution and the question of sociology, being a criticism of Mr. Spencer for his attitude toward the question of sociology, where he recognizes the individual before society. Mr. Wakeman wanted Mr. Skilton, when writing next to Mr. Spencer, to try and bring him around to recognize society before the individual, and Mr. Skilton promised he would do his best. Mr. Wakeman's idea is, first the cosmic world, then biology, then society, next ethics, and then the individual. He said this order was accepted by most of the scientists of Europe and America, except the Spencerian school.

If one man prays for rain and another for dry weather, and it rains, the one considers his prayer answered and talks about it in prayer-meeting, while the other claps his hands and shouts, Amen! having entirely forgotten his own prayer which was not answered.

Letters of Friends.

It Is a Civilizer.

SIDNAW, MICH., Dec. 24, 1893.

MR. EDITOR: Inclosed please find $3, for which send me the best paper published on this earth. I hav been reading THE TRUTH SEEKER for about a year and a half, and I find it a civilizer.

Yours for truth and liberty,
ISADORE CARON.

It Grows Better Every Year.

Dec 26, 293.

MR. EDITOR: Inclosed find $3 for the paper for another year. I hav taken it fourteen years. It grows better every year. We cannot do without it. My wife joins me in wishing you and THE TRUTH SEEKER family success the coming year.

Yours for reason, right, and truth,
E. H. GAULT.

One More Gathered Into the Fold.

ONEIDA, WASH., Dec. 14, 1893.

MR. EDITOR: I am a little late in paying up my subscription, but I hav been trying to get a new subscriber for you, and hav at last succeeded in obtaining one. Inclosed please find $5 in payment for my subscription and for one new subscription.

Wishing you success, I remain,
Yours truly, MISS E. G. NELSON.

Another Greeting for Our New-Old Man.

SAN FRANCISCO, CAL., Dec. 17, 1893.

MR. EDITOR: Inclosed please find $3 for one year's subscription to THE TRUTH SEEKER, in continuation.

Please present my compliments to Mr. G. E. Macdonald and wife. I am still sorry that they left San Francisco, but I wish them every kind of prosperity in New York or elsewhere. F. B. PERKINS.

Norwegian Freethinkers Want "Rodhuggeren."

CROOKSTON, MINN., Dec. 28, 1893.

MR. EDITOR: Inclosed please find $3 for one year's subscription. Two months ago Torkel Oftelie and myself started a radical People's party paper, printed in the Norwegian language. As THE TRUTH SEEKER might suppose, the paper is just as open to the Infidel as to the preacher.

OLE E. HAGEN.

Did Not Say What Route They Would Take.

GOLDTHWAITE, TEX., Dec. 18, 1893.

MR. EDITOR: Please find inclosed $3 for THE TRUTH SEEKER for another year.

I went to the Methodist church last night to hear the minister hold forth. He said a good many people around here are going to hell, but he failed to tell us who they were and which way they would hav to go to get there. W. C. CARSWELL.

Hard Up for a Baptismal Font.

WARRENSBURG, MO., Dec. 30, 1893.

MR. EDITOR: I herewith send $3 for renewal of subscription. Times are hard and water scarce. We had to resort to a lime slack tub to baptize a negro in yesterday just before the sheriff sprung the trap to launch a good Christian into heaven. He went the usual route of all murderers. Long liv Heston and THE TRUTH SEEKER.

O. D. WILLIAMS.

Do Not Like Prayer Tests.

HUMBOLDT, IOWA, Dec. 29, 1893.

MR. EDITOR: Inclosed find order for $3.50 for THE TRUTH SEEKER and two copies "Crimes of Preachers."

I often challenge the preachers and other Christians to get down and pray for any one thing and see if they can get their prayer answered. They dare not pick up the glove. B. C. PARSONS.

We Do Not Know of Any.

MODESTO, CAL., Dec. 25, 1893.

MR. EDITOR: Inclosed find $5 to renew my subscription and for one new subscriber. I would not be without it under any circumstances.

I would like to ask through your paper if there are any Bible believers among the astronomers of the present day. I do not see how there can be.

I sent Mr. Putnam $5 for one copy of "Four Hundred Years of Freethought."

Yours truly, E. H. BEMIS.

A Lover of Burns and Ross.

VILLAGE GROVE, COL., Dec. 16, 1893.

MR. EDITOR: I am glad I am alive yet, to thank the Truth Seeker Company for the good work they are doing in the world. Mr. Heston with the pictures is doing more than one man.

I will inclose $4.75 for another year for THE TRUTH SEEKER and two books, W. Stewart Ross's "Janet Smith" and "Lays of Romance." I like his style and his books. My prayer-book is Robert Burns's "Poems." He was the greatest poet that ever lived on earth.

DONALD MCDONALD.

Cannot Afford to Miss a Number.

LA HOYT, IA., Dec. 26, 1893.

MR. EDITOR: Send me a copy of THE TRUTH SEEKER of December 2d, for mine failed to reach me, and I can't miss a number. We had Remsburg to giv us two lectures in Mount Pleasant last July, and if we can raise the money we want Franklin Steiner one week, sometime in the future. Away with the clergy, who are ever ready to trade promises of a happy life after the people are dead for this world's goods.

Yours for Freethought and liberty,
E. E. WHITE.

But Not All Who Bow Believe.

KENTON, O , Dec. 26, 1893.

MR. EDITOR: Please send the paper for another year. I like it very much. It would be impossible for me to do without it. I hav been reading it for eighteen years. I think it has no equal in bringing truth and light into the world. Please find inclosed $5 for the last and the coming year.

I am living in a Christian community surrounded by churches. Revivals are being held everywhere. And I believe that any person who goes to church and bows down at the altar is in the first stage of insanity. JOHN SCHWEMER.

He Means to Open the Eyes of the Blind.

OTO, IA., Dec. 22, 1893.

MR. EDITOR: Inclosed find draft for $6 for the accompanying list of books. I still keep the light shining.

I took a trip to the World's Fair, but not in time to take in the Freethought Congress. Was back to my old home after being away twenty-eight years. The people seemed to hav gone back instead of forward. So I thought I would throw a a few firebrands into their midst by sending a few of your books. I would recommend that every Liberal when he renews order some new books to help keep the cause alive. Yours for truth,

S. R. DAY.

Expects to Soon Lay Down His Staff.

OGDEN, UTAH, Dec. 23, 1893.

MR. EDITOR: Inclosed please find $5 for the paper for the coming year.

I am truly sorry that I cannot order and distribute more Freethought and Spiritual publications. The Ogden people are wholly absorbed in orthodoxy and politics, while our Freethought people and Spiritualists are lost in the crowd and generally divided between the two thieves of the people's rights, Republicans and Democrats.

My subscription cannot last much longer; last Sunday completed eighty-two years of life, and the frosts of winter hav whitened my locks, and, though I am yet well and activ, I am looking for the day when I shall be called over to meet our dear old friend D. M. Bennett; and I will look for him, too. JOHN A. JOST.

A New Year's Offering for Which He Gets Value Received.

LOTUS, CAL., Dec. 19, 1893.

MR. EDITOR: The near approach of another new year reminds me of a duty that rests upon me—viz., to contribute my yearly mite for the purpose of keeping the glorious flag of liberty afloat above the cross, and to discharge the said duty I inclose herewith a money order for $12.50, which you will apply as follows: Hand $5 over to friend Putnam to pay for a copy of his forthcoming book, "Four Hundred Years of Freethought;" then apply $3 on subscription to the best of all papers, THE TRUTH SEEKER, and for the remainder send books as per inclosed list. I am satisfied that Putnam's book will be well worth $5, and so will not take advantage of your offer of it and the paper for $6.50.

Yours as ever, G. W. RAMSEY.

A Weapon Dangerous to Superstition and Intolerance.

GLENN'S FERRY, IDAHO, Dec 29, 1893.

MR. EDITOR: Please find $1 for six copies of "Self-Contradictions of the Bible." The Christians, or Bible teachers, are dishonest. They quote different passages of the Bible to support certain doctrins. They do not quote the Bible to show or make evident what the Bible teaches; to prove or disprove the same proposition. They dare not be honest in this; if they did, they would explode a mine, which would be self-destructiv. The Bible makes God everything and nothing.

This little book puts the parallel passages on both sides of this God's character as uttered by himself, and is the artillery which annihilates all who dare attempt to array God as a host or power. All it needs to make Liberals is to be well informed, and especially on Bible contradictions; speak out courageously, circulate Liberal papers and Liberal books.

THE TRUTH SEEKER is a two-edged sword with a fearful point. It cuts both ways, and the thrust is deadly. Long may it liv and everywhere may it go.

JAMES STOUT.

That Wretched Attempt to Belie the Dead Bradlaugh.

VERA CRUZ, MO., Dec. 9, 1893

MR. EDITOR: I say all praises to the woman who has courage enough to defend the steadfastness and goodness of a deceased father against the calumnies of church bigotry. Charles Bradlaugh has been dead about long enough to make the mouths of church liars begin to water. The good deeds in life and record of nobility he left to mark the time in which he lived with beauty and truth must be overshadowed with saintly lies to keep his record from going to posterity in its true light. Every good deed and word from a true and noble man must hav a church falsehood on top of it for believers to nurse. Like those who lived in the time of Voltaire, Paine, and others, and could not meet the sledge-hammer blows of argument struck by such intellectual giants during life, the two pious venders of slush to the faithful in England hav in their eagerness to outstrip what they call Infidelity gone beyond the bounds of decency and truth and forced the relations and friends of the dead to the sad duty of defending the truth against the aggressiv falsehoods of Christian champions. S. B. DAVIS.

Advice that "Sammy" Wants to Take.

EAST ROCHESTER, O., Dec. 21, 293.

MR. EDITOR: As my subscription has about expired, and as the old TRUTH SEEKER and I hav been good friends for the last twenty years, I cannot make up my mind to say "Stop the paper." Therefore I inclose money order for $3.25, the 25 cents for "Crimes of Preachers."

The cause of Freethought is gradually on the increase. I take notice that the masses of the people do not talk the same as they did a few years ago. When I began to defend our cause I could get up a breeze any time and at all times, but now the most rigidly righteous say they do not wish to advertise Infidelity, and then they walk away.

One word politically: I hav been waiting for the last fifteen years to get a chance to vote a Freethought ticket, and hav failed; hav now identified myself with the Populist party, and there I expect to stay until something better comes along.

A word to Sammy: Don't work too hard on that new book. Remember Bennett; take lots of recreation; it won't hurt to wait a little while, and we all can afford to do it. I know that a man of the nervous, fidgety make-up that he has cannot confine himself so closely and do justice to himself. Go slow, Sammy; take lots of play.

ENOCH WICKERSHAM.

Moses, Ezra, and the Pentateuch.

COPPERAS COVE, TEX., Dec. 16, 1893.

MR. EDITOR: Inclosed I send you money order for $3 to pay my subscription to THE TRUTH SEEKER. If you knew how hard I hav got to hustle to pay for it for this year you would hav an idea in what estimation I hold it. I also would ask your excuse for being behind time, which I hope will never happen again.

In Draper's "History of the Conflict Between Science and Religion," page 221, it is stated that we are told by Ezra (Esdras ii., 14) that he (Ezra) by the aid of five others wrote the Pentateuch in forty days. I hav looked through the book of Ezra in one of the A. B. S. Bibles, and I cannot find any such or similar statement in it. Could you explain where I can find said statement of which Draper speaks?

ARTHUR SCHUBERT.

[There are four books ascribed to Ezra (Grecized into Esdras). Of these are Ezra and Nehemiah in the authorized English version. In the Vulgate and the Thirty-nine Articles of the Anglican church they are called the first and second books of Esdras, and the apocryphal books, now commonly known as first and second of Esdras, are there called third and fourth of Esdras. Draper's printer made the reference read to the second chapter and fourteenth verse of Esdras, when it should hav been to II. Esdras, fourteenth chapter and thirty-ninth verse. But the entire chapter should be read in connection. See the Apocryphal Old Testament.—ED. T. S.]

The "Young Man" Gets Great Praise.

CORRECTIONVILLE, IOWA, Dec. 24, 1893.

MR. EDITOR: I hav never written you (except for a renewal of my subscription) before, so I thought I would say that I remember seeing you about the first day of last October, also several others who seemed to me to hav some marks of intelligence about them. We hav had one of those specimens with us during the last few days, by name Franklin Steiner, who gave us four lectures in our Opera House. By the way, he seemed to awaken considerable interest in our "church circles," and caused more Bible reading since he was here than has been done before in one year. One of Mr. Steiner's lectures, "The Great Religious Conspiracy Against the Republic," so enraged one of our "sky pilots" of the "water-mark persuasion," who has the "enviable reputation" of being a "converted Jew," that he rose by invitation of Mr. Steiner at the close of the lecture, to answer some of his "wishy-washy" remarks. He said there was nothing said that amounted to anything, but before he got through with his remarks, he said he agreed with the "young man" in a great deal that he had said, and gave notice to the audience that he would answer the lecture on the following Monday night, when he knew that the lecturer would be gone. He made some uncalled-for remarks, such as calling him a "traitor to his country." But when he got through speaking, which was inside of twenty minutes, Mr. Steiner answered his attacks very satisfactorily to all present. On the whole, we think the reverend gentleman is quite willing to let the "young man" alone.

We hav had as lecturers in the last few years, Professor Jamieson, J. E. Remsburg, and Mrs. Judge Krekel, but we think Professor Steiner has caused more commotion among the sanctified than any one of the others. He givs evidence of being a young man who has been a great student of history, and he is quite a polished orator. Fraternally yours,

A. H. PETTY.

Scientific Education for the Masses.

LEAVENWORTH, KAN., Dec. 15, 1893.

MR EDITOR: In a former communication I promised that if you were so kind as to refrain from consigning it to the oblivion of the wastebasket, I would write again, but I hav been waiting for the "spirit" to move me. I think it must hav been traveling on a way-freight; but it has come and gone, and so has Grover's Thanksgiving day, and we hav eaten our turkey and mince pie, and been duly thankful to—U. S.—for it, and our chaplains hav given thanks to God in our behalf (they get paid for giving thanks and we don't) for all the blessing and calamities which hav been showered down upon us during the year.

THE TRUTH SEEKER should appear on our library table regularly, but sometimes it is only conspicuous by its absence

Whether it is stolen and suppressed by some pious person, or jayhawked by some graceless Infidel, who wants to hav it all to himself, I cannot say. I think the chances are about even.

In my fertil brain I hav originated a scheme, or plan, of work, which I expect to get in operation about the first of March next, or as soon as I can get ready for it, and I will describe it, so that perhaps some Liberal brother may go and do likewise. By that time, I will hav a series of lectures prepared (two of them are already finished and type-written) on biology and psychology, beginning with the protozoa and tracing life and mind from the speck of protoplasm to man. I will also hav a naturalist's microscope to illustrate the wonders of cell and insect life, and last, but not least, I will hav a small library of Liberal and scientific books to "let out" to those who are not able or do not wish to buy. The lectures will be free, but for exhibits with the microscope, and for the use of books, I will charge a small fee. I will sell the books whenever I can do so. The lectures will be in plain language, that the common people can understand, and the books also will be of those written for the people rather than the scientists.

My plan is educational rather than controversial, and I will not provoke opposition unnecessarily. I will hav a few religious books and novels for those who cannot appreciate anything else.

The main point which I keep in view all the time in my lectures is to prove conclusivly that man is a unity and not a duality. If man has no immaterial soul, he needs no immaterial religion to save it. I will go into country neighborhoods or small towns, where I can lecture in the schoolhouse, get a boarding place where I can hav a room for my books and microscope views, and stay a week or two, or as long as it pays.

When I find a place where there is enough raw material, I will persuade them to organize a permanent "Secular Library Association" for the advancement of knowledge. Now, you hav the outlines of my scheme. I hav not applied for a patent, and it is open for criticisms in the shape of additions or amendments. After I hav tried it, I will let the readers of THE TRUTH SEEKER know how it "pans out."

CHARLES C. MILLARD.

The Kind of Work That Tells.

NEW ORLEANS, LA., Dec. 27, 1893.

MR. EDITOR: Within find names and addresses of four new subscribers, to whom please send THE TRUTH SEEKER and books mentioned. This entitles me to Mr. Putnam's book, "Four Hundred Years of Freethought." So, please, put me down as good for one, and do not omit to hav my name enrolled on its pages. Financially, I was unable to subscribe for same at present, but your liberal offer was the keynote in finding a way of securing it. Thanks to my little missionary work with my books, which are always "on the go," as also by continually having my paper on the desk at office for the benefit of anyone who wishes to read it, and by placing them on the seats of the cars on our line with my name on the rim, so that passengers may know where to find this ungodly man, I hav made new acquaintances and succeeded in securing these new subscribers. As I was willing to pay something for the book, and also determined to secure new subscribers, I concluded to giv the paper and the books for less than you even offer, and making good the difference myself; but I am satisfied that after my friends hav tasted of this healthy brain-food for a while, they will admit having been rewarded tenfold for their little outay, and will renew their subscriptions at the expiration of their present term without looking for a reduction or premiums. I am in hopes of sending more subscribers later on who cannot very well subscribe just now, owing to lack of work and scarcity of the almighties; in the meantime they are welcome to my paper until they can secure it for themselvs.

I hav about fifty more TRUTH SEEKERS on hand—those of '93—which will be distributed within the next four months. For a long time I was in the habit of saving them, but, although I do not like very much to part with them, I long ago concluded to distribute them and enlighten others. If you hav any papers or tracts for distribution, please send some and I will make good use of them; I am satisfied there are thousands of Freethinkers right here in this city, and yet, I am sorry to say, we cannot boast of a Freethought society. But some day, and that very soon, I hope, our silent brothers will arouse, organize and act, unless they are willing to be governed by priests and preachers, pious legislators, and aldermen and fanatical Sunday-law cranks.

ERWIN AUFFURTH.

P.S.—I wrote above lines this morning, and am just taking up the *Evening States* to see what the city council has been doing at last night's session, and behold! the very first announcement is this:

The ordinance prohibiting the belting and switching of cars on St. Claude street, between Washington avenue and Press street, between the hours of 10 A.M. and 1 P.M. on Sundays was passed.

Holy Moses in the bulrushes! how will all this end? I understand there is a building on that street where the goody-goody people assemble on that day and during those hours mentioned above to offer their prayer to the great unknowable "I am," who is nowhere to be found; and, so as not to disturb these worshipers of superstition, traffic and commerce must be stopped. No doubt these Christian alderman(iacs) saw that planet "Venus" yesterday in broad daylight and, believing it to be the star of Bethlehem, predicting the second coming of Christ (by the way, where is the proof of the first coming of Christ?), they wished to be on the safe side, and will probably pass some more laws of a similar nature while awaiting his arrival. Only for the inconvenience these goody-goody people would suffer, they would hav an ordinance passed next prohibiting the running of electric and horse-cars on Sundays; but as for above reasons they may not interfere with the running of the cars, there is no telling how soon they will demand that the ringing of the gong and the bell be prohibited on Sundays. The loss of a few human lives, which may occur owing to the suspension of these signals of danger, does not amount to a row of pins in the eyes of these wise and pious people.

E. A.

The "Old," the "Middle," and the "New" Astronomy.

NEW YORK, Jan. 1, 1894.

MR. EDITOR: The scholarly and genial Thaddeus B. Wakeman, at the Science Sermons Society in this city, Sunday evening, December 31st, delivered one of the grandest generalizations on the subject of Astronomy to which I hav ever listened. This gentleman's astronomy is up to date quite as much as his theology. Astronomy is a subject to which attaches greater interest, perhaps, than to any of the other sciences, because it is the oldest or one of the oldest of the sciences, and it deals with that part of the universe in which the Christian mythology places their heaven, with its mansions and golden streets, and their hell, as far as I know, which likewise supplies an indispensable wing of the Christian system of theology. So when astronomers turn their telescopes and spectroscopes on the regions in which these places of such unusual human interest are supposed to be located, and do not find them, it makes things very lively for the church, at least for those who tell of these wonderful celestial phenomena with great emphasis, but who in reality know no more what they say than the veriest babe that never looked through a telescope.

Briefly, the lecturer said that the "old astronomy," previous to 1600, depended upon the eye, and it was taught that the multitude of heavenly bodies were *created* and placed in the skies From 1600 to 1800 he called the period of the "middle astronomy." The astronomers of the middle period depended upon the telescope and evolved the nebular hypothesis, which astronomers of later times claim to be mere theory, without any facts to substantiate it. Consequently, it appears that the nebular hypothesis is being rejected.

The most interesting portion of his address, which contained a twenty-weeks' college course condensed into an hour and a half, covered what is being termed the "new astronomy," that dates from about 1860 up to the present time, and was ushered in by the discovery of the spectroscope. The spectroscope is a little instrument by which the ray of light coming from any star is separated into its component parts, and the real character of the substance emitting the light is determined. So, instead of working on mere suppositions, as in the past, astronomers now seek one or more facts upon which to base an hypothesis.

In the place of the theories of creation and the nebular hypothesis. there is now being substituted what is known as the "aggregation hypothesis" This hypothesis hangs on the possibility of our sun and other suns in the universe being fed by comets and meteors passing near the sun and being drawn into it by the attraction of gravity. His conclusion was that the heat and light of the sun would not die out for millions of years, if ever, because, according to that theory, the universe is the "feeding ground" of the sun.

Mr. Wakeman mentioned that ether is a colorless substance, not matter, and may arise from the decomposition of atoms. If I understood him aright, radiation from the sun and other flaming bodies produces ether, which, in the course of time, returns to matter and may be sifted upon the earth or other body, as it is estimated that five hundred thousand tons of matter yearly fall upon the earth. Mr. Wakeman is a most excellent medium between the ones who make original investigations and evolve astronomical theories and those who are less well informed.

If one wishes to be up to date in theology and astronomy, and not remain clinging to exploded theories, he should embrace every opportunity possible for hearing this lecturer. That he is idolized by those accustomed to hearing him was clearly shown at the Manhattan Liberal Club last Friday evening, when Mr. Wakeman was pronouncing one of his favorite benedictions. A gentleman, apparently a stranger, arose and wanted to ask a question. Mr Wakeman asked if it was allowable to ask questions during benediction, which was answered by the renewed applause each time the stranger tried to state his question, and he was finally obliged to be seated without stating his objection to Mr. Wakeman's remarks. L. B. CRINE.

Some Signs That Are Truly Astonishing.

NEW BRITAIN, CONN., Dec. 25, E.M. 293.

MR. EDITOR: About three years ago I listened to a "Professor" of Astrology. He was before an audience of Spiritualists in Portland, Ore., and seemed to hav many believers. But to convince the skeptics, he quoted Gen. i. 14. "And God said, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for signs, and for seasons, and for days and for years." Then the professor asked: "What did God mean when he said these heavenly bodies that are lights in the firmament of the heaven were to be for signs, and for seasons, if there were no signs in the sun, moon, or stars? What was the use of such signs if they could not be read and understood by men?" Then he got excited and shouted at the top of his voice; and with tremendous gestures he said, "There are such signs and they are understood." He continued to shout and affirm with no other proof that he "knew there were such signs." Well, as strange and unreasonable as it may seem, it only confirmed me in my skepticism regarding astrology. So I replied the next Sunday in substance that in Isaiah vii, 10, 11—'moreover the Lord spake again to Ahaz, saying, Ask thee a sign of the Lord thy God. Ask it either in the depth or in the hight above." "Now, what does this mean?" as our Christian friend would ask after quoting something from the Bible. It seems to prove that there were people who believed in signs in the depth below—I don't know whether it was at the bottom of the ocean or the deepest places under ground man had been—as well as others who had faith in signs in the hight. While I must confess ignorance to what those signs were, it seems to me those in the depth below would be as valuable as those in the hight.

Ahaz was a good man and would not tempt the Lord. Could he? But the Lord his God gave Ahaz a sign and Isaiah prophesied that a virgin should conceive and bear a son; that the son should eat butter and honey; that he should know to refuse the evil and choose the good, and before the child should complete his education in that way "the land thou [Ahaz] abhorrest shall be forsaken of both her kings." This is called a prophecy by one of the major prophets. It is claimed by Christians to be a foretelling of the coming of Jesus Christ. As near as my memory serves, Thomas Paine proves that it was an attempt to inspire Ahaz with confidence to do battle, well knowing that if Ahaz was defeated or killed there would be no one to expose the pious imposition, and if Ahaz succeeded then he would herald Isaiah as a great or major prophet. So Ahaz went to war with the king of Syria and the king of Israel, and the result was (according to 2 Chron. xxviii) that Ahaz was defeated and dethroned. A hundred and twenty thousand of his people destroyed, Jerusalem was plundered, and two hundred thousand women, sons, and daughters carried into captivity. That proved the falsehood of the prophet or the sign, whether it was in the heaven above or on the earth beneath or the waters under the earth. Matt. xxiv, 30, 34, says: "And then shall appear the sign of the son of man in heaven and then shall all of the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory." · · · "Verily I say unto you, This generation shall not pass till all of these things be fulfilled." And although that language is ascribed to Christ, whom the Trinitarians regard as God, yet it has never been fulfilled, and either Christ is a liar or he was mistaken, mentally deranged, or else he did not say those words. That was another sign that failed. Perhaps it was a dry time. All signs fail in a dry time, I hav heard said. Many generations hav come since that prophecy is said to hav been made. Will someone tell what that sign was and whether it was seen in the heaven? Matt. xii, 38-40: "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." And that sign failed if we hav a correct account of Christ's body, put in Joseph's tomb on Friday evening and was out of there Sunday morning "early while it was yet dark or at the rising of the sun." So it was there only two nights and one day. You see this sign was in the depth beneath and not a star sign Matt. ii, 1, 2: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we hav seen his star in the east, and are come to worship him. · · · Then Herod, when he had privily called the wise men, inquired of them diligently what time the star had appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child. · · · When they had heard the king they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy." This may seem like wisdom to many, but it proves to me that there is ignorance as great now as there was when the last quotation was written. There was a star sign, but who can conceive anyone so foolish as to follow a star; or how could they when light traveling so fast that it would come from the sun to us in eight minutes requires one year and a half for it to come from the nearest fixed star? So that the star seems fixed except for the revolution of the earth which makes it appear to go around the earth. Who but an idiot would try to keep up with the apparent motion of either the sun, moon, or stars? How could a star stop over where anybody's baby was born? Such folly as this confutes itself. I hav good reason to believe such professors and wise men do not know as much as children of fourteen in the first class in astronomy in any of our high schools.

GEO. F. ELLIOTT.

Children's Corner.

Elited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Little Girl's Recipe.

I don't see why the big folks, all
Need go to cooking school,
For it's easy enough to make a cake,
If you make it by this rule:

First, you must hav an apron
That you're not afraid to hurt,
For in this recipe we use,
For flour, sifted dirt.

Then dig, with an iron spoon,
A hole in the cool dark ground,
And put in dirt and water,
Stirring it round and round,

And then a handful of pebbles
You'd better put in the dough,
What are these for? In this recipe,
Pebbles are raisins, you know.

And when you get it all thick enough
You make it into a cake,
Then put it on a nice, clean board
And set in the sun to bake.

Dear me! I'd most forgot to say
You must sprinkle with sugar (or sand).
And when they're done, no better cakes
Will be found in Babyland.

That's all! You see, to learn to cook
You don't need to make a fuss.
Though mamma says, when she comes to the door,
"Why Bessie, child! What a muss!"

—*Ethel E. Sleeper, in Good Housekeeping.*

Our Duty Toward One Another.

CONCLUDED

How these quarrels between them disgust one. You never hear the end of them. Why? Because those who could make the advancements which would cause harmony will not do so, and because those who can get advancements made to them will refuse them unless they get everything and leave the others nothing. What an absurdity! you exclaim. Decidedly Absurdity is no name for it. But Menander reminds us:

No good in life the race of man can see,
Spring from one root as branches from the tree;
But near the good, we find the evil still,
And frequent good arises out of ill.

While Theocritus kindly counsels the discouraged with:

Yet courage, friend! to-morrow fortune's ray
May shine with comfort, though it lowers to-day;
Hope to the living, not the dead, remains;
And the soft season brightens after rains.

Some dav we may hope for the conciliation between what are known as the "upper and lower classes," and until it comes those who would help each other and be humanitarians can always find a lesson to learn in the way of being kind, good, and unselfish.

It is sad, but nevertheless true, there are many who would sooner die than liv their "allotted time." The reasons why are many, and it would be useless to name them here. Paul Carus says: "Life is worth living, if but the aim of life is high enough to giv value to the work of life." Quite true. Our duty, then, is to see that "the aim of life is high." To show, in the words of Aristophanes, that

Evil events from evil causes spring;
And what you suffer flows from what you've done.

To see that our fellow-beings are free from pain and sorrow. "To sow and scatter seeds of kindness." To watch and hope for the emancipation of the world from that cruel monster and master, selfishness. "Oh, if we but only knew the way!" We know the way. It is to be men — to be women. To cherish the liberty and rights of others as we would cherish our own. Ah, yes! to look upon the world with a kindly eye. Not to scold, but to encourage. Not to surrender hope, but to hope on—on to eternity, if it need be.

Hope, like the glimmering taper's light,
Adorns and cheers the way;
And still, as darker grows the night,
Emits a brighter ray. —*Goldsmith.*

The world is more willing to be reformed than we are willing to reform it. Let us set about it with a good will. To show the discontented that contentment awaits them. To show the man of work rest is for him, not in after life, but in this life. (What takes place after life will hav little effect upon us; we will be unconscious of it all.) To show the discouraged that their hopes are to be realized, and to giv happiness to all. We will not only show but giv. We hav no Utopian ideas which can never be. All that we want can be, and that only by the united efforts of a united people.

While saying be good to others, we must be good ourselvs. It would be a paradox to make others good when we are bad. This is one of the first lessons to learn—be good. "We cannot expect to be happy if we do not liv pure and useful lives," says Sir John Lubbock, and we can very well agree with him. In fact, it should be easy for us to liv good lives if we intend preaching to others to do the same. But how often is the preacher the opposit to what he is preaching? And how often is the sinner the saint, and the saint the sinner? are questions natural to the mind.

"Seek not to hav things as you choose them, but rather choose them to happen as they do, and so shall you liv prosperously," said Epictetus. Alas! philosophy has little to do with the actions and thoughts of people. If it did, how different would be to-day, and how different the to-morrow. The darkness, intellectual and ethical, we are groping in would be changed into a bright and glorious light, and philosophy, the sun, which would be unexcelled in grandeur, and which would put such warmth into us as would make our lives happy, and our surroundings cheerful, and our fellow-beings the happiest of mortals. Will that day ever come? Perhaps. Let us be full of hope and enthusiasm, for this is half the battle. Let us not dream, but act. And let us not grumble or fight with each other, but increase the harmony between us. Oh, for the time when an ideality will be a reality; and kindness, love, and happiness universal traits. We should also think that

Mine honor is my life, both grow in one,
Take honor from me, and my life is done.
—*Shakspere.*

How can we be of use to our fellow-beings? In hundreds of ways. We may never be at a loss as to where kindness is wanted, where encouragement is needed, and where want is waiting to be filled. We can never be of any use to each other if we hav only egoistic feelings and principles. We must all be prompted by love of humanity. None are too bad, and none are too good as to be able to help those who may be bad. "The good man is not of necessity happy, but the happy man is of necessity good," exclaimed Archytas.

Now, the chief thing that is needed to bring all this and to make the people humanitarians, and to work for the benefit of the world, is education. It is only by education we may ever expect to do anything. It is only by education that we expect to accomplish what we want. Whatever way a person is taught, that is the way they go. It is a lack of education that generally makes reforms and new ideas so unpopular at first. When they become familiar and a part of the people's daily life, they incline favorably toward them. Half of the trouble that afflicts the human race is due to lack of knowledge, and what is that but want of education? Where you see education more in vogue than anywhere else, there you will find the better place, there you will find more happiness, more progress and civilization. Educate the people, if they will not educate themselvs, not by coercion, but by gentle persuasion.

Deep wrapt in error is the human mind,
And human bliss is ever insecure,
Know ye what fortunes yet remain behind?
Know ye how long the present will endure?
—*Pindar.*

EDWARD DOBSON.

Little Johnny: Our new teacher is just as pretty as she can be, and gets taken out most every night to theaters and concerts and things. I's just lovely! Mother: You like pretty teachers, don't you, dear? Little Johnny: Yes'm. They always has a good time, an' don't feel so much like giving bad marks.

Correspondence.

COOPERSTOWN, N. DAK., Dec. 14, 1893.

DEAR MISS WIXON: This is my first letter to the Corner. I enjoy reading the Corner very much, and I am nine years old. I go to school, and I study reading, writing, spelling, arithmetic, geography, and philology, and I hav one brother and three sisters. I liv in North Dakota on a farm, and we hav very cold winters here, but we hav lots of fun coasting and sliding on snow shoes. Father takes THE TRUTH SEEKER, and he thinks there is no paper like it. I hope my letter wont find the waste basket. JAY KUHNS.

[Letters from Jay will never find the waste basket. Jay's papa is just right in his estimate of THE TRUTH SEEKER.—ED. C. C.]

PORT TOWNSEND, WASH., Dec. 16, 1893.

DEAR MISS WIXON AND CORNER: A few weeks ago I received a sample copy of the *Independent Pulpit*, and hope some time to subscribe for it. My friend Annie Barthrop and I hav read it over and over again until the leaves begin to come out, and so hav to keep it together with a pin. I get the *Freethinkers' Magazine* every month, and enjoy reading it very much; and in volume XI. I found a good proof that there is no God.

Annie and I are the only Freethinkers in our class at school; but we know that the smartest men and women in our city are Freethinkers.

I hav read "The Story Hour," "Apples of Gold," and many other books on Freethought.

Wishing you all a Happy New Year, I remain your Freethinker friend,

LOUISA IFFLAND.

[Annie and Louisa are numbered with the jewels of the Corner.—ED. C. C.]

PETERSBURG, IND., Dec. 7, 1893.

DEAR MISS WIXON: Some boys were pushing a car that stood on a switch. It went slow at first, for the track was level. Soon it went down grade and began to go fast. Another boy below tried to put a rail on the track to stop it, but the rail hit him and broke his leg, and the car ran to the end of the switch, and, after breaking a wagon, it fell off the bank and broke in pieces. I think this is like the church: some people bothered with what did not belong to them, and it is now going down grade and will soon be breaking honest people's necks. It is easy to walk along with one's hands on the car while it is going, but to start it at first, or to start it back where it belongs, takes brave work.

I am fourteen years old; go to school, and study reading, spelling, geography, grammar, arithmetic, and history. We hav to learn a declamation and write a composition every month. I want to learn to write stories and help others to start right. Every girl wants to be good sometimes, and when I see a soft little chicken I just want to hug and kiss it. And oh! how nice it makes me feel when I hav tried to please anyone and am praised for it. My Sunday-school teacher tells me it is Jesus who causes all this, but I think little girls thousands of years ago felt the same way. And I don't think it is right for big, fat preachers to claim all that is beautiful in the world and say it is Christ.

My mother died when I was nine months old, and I hav one sister. Papa is an Infidel. My sister and I keep house. At school my general average last month was 93, while Mary's was 98.

I like the funny pictures in THE TRUTH SEEKER, and I read the Children's Corner. Papa takes the *Independent Pulpit*, *Freethinker*, *Little Freethinker*, and *Ironclad Age*. We used to take the *Open Court*.

I hav no pets, because I could not take care of them.

This is so long maybe you won't print it, and if you don't I will write a shorter letter next time. I am going to try to get some other girls to write to you.

Your friend, ESTELLA WEAVER.

[The writer of the above has sensible ideas. She is a good reasoner, and no doubt will make her mark in the world. Estella's letters will be always welcome.—ED. C. C.]

ARCH BEACH, CAL., Dec. 12, 1893.

DEAR MISS WIXON: I steal a moment from this busy day to hav a chat with you and the Cornerites. Alas! I only wish it was a real "chat," and not a make-believe one. How delightful it would be for me to slip in and call on you among your books, magazines, letters, mucilage bottles, and other editorial accompaniments for a few minutes. It would no doubt bother you, but then how pleasant for me, you know. After returning to the dear, quiet, humdrum little home, what a picture and what a kind, gentle voice to remember!

But as that cannot be, let me tell some of the Corner friends about the place where I liv. Away out here in the southern part of California, about sixty miles from Los Angeles city, you will find it on the map. Half a mile from the ocean, nestled up among the hills and surrounded by trees—eucalyptus, willow, and sycamore—is our house. We are ordinary country people, advanced inasmuch as we are stanch Freethinkers, whose library is mostly comprised of Liberal books and papers. Our farm is small, but we raise all kinds of vegetables, and hav fruit and nuts. Apples, figs, olivs, walnuts, and almonds are our chief resources. Horses and cattle feed in our pastures and chickens in our barnyard.

With pleasant surroundings and a comfortable dwelling, I think farmers are the most independent of people. Of course, in a dull year, as the last has been, farmers, like everybody else, suffer. But there is no bankruptcy and ruin, such as many city merchants hav to endure.

I hav not many Liberal friends here with whom to exchange opinions verbally; such are few and far between, so I would like to hav some Liberal girl or boy, between the ages of sixteen and twenty, write to me. Sometimes I get lonely, having to choke back my thoughts for fear of offending some Christian friend by speaking out. But I assure you I'm not generally very considerate, for I love to confound believers, though one person gets no sympathy unless he has Liberal friends, and is only laughed at for his outspokenness. So far out of the world one cannot do much for the cause, especially if their funds are not large, even though their good-will be plentiful. But we can read the wholesome literature of the day; that hav I been doing this evening, and the table is literally strewn with TRUTH SEEKERS and the grand, educating, elevating books it advertises. And the New Testament lying near me looks sadly out of place. I hav been reading in it—like the good girl I am—but find within its covers nothing to compare with those other books. In fact—whisper it not in Gath—I hav been reading it simply to jot down the mistakes, absurdities, and contradictions in the gospel of Matthew.

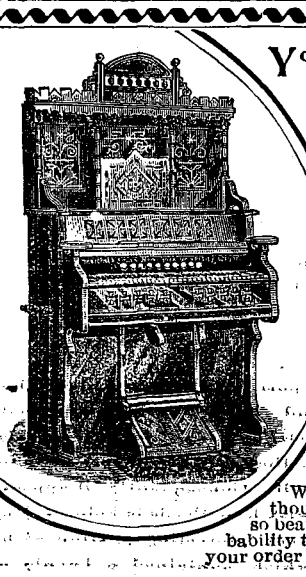
But my letter must be getting tiresome. In closing I giv three cheers for the brave TRUTH SEEKER and finder, and long liv all our orators, lecturers, workers, and all good people. May the next Freethinkers' Congress be soon. Many kind regards and good wishes to yourself.

HARRIET E. THURSTON.

[A lovely letter from a lovely girl.—ED. C. C.]

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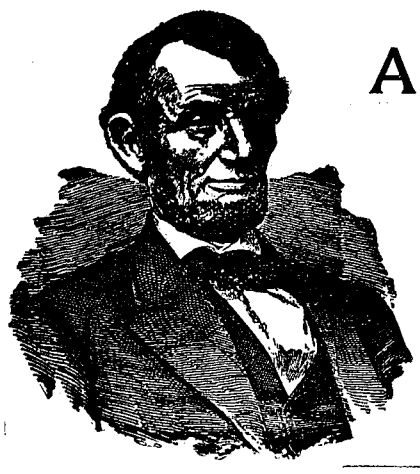
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SAID a colored evangelist: "How can dem Infidels say dere am no debbil? I knows dere's a debbil, case how, if dere was no debbil, could dey make his pickter so like 'im?"

SHE: Do you think Ward McAllister will be saved? He: I think not. She: Then just think how awful it will be for him to see the beggar Lazarus resting on the bosom of one of the Patriarchs.—*Life.*

A LEARNED but long-winded Scotch minister, being asked if he did not feel tired preaching such long sermons, replied: "Na, na, I'm no *that* tired," and added, "but losh me, hoo tired the folks are whiles."

WIFE: George, I wish you belonged to my church. The new minister is a man you would like. Husband: Not such a bigoted Methodist as the other, then, is he? Wife: No; he's very broad! He believes that Episcopalians, if they repent, can be saved.—*Puck.*

VISITOR: How beautifully still the children sit while you talk to them. Sunday-school Superintendent: Yes. I've got them pretty well trained. I told them right at the start that every time I caught a boy squirming around in his seat while I was making a speech I would talk ten minutes longer.—*Indianapolis Journal.*

A SUNDAY-SCHOOL teacher recently asked a member of her class what was charity. "Please, ma'am, giving away things what you don't want," was the immediate and unhesitating response. On another occasion the parable of the sower was briefly recorded thus: "A certain sower went forth to sow. And as he went he fell by the wayside, and the birds of the air came and devoured him." Probably the best definition ever given of faith was that by a schoolboy: "Believing things that ain't true."

DID Santa Claus bring little Reginald what he wanted?" asked the minister's wife, insinuatingly. "Naw," answered Reginald. "Why, that's too bad. What did he bring you?" "Oh, an old drum an' four new games an' a pair of skates an' a sled an' three story books an' a lot er things." "Why, Reggie, dear, what could you hav wanted besides all those things?" "I wanted a Shetland pony an' a pet monkey an' a bowie-knife an' a minister that wouldn't talk s' much on Sundays."—*New York World.*

"THE board will please remain after the congregation is dismissed," said the Rev. Mr. Harps. After the congregation had filed out the minister observed that a stranger still kept his seat. "Ah, my friend, did you wish to see me?" asked the good man. "Not particularly," replied the stranger. "Then, pardon me, why are you waiting?" "Because you asked me to stay." "I am sorry, but you are mistaken. I asked the board to remain." "Well, I am one of the bored."—*London Freethinker.*

As the caravan paused in the grateful shade of the oasis, they continued their discussion of comparativ theology. "No," declared the sheik with the long, white whiskers; "I cannot believe the Christian miracle of the loaves and fishes." The camel-driver with buff sandals sighed. "Thou hast never, seemingly," he observed, "partaken of oyster stew at one of their socials. It is a wondrous faith, verily!" Quaffing again of the sweet waters that sprang from the rock, they moved forward.—*Puck.*

AUNT KEZIAH, one of the pillars of the Scrogginstown church, came to spend the holidays with her lately-married niece in the city. She saw no signs of "other worldliness," so the other morning she began to investigate. "Emmeline," she said, severely, "ain't your husband a professor?" "Why, no, Aunt Keziah," answered Emmeline, who had forgotten about "professors of religion." "He's nothing but a lawyer." And now Aunt Keziah is going to leave her property to the missions of Central Jungleland.—*New York World.*

A RATHER laughable incident occurred in one of the churches in this place on Christmas eve. The teacher asked the children: "Who first learned of the birth of Christ?" A boy raised his hand, and the teacher said: "Who was it, my lad?" "The shepherds who were feeding their flocks by night." Just then a little girl raised both hands, and the teacher said: "Who was it, my little girl, who first learned of the birth of Christ?" "Mary." This was a correct answer, but the girl did not know or see the point she had made.—*Wm. Hart.*

Gems of Thought.

THERE are quite enough actualities in this life to keep any good man busy without his wasting a single day upon fruitless mysteries.—*Galveston News.*

EACH grasps what he can, and in this hell scramble, because no steel knives are used, he calls it Peace, because far cunninger implements are used.—*Carlyle.*

MAN'S sense of justice is itself largely a matter of teaching. Things were considered right a thousand years ago that are to us palpably wrong to-day. A thousand years hence the ideas of justice and right which we entertain to-day may be nothing better than second-hand laughing stock.—*Galveston News.*

RELIGIONS themselvs are never new. Buckle declared that he who affirmed that Christianity contained any new teaching was guilty of either ignorance or fraud. If Buckle's life had been spared, he might hav been able to say that Christianity lived in its earliest days because it absorbed Eastern ideas, and that it livs now because it adopts secular methods.—*Turneaux Jordan.*

ANTI-RATIONALISM would be the most appropriate name for a mania which has spread the hue and cry of the *Judenhetze* all over Eastern Europe, and for its abatement not only school-teachers, but reformers of a daring and aggressiv type, hav to precede the legislator. The free thought of Hume prepared the way for the free worship of the British Israelites. The fact that the skeptic Voltaire could achieve fame and wealth and die in an apotheosis of popular applause has helped the cause of the French Jew more than the Code Napoleon.—*Felix L. Oswald.*

WE will speak out, we will he heard
Though all earth's systems crack;
We will not bate a single word,
Nor take a letter back.

We speak the truth, and what care we
For hissing and for scorn,
While some faint gleamings we can see
Of freedom's coming morn.

Let liars fear; let cowards shrink;
Let traitors turn away;
Whate'er we've dared to think,
That dare we also say. —*Lowell.*

A MONK kneeling in his cell prayed long and earnestly that God would watch over all his children on that night of tempestuous storm; that those who were hungry might be fed, and those who were shelterless might be housed. All night long he prayed, his bare knees on the sharp stones, the wind outside blowing a fierce hurricane. A wanderer came and knocked at the monk's cell, knocked till he was weary, till his strength gave way, and he fell prone at the threshold. In the morning he was dead. Thus the monk found nim. How could he hav heard faint knocking who prayed so long and loudly through those hours of the night?—*J. D. Miller.*

HEINE has a pregnant passage on this point. Referring to Joseph Schilling, who was "an apostate to his own thought," who "deserted the altar he had himself consecrated," and "returned to the crypts of the past," Heine rebukes the "old believers," who cried *Kyrie eleison* in honor of such a conversion. "That," he says, "proves nothing for their doctrin. It only proves that man turns to religion when he is old and fatigued, when his physical and mental force has left him, when he can no longer enjoy nor reason. So many Freethinkers are converted on their deathbeds. . . . But at least do not boast of them. These legendary conversions belong at best to pathology, and are a poor evidence for your cause. After all, they only prove this, that it was impossible for you to convert those Freethinkers while they were healthy in body and mind."—*G. W. Foote.*

WE must abandon the legend that revolutions are inspired by a popular passion for liberty. Revolutions are not made by the masses, but by the gentry. In the Congress that declared America independent of England nearly every member was a wealthy aristocrat, and the revolutionary leaders in France were of like social rank. The freedom fought for in such movements is not human or personal freedom, but freedom to exchange one master for another. When America threw off the yoke of England, its citizens were not quite so free as before; they were subjected to more rigid Sabbaths, their theaters were closed by act of Congress, and they were compelled to accept paper money for their goods. As individuals they were given up to the uncontroled despotism of their respectiv colonies, whose supremacy represented an irresponsible power, not claimed by any monarch or even legislature in Europe. The fallacy exposed by Thomas Paine in 1804, when the Louisianians demanded freedom to make men slaves, is still widespread.—*Moncure D. Conway.*

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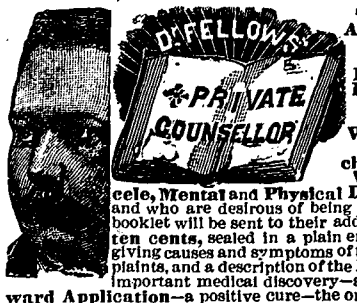
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News of the Week.

SIR SAMUEL BAKER, the great traveler and African explorer, died on December 30th at Newton-Abbot, Eng.

SOME ugly utterances were heard in Boston at a meeting of the unemployed presided over by Morrison L. Swift.

IN a battle between Italian troops and dervishes near Agordet more than one thousand dervishes were killed, including the Emir of Kassala.

THE towns of Dayton and Frazier, Ia., are rivals, and as a result City Marshal Larson, of Dayton, is dead, and many other citizens seriously wounded.

THE constitutionality of compulsory vaccination laws is before the courts of Pennsylvania. Citizens fined for not complying with the law are pushing cases on appeal.

EXPERT WILSON, of the London *Investor's Review*, predicts greater disasters for the Bank of England than those which befell the Barings if its present reckless policy is not radically changed.

THE D. Lothrop Company, book publishers, of Boston, hav assigned. Juvenil and Sunday-school books were its specialties. Has probably sold more Sunday-school books than any other firm in the country.

W. J. ONAHAN, of Chicago, one of the chief supporters of the "Purity in Art and Literature Society," has been made by the Pope a chamberlain in the court of the Vatican. We need such men as censors of our art and literature!

SICILY has been declared in a state of siege. Rioting is continuous. Much property has been destroyed and many lives lost. There are now more than forty thousand troops in the island. Soldiers hav several times come in conflict with the rioters

OUR Dr. J. Hartmann, author of No. 27 of the Truth Seeker Library, "The Creation of God," gave a New Year's reception to the poor of the city. One thousand meals, consisting of bread, meat, milk, and fruit, were served at corner of Thirty-fifth street and Broadway.

IN New Zealand the grouping contract system has been substituted for the private contract system. A contract for a public work or private enterprise is given to a group of laborers or to a union in a body. We hav not learned how the right to life of non-union workmen is safeguarded.

IN the interior of Sierra Leone, Africa, British troops were attacked by a French force and twenty-six of the British nativ contingent and four white officers killed. The French commanding officer—mortally wounded in the fight—mistook the English troops for hostil nativs under command of Arab officers.

THE reported massacre of Catholics in the province of Kovno, Russian Poland, is confirmed by later advices. Many were killed in the church and others driven into the river and drowned. The captured survivors, men and women, were stripped and flogged with the knout by the Cossacks and orthodox Russians.

So LOUD was the newspaper clamor against the appointment of Hugh O. Pentecost as assistant district-attorney that District-Attorney Fellows withdrew the nomination and Mr. Pentecost wrote a long letter to Mr. Fellows, in which he declined the office and announced his repudiation of all his old political heresies. He says he defended the Chicago revolutionists because he had read only their side of the case!

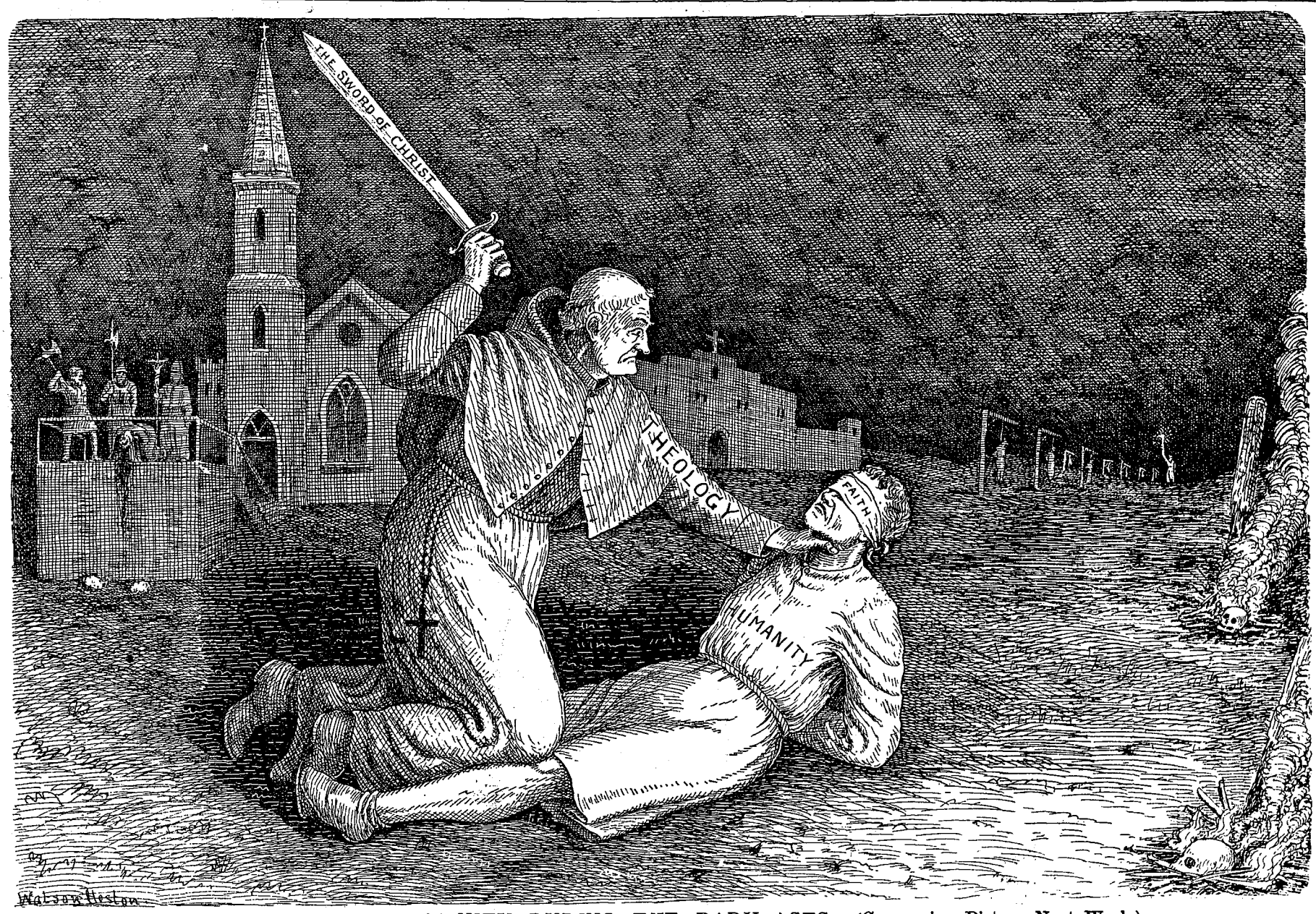
HENRY VIZITELLY, the English publisher and littérateur, has just deceased at Farnham, Eng., aged seventy-three. At seventy he was imprisoned in Hollywood jail for having translated "L'Assomoir," "Nana," "Pot-Bouille," and other works of Zola. He introduced the works of Poe and "Uncle Tom's Cabin" into England. He fought against the newspaper stamp impost. He also brought out in England many French books illustrated by the vignettists of the eighteenth century. He was an almost incomparable translator. His business was ruined by the Zola prosecutions and his health impaired by his imprisonment.

A REVOLUTION in Italy is not improbable. The breaking of the Credito Mobiliere bank carries down many smaller ones and adds multitudes to the ranks of the disaffected and despairing. The secret societies are rapidly growing and an alliance between Cardinal Rampolla's clerical party and the carbonari is among the possibilities. Rampolla wants a federal republic with the pope as perpetual ex-officio president and ruler of Rome. Necessarily the non-clerical revolutionists hav different ends in view, but the overthrow of the reigning dynasty might be accomplished by the temporary union of these *apparently* antipodean factions.

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Büchner.	Huxley.	Girard	Pushkin.	Whitman.	Garabaldi.	Warren.	Susan B. Anthony.
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THE TRUTH SEEKER,
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SATURDAY, - - - - JANUARY 20, 1894.

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This is a splendid opportunity to obtain books which every Liberal desires to hav, at an exceedingly low price. Old and new subscribers can avail themselvs of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

The Colonial "Blue" Laws.

We hav had several inquiries pertaining to the early church-state laws of New Haven, Massachusetts, Plymouth, and other colonies of early New England. These statutes hav received the collectiv title of "Blue Laws." The defenders of the church hav lately attempted to disprove the existence of such statutes. The object of this article is to sift the authenticated from the fictitious and doubtful. Alice Morse Earle, in her very interesting and valuable work, "The Sabbath in Puritan New England," says on this subject:

"The so-called 'False Blue Laws' of Connecticut, which were foisted upon the public by the Rev. Samuel Peters, hav caused much indignation among all thoughtful descendants and all lovers of New England Puritans. Three of his most bitterly resented false laws which refer to the observance of the Sabbath read thus:

'No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath Day.

'No woman shall kiss her child on the Sabbath or fasting day.

'No one shall ride on the Sabbath Day, or walk in his garden or elsewhere except reverently to and from meeting.'

"Though these laws were worded by Dr. Peters, and though we are disgusted to hear them so often quoted as historical facts, still we must acknowledge that though in detail not correct, *they are in spirit true records of the old Puritan laws* which were enacted to enforce the strict and decorous observance of the Sabbath, and which were valid not only in Connecticut and Massachusetts, but in other New England States. Even a careless glance at the historical record of any old town or church will giv plenty of details to prove this."

Italics are ours.

This author givs hundreds of instances of prosecutions under the genuin blue laws, and we incorporate a few of them in this and succeeding paragraphs. "In 1670 two lovers, John Lewis and Sarah Chapman, were accused of and tried for 'sitting together on the Lord's Day under an appletree in Goodman Chapman's orchard.'" "In Plymouth a man was 'sharply whipped' for shooting fowl on Sunday; another was fined for carrying a grist of corn home on the Lord's day, and the miller who allowed him to take it was also fined. Elizabeth Eddy of the same town was, in 1652, fined 'ten shillings for wringing and hanging out clothes.' A Plymouth man, for attending to his tar pits on the Sabbath, was set in the stocks. James Watt, in 1658, was publicly reproved for writing a note about common business on the Lord's day, *at least in the evening somewhat too soon..*" It would hardly hav been safe for Puritan business men to post their books on Sunday. Present day Christians owe very much to the liberalizing influence of Freethought. "A Plymouth man who drove a yoke of oxen was presented before the court, as was also another offender, who drove some cows a short distance 'without need' on the Sabbath. A Dunstable soldier, for 'wetting a piece of old hat to put in his shoe' to protect his foot—for doing this piece of heavy work on the Lord's day, was fined, and paid forty shillings. Captain Kemble, of Boston, was in 1656 set for two hours in the public stocks for his 'lewd and unseemly behavior,' which consisted in his kissing his wife 'publicquely' on the Sabbath day, upon the doorstep of his house, when he had just returned from a voyage and absence of three years. The lewd offender was a man of wealth and influence."

"The Vermont 'Blue Book' contained equally sharp 'Sunday laws.' Whoever was guilty of of any rude, profane, or unlawful conduct on the Lord's Day, in words or action, by clamorous discourses, shouting, hallooing, screaming, running, riding, dancing, jumping, was to be fined forty shillings and whipped upon the naked back not to exceed ten stripes. The New Haven code of laws, more severe still, ordered that 'Profanation of the Lord's Day shall be punished by fine, imprisonment, or corporeal punishment; and if proudly, and with a high hand against the authority of God—*with death.*'"

"Lists of arrests and fines for walking and traveling unnecessarily on the Sabbath might be given in great numbers," says Miss Earle. "As late as 1831, in Lebanon, Conn., a lady journeying to her father's home was arrested within sight of her father's house for unnecessary traveling on the Sabbath; and a long and fiercely-contested lawsuit was the result, and damages were finally given for false imprisonment." If the National Reform Association, Dr. Westbrook, and Rev. W. F. Crafts could hav their way, traveling would be stopped on Sunday because involving "unnecessary labor." "In 1657, Sam Clarke, for 'Hankering about on men's gates on Sabbath evening to draw company out to him,' was reproved, and warned not to 'harden his neck' and be 'wholly destroyed.' In Belfast, Maine, in 1776, a meeting was held to get the 'Town's Mind' with regard to a plan to restrain visiting on the Sabbath. The time had passed when such offenses could be punished either by fine or imprisonment, so it was voted 'that if any person makes unnecessary vizits on the Sabeth, They shall be Look't on with Contempt.'" We hav here, and in some other places, followed the capitalization and spelling of the original documents, thus giving a more vivid impression of the horrors from which we hav escaped, for a short time, at all events.

Regarding enforced church attendance we find this: "Even if they committed no activ offense, the colonists could not passivly neglect the church and its duties. As late as 1774 the First Church of Roxbury fined non-attendance at public worship. In 1651 Thomas Scott was 'fyned ten shillings unless he hav learned Mr. Norton's "Chatacise" by the next court.' In 1760 the legislature of Massachusetts passed the law that 'any person able of Body who shall absent themselvs from publick worship of God on the Lord's Day shall pay ten shillings fine.' By the Connecticut code ten shillings was the fine, and the law was not suspended until the year 1770. By the New Haven code five shillings was the fine for non-attendance at church, and the offender was often punished as well. Captain Dennison, one of New Haven's most popular and respected citizens, was fined fifteen shillings for absence from church. William Blagden, who lived in New Haven in 1647, was 'brought up' for absence from meeting. He pleaded that he had fallen into the water late on Saturday, could light no fire on Sunday to dry his clothes, and so had lain in bed to keep warm while his only suit of garments was drying. In spite of this seemingly fair excuse, Blagden was found guilty of 'sloathefulness' and sentenced to be 'publiquely whipped.' Of course the Quakers contributed liberally to the support of the Court, and were fined in great numbers for refusing to attend the church which they hated, and which also warmly abhorred them; and they were zealously set in the stocks, and whipped and caged and pilloried as well—whipped if they came and expressed any dissatisfaction, and whipped if they stayed away."

Tobacco could be planted only "in very small quantities 'for meere necessitie, for phisick, preseruaceon of health, and that the same be taken privatly by auncient men.' In Connecticut a man could, by permission of the law, smoke once if he went on a journey of ten miles."

Saturday evening was included in the Puritan Sabbath, and Governor Endicott received these instructions from the New England Plantation Com-

pany: "And to the end that the Sabeth may be celebrated in a religious manner wee appoint that all may surcease their labor every Satterday throughout the yeare at three of the clock in the afternoone, and that they spend the rest of the day in catechizing and preparaceon for the Sabeth as the ministers shall direct."

Criticism of the church was not tolerated. "Severely were the early colonists punished if they ventured to criticise or disparage either the ministers or their teachings, or indeed any of the religious exercises of the church. In Sandwich a man was publicly whipped for speaking deridingly of God's words and ordinances as taught by the Sandwich minister. Mistress Oliver was forced to stand in public with a cleft stick on her tongue for 're proaching the elders.' A New Haven man was severely whipped and fined for declaring that he received no profit from the minister's sermons. William Howes and his son were, in 1774, fined fifty shillings 'apiece for deriding such as sing in the congregation, tearming them fooles.' In 1631 Phillip Ratcliffe, for 'speaking against the churches,' had his ears cut off, was whipped and banished." "Lancaster, in 1653, voted not to receive into its plantation 'any excommunicat or notoriously erring agt the Docktrin and Discipline of Churches of this Commonwealth.' Other towns passed similar votes."

In a future issue we shall giv in full some of these colonial statutes, that our friends may be equipped to meet those who aver that the "Blue Laws" had no existence.

Wanted—New Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and activ than those who do not. Second, It is a duty we owe to our fellow-men to giv them the light of reason we hav obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we hav arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of $3 ($12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two spendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding. Our readers know the value of these books, and that about every Liberal in the country would like a copy of one or the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we hav made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

"We hav in this country all sorts of people, besides some who hav never been classified."—*Galveston News.*

They are "unassigned gentlemen," so to speak.

"If anyone is ill or in trouble in your family or among your friends, let the minister know of it. Absence from church is not always a sign of trouble at home."—*The Visitor.*

It *never* is in our case.

A Colorado correspondent whose letter appears in this issue assures us that the people of his state hav not been paralyzed by the recent legislation prejudicial to its interests. Apparently so, for now comes Mr. N. C. Creede, vice-president of the Amethyst Mining Company, with a check for one hundred iron dollars, fifty for books and fifty for general results. This is but one of the many favors which hav placed us largely in his debt. As a combination of Creede and deed, our generous friend surpasses the Gospels and the Acts.

The *Methodist Times*, of London, is pleased to say that abstinence from intoxicating liquors is a scriptural principle. Oh! We hav a little pamphlet which we will send to the editor of the *Times* for ten cents, and a careful perusal of it will convince him that it is no longer safe to make such claims as he does. Freethinkers know as much about the contents of the Bible as do the editors of Methodist papers, and, unlike those editors, they giv the world the facts.

Rev. H. H. George, of the National Reform Association, has been sent to Washington to establish a bureau of reforms, which will be chiefly engaged in furthering Sunday legislation in Congress. Reader, are you certain that *your* Congressman cannot be cajoled or frightened into voting against Sunday mails? Or that he will not barter away your liberty by supporting some other scheme of the Sunday law meddlers? Suppose you write to him, at once, and to your Senators.

The Boston *Investigator* has in this notice to a correspondent squarely hit some of *our* Christian friends and would-be contributors:

"Your manuscript is returned with thanks. You hav no right to accuse us of inconsistency in refusing it. We know our motto is, 'Hear all sides, then decide,' and we think we liv up to it when we display a willingness to publish any article written in *good English* on any subject that cannot get a hearing in any of the popular journals of the day. To think that you can compel the *Investigator* to publish a weak defense of the character of Jesus, that is poorly written and long enough to cover three pages of closely printed matter, is to think wrongly. Go to the *Christian Statesman* and see if you will fare any better."

How they do lie to and mix up the brains of the poor little children! Here is a paragraph which is going the rounds of the press, and is supposed to be "awfully cute":

"A litle four-year-old sat clenching his fingers around a silver quarter of a dollar at Sunday school recently, and reluctantly surrendered it to the lady who collected the contributions, saying afterwards: 'I didn't want to giv it to Mrs. B. I wanted to giv it to the Lord.'"

Unfortunate little fellow! Some day he may learn that "the Lord" never receives the quarters which the priest clutches. Do we want our children fooled in this cruel way? Keep religion out of the schools.

The sore need of cash compels us to ask our friends to renew their subscriptions to THE TRUTH SEEKER at the earliest convenient moment. The "hard times" hav hit us, but we must crawl through them somehow, and we turn with confidence to our readers. The amounts in individual cases are small and easy to pay, but the aggregate is large and we must hav it to meet expenses. We hav made such a combination of books and paper that everyone can get a get a good deal more than his money's worth, and attention is called to these offers. Purchasing books will help us also. But please renew your subscription now. We need it.

The religious writers are just now having much to say about Hugh O. Pentecost. This is from the *Literary Digest:*

"He has been guilty of blasphemy, for in one of his addresses, he said: 'The longer God livs, the more useless he becomes. Once upon a time God could take nothing and make a world out of it. He can't do it now.'"

It is to be supposed that the "blasphemy" consists in the assertions that at present God is useless and that he cannot, as formerly, make worlds out of nothing. Does the writer of the above-quoted sentence ask God to do anything for him that he can do for himself or get other persons to do, and does God do for him anything that he asks him to do? Does he believe that God can now make a world or even so incomplete a thing as a Christian logician out of nothing?

Next week will appear our second article on "Parochial Schools," in continuation and conclusion of that in this issue. It will tell of "The retreat of theology in the Galileo case"; the attitude of the church toward the science of geography; the way in which theological alienists treated the insane, and will show that the school-book writers from whom we hav quoted, while depicting in flaming colors the persecutions to which Catholics hav been subjected, are careful to suppress the record of the atrocious cruelties of their own church. It will also demonstrate that the inculcation of scientific truths is not sectarian teaching. The illiteracy and criminality which are found in countries where the parochial school has been the chief instrumentality in instructing youth are compared with the same in countries where the public school is dominant. Much other valuable information is given.

Sunday is the key to the situation. The abrogation of Sunday laws will not necessarily destroy all superstition, but it will more than any other one act of repeal free us from church tyranny. On the other hand, the existence and enforcement of Sunday laws mean the enslavement of the people to the church-state. If the church can hav her way about Sunday, she can hav her way about everything. There is no other question so important, *under the circumstances.* In regard to education, the Catholics and Protestants are bitterly opposed to each other, and herein is our temporary safety. But as to Sunday laws, they are very nearly of one mind. When they hav obtained what they unitedly want in the way of Sunday laws, they will be that much better prepared to "get together" on the school question. Remember that. They are fighting a common foe, and we are fighting two foes with a common purpose. Down with Sunday laws.

Those who may be surprised at the revelation of mendacity made by our parochial school article must not rashly conclude that representativ Christians of the present time hav all outgrown the temptation to lie to which their ancestors seem to hav almost universally yielded without a struggle. The poison is still in the blood, of Protestants not less than of Catholics. Here, for instance, is Mrs.

J. C. Bateman, Woman's Christian Temperance Union Sabbath Observance Superintendent, in her annual report solemnly affirming that forty millions of our people had asked that the World's Fair be closed on Sunday. It is a waste of courtesy and an insult to truth to assume that Mrs. Bateman believes this, or that the editors of the *Christian Statesman*, who quote the assertion, believe it. They are determined to succeed, and where truth would weaken their claims they cheerfully substitute falsehoods, just as did the early and Middle Age Christians of whom Mosheim and Lecky write. The ridiculous and mendacious nature of the Sabbatarian assertions about the tens of millions who are said to hav signed petitions for the closing of the Fair on Sunday hav been so thoroughly ventilated that no person who reads and thinks need longer be deceived. Certainly Mrs. Bateman and the rest of the conspirators know, even better than we, the falsity of their statement.

The *Christian Advocate* thinks that, in any view of the matter, Tyndall's "prayer test" "would hav been scripturally as absurd as the cry of the Jews, 'Come down from the cross and we will believe;' or as Satan's proposition to Christ on the mount of temptation." Where the absurdity comes in is in the attempt of Christian apologists to make us believe that there was anything absurd and unreasonable in the demand of the Jews or the proposition of Tyndall. If the Christians knew much less than they do they would eagerly embrace every opportunity to demonstrate the efficacy of prayer; possessing the intelligence they do, if they were intellectually honest they would frankly giv up the ancient superstition; but being too sharp to believe in prayer and too morally obtuse to confess their disbelief they resort to all manner of subterfuges to escape the logical consequence of the prayer creed which they are supposed to accept. Of course this applies only to the leaders who hav made all the fuss about Professor Tyndall's perfectly fair offer. The rank and file are sincere enough.

John W. Little, pastor of the Methodist church at Seward, Nebraska, is guilty of this:

"No, sir, scores of us are not going, and would not buy tickets on any condition. We are ready to do our part in a proper way to aid the worthy poor, and would recommend to all of the poor who love the Lord Jesus and want the morals of the community improved that they positivly refuse any aid raised by the ball. All gospel churches denounce balls as immoral. No one should countenance them. The *Blade* of December 3d says the ladies of Seward are to giv this ball. If this is so, the prince of darkness has shown himself very subtle in securing their services."

Perhaps a charity ball is not the most economical agency through which to help the poor, but it is not a capital offense—as yet—under our laws, although there is no guessing how soon it may be at the present rate of development of the church-state idea. Neither is it necessarily immoral, and there does not appear to be any valid reason why people should not derive some pleasure from their deeds of fraternal sympathy. No doubt many of the poor love "the Lord Jesus," but the proceeds of the ball may be sufficient to procure them more food, fuel, and clothing than all the love of Jesus you could crowd into the hearts of Mr. Little and all of his kind would put into their homes. If there is or ever was any rational pleasure that the "gospel churches" hav not denounced as "immoral" we hav yet to be informed what it is or was. But the churches come along in the rear of the procession; they eventually accept what at first they condemned. They hav taken in the organ and the violin; it will not be many years before they will find the ball an indispensable adjunct in raising the minister's salary. Satan or no Satan, they are determined to *succeed*.

American and English Georges.

Saladin, in Agnostic Journal.

George E. Macdonald, brother of the editor of THE TRUTH SEEKER, is, we observe, to contribute regularly to that journal. George Macdonald is a writer of "go" and natural faculty, whose effusions we were wont to read with genuin relish. He possesses somewhat the same order of talent as our own George Standring. We congratulate our old friend, THE TRUTH SEEKER, upon the pens of the two brothers Macdonald.

New Publications.

The Truth Seeker Company has just printed a new descriptiv catalog of books published and sold at 28 Lafayette Place, New York. It will be sent free on application.

The many admirers of Mr. Otto Wettstein's writings, which are of the unsophisticated materialistic variety, will be glad to learn that his Congress address on the "Giant Delusion" is now obtainable as a pamphlet for 10 cents.

The address delivered by Miss Susan H. Wixon at the International Freethought Congress is now printed in pamphlet form, the title being "Woman: Four Centuries of Progress." None of the speeches at the Congress has received as much praise as this one, and none was more worthy of the eulogiums bestowed. Single copies 10 cents.

A new edition of A. Jacobson's "Bible Inquirer" has just been issued from the press of the Truth Seeker Company, which has secured both the plates and the copyright of the work. As a concordance or index to the absurdities of holy writ, the "Bible Inquirer" is not equaled by any other book of its size. It has enjoyed a large sale, which it still maintains. The price is 25 cents.

One of the numbers of "The Truth Seeker Library" issued this month is entitled "Thumbscrew and Rack." It embodies the "Historic Means of Grace" published in THE TRUTH SEEKER of January 6th, with additional matter, and several new illustrations, including the famous "chastity belt," drawn expressly for this work. As a handsome pamphlet, with cover, "Thumbscrew and Rack" will be sold at ten cents per copy. Being the only work of the kind in existence, it should hav a large circulation. Geo E. Macdonald wrote it.

"Self-Contradictions of the Bible," the ninth edition of which is hereby announced, will hereafter bear the imprint of the Truth Seeker Company, to whom all orders for said work must now be addressed. We hav purchased the plates from the author and original publisher, Col. W. H. Burr, and added "Self-Contradictions" to the Truth Seeker Library. The work is not an argumentativ or persuasiv one—it is simply convincing, as it givs a hundred and fifty instances where the Bible contradicts itself, and he who runs may read. Price 15 cents.

A Veteran Mustered Out—Converse Close Is Dead.

On the 22d day of December, 1893, in the seventy-second year of his age, after a painful illness of nearly a quarter of a century, Converse Close sank into his final sleep. He lived to a ripe old age. He was a man of more than ordinary ability and intelligence. *He was an honest man*, and was loved, honored, and respected by all who knew him. He leaves no enemy behind. He held numerous public offices, always with credit to himself and satisfaction to the people. *He was our friend*, and a friend to humanity. He was liberal and charitable toward all, especially in his religious views. He was socially above reproach, tender and respectful of the feelings of others. He was in morals pure, truthful, temperate—in all ways exemplary. He was in all his intercourse with mankind a model of kindness, sympathy, and amiability. In his domestic relations his goodness, tenderness, and indulgence shone in brightest luster and brilliancy. He loved and adored his wife, children, and home; no unkind word ever escaped his lips; his whole being seemed wrapped up in his home circle. He detested and abhorred impurity and hypocrisy in thought, word, or deed. He was unselfish, always trying to see how much good he could do for others. He has gone from our midst, gone where pain and sorrow are unknown. He sleeps the sleep that knows no waking, yet he livs in our memories by his loving words and good example left behind. In all his long sickness and suffering he was never heard to murmur or complain, and when the last change came he expressed himself as ready, and consoled his friends with the assurance that he had no fears, that all was well with him. He departed in peace, surrounded by kind friends, while his noble wife soothed him with her presence and loving kindness to the last. Those of us who knew him best, loved him most. Let us all cherish his memory, emulate his example, and practice the virtues of his life and character. JOHN M. MATHEWSON.

[Converse Close was one of Freethought's most uncompromising defenders. To the few like him the cause is indebted more than to the millions who believe in rationalism and science, but dare not let the world know where they stand. Forty-nine years ago Converse Close settled in the then wilderness of Grattan, Mich., and there he has since resided. In 1887 he wrote a succinct statement of his views on the subject of religion, and this statement was read at his funeral. In this, "his last will and testament," as it may be called, he pointed out many of the evidences which establish the position of the rationalist that the Bible is wholly a human production. He gave his testimony for charity, good-will, honesty, industry, and temperance. He left messages of love and injunctions to noble living to wife, child, grandchildren, and friends. As he had of course wished, there were only secular services at his interment. Songs were sung, the epitome of his matured convictions was read, and an address delivered by his friend, J. M. Mathewson. May all other Freethinkers be equally successful in having their wishes respected at the last.—ED. T. S.]

Singular Miracles!

What is the first miracle mentioned in the Holy Writ?

Just what was first we can hardly say; but among the first undoubtedly was the special creation of a woman for a helpmate unto Adam. But after creation had, as it is given in Genesis, been completed, the first actual miracle seems to hav been the transformation of Satan into a serpent, and the bestowing upon said snake of the power of human speech. This was a miracle, if ever one was, and one of the greatest on record. The proper definition of miracle must include such a wonder as that; and in the history of the supernal it will rank among the mightiest of all "mighty works"—a snake to be endowed with power of human speech, and that, too, of eloquent speech; speech persuading our foremost mother to do a deed to "shock the earth and make the universe turn pale;" a deed to bring woe upon all animate creation, and especially upon her own descent. Another miracle in connection with this one was that whereby the serpent race was peculiarly cursed for the act of his Satanic majesty in assuming snakehood. Just why such a miracle of injustice should hav been performed, for such it was and is, as to make a whole race, breed, seed, and "generation (of vipers)" reprehensible for the act of a pretended snake—not a real one, mind you—who can say? HOLT.

Lectures and Meetings.

COLONEL INGERSOLL will lecture at the Broadway Theatre, New York city, Sunday evening, Jan. 28. Subject, "The Mistakes of Moses."

S. P. PUTNAM'S lecture appointments:

Northport, L. I., Jan. 20.
Newark, N. J., Jan. 21.
Eaton, O., Jan; 25, 26, 27.
Ohio Liberal Society, Cincinnati, Jan. 28th, 29th.
Delphos, O., Jan. 30th, 31st., and Feb. 1st.
Chicago, Ill., Feb. 18th, 25th.
Toronto, March 4, 11.

Those who desire lectures at any points between New York and Chicago, and in the vicinity of Chicago during the month of February, will please write at once to Mr. Putnam, care of THE TRUTH SEEKER, New York.

FRANKLIN STEINER'S lecture engagements are as follows:

Feb. 12, Chicago, Ill.	Mar. 9, Meriden, Conn.
" 19, 20, Alliance, O,	" 11, Boston, Mass.
" 26, Philadelphia, Pa.	" 12, 13, Harwich Mass.
" 28, Ellenville, N. Y.	" 14, Cotuit, Mass.
Mar. 2, New York.	" 15, Osterville, Mass,
" 4, Brooklyn.	" 18, Boston, Mass.
" 5, 7, Northport, N. Y.	" 25, Newark, N. J.
" 8, Norwalk, Conn.	

Mr. Steiner has some open dates for his return trip. Address him, after February 12, in care of THE TRUTH SEEKER.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for January:

January 21st—Dr. E. B. Foote, Jr.: Subject, "Microbes: Their place in Nature."
January 28th—Mr. John Swinton: Subject, "John Brown of Ossawatomie."

THE Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

THE First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Sunday-school in the same place at 10:30 A.M.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome. Program of lectures for January:

January 23rd—Miss Mary O'Reilly, "Child Labor in our Own State."
January 30th—Wayland Smith, "Principles of Theosophy."

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program for January:

January 21st—Debate: subject, "Christ's Blood Cleanseth from all Sin." Affirmativ, Prof. J. S. Van Cleve, Ph. D.; negativ, Prof. Chas. Augustine.
January 28th—Samuel P. Putnam: subject, "The Glory of Infidelity."

JOHN R. SMITH of Galesburg, Ill, writes: "I am delighted with Remsburg's book on Lincoln."

PAROCHIAL SCHOOLS.

Disloyalty to Truth of Catholic Text Book Compilers.

FACTS IN THE GALILEO CASE.

Gross Superstitions Which Are Taught in Romish Educational Institutions.—Historical Misstatements and Bald Lies Concerning Religious Persecutions Examined and Disproved.—Is the Inculcation of Scientific Truths Sectarian Teaching?—Some Statistics of Crime and Illiteracy.

And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet.—*Ezek. xiv*, 9.
Being crafty, I caught you with guile.—*Paul.*
I was an established maxim with many Christians that it was pardonable in an advocate for religion to avail himself of fraud and deception, if it were likely they might conduce toward the attainment of any considerable good.—*Mosheim. Eccles. Hist.*
But this absolute indifference to truth whenever falsehood could subserve the interests of the Church, is perfectly explicable, and was found in multitudes, who, in other respects, exhibited the noblest virtue. An age which has ceased to value impartiality of judgment will soon cease to value accuracy of statement, and when credulity is inculcated as a virtue, falsehood will not long be esteemed as a vice.—*Lecky, Hist. of European Morals, Vol., II. pp.* 225-6.

The problem of education is one of the most momentous which the American people are called upon to solve. As are the children, so will be the neighbors and citizens. Often the school, even more than the home, gives direction to the currents of thought and mold to the plastic character. It is of the utmost importance to the child and to society that he shall be given the best education which he is fitted to receive. The instruction imparted and the guidance offered must be such as will call out, stimulate, and strengthen his latent powers for usefulness. He must be led to observe, to think, to act judiciously. Belief is not essential; knowledge is indispensable. He needs to be developed, not filled. The common school should graduate him a young reasoner and discoverer, instead of shutting him in a cage of convention, where he is able only to parrot a few stock phrases he does not understand.

What scientific studies should be pursued in the public schools we shall not here pause to consider. Neither shall we touch the question of higher education. Here we are dealing with the common schools alone.

Shall religious instruction be given in these primary schools? If so, by whom? What of the respectiv attitudes of Catholics and Protestants toward religious teachings in the public schools? Has either of these divisions of the Christian church any clear understanding of or favorable interest in purely secular, unsectarian education? Would the adherents of either, were their power undisputed, grant to the partisans of the other the privileges they claim for themselvs? Would they not claim the right to pervert the schools, supported by the taxation all the people, into a system of church schools wherein the inculcation of their creed should have the place of first importance, and such scientific instruction as they might consider not inimical to the dogmas and prestige of their church should be condescendingly granted a subordinate position? Is not this precisely what they are doing to-day, within the limits of their respectiv dom ins?

As regards the moral element in education, is it not of paramount importance that the child be taught the truth, so far as truth is ascertainable, and that it be continually impressed with the importance of seeking new truths, and accepting them when found, regardless of their effect upon theories previously accepted and institutions hitherto believed to be invulnerable to criticism? What good can be subserved by making children believe that it is their duty to accept without question as true whatever is told them about gods and devils, heavens and hells, martyrs and saints, marvels and miracles? Is credulity a greater virtue than veracity? Is it possible to believe that boys and girls can have any adequate comprehension of the requirements of justice so long as they are taught to think that the terrible agonies endured by the martyrs of the church and by millions of others are compatible with the sovereignty of a just and omnipotent God?

During the last few months there has been much said and written in regard to a division of the public school fund in the interest of such churches as may wish to educate the children of those of their faith in schools where religious instruction can be given first place as the most important factor in the development of the child. In New York and Maryland those who favor such a division of the school fund have been feeling the public pulse, trying to find out if it is expedient at this time to press the matter to an issue. It has been announced that a bill embodying such a scheme will be presented in the New York legislature this winter. However, so much opposition has been developed that it now seems probable that the whole business will be quietly dropped for a time. A large number of the leading dignitaries of the Catholic church have put themselves in opposition to the movement, not, it is fairly to be presumed, because they are opposed to the principle of division, but because they see that it is not safe to precipitate a struggle at present.

There can be no doubt that the Protestants would unitedly oppose division, a great majority of them because they intend to control the public schools in their own interest and know that any division of the school fund would benefit the Catholics and injure themselves. They talk glibly of "non-sectarian schools" and almost in the same breath insist upon keeping the Bible in the schools and having prayers and other religious exercises added. In 1889 they came dangerously near getting through Congress an amendment to the national Constitution which would have insured the teaching of "the principles of the Christian religion" in the public schools of all the states. Rev. Dr. Rainsford has recently suggested that it would be entirely feasible to have religion taught in the public schools by clergymen of different denominations during certain hours of the school day. He adds that if the Protestant denominations are not equipped for this work, then, rather than forego the religious instruction, he would favor intrusting the task to the clergy of the Catholic church. Judging from these and many other indications which cannot be misunderstood, it is plainly apparent that if the Protestants were the "outs" their attitude toward the schools would be radically changed, and the division of the school fund would appear to large numbers of them as perfectly justifiable. It is equally clear that if the Catholics were the "ins" they would insist as strenuously as the Protestants now do upon retaining all their advantages and would make the public schools practically parochial institutions sustained by general taxation. They would simply "take over" the common schools. Sectarian schools are supposed to be "un-American" and Protestants bring the epithet as one of the gravest accusations against parochial schools. Referring to this a Catholic writer pertinently observes:

Do you for one moment suppose that any Episcopalian, Presbyterian, Methodist, Baptist, or, indeed, any one of the Protestant—allow me—sects would not loudly protest against the assertion that any of the peculiar sectarian doctrines they hold, or religious devotions they practice, is in conflict with the spirit of American institutions? Could you get one of them to allow that any school they might choose to set up in which their own peculiar sectarian doctrines were fully taught, would be, therefore, in the least un-American? Of course not.

From all of which we are forced to conclude that Catholic and Protestant are arrayed against each other along the line of sectarian differences in an uncompromisable struggle for the control of education in the United States. It would be fatal to our liberties if either party should triumph. Absolutely secular, non-religious—not anti-religious—unsectarian schools are our hope, and for these we must contend unceasingly against every foe, Catholic or Protestant.

Does some optimist suppose that the Catholic church will ever yield her claim to the right to direct the school education of her children? Read this:

Suppose for a moment that the opposition to parochial schools were even more formidable in the church than it is or was, what then? Would that furnish any grounds for our Protestant friends to conclude that those schools are doomed to decay and final extinction? Preposterous supposition! The church does not look to the people—much less to a small minority of the people—for guidance. It is governed by authority, not by popular election. It is a church of law, and every member of the church is bound to obey the laws, and he violates them at his peril. This of course is a free country, and if a man does not like the laws and rules of the church he can apostatize, become a Protestant, and go his way and follow the desires and devices of his own heart. But if he wishes to remain a Catholic, he knows very well that he must lay aside his own private opinion when it comes in conflict with the laws of the church. On the subject of education the church can never change. As to the supreme fundamental necessity of religious education, thank God we are all agreed. There may be a difference of opinion as to the extent and expediency of compromise with the state under certain circumstances, but the supreme importance and necessity of religious education can never be yielded, and so long as the state refuses to do us justice in the public schools for whose support we are taxed, so long will it be necessary for us to build our own schools and send our children to them. It is a binding, imperative obligation which cannot be shirked without a serious compromise of loyalty and devotion to Catholic principle.—*Catholic Review.*

What has been the effect upon the human mind of church control of education? Moncure D. Conway has very graphically and forcibly told us in a late number of the *Open Court:*

"There is an optimistic superstition that truth, however crushed, rises again and must prevail. The dismal testimony of history is that mankind never recovers from any long suppression of mental and moral freedom. The effect is cerebral. Now that reason is legally free in religious matters, it is found to be, like the long-immured prisoner of Chillon, unprepared to avail itself of liberty. Amid the blaze of sciences, the wealth and strength of Christendom is bent to the support of superstitions transmitted from savage ages. It must be many generations before mankind recover from the long repression of their religious faculties, if they ever do. Ethical reformers should take the sad lesson to heart, and do their utmost to rescue moral freedom from any further suffering a fate similar to that which preserves among men otherwise civilized the superstitions of chimpanzees."

WHAT THE CHURCH INTENDS THE BOOKS TO TEACH.

Omitting all consideration here of some questions of equal justice which are interwoven with the school problem, we will proceed to the examination of a few Catholic text-books, as we wish to ascertain the quality of the mental food which is furnished to the children who receive their education in the parochial schools. The first volumes we take up are the Fifth and Sixth Readers of the National Catholic Series, compiled by Rt. Rev. Richard Gilmour, D.D., Bishop of Cleveland, and published by Benziger Brothers, of New York, Cincinnati, and Chicago, "Printers to the Holy Apostolic See." The purpose of Catholic education is clearly revealed in the prefaces to these Readers. In the preface to the Fifth, Bishop Gilmour says:

While we have tried to give the book a national character and to cultivate a love of country, we have always considered it the first duty towards our children to give them a sound *Catholic* education. The lessons on Church History, in connection with other historical lessons throughout the book, are thought to be interesting, and it is hoped that they will increase the spirit of devotion for our Holy Church. While they open to the child one of the richest sources of education, they naturally suggest to the teacher such additional cultivation of this field as circumstances will permit.

In the preface to the Sixth the conflict between the secular and the religious systems of instruction is touched upon, and the Bishop writes:

Education *without* religion, says the one system; education *with* religion, insists the other. Hence a conflict in which conscience admits of no compromise, and definitely forbids us to expose our children to the dangers of a godless education. The Reader, next to the Catechism, is the book which most influences the moral and religious character of the pupil, and should, therefore, be eminently Catholic. This we have kept ever in view throughout the whole Series, and as the mind of the pupil becomes matured, and the influences which surround him take deeper root, it is fit that the last Reader, the final impression brought from school, should be the most thoroughly Catholic.

The Catholic church claims for herself the office of educating her children. She does so as one possessing the infallible rule alike of faith and morals. Hence she alone can guide aright both our intellects and our wills; and she alone can fully "lead out" all our powers, and shape them to their true end, by training our whole intellectual and spiritual nature "to the measure of the age of the fullness of Christ" (Fifth Reader, p. 216).

THE SUPERSTITIONS TAUGHT IN THE BOOKS.

Here follow some samples of the "education" which the author hopes will "increase the spirit of devotion for our Holy Church":

As Albert was about to rise, four ladies of stately and majestic appearance approached. They were surrounded by a heavenly radiance, yet their dignity and sweetness of manner inspired him with confidence. Two of them, advancing, placed themselves before the ladder, as if to prevent his escape; while the third drew near, and kindly asked him why he was about to leave his convent home and expose himself to the dangers and temptations of the world. Albert pleaded his dullness and stupidity, which made him unfit for the order. "Your trouble," said this lady, "comes from seeking, in the strength of human intellect, that light and power which can come to you from God alone. Behold your mother!" pointing to the fourth lady. "She is your protectress and friend; ask her for the gift of knowledge; address her with confidence; our intercession shall second your prayer." Albert, much encouraged, looking up, easily recognized in the fourth lady the Queen of Heaven. Bending his face to the ground, he asked for the gift of science and knowledge, with the same earnestness with which he had formerly asked for the grace of salvation. "My son," said the Amiable Virgin, "science is beset with many dangers, but your prayer shall be granted. In philosophy, on which your heart is so fixed, you shall rise to great eminence; and for eloquence, your fame shall be far spread. Long shall you dazzle the world by the power of your intellect; but beware lest pride take hold of your heart, and be not puffed up with your own greatness. As a reward for your sincere piety, I promise to withdraw the gift I now give you the moment it becomes dangerous to you." . . . The next morning the whole convent was surprised and astonished at the change that had come over the dull but humble novice. Dullness had given way to keenness, and stupidity to clearness; the once-pitied scholar now understood everything, and with ease could solve the most difficult problems. So rapidly did Albert advance in his studies, but more especially in philosophy,

that within a year he not only outstripped his fellow-students, but he even excelled his teachers. His humility and piety kept pace with his learning. Neither vanity nor worldly applause could seduce him. Though the learned flocked to hear him, and the world praised and called him "Albertus Magnus," or Albert the Great, yet he never forgot for a moment from whom he had received his wonderful powers. For fifty years Albertus Magnus astonished Europe by the profundity of his learning and the eloquence of his teachings. . . . It happened, however, on a certain occasion, as he was preaching, that, seeing his audience spellbound by his eloquence, he lifted up his heart with a feeing of vanity and, for the moment, was about to yield to a thought of pride; but he suddenly stopped in the middle of a sentence. He had lost his memory, and was unable to finish what he had begun. He decended from the pulpit, never again to enter it. The Blessed Virgin had appeared to her client and, at the moment Albert was about to abuse the gift she had given, deprived him of it. The famous preacher and divine became again as dull and stupid as when a boy. He understood the warning, and from that time devoted himself to prepare for death, which happened two years after, on November the 15th, 1282. Such is the tale that history tells of this wonderful man. From it let us learn to put ourselves and our studies under the protection of God. Knowledge must be united to religion; they must go hand in hand with each other, rendering men happy because they are virtuous, and successful only so far as their success leads them to God (Fifth Reader, pp. 358-361).

"Throw the carcass, with plenty of weights, into the Cloaca, there to rot among the filth of Rome, and be the food of vermin;" and this order given, the trumpets blared as before, and the emperor moved on. That night Lucina, another Christian widow in Rome, who had given her husband and her only son as martyrs of Christ, was favored with a vision. She saw the Cloaca Maxima, the great sewer of Rome, with all its horrid deposits of filth, suddenly illuminated with a celestial light, and Sebastian stood before her, radiant with the joy of heaven, and with an immortal beauty. With one hand he pointed to the sewer, its gaping mouth showing corruption; with the other, he pointed to that Via Appia, along which stood already the tombs of so many of God's saints. Lucina awoke, and lost no time in communicating to the other Christians the knowledge thus given to her concerning the relics of the martyr. They were soon recovered and deposited on the Via Appia, where the Church of St. Sebastian was afterwards built (Sixth Reader, p. 105).

Another work is "Church History," adapted for the use of Catholic schools, from the original of Rev. L. C. Businger by Rev. Richard Brennan, LL.D. Below are some excerpts therefrom:

In very early times it was permitted to offer up the holy sacrifice of the mass in private houses. Thus, for example, St. Augustine, a holy doctor of the church, tells us about a certain man named Hesperus, the members of whose household were annoyed by an evil spirit. "One day," writes the saint, "when I was absent, Hesperus besought our priests that one of them would come to his house and by prayer drive away the demons. A priest went, and offered up the sacrifice of the body and blood of Christ, fervently beseeching the Lord that the affliction might depart from the household. Through the mercy of God the petition was granted" (p. 87).

St. Polycarp, who was bishop of Smyrna, and likewise a disciple of St. John, was condemned in the year 160, when eighty-six years of age, to be burned to death, but not being hurt by the flames, was pierced by a dagger, and so put to death (p. 117).

The Pope is, in very deed and truth, infallible. But this does not mean that he is impeccable; that is to say, incapable of being a sinner personally. Nor does it mean that he cannot err in his own person. He is, of course, a man, and will be such till death. He can err in his unofficial teachings. He can err even when deciding as a a learned and experienced man on questions of profane and sacred knowledge, or even in ordaining matters of church discipline. It is only when, in virtue of his sacred office and position as shepherd of Christ's fold, and as authorized teacher of all Christians, and by virtue of his supreme apostolical authority, and by virtue of the assistance that our divine savior has promised to St. Peter and his successors, he decides and defines a question of faith and morals as binding upon the whole church, that the Pope of Rome is infallible. Such was the teaching of the Vatican council on the question of the infallibility of the Pope (p. 128).

St. John Nepomucene of Bohemia, having been chosen by Queen Sophia for her confessor, her husband, King Wenceslas IV., actuated by a wicked curiosity, had the presumption to approach the saint with a view of extracting from him the subject of his wife's confession. St. John was shocked at the wicked presumption of the king, and replied boldly that he would die rather than violate the secrecy of the sacred tribunal by revealing a syllable of the queen's confession. Furious at his discomfiture, the wicked king had the saint stretched upon the rack, and as neither threats nor promises would induce him to yield to the tyrant's unreasonable demand, St. John Nepomucene was thrown from a bridge into the river Moldau, on the night of the 20th of March, 1393. Immediately the river became brightly illuminated, and the dead body of the martyr of the confessional was brought to shore, carried amid the tears and sobs of the people to the cathedral, where it was buried with great solemnity. Three hundred years later, on the 15th of April, 1719, the saint's grave was opened and the tongue was found to be moist, fresh, and untainted. He has ever been and will continue to be the patron saint of our father confessors, and the guardian of their eternal secrecy of the confessional (p. 195).

The most renowned among the holy hermits of the church was St. Paul of Egypt, born in the year 227. During the persecution of the Emperor Decius, this devout and highly educated youth fled to the desert, where he passed ninety years without meeting a fellow-man. For the first twenty years, his subsistence consisted of the fruit of a palm tree and the water of a brook which flowed in front of his hermitage. During the last seventy years of his life, the Lord sent to him daily, as to Elias of old in the desert, a raven bearing a half barley loaf. When Paul was one hundred and thirteen years old, another holy hermit, St. Antony, directed by God, and being himself then ninety years of age, came to visit this venerable recluse. These two holy men, enlightened by heaven, recognized each other at once, saluted each other by name at the first moment of their meeting, fell upon each other's neck in tender embrace, and thanked and praised the Lord. A sacred solid friendship was at once formed between them. While they were conversing, a raven flew down and dropped a whole loaf of bread before the two saints. Paul said, smiling: "Behold how good the Lord is! During sixty years he has sent me, in this way, a half loaf of bread every day. But now, when you have come to see me, Christ has doubled the pay of his servants." They ate together, drank from the spring, and gave thanks to God. On the following morning, after a night spent together in prayer and pious meditation, Paul informed St. Antony that his life was about to close, and requested him to go and bring for his shroud a certain cloak which the bishop Athanasius had some time previous given to him. Antony obeyed, and on his return with the mantle, found St. Paul in a kneeling posture, with head bowed down and clasped hands, apparently absorbed in silent prayer. But the soul of Paul had fled while he prayed, and he was now asleep in the Lord. Hardly had St. Antony enveloped the venerable remains of his friend in the mantle of the holy bishop, when two strong lions approached with gentle mien, and at once began to dig with their paws a last resting-place for the body of St. Paul. St. Antony, after placing the remains in the grave, and having smoothed the last sod, hastened back to his monastery to relate these miraculous events to his wondering disciples. It is thus that the death of this great servant of God is described by one of the most credible authorities, namely, St. Jerome, doctor in the church (pp. 196, 197).

WHAT THE ROMISH CHURCH CALLS SCIENCE.

In the next extract we may get an idea of the nature of what the Catholic church is pleased to designate as "science":

Like St. Cecilia in the department of music, St. Catharine of Alexandria has for centuries been honored in the church as the patroness of Christian science; another evidence of the sincere, genuine sympathy of the church for all true knowledge. The following account will explain why this saint and virgin was selected to be the patroness of science. One day, while the Emperor Maximinus was holding a grand and solemn festival at Alexandria in honor of the heathen deities, suddenly a fair young maiden emerged from the assembled multitude, and taking her stand before the throne spoke to them in words of such fervid eloquence and profound knowledge and wisdom against the absurdity of worshiping false gods, and in favor of the one true God, that neither the emperor nor any one of his assembled philosophers could reply. This intrepid virgin was St. Catharine. Without delay the emperor summoned the most distinguished philosophers in Alexandria, and others well versed in religious science, to refute the saint. But they signally failed. Nay, more, at the convincing arguments of Catharine, the cloud of darkness was lifted from their understanding; her words penetrated their hearts; they professed themselves disciples of Christ crucified. Thus did Christian science, hand in hand with virginal innocence and childlike simplicity, win the victory over proud and self-sufficient worldly wisdom. St. Catharine was, however, condemned to die a martyr's death. The wheel on which she had been placed, having broken to pieces without injuring her fair person, she was dispatched with the sword on the 25th of November, 307 (pp. 212, 213).

One more excerpt and we will turn to another volume—one of a different kind:

In the year 326 the pious empress Helena, who from childhood had cherished in her soul the laudable design of recovering the holy cross upon which our blessed Lord and redeemer had consummated man's redemption, set out, followed by the best wishes of her son, Constantine the Great, and the prayers of all her Christian subjects, from her own country on her way to the holy city of Jerusalem. But alas! on arriving at her destination, she discovered that the places which had been once consecrated by the passion and death of Christ, had for more than two hundred years been desecrated by the heathens. The pagan emperor Adrian, in order to show his contempt for the teachings of the cross, had permitted an idolatrous temple to be built on Mount Calvary. Relying confidently on divine assistance, the pious empress had the temple pulled down, the rubbish removed, and excavations made; till at last the grotto of the holy sepulcher was discovered, and lying near it were three crosses, with the nails and the inscription. This inscription having become detached from the cross, the question now arose, Which of the three was the cross of Christ? In this emergency, Macarius, the holy bishop of Jerusalem, conceived the idea of carrying the three crosses to a well-known pious lady of the city who was lying dangerously ill. In presence of the empress and several court attendants, two crosses were applied to the person of the invalid, but without any result. Hardly, however, had the third cross touched her, when she felt new life coursing vehemently through her hitherto withered and paralyzed limbs, and she arose immediately from her bed in the full enjoyment of health and strength. Who can conceive the joy that must have thrilled the heart of the pious empress and other witnesses of this miracle? (pp. 281, 282.)

WHY THESE LIES WERE TOLD.

Why were these monstrous tales invented, and why are they repeated in this age of science? Why are they instilled into the innocent and unsuspicious minds of little children in the parochial school? Let Lecky, the impartial historian, answer:

"When therefore a man believes that those who adopt an erroneous opinion will be consigned to perdition; when he not only believes this, but realizes it as a living and operative truth; and when he perceives that it is possible either by direct falsehood or by the suppression or distortion of truth to strengthen the evidences of his faith, he usually finds the temptation irresistible. . . . The fathers laid down as a distinct proposition that pious frauds were justifiable and even laudable; and if they had not laid this down, they would nevertheless have practiced them as a necessary consequence of their doctrine of exclusive salvation. Immediately all ecclesiastical literature became tainted with a spirit of the most unblushing mendacity. Heathenism was to be combated, and therefore prophecies of Christ by Orpheus and the Sibyls were forged, lying wonders were multiplied, and ceaseless calumnies poured upon those who, like Julian, opposed the faith. Heretics were to be convinced, and therefore interpolations of old writings or complete forgeries were habitually opposed to the forged gospels. The veneration of relics and the monastic system were introduced, and therefore innumerable miracles were attributed to the bones of saints or to the prayers of hermits, and were solemnly asserted by the most eminent of the fathers. The tendency was not confined to those Eastern nations which had been always almost destitute of the sense of truth; it triumphed wherever the supreme importance of dogmas was held. Generation after generation it became more universal; it continued till the very sense of truth and the very love of truth seemed blotted out from the minds of men.

"That this is no exaggerated picture of the condition at which the Middle Ages arrived, is known to all who have any acquaintance with its literature; for during that gloomy period the only scholars in Europe were priests and monks, who conscientiously believed that no amount of falsehood was reprehensible which conduced to the edification of the people. Not only did they pursue with the grossest calumny every enemy to their faith, not only did they encircle every saint with a halo of palpable fiction, not only did they invent tens of thousands of miracles for the purpose of stimulating devotion—they also very naturally carried into all other subjects the indifference to truth they had acquired in theology. All their writings, and more especially their histories, became tissues of the wildest fables, so grotesque and at the same time so audacious, that they were the wonder of succeeding ages. And the very men who scattered these fictions broadcast over Christendom, taught at the same time that credulity was a virtue and skepticism a crime. As long as the doctrine of exclusive salvation was believed and realized, it was necessary for the peace of mankind that they should be absolutely certain of the truth of what they believed; in order to be so certain, it was necessary to suppress adverse arguments; and in order to effect this object, it was necessary that there should be no critical or skeptical spirit in Europe. A habit of boundless credulity was therefore a natural consequence of the doctrine of exclusive salvation; and not only did this habit necessarily produce a luxuriant crop of falsehood, it was itself the negation of the spirit of truth. For the man who really loves truth cannot possibly subside into a condition of contented credulity. He will pause long before accepting any doubtful assertion, he will carefully balance opposing arguments, he will probe every anecdote with scrupulous care, he will endeavor to divest himself of every prejudice, he will cautiously abstain from attributing to probabilities the authority of certainties. These are the essential characteristics of the spirit of truth, and by their encouragement or suppression we can judge how far a system of doctrine coincides with that spirit" ("History of Rationalism in Europe," Vol. I., pp. 393–396).

PERVERSIONS OF HISTORY.—GALILEO.

Another parochial school-book is, "What Catholics have Done for Science," by Rev. Martin S. Brennan, A.M. In this, as in the Readers and church history, there are multitudes of statements that will not stand the test when the calcium light of the disinterested historian is thrown upon them. Why this is so, our quotations from the Bible and from Mosheim and Lecky reveal with startling distinctness. The leopard has not changed his spots; the law of deception has not been abrogated. We have space for but a few examples of these religious tergiversations, but these will suffice to show that the parochial school is an institution to which students desiring to learn the truth regarding the history of the so-called Christian nations will not care to repair for instruction.

The treatment of Galileo Galilei by the Catholic church naturally challenges our attention, and we turn to "What Catholics have Done for Science" to see what that text-book tells Catholic children about one of the most striking episodes in the momentous struggle between religion and science. In the introduction to this work, Rev. John J. Hennessy says:

In the galaxy of discoverers and inventors we find a single name which irreligious scientists as well as obscure

historians use as a sort of dummy to represent the church's opposition to the advancement of truth. This single name, and there is but one—and because of this one instance, volumes of slanderous vituperation have been hurled against the church—is Galileo Galilei. But for the prominence Galileo's persecution obtained for him, there is little doubt the shade of Kepler would have obscured him. This horrible persecution and imprisonment, which Galileo himself says was the happiest time of his life, is as familiar to the average American child hothoused in the common schools or burnished in the high-schools as the oft-told story of Washington and his little hatchet, or of Don Quixote and his fierce attack upon the innocent windmill. The best refutation of the slander is Galileo's own description of it. When the church condemns a heresy formally, the world is made aware of it. In regard to Galileo it was deemed wise to restrain his astronomic precocity so that he might hasten slowly along the stellar plane.

On pages 22 and 23 we find these assertions, made by the author, Rev. Mr. Brennan:

It is curious how small a mole-hill an unfair enemy can magnify into a mountain. The Catholic church has been accused of persecuting Galileo because of his science. This accusation is untrue, and therefore unjust. If anything under heavens has ever been worn threadbare, it is this affair of Galileo's inquisitorial tortures. The darkest stain on the name of science is the number of its students, or alleged students, that have basely flaunted this groundless falsehood. Whewell says that Leibnitz, Guizot, Spittler, Eichhorn, Raumer, Ranke, and almost all persons who have studied the facts, have at last done justice to the church: "That Galileo trifled with authority to which he professed to submit, and was punished for obstinate contumacy, not for heresy." Catholics claim that an œcumenical council presided over by the Pope is infallible. They also claim that the Pope teaching *ex cathedra* is infallible. No Catholic believes that any priest, bishop, cardinal, body of cardinals, college or congregation, is infallible. No Pope teaching *ex cathedra*, nor œcumenical council, censured Galileo. Whewell fairly acquits the church of persecuting science in Galileo's person, or otherwise. The congregations of the Index and Inquisition censured Galileo, and commanded him to recite for a certain period weekly the seven penitential psalms. Galileo, as a true Catholic, performed his penance. "This celebrated event," says the erudite Whewell, "must be looked upon rather as a question of decorum than a struggle in which the interests of truth and free inquiry were deeply concerned. The general acceptance of the Copernican system was no longer a matter of doubt. Several persons in the highest positions, including the Pope himself, looked upon the doctrine with favorable eyes, and had shown their interest in Galileo and his discoveries."

These apologists for the Roman hierarchy enter the plea that the charge that the church persecuted Galileo is a "groundless falsehood." Included in this general disclaimer are several specific averments to the effect that Galileo declared that the term of his imprisonment was the happiest period of his life; that Whewell acquits the church of blame; that Galileo was punished for contumacy, not for heresy; that no Pope teaching *ex cathedra* censured Galileo; that at that time the "general acceptance of the Copernican system was no longer a matter of doubt;" that the "Pope himself looked upon the doctrine with favorable eyes; and that the name of Galileo is the only one that can be used to represent the "church's opposition to the advancement of truth." We submit below evidence furnished by unimpeachable historical authorities which effectually disposes of all these allegations, general and specific. In the article, "Galilei," Johnson's Cyclopedia says:

"The question as to whether this great man was actually put to the rack cannot fail to be of the greatest interest. It is quite certain that at the time many persons believed Galileo had been literally tortured. It is also most certain that the Romish church had done her utmost to keep secret the proceedings in the trial of Galileo, and the records exhibit certain *lacunæ* that may well have their significance. At any rate, though it may be doubtful whether Galileo was put to actual physical torture at Rome during his trial, it is most certain that he was threatened with it, and that he was exposed to cruel moral torture, while no menaces were spared to make him quail before his judges. On June 22, 1633, Galileo, at the age of seventy years, on his knees and clad only in a shirt of sackcloth, was forced to pronounce, in the presence of his judges and a large assembly of prelates, a most humiliating formula of abjuration."

Draper, in his "Conflict Between Religion and Science," furnishes this, pages 171–2:

"Galileo was accused of imposture, heresy, blasphemy, Atheism. With a view of defending himself, he addressed a letter to the Abbe Castelli, suggesting that the scriptures were never intended to be a scientific authority, but only a moral guide. This made matters worse. He was summoned before the Holy Inquisition, under an accusation of having taught that the earth moves round the sun, a doctrine 'utterly contrary to the scriptures.' He was ordered to renounce that heresy, on pain of being imprisoned. He was directed to desist from teaching and advocating the Copernican theory, and pledge himself that he would neither publish nor defend it for the future. · · · For sixteen years the church had rest. But in 1632 Galileo ventured on the publication of his work, entitled 'The System of the World,' its object being the vindication of the Copernican doctrine. He was again summoned before the Inquisition at Rome, accused of having asserted that the earth moves round the sun. He was declared to have brought upon himself the penalties of heresy. On his knees, with his hand on the Bible, he was compelled to abjure and curse the doctrine of the movement of the earth. What a spectacle! This venerable man, the most illustrious of his age, forced by the threat of death to deny facts which his judges as well as himself knew to be true! He was then committed to prison, treated with remorseless severity during the remaining ten years of his life, and was denied burial in consecrated ground."

The same author writes more at length on the subject in his "Intellectual Development of Europe":

"Through the suggestion of the Dominicans, Galileo was now summoned to Rome to account for his conduct and opinions before the Inquisition. He was accused of having taught that the earth moves; that the sun is stationary; and of having attempted to reconcile these doctrines with the scriptures. The sentence was that he must renounce these heretical opinions, and pledge himself that he would neither publish nor defend them for the future. In the event of his refusal, he was to be imprisoned. With the fate of Bruno in his recollection, he assented to the required recantation, and gave the promise demanded. The Inquisition then proceeded to deal with the Copernican system, condemning it as heretical; the letters of Galileo, which had given rise to the trouble, were prohibited; also Kepler's epitome of the Copernican theory, and also the work of Copernicus. In their decree prohibiting this work, 'De Revolutionibus,' the Congregation of the Index, March 5, 1616, denounced the new system of the universe as 'that false Pythagorean doctrine utterly contrary to the holy scriptures.' · · · The trial being completed, Galileo was directed to appear on June 22d to hear his sentence. Clothed in the penitential garment, he received judgment. His heretical offenses were specified, the pledges he had violated recited; he was declared to have brought upon himself strong suspicions of heresy, and to be liable to the penalties thereof; but from these he might be absolved if, with a sincere heart, he would abjure and curse his heresies. However, that his offense might not altogether go unpunished, and that he might be a warning to others, he was condemned to imprisonment during the pleasure of the Inquisition, his dialogues were prohibited by public edict, and for three years he was directed to recite, once a week, the seven penitential psalms. In his garment of disgrace, the aged philosopher was now made to fall upon his knees before the assembled cardinals, and, with his hand on the gospels, to make the required abjuration of the heliocentric doctrine, and to give the pledges demanded. He was then committed to the prison of the Inquisition; the persons who had been concerned in the printing of his book were punished, and the sentence and abjuration were formally promulgated and ordered to be publicly read in the universities. In Florence, the adherents of Galileo were ordered to attend in the church of Santa Croce to witness his disgrace. After a short imprisonment in the jail of the Inquisition, he was ordered to Arcetri, and confined in his own house. Here severe misfortunes awaited him; his favorite daughter died; he fell into a state of melancholy; an application that he might go to Florence for the sake of medical advice was refused. It became evident that there was an intention to treat him with inexorable severity. After five years of confinement, permission was reluctantly accorded to him to remove to Florence for his health; but still he was forbidden to leave his house, or receive his friends, or even to attend mass during passion week without a special order. The grand duke tried to abate this excessive severity, directing his ambassador at the court of Rome to plead the venerable age and ill-health of the immortal convict, and that it was desirable to permit him to communicate certain scientific discoveries he had made to some other person, such as Father Castelli. Not even that was accorded unless the interview took place in the presence of an official of the Inquisition" (vol. II., pp. 262–5).

Draper adds that the Inquisition pursued Galileo beyond the grave, "disputing his right to make a will, and denying him burial in consecrated ground. The Pope also prohibited his friends from raising him a monument in the church of Santa Croce, in Florence":

"Although the discovery of Copernicus was at first uncensured, and his book—which was published in 1543—dedicated to Pope Paul III., as soon as its views had acquired some weight among the learned, the suspicions of the Roman theologians were aroused, and the opinion of the motion of the earth was authoritatively censured, first of all in the persons of Copernicus and two of his disciples, and seventeen years later in the condemnation, the imprisonment, and perhaps the torture of Galileo" (Lecky, Hist. of Rationalism in Europe, Vol. I., pp. 280–1).

Next week the learned historian, Andrew D. White, author of "New Chapters in the Warfare of Science," will giv his testimony.

Round About Boston.

Boston has a history and atmosphere of its own. It is not like any other city. Its streets are certainly inimitable. They could not be copied; and it would be impossible for such an evolution of crookedness to occur more than once in the processes of the universe. There are streets and streets; but never anything like Boston. As well expect the reduplication of a cloud in the sky. It seems as if each street expanded to every point of the compass. It is not in the capacity of a sober man to walk them straight. However, we like to get lost in these labyrinthine mazes. We like to watch the people, and the houses and big blocks that present such a curious and massiv array. The common and the public garden are always beautiful, be it summer or winter. The state-house is resplendent, and our prayer is that the wisdom of the legislators may never grow less; for in that case zero would be the result.

There is a vast radical element in Boston. The difficulty is to crystallize the flowing spirit. It is vague and undefinable. Occasionally, in some fortunate moment, as when Ingersoll lectures, it flashes to the surface like an army. It is a delight to view the enormous crowds which then assemble as at a trumpet's call. It is a display of wealth, fashion, genius, and enthusiasm, and givs hope to those who labor for human advancement in less ample surroundings.

Paine Building is the object of my Sunday's pilgrimage, and I am greeted by many a veteran campaigner and genial comrade. The younger generation is also pressing forward, so that the future is by no means a barren prospect. The golden tomorrow still shines before us. On entering the hall the following happy message was delivered to me with a shining greenback, better than gold or silver, since it represents the credit of a great people, and its varied industries:

BROTHER PUTNAM: Inclosed is $5 for "Four Hundred Years of Freethought." Let me congratulate you that you hav helped to add to those years and knowledge. Success and good wishes from C. FANNIE ALLYN.

Those who know—and they are legion—the valuable Freethought work of our brave ally, will realize the splendid encouragement which these few words giv in my labors and wanderings through four hundred years, where I hope to gather some of the brightest jewels of human progress.

I was about half-way through my lecture on "Liberalism and Christianity," when a youthful and fervent Christian interrupted me. I gave him full latitude of speech, for it was an agreeable diversion. It helped to illustrate the points of the lecture. I hope that Christians will often do this. They are welcome, and shall hav fair play every time. The gentleman claimed that he was a Freethinker. I admitted that he might hav been up to a certain point; but when he voluntarily or otherwise submitted to the authority of a Bible or church, then he ceased of his own action to be a Freethinker, whatever he might hav been in his intellectual processes before. As one can sell his own body into slavery, so one can surrender his mind to servitude. The audience was quite interested in the running discussion, which brought out more plainly the matter of my discourse.

After the lecture, with such jolly company as Washburn, Dr. Noyes, and Reuben Rush, I voyaged away to Revere on the seashore, glittering in the sunset; and nigh unto the editorial sanctum the hospitable board was spread, and there was a delightful repast, with plenty of philosophy, science, and Freethought mixed in.

Returning to the city the domicil of M. T. Rush was thrown wide open to the Pilgrim, and here I spent the major part of the week with these congenial associates, and it was nigh on to midnight sometimes before we quit talking of the great problems which agitate this nineteenth century. Mrs. Rush, the mother of Reuben and Thomas Rush, is apparently as young, and is as bright-looking, as the boys themselvs, and takes interest in the same progressiv matters. Mr. M. T. Rush, the father, was a campaigner with Bradlaugh in the old country. He used, however, to be a fervent Methodist and has prayed for many an hour, but all to no

effect. He fell from grace; or, rather, climbed out of it into the clear sunlight.

Whatever the boys do they do with a vim. They hav a stand over on Broadway, South Boston, where beefsteak, mutton, pork, and poultry are dispensed sometimes at the rate of nearly a thousand dollars per day. It is a busy place. It presents a fine appearance and it would make one hungry just to look at the handsome outlay. They cooked for me one of their best steaks and it went to the spot, with bacon and bread and cheese and coffee. It was a square meal indeed.

Wm. D. Rockwood, president of the Ingersoll Secular Society, dropped in after dinner, and we wandered over to his banking house and took a quiet smoke, and passed an agreeable evening, with reminiscences of campaigns, and plans and prophecies of the future. Mr. Rockwood has stood at his post for many a year, and has never failed to do his level best for Freethought.

J. F. Foster joined our forces of an evening. He is a persistent worker. He never givs up. He knows how to tackle the politician. He has got the thing down fine. He is making a brilliant fight for church taxation in the Massachusetts legislature. Something is gained every year; and, like the old guard at Waterloo, Foster never surrenders.

One of the greatest pleasures of my visit to Boston was roaming around among the old book stores on Cornhill, Brattle street, etc. I was trying to find something for my book; and in out-of-the-way corners I discovered much interesting material. My friend Ryan, of Woburn, was with me the first day and we had quite a roundabout journey amidst the musty volumes. I found many things in Boston that had not rewarded my search even in New York. It is difficult sometimes to get just what I want even in the largest libraries. Boston is a good place for books. The old and the new are here in profuse quantities. The public library is well equipped. Boston has given me material for my "Four Hundred Years of Freethought" which I could not find elsewhere. My trip in that way has been well rewarded.

I am also staying a part of the time at the home of the Tiltons, where there is always more or less a group of Freethought friends. Mrs. Lucy Tilton, the mother, at the age of eighty-six, has just passed away. She was the mother of Mrs. Angela Heywood and Flora and Josephine Tilton, a remarkable woman with a clear intellect until the very last, meeting death cheerfully, yet always enjoying life. She had not the slightest expectation of living beyond the grave. The older she grew the more firm was her conviction on this point. She was frank and fearless in her mental conclusions. She was a student of facts. Her old age was as progressiv as youth itself.

She is not in the grave, however. She did not want any Christian burial. The funeral services were plain and simple, expressiv of human endearment. The body will not be placed in the cold ground, but in the bosom of the eternal fire which is the emblem of progress. How much more beautiful is this disposal of the dead by cremation than by burial. It is not corruption, but ashes mingling with the earth for fruitage still.

It is always a pleasure to visit the rooms of Dr. Noyes; to enjoy the well-filled shelves where Freethought books are in the ascendancy. The doctor is an Infidel clear through, without a particle of haziness. He is on the clean-cut bed-rock of science. He is opposed to superstition in medicin as well as theology. He has just contributed to the Boston *Journal* a vigorous article against compulsory vaccination, which will no doubt attract wide attention, being a subject concerning which truth is of the first importance.

Geo. N. Hill is still on deck, and the *Investigator* flourishes. I cannot enumerate all the friends I meet here, for they are many. Boston has been a camping-ground off and on for twenty-five years, and I hav been through vast and various phases of thought since I first walked its historic streets; and, whatever happens, Boston will be at the intellectual front.

I lecture Sunday, January 14th, on "Spiritualism, Theosophy, and Freethought." However wide the differences between these tendencies of philosophy, there are common grounds of action; and in the great battle with orthodoxy it is well to understand the unity of our aim. Orthodoxy is not dead, and the contest for civilization is not over, and we need all our forces for the issue.

I now take a short trip to Cincinnati, Chicago, and vicinity. It is necessary to do this. To the subscribers of "Four Hundred Years of Freethought" I will say that I am nearing the end of my labors. I hav been hard at work upon it, but the material is vast, and it requires great labor to condense and arrange. I am sure that my friends will be patient and giv me a little more time for the completion of the book, for I wish to do the work well. I shall devote all my time except what I hav to giv to lectures, which under the circumstances I must attend to; but the lectures will not detract much from the real work of the book, but rather afford means of better information and helpful criticism. But I want my subscribers to understand that I am doing the best possible; that the book is growing to its completion, and when they receive it I am sure they will be pleased that much more time than first contemplated has been spent upon it; so that a truthful and manifold record may be given of Freethought. I find many things new, and I hope they will be new and inspiring to my readers, and help giv a nobler meaning to human history.

SAMUEL P. PUTNAM.

Observations.

A bill entitled an act to amend an act governing the distribution of certain printed matter through the mails has just been introduced in the national legislature. The act to be amended is the Comstock law of twenty years ago, and the amendment, as is generally the case, makes the original law worse than before. It proposes to exclude from the mails any newspaper or other publication principally made up of criminal news, police reports, or stories of immoral deeds; and all such publications as contain advertisements of cures for private diseases. It makes all postmasters judges as to the mailability of newspapers containing the above-mentioned matter; and they may not only exclude a present issue of such a paper, but likewise "future issues thereof."

The bill contains other provisions that hav no business on a statute book, but those referred to here are the new ones. No person acquainted with the record that Anthony Comstock and his subagents hav made under the old law will need to be informed what outrages these sneaking rascals would be likely to commit with the added power placed in their hands by the amendments. If enforced, the provision touching prints devoted to the publication of criminal news and police reports would suppress some of the daily papers. The provision aimed at "accounts of criminal deeds" and "stories of immoral deeds" would make many historical works unmailable, for, as some one has said, history is no more than a record of crime. This is especially true of church history. On the face of it, the law appears to be leveled at publications like that class to which the *Police Gazette* belongs; but who is absurd enough to suppose that Comstock would stop there? Who can be so gullible as to be imposed upon by the pretended custodians of purity and morality? The old law, its movers professed, was for the stamping out of obscenity; in pursuance of which object the agents of Anthony Comstock endeavored to stop the sale of Walt Whitman's poems! Under the proposed amendment he would assail everything unorthodox in literature, journalism, and medicin. Clerical conduct could not be touched upon; the history of the champions of the church could not be published, and any person afflicted with a disease the nature of which he did not care to make the property of a gossiping local practitioner could not be informed by advertisements where a cure might be privately obtained. Think of a man being sent to jail for publishing the news, or another for advertising the discovery of a remedy; and think of the real crimes that go unpunished. A New York newspaper publisher once declared that he was not ashamed to print an account of anything the almighty permitted to occur. That was a good defense, but the right to print, regardless of the almighty's connection with the event described, is a better one.

Anthony Comstock has his place in nature. He has a scent for the obscene like a crow for carrion. While there are dungheaps, hogs will root in them. While dogs remain as produced by nature, they will sniff each other on the corners of the streets. So will Anthony Comstock and the vendor of indecency be associated together. But that the crow, the hog, the dog, and Anthony Comstock should be allowed to follow the promptings of their instincts in the presence of clean people, is another matter.

One clause of the proposed new postal law closes the mails to every "lewd, filthy, indecent, or lascivious paper." Now, it is true that none of us want papers of the character described in our houses and families, and to effectually guard against their entrance we forbear to subscribe for any of that class of periodicals—that being quite sufficient to keep them from obtruding themselvs upon us. But what is one man's meat is another man's poison; what some of us would regard as argument, others would deem blasphemy; what the publisher might intend to be sound reasoning, by some reader would be characterized as vulgarity. Sentiments in themselvs edifying, helpful, and uplifting may be rejected as polluting, while the journal edited with an eye single to purity of thought may come at last to be denominated as filthy. Some people cannot tell the truth when they see it, and call it scurrility; and others, alas! do not recognize good English composition when they hav examples of it spread before them free of charge.

These reflections are aroused by a letter just received by the Editor and handed to me. It is from the office of Dr. Musgrave, M.A., M.D., M.Ch., Dublin; 511 Bloor street west (corner of Borden street), Toronto, Ont., Canada, dated January 8, 1894, and proceeds as follows:

EDITOR OF THE TRUTH SEEKER—*Sir:* Your TRUTH SEEKER received. I see by the front page that it is sent to Liberals. I am a Liberal in all subjects of thought, not excluding religious thought. But, then, do not forget that Liberalism is not *vulgarity*, and that we may hav advanced ideas on social, moral, and religious questions without eschewing all good taste. The English of your publication would forbid my subscribing for it. I should advise a little study of good masters in composition.

Please do not send me any more of your *blasphemous* cartoons and your incorrect and *scurrilous* letter-press, as my house is too sacred a place to be *polluted* by such *filthy* publications. Yours truly, JAMES MUSGRAVE.

[Italics are mine. Observe the similarity between the language of Dr. Musgrave and the language of the statute.]

This shows what I hav contended—that the same thing strikes different persons with different effects. It appears that THE TRUTH SEEKER and Dr. Musgrave hav collided. The paper impresses him as vulgar, blasphemous, scurrilous, polluting, and filthy, and yet it is not so, as every reader can see for himself. On the other hand, Dr. Musgrave impresses THE TRUTH SEEKER as an ignorant jackass, and yet he may not be such. Perhaps he is an ordinary, or just below the ordinary, muttonheaded Englishman from Dublin. It is his voice that givs him away, the same being unmistakably asinin. An old lady in New England not many years ago heard the yawp of one of these animals owned by a neighbor, and, mistaking it for the noon whistle of a factory a short distance away, made haste to set her clock back to 12 M., although the hands pointed to the hour of one. But this journal hath heard the sound before, and is not deceived; nor are the hands moved backward upon its dial. Had Freethinkers corrected their time by the roars of the long-eared and long-titled brayers, it would not yet be sunrise. The world would still be waiting for the crepuscular glimmering of mental liberty's laggard dawn.

But Dr. Musgrave's letter has served a useful purpose in one way. It illustrates in a very timely manner the danger that lurks in laws like those passed at the instance of the alleged suppressors of vice. Twelve Musgraves (and this country has millions of them), drawn on a jury and sworn to render a verdict according to the law, would convict every Liberal publisher brought before them, suppress every Freethought publication, and send the editor to jail. Without Musgraves such a law would be obsolete as soon as passed, but unfortunately the Musgrave is not as yet an extinct mammal.

GEORGE E. MACDONALD.

AT the Brooklyn Philosophical Association last Sunday, Professor Eames lectured on "Orthodoxy and Evolution;" not "Ethics *vs.* Dogma," as announced. The address was mainly devoted to the Bible and God, and the speaker showed how orthodoxy had hindered progress, remarking that if it were not for orthodoxy we would hav acquired our present state of civilization five hundred years sooner. Mr. Henry Rowley, who had just returned from a trip to Europe, was presented with an order upon the Truth Seeker Company for $03 worth of books as a token of the esteem in which the association held him. Mr. Nichols made the presentation speech and Mr. Rowley, naturally surprised, gracefully thanked the association and friends for the kindness on their part. The Brooklyn people are fortunate in having a young lady who occasionally givs them one or two piano solos on an afternoon. They are worth listening to, and, with the speeches, are "right in it."

SINCE the close of the International Congress, in October, J. E. Remsburg has filled nearly fifty engagements, delivering from one to five lectures in each of the following towns: Madison, Wis., Portage, Wis., Lodi, Wis., Hillsboro, Wis., West Salem, Wis., St. Charles, Minn., Owatonna, Minn., Jordan, Minn., Estelline, S. D., Naples, S. D., Aurora, S D., New Ulm, Minn., Superior, Ia., Castana, Ia., Lyons, Neb., Ponca, Neb., Tilden, Neb., Hooper, Neb., Summerfield, Kan., Hebron, Neb., Seward, Neb., Meriden, Kan., Dentonville, Kan., Wetmore, Kan., Eagle Bend, Kan., Beloit, Kan., Elk, Kan., Hollyrood, Kan., Ness City, Kan., Hutchinson, Kan., Guthrie, Oklahoma Terr., Nocona, Tex., Ft. Worth, Tex., Corsicana, Tex., Billington, Tex., Sherman, Tex., Atoka, Indian Terr., Caddo, Indian Terr., Paris, Tex., Rogers, Ark., Sarcoxie, Mo., Springfield, Mo., Yale, Kan., Nevada, Mo.

Letters of Friends.

Our Friend Passes Into Rest.

TUNKHANNOCK, Pa., Jan. 8, 1894.

MR. EDITOR: Mr. G. W. Crawford, one of your subscribers, died December 30 from an injury received in his sawmill December 26. He was caught in a belt and thrown with a crash which mangled him terribly. From his wife,

MRS. LONESA CRAWFORD.

"The World Do Move."

CAZADERO, CAL., Dec. 30, 1893.

MR. EDITOR: Please find inclosed express money order for $5, one subscription for myself and one for the free public reading-room at Guerneville. Five years ago I wanted to pay for a Freethought paper to be put in the same reading-room. Then they would not accept it; now they accept it. The world will move a little some time. HENRY F. EBERIS.

Perhaps No Better, After All.

BELTON, TEX., Jan. 4, 1894.

MR. EDITOR: I inclose postal note for $3, which pays up my subscription to Jan. 1, 1894.

I would like to write more in regard to THE TRUTH SEEKER, but I see there are so many that can write in praise of your worthy paper better than I can that I decline to say anything more than this, that if I was financially able to aid the good cause you are advocating I would do it liberally. JAMES HOWORTH.

An Appeal to the Freethinkers of Connecticut.

NORWALK, CONN., Dec. 23, 1893.

DEAR FREETHINKERS OF CONNECTICUT: Now is the time to strike the iron, while it is hot. Let us come out one and all and join in the work of circulating a petition for the taxation of church property. The undersigned finds the Protestant element and the clergy interviewed in favor of it, and if you will kindly send your address, the undersigned will by the next mail send you a petition sheet and instructions as to how to handle the question in public.

Yours truly, JAMES E. LARMER, JR.

On the Field of Truth They Quickly Rally.

LAMONT, IA., Jan. 8, 1894.

MR. EDITOR: Inclosed herewith please find draft for $5, to renew my subscription to THE TRUTH SEEKER and that of Fred. Field. There are at least twenty-five, and I think many more, in this place who are Freethinkers, and in full sympathy with the ideas advanced by THE TRUTH SEEKER, but for various reasons they refuse to subscribe or to do anything for the cause, but as to myself you can consider me a subscriber for life. I would not do without THE TRUTH SEEKER if the price was doubled. Hoping that your noble efforts for reform will continue, and that you will meet with abundant success,

I remain, yours truly, WM. QUICK.

Washington and His Religion.

NESS CITY, KAN., Dec. 12, 1893.

MR. EDITOR: J. E. Remsburg has just closed a series of lectures here, and he said that George Washington, the first president of the United States, was a Freethinker, and Christians are pulling Barnes' Brief History of the United States, on pages 126 and 150 of which it is stated that he was caught praying, and that he was a Christian. We want good argument or none. This was in 1878-9. Please send us authority to disprove if possible.

F. W. EATON.

[We shall print shortly a paper by Mr. Remsburg, entitled, "George Washington: Was He a Christian?" which considers the evidence and settles the matter.—ED. T. S.]

Heston As a Maker of Freethinkers.

LOWELL, MASS., Jan. 6, 1894.

MR. EDITOR: We all know of our Brother Watson Heston's financial distress, and we are all sorry for him; but how much are we sorry? I am sorry $1, and inclose a check for that amount to the Editor, to be placed to his credit and forwarded when convenient. I rely on the good nature of our brother, Mr. Macdonald, to accept contributions for him. Now, if everyone that is sorry would giv what they can afford and not miss it, Heston would be all right. Our heavenly father won't help him, and as to Brother Jesus, since he has risen nobody knows where to find him. I left word at my hotel out West if he came round I would pay his board for a week, but the bill was never presented, so I took it for granted he wasn't out West; perhaps he is in New York.

Now, if we would take heed from the old song, and work in Brother Heston's behalf, it would show that we appreciate his pictures. The Christians will all look at them when they won't read a Freethought paper. I drove team for Uncle Sam a while, and there were five other men with me, all believers. The pictures in THE TRUTH SEEKER in a year's time made Freethinkers of them all, including a stanch Catholic, who at first got so mad at one of them that showed up the Catholics, that he destroyed it.

Giv what you can with a generous hand,
be it a dime or a penny, for many can always help one, I've heard people say,
when one cannot always help many.

J. C. BLAISDELL.

Half Crop and Half Price, But Must Hav It.

EAGLE, NEB., Dec. 22, E.M. 293.

MR. EDITOR: Find inclosed a postal note for $5, for the grand old TRUTH SEEKER for myself and Herman Frank Walton. Times are very hard here, with only a half crop and a half price, but I cannot do without my weekly Bible, THE TRUTH SEEKER.

These are hard times for the unemployed. With plenty of everything in the country, yet there are millions of men and women that are crying for bread. There is something radically wrong. The sky-pilot tells people to pray and hav faith in an imaginary God in the skies, who has no time to attend to the wants of suffering humanity. Men had better throw their God overboard and look after and improve their lot here, as men only are able to help their fellow-men, while God shuts his eyes and you are asked to liv on faith.

I am glad that Geo. E. Macdonald has come back to his old love, as I was always anxious for his letters, for they were full of wit and wisdom.

Yours for Mental Liberty,

OTTO R. BOESEWETTER.

From the Celestial Land.

MACAO, SOUTH CHINA, Oct. 15, 1893.

MR. EDITOR: I hav to thank you for your prompt execution of my order for books. For the small sum of $12 I hav been enabled to make a very goodly addition to my library.

Alexander's "Dynamic Theory" contains a mine of valuable information. It is an excellent sample of the only kind of "revelation" that is to-day worthy of acceptance. What, however, I especially prize is the large number of Liberal tracts (Manna and Ironclad series), by Holyoake, Bradlaugh, and Watts, etc., which you hav kindly chosen for me. I should like to buy out your entire stock of these really valuable pamphlets. As it is, I shall take care that those I hav circulate as widely as possible. I would most warmly encourage my fellow-subscribers to supply themselvs with these very cheap tracts, with a view to their propagandist usefulness.

As an English Secularist, I naturally take the very keenest interest in the Freethought Congress.

With sincerest good wishes for the continued vigor and usefulness of your very excellent journal, I remain,

Respectfully, A. V. H.

Seems to Hav Troubled the Soul of the Preacher.

BLOCTON, ALA., Dec. 20, 1893.

MR. EDITOR: As I see very little in THE TRUTH SEEKER from this part of the world, I take it upon myself to drop you a line. I hav taken your paper for a year; I hav asked my newsdealer to place it for sale, but he must hav some scruples against its policy, as he has not done so; but I circulate it, as it is a paper which suits my ideas, as I am an hereditary Atheist. My progenitors on my father's side were Infidels, and on my mother's side Wesleyans, and I can say for them that they were sincere and unobtrusiv, and if the rest of the Christians were the same this world would be better. Through my mother's influence I attended (in England) the parish Sunday-school till I was fifteen years old. Afterwards I attended Bible class twice a week till I left England, when I was eighteen. I often pitied the preacher when I asked him some questions, producing at the same time the contradiction from the same Bible, in which there is an almost unlimited number. I find very few Infidels here, but there are many professed Christians who know little or nothing of what is in the Bible. The Methodists had large accessions to their ranks last fall, owing to a revival in Sam Jones style (chiefly appeals to the emotions, mixed with insults), in which they converted the superintendent of this coal mining camp, for he had lots of followers.

I wish you to send me "Handbook of Freethought," "Age of Reason," "Infidel Death Beds," and "Creation of God." I would send for a copy of each of your publications if I could afford it.

JOSEPH STOKES.

A Christmas Turkey from a Calvinist Converted to the Truth.

Oh, Glory! Halleluiah!
Has heaven come to earth!
Will all the sons of Calvin
Yet hav a second birth?

John Calvin burnt Servetus
Just like a dry old stick,
But here's a Christmas Turkey
For this worst heretic,

Sent by a son of Calvin
My wornout form to feed;
I thank the sense that conquered
That old bloodthirsty creed.

A dollar, too, came with it,
These shivering limbs to warm,
In this old wind-mill cottage
That takes the winter storm.

What changes! Oh, what changes,
On this our priest-cursed sod,
Since martyr's smoke ascended
To please a man-made God!

A few more Liberal papers,
A few more stalwart men,
Worn out with life-long bearding
The lion in his den,

And Calvin's god will vanish
With Bible, priest, and hell,
And all the various races
In love and peace will dwell.

Thanks to Paine and Kneeland
And others living now,
Who burnt the pious rubbish,
And ran the Liberal plow.

They sowed with hunger, weeping,
The seeds of this reform;
Then let us giv them glory,
And save them from the storm.

All Liberals should send me a ten- and five cent piece for my song, or $1 for ten. Liberal lecturers, by reading two or three verses of the song, could sell twenty or more in a meeting. Send direct to me and not trouble Liberal editors to get them for you. Write plainly.

J. HACKER.

A Reward.

NEW CAMBRIA, KAN., Jan. 2, 1894.

On December 23d, inst., as Mrs. Abbott was coming home from New Cambria, some one in ambush fired a shot at her which passed between her and her horse. Last August she and our children were passing through New Cambria in the dusk of the evening, when some one out of a crowd of half a dozen threw missils at her carriage, and the children said if one had not fallen short of its mark it would hav hit our baby on the head.

Now, if the party that fired the shot will divulge those that employed him (because I know it to be a conspiracy), and it leads to conviction, I will giv a reward of $100, and will not prosecute the party (which any well-informed lawyer will tell you you can do with safety).

I will giv $100 for information that will lead to the finding of the parties that threw the missils, conditions being the same as in the other case. If anyone will come to me privately I will tell them who the principals in the meanness are. The public will please note that in both cases gathering shadows were used as a covering, when it is difficult to distinguish anyone at a short distance.

JOHN W. ABBOTT.

MR. EDITOR: The above article appeared in the columns of the Salina *Union*.

Now, here is a chance to make a comparison between a Christian and an Infidel. Who has acted the most like the low, cunning savage of the Dark Ages, and who like the intelligent philosopher of the nineteenth century—the Christian or the Infidel? Which of the two has acted most "Christ-like?" If you want any further proof that Infidel morality is superior to Christian morality, take the statistics of any prison in the union and you will find, even in proportion to numbers, that it is a hundred per cent in favor of the Infidel, notwithstanding we are constantly told that we "ought to support Christianity on account of its great moral influence."

I wish to notify the public of this vicinity that I will be in Salina every Saturday and take subscribers for THE TRUTH SEEKER at club rates.

JOHN W. ABBOTT.

Colorado "Snaps Her Stately Fingers."

DENVER, COL., Jan. 1, 1894.

MR. EDITOR: Inclosed you will find check for $5, covering two years' subscription. Owing to the scare we had in this state over the repeal of the "purchasing act," money is pretty close; but, bless your life, not half so bad as we expected nor as you Eastern folks hav got it later on. Where we hav one idle man, anywhere east of the Mississippi can be found a dozen. The best thing that ever happened Colorado was that same silver repeal against which we protested so determinedly. Our state never knew what undeveloped resources lay hidden away in her rugged mountains in yellow shining gold until the silver interests were paralyzed, when, presto! the silver miner took an extra hitch in his belt, lit his pipe, and struck out for the gold camps, new and old, with the result that old holes, not worked for years and years, began to send out their golden treasures and new camps sprang into existence as if by magic, until the value of the product of Colorado exceeds that of last year, with gold instead of silver predominating. I tell you, they "cannot down Colorado, ye know," for if driven from one industry there are lots of others awaiting development. When the people are heard from and silver once more receives her due, the silver miner can return to his own, leaving all this added gold country and extra producing mines for other always ready hands, thus adding to the population and wants to be supplied by the fruit and farming portion of our state until a home market shall be found for all within her borders.

Colorado's showing in almost every direction is a magnificent one, considering that from almost every other state in the Union comes the cry for bread and demands for work where none is to be had. Her resources are almost unlimited, awaiting such a crisis as the one just passed through to be developed, and to prove to the world that for the varied natural products of the earth Colorado stands preeminent—head and shoulders above any sister state, and she does not propose to take a back seat either, but forge ahead through every impediment, great or small, and snap her stately fingers at all such puny, infantile panics as the present—or, to us, past one. D. D. LAKE.

Did You Ever Know or Hear of "President" Robert McIntyre?

GREELEY, COL., Jan. 1, 1894.

MR. EDITOR: For some time it has been reported that there was a preacher in Denver, Col., who had been an Infidel, but no reliable information could be obtained as to who said preacher was. It is now claimed that he is the Rev. Robert McIntyre, pastor of the Trinity Methodist Episcopal church, "the finest and largest Methodist church in the world." In the *Great Divide* for November, 1893, there is a cut of this church, and a sketch of the Rev. Mr. McIntyre's life, by Henry Dudly Teetor, M. A., in which the following passage is found: "For seven years he forgot his mother's and father's prayers and was an Infidel. More than that, he was president of an Infidel society, and all his talents were directed toward tearing down the walls of the church."

As there was some doubt as to the truth of this statement, the inclosed letter, with a stamp for an answer, was immediately sent to the Rev. Mr. McIntyre; but no answer came.

It appears from the above-mentioned

sketch that the Rev. Mr. McIntyre was born in Scotland, Nov. 20, 1851, and with his parents and a brother, "the Rev. Joseph Peter McIntyre, of the Methodist Episcopal church, and a chaplain in the United States navy," came to this country and found a home at Haddington, one of the suburbs of Philadelphia, where Robert attended school. The mother and father died, "leaving the son seventeen years of age, bound as an apprentice to learn the bricklayer's trade."

The object of this is to find out the truth about the Infidelity of the Rev. Mr. McIntyre, of what Infidel society he was president, for how long, where it met, etc. Will some Liberal friend giv a true history of the case in THE TRUTH SEEKER, as Christians are making quite a handle of this Infidel turned Christian? No man need be ashamed of an Infidel record, if it be true, and if not true, the sooner it is exposed the better. A. J. WADLIA.

Copy of letter to the Rev. Robert McIntyre, pastor of Trinity Methodist Episcopal church, Denver, Col.:

GREELEY, COL., Nov. 1, 1893.

REV. ROBERT MCINTYRE, Trinity Methodist Episcopal church, Denver, *Dear Sir:* The *Great Divide* for November has just come to hand, and on page 36 there is an article by H. D. Teetor, M. A., giving a sketch of your life, in which is this statement: "For seven years he forgot his mother's and father's prayers and was an Infidel. More than that, he was president of an Infidel society, and all his talents were directed toward tearing down the walls of the church."

Will you please do me the favor to answer briefly the following questions: 1. How many years were you an Infidel? 2. How long were you president of an Infidel society? 3. Giv the name of said society, where it held its meetings, and the names of three or more other prominent members of the society? Yours respectfully,

A. J. WADLIA.

A Letter From Santa Claus.

ORANGE, N. J., Jan. 3, 1894.

MR. EDITOR: You may enter my name on the list of subscribers for friend Putnam's "Four Hundred Years of Freethought." Doubtless you recollect that I reside in the city of Orange, of about sixteen thousand inhabitants, about half of which are Roman Catholics and the remainder orthodox and heterodox Protestants. I am about a half-hour's ride from New York city. My home is a little paradise—all the paradise I expect ever to see here or hereafter. By here, I mean in this country or world; by hereafter, I mean back to the unknowable nowhere, from whence I came.

We hav two little boys, whom we are educating according to the cardinal principles of science and Freethought. The oldest goes to the Protestant school, and he has to come in contact with good little Sunday-school lads, who lie and swear and steal, and tell him all about God and heaven and hell. Of course we instruct him as well as we can, that there are no such places and never will be. We tell him that we do not know whether there is any God or not, as no one has ever seen God nor had any communication from any such being. We don't know who made the world, and the sun, moon, and stars.

Yesterday, as I passed along where a number of little boys (young Modocs) were playing, they commenced whispering to each other: "There goes Santa Claus!" So the word passed along until the large boys further on my way caught the inspiration, and they dodged behind fences and gates and trees, and jocosely said, in a voice but little above a whisper: "Mr. Santa Claus, please bring me a present!" A little lisper spoke louder than the others: "Misther Thanta Tlaus, bing me sumfing." Hence you may conjecture that as no razor has touched my face for more than twenty-five years past, and as those youngsters perhaps never before saw a man with a long and flowing beard and moustache, they could not be reproached for honoring me with that euphonious title. I kindly replied: "The times are so hard, and money is so hard to get, you will hav to wait another year for presents." Whenever I hav an attack of illness or indigestion, I hav a hearty laugh at the innocent conjecture of those little fellows, that I looked like Santa Claus, or that he resembled me.

But I nearly forgot to state that, as soon as I get a copy of "Four Hundred Years of Freethought," I intend to call on every Protestant clergyman and every Roman Catholic father and prelate, and on every literary and intelligent man and woman, and show them the book, and make a laudable effort to induce the people to read what has been done and what is now being done to emancipate the human family from sacerdotal bondage, to usher in that glorious day when every man can think for himself, can be his own priest or prelate, can do his own praying, and interpret the mysteries, the wonders, and the laws that are in perpetual operation round about him, without jeopardizing his reputation or character, and without fear of any punishment by the civil or by the ecclesiastical law of the land. I intend to call on every librarian in the county and (book-agent-like) induce them, each and all, to purchase a copy, in brazen defiance of all their refusals to purchase. Every sky-pilot will want the book to see what the devil is doing; and those who don't do their own thinking I will persuade to take a copy to see whether the father of lies is gaining territory and constituents, or whether truth and virtue are in the ascendency.

I believe in a higher and nobler manhood and womanhood than any of us hav ever experienced. I am down on delusions and superstitions and myths and sacerdotal legends, which are taught to children as the inerrant revelations of the ever-living God. My notions of a "higher life," so much talked about and preached about, are to tell the truth and pay honest obligations between man and man. When a person cannot be relied on as true, trustworthy, and financially honest in his commercial intercourse with his neighbors, when his oral promis is not as valid as his written and sealed bond, he or she is fit only for treason, stratagems, and spoils. He can't go any lower in the scale of being. I hate the infernal doctrins and lessons that I was once taught to believe as God's eternal truth. I had rather be called Santa Claus or any other respectable name. Orange is a real hotbed of orthodoxy. Yet there are many, very many Freethought cowards who would gladly embrace all the precepts of any Freethought organization if Freethought was not so very unpopular as it now is. But we are coming to the light of truth.

SERENO E. TODD.

Christmas Evening vs. "The Holy Sabbath."

COLUMBUS, KAN., Jan. 2, 1894.

MR. EDITOR: I will Cook you a medley—some hash—that I hope will be digestible and nutritious.

I am neighbor to, and surrounded by, the dupes and victims of Godism, priestcraft, and all their concomitants. As against a lighthouse on old ocean's coast, the winds and waves of religious hatred and bigotry hav been beating upon me here for twenty-three years. "The light shineth in darkness and the darkness comprehendeth it not."

On the evening of December 23d I went two miles to see a school exhibition and Christmas tree celebration, to break up the monotony of my confined and isolated life. The amiable but orthodox woman teacher unexpectedly invited me to open her exhibition with a short speech, which I made as well as my ill-health and impaired vocal organs would permit. The church was crowded, and all but five or six were Christians. I told them (what is often quoted from R. G. Ingersoll as original with him; but I and many others saw it long before he did) that the time to be happy is now; the place to be happy is here, and the way to be happy is to be healthy, liv right, do right, and love, seek, and liv the truth. I then told them that the great majority of Christians believed—took it for granted—that Christmas was a Christian institution, beginning with the birth of Christ, which was a false claim and a delusion. I told them that the annual time of Christmas was celebrated many years before the advent of Christ by (without any proof to the contrary) the ancient sun-worshipers. That they, by experience and observation, learned that the sun annually moved from north to south and from south to north over a heavenly space of forty-seven degrees; that at Christmas time it always reached its southern limit, and began to come north, apparently, but this appearance is caused by the earth's real motion, and the changing of the earth's axis in relation to the ecliptic, etc.; that then and there they had a sure promis of a crop for the coming year to sustain their lives, promote their growth, etc. They well knew, as we do, that the sun was the great and to us the only source of life and sustenance—light, heat, color, chemical, magnetic, and electrical forces, etc.; that to me it mattered not when, where, and by whom it originated, if it could always, as on this occasion, make people kind, fraternal, and happy.

I then told them that they had come there to hav a good time all around by "breaking" the holy Sabbath of the decalog—the seventh "day of rest;" the only day the Bible commanded them to keep; that Christ was a Sabbath breaker, and said that "it was lawful to do good on the Sabbath," etc.; that this year, as Christmas eve came on the first day, in order not to "break" the old heathen Sunday that Christian civilization for fifteen hundred years has tried to make holy and sacred by the co-operation of church and state, they had to break the only true Bible Sabbath and thus violate their God's command, "Remember the Sabbath day to keep it holy." So I suppose it is all over this so-called Christian country, where people take the decalog as divine authority, but practically violate it and substitute our modern Sunday for the sacred (?) commandments of their God.

I then told them that they must not forget that all time is the measured motion of the earth in its diurnal and annual revolutions on its axis and around the sun—no space to giv details—that therefore all time is alike; all time is sacred; that nature has no Sabbaths, no Sundays, no sacred days; that it was the same to me, and I hoped they would be happy that night if they were breaking a, to me, man-made Sabbath. I hav to omit much I said.

In spite of all their falsities and superstitions, they had a jovial, witty, joyous time; a spontaneous, exhilarating, contagious, all-pervading flow and reflection of organic, natural functions and life.

PROF. J. H. COOK.

The Truth Seeker a "Free Gift."

HIGHLAND, ORE., Dec. 20, 1893.

MR. EDITOR: In the community where we liv there are a variety of opinions. The disease called religion is somewhat prevalent; some hav it violently, others in a mild form only, while a few are not liable to take the distemper at all. Perhaps they hav been inoculated. As pious folks tell their experiences in church and members of THE TRUTH SEEKER family tell theirs through its columns, I will venture to follow suit by telling my latest. The Missionary Baptists are holding a revival here. Being told that the reverend agitator proposed to explain away any reasons which any person could giv for not being a Christian, if they would write them out and lay them upon the pulpit, I forthwith wrote the following and had it placed upon the pulpit the next morning:

REV. MR. SHORT—*Dear Sir:* Being informed that you would explain any reasons that any person could giv for not being a Christian, I take the liberty to present some:

First. In my humble and honest opinion neither the Christian religion nor the Bible is based on the principles of justice. I came to this conclusion from reading the Bible as carefully as I could. I was told that the ten commandments as a moral guide were sufficient for any man; everything condensed so it could be carried in the vest pocket. Well, I found that I could own as many slaves as I could buy, and marry as many women as I could support, without violating any sentence that I could find in that highly esteemed document. I also found by reading the Bible that those so-called men of God whom I had been taught to believe were exalted characters were such criminals that if a man in an ordinary community to-day should imitate their actions, the best men would unite and hang him to the nearest limb if they could not rid themselvs of him otherwise. I found that the actions of the man who had such a claim on perfection that he was called a man after God's own heart, were most wicked and disgraceful; his dying moments were filled with thoughts of hatred and revenge. As for the Christian religion, if I understand anything about it, its corner stone is that "Christ died to save sinners." This looks to me like the innocent suffering for the guilty, and I, being but human, cannot get that to harmonize with my idea of justice. It seems to me that every person must be held responsible and canno escape the consequences of his own actions. That being so, how can it be right for any other person to take or even share them? Another reason: I believe in taking no privileges that I am not willing to giv; in other words, I believe in fair play for every man. I hav almost always found that religion avoids discussion—notwithstanding your tolerance in this case. I hav heard ministers of the gospel make remarks about men who differed from them, when there was no person to say anything on the other side, and I hav never seen one that would giv any person a copy of their opponent's writings, and ask them to compare them with their own and then pass judgment. Another reason: I hav never seen any person that had joined the church who could giv any definit reasons for so doing; therefore, I came to the conclusion that their conversion was brought about by a combination of excitement, sympathy, and emotion, and not by reason and cool judgment. I cannot accept the Christian religion, because, granting God to be an ideal of everything noble and grand, I do not believe he stands on ceremonies or exacts or requires them of me. As I am aware there are some excellent people belonging to the Highland Baptist church, I would like to associate with them in their good works, and I would be anxious to join it if stripped of its ceremonies and everything else that is unreasonable. I understand you did not request the signature of the writer, but I never write anything that I am not willing to sign. STEPHEN HUTCHINSON.

The reverend gentleman preached his regular sermon, and then announced to the congregation that he had received such a communication, would preach that evening on the reasons why I am not a Christian; was sorry it came so late; he would like to hav more time to study it up. The crowd then moved about two miles to a creek that was dammed for the purpose and swollen with the recent rains and very muddy, where the minister of God proceeded to wallow four converts to giv them new life. In the evening everything was explained in the usual way with the exception that the reverend gentleman acknowledged that there were several things that he did not know. He did not know why the Lord gave such laws as were in the Old Testament, but he gave them all the same. David was a man after God's own heart only so far as obedience was concerned. It was right for the innocent to suffer for the guilty because it happened occasionally, and if we owed a debt, and another had it canceled, we should he satisfied, etc. However, most of the people thought he was badly staggered, but to some, such as were wallowed that day, if he had not said anything, but merely blown a horn, it would hav seemed to them sound reasoning.

I notice in your issue of December 22d, that Geo. L. Pratt objects to political discussion in THE TRUTH SEEKER. As I believe our liberty and success as a nation depend on the amount of intelligence that is exercised at the polls, and as the reading of those discussions increases our knowledge on those questions, I do not see why they are objectionable. If we could supply ourselvs with all the information we desire from other sources the objection might be all right. But suppose a man had but $3 a year to pay for newspapers, and he invested them in THE TRUTH SEEKER, if such discussions were not there, his information on those questions would be extremely limited; on the other hand, could he read a column from such brilliant intellects as Colonel Ingersoll and John Peck, he could cope with the readers of all other political papers.

I hav always thought THE TRUTH SEEKER reasonable at $3 a year, but since Brother Geo. E. Macdonald has become a regular contributor, I think the paper a free gift. Giv us more political discussions, and may your shadow never grow less.

STEPHEN HUTCHINSON.

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Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Wish.

I crave not wealth or jewels bright,
Nor fame or great renown;
I only ask that higher light
My onward way shall crown;
That patience shall be mine alway,
To bear each cross and ill;
That truth and honor be my stay,
My joy, my comfort still.

—S. H. W.

Fathers of Noted People.

Shakspere's father was a wool merchant. Christopher Columbus was the son of a wool-comber. The father of Demosthenes was a sword maker and blacksmith. Faraday's father was also a blacksmith. Laplace and Sir Isaac Newton were farmer's boys. Kant's father was a saddler. The father of Diderot was a cutler. Samuel Johnson's father was a bookseller. John Calvin was the son of a cooper. Sir Robert Peel's father was a day laborer. Oliver Goldsmith was the son of a Protestant clergyman. Condorcet's father was an officer in the army. The father of Alexander Pope was a London merchant. Robert Southey was the son of a linen-draper in Bristol. John Locke's father was a country attorney. The father of David Hume was a poor laird. John Bunyan's father a humble tinker, who could hardly support his family. The fathers of Virgil and Æsop were slaves. Martin Luther and Robert Collyer's fathers were peasants. Thomas Paine was the son of a stay-maker. Spinoza was the son of a Spanish merchant. The father of Robert Burns was a poor gardener and farmer, while Shelley's father was a wealthy English baronet. Byron's father was an officer in the army. Benjamin Franklin's father was a soap boiler. The father of Daniel Webster was a farmer in very humble circumstances. Henry Clay's father was a clergyman. Theodore Parker and Horace Greeley were farmer's boys. Peter Cooper was the son of a hat maker.

Madame Roland's father was an engraver, and Madame De Stael's an eminent financier. The father of Harriet Martineau was a silk manufacturer. George Sand was the daughter of an army officer. The father of Lydia Maria Child was a baker. Susan B. Anthony's father operated a cotton factory in which she herself worked in her younger days. The father of Marv Somerville was an officer in the Royal marines. Elizabeth Cady Stanton was the daughter of a lawyer. Also Margaret Fuller. Annie Besant's father was a doctor, who died when she was quite young.

The father of Daniel Defoe was a butcher. Thackeray's father was an Indian civil servant. Stephen Girard was the son of a mariner. Harvey was a farmer's boy. The Emperor Diocletian was the son of a slave. The father of Copernicus was a Polish baker. Addison, Coleridge, and Tennyson were sons of clergymen. Kepler was the son of a German public-house keeper. G. J. R.

Atchison, Kan.

Correspondence.

BEACH CITY, O., Dec. 25, 1893.

DEAR MISS WIXON: I jnst got through with my dinner. We had a large turkey —it was splendid. I hope you had a good dinner to-day.

Will you let me enter your Corner? This is my first letter to the Corner. I am fourteen years old. I go to school and study plenty of books. I am a Freethinker, of course; my mother is a Christian, as many women are.

I wish you a merry Chrismas. Goodbye. FRANK GROSSWILLER.

[Welcome, Frank, and glad to enroll your name in the Corner.—ED. C. C.]

MONTE VISTA, COL., Dec. 19, 1893.

DEAR MISS WIXON: As I do not see many letters from this part of the state, I thought I would write a few lines.

Monte Vista is a small town south of the Rio Grande river, and in the southwestern part of the state. It is quite a religious little town, and contains six churches. They are holding revival meetings uptown, and several persons hav been converted.

There are not many Liberal families in Monte Vista; but a few years ago we had several lectures by W. F. Jamieson, and it stirred up the people very much.

Yours for Freethought,
LAURA C. MANSON.

[It is a pleasure to hear from such a good girl as Laura.—ED. C. C.]

MINDEN, NEB., Dec. 10, 1893.

DEAR MISS WIXON: This is my first letter to the Corner. I am eleven years old. I go to school. Our teacher's name is Miss Mary Cronin She is a Catholic and is very cross. I am in the fourth reader. I study geography, writing, spelling, drawing, and arithmetic. I like to read the Children's Corner. I go to church sometimes, but I don't believe what they say. My father used to be a preacher, but now he takes THE TRUTH SEEKER. He was preaching one day, when he told the congregation he could not stay with the church because he couldn't believe the Bible. I will close for this time.

THOMAS REED.

[A sensible son of a sensible father. But your father can still be a preacher and he will find many a good text in THE TRUTH SEEKER —ED. C. C.]

ROCKVILLE, IDA., Dec. 9, 1893.

DEAR MISS WIXON: I thought I would drop you a few lines for the third time. It has been disagreeable for about two months, raining about half the time. Our school is running now; it will be out on the 23d of this month. Our teacher's name is Miss Annie Keanen. My studies are arithmetic, reading, spelling, writing, grammar, history, geography, and oral elements.

My father has been taking THE TRUTH SEEKER for about twelve years. I think it is the best paper ever printed. I like to read the Children's Corner very much. I would like some of the little children to write to me.

I cannot think of much to write, so I will close. Hoping to see this in print, I remain, Your Liberal friend,
C. C. CARLTON.

[Next time write something about the town of Rockville, the people there, climate, surface, etc.—ED. C. C.]

HOBOKEN., N. J., Dec. 13, 1893.

DEAR MISS WIXON: You will see by my address that I hav moved to Hoboken, the place where the pope has sent his blessing to all the people. But it hasn't done any good, for there is lots of stealing going on. We hav to lock up the smallest things, such as milk and butter, in the cellar. I and two young ladies, who are Christians, went to a prayer-meeting Sunday night, and there was an old lady who got up and said her house was full of Bibles and that she loves to read them. She said her grandson was dying, and he gave her a Bible for a present, which she would bring to Sunday-school and teach the little ones. Well, I was surprised to see an old lady of her age get up and talk so silly. It is time some one showed her the difference, or she will become insane like some other Christians.

So, my friends said, "Now, Hattie, you will pray before you die." I said, "Girls, will you please tell me to whom I will pray? You don't mean that unmerciful God of yours, do you, that sits up in heaven, and can see some of his children murdered, some fall out of windows, some hanging themselvs and shooting and robbing one another, do you? Why, anyone in his right mind would never offer up any prayer to that kind of a god." Well, they did not know what to say. I said, "Girls, I meant to ask you one question, if you were God, and had his power, don't you think you could improve the world a little?" They said no, and asked me if I could. I said, yes, for the first thing I would kill the devil, so he wouldn't torment you any more; then, I would open the doors of an asylum, and restore my children to their right minds. I would then open up all the jails and make everybody honest, and I would not let any of my children starve and perish in the cold; but I would make them all happy." I will tell you more next time if this escapes the waste basket. Your Freethinker friend,
HATTIE THORPE.

[Yes, the world might be improved in many ways. The trouble is, the people do not pause to think of the silly nonsense which they fancy they believe. Hattie would be an excellent Freethought missionary.—ED. C. C.]

[We take this opportunity to thank our many friends for very beautiful aud substantial remembrances at this gift-season of the year. More than all are the sweet and loving thoughts accompanying them. We prize them all, and hope to ever deserve the goodwill and friendship that is back of every good gift and wish. Our friends help to make the Corner bright, readable, and interesting. We are grateful for their aid and influence, and trust to merit a continuance of their favors, so that our Corner in the future, as at present, shall be regarded as an indispensable feature of THE TRUTH SEEKER.—ED. C. C.]

A World Beater.

SNOHOMISH, WASH., Dec. 30, 1893.

TO THE TRUTH SEEKER FAMILY: If any of the readers of THE TRUTH SEEKER, or any friend of one, builds boats or keeps them to let, I would be pleased to hav him communicate with me, as I hav invented a handpower for propelling small boats that surpasses anything of the kind in the world; can make from six to eight miles per hour with ease, and will stem the swiftest current. Patent is secured and I am now ready to sell state rights. If anyone wishes to know anything about my power without conferring with me, I refer them to George E. Macdonald of THE TRUTH SEEKER staff. He has sat in my boats and worked the power. It is bound to take the place of oars for pleasure. J. S. MARTIN.

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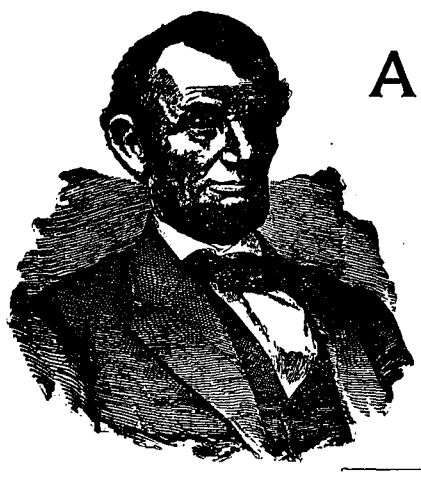
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A head of a college at Oxford sent for one of his fellows who had turned Catholic and said sternly, "Sir, I grieve to inform you that by this deplorable act you hav not merely imperiled your immortal soul, but hav also incurred my displeasure."

Sure enough—was it not the greater danger?

THE SURGEON ON OMNIPOTENCE.

John Hunter explained the structure of the knee to Paley [the "Evidences of Christianity" man], who said, "This wonderful adaptation of means to ends is a singular proof of creativ wisdom and goodness." But the great surgeon replied, "You little know to what manifold disorders this complicated contrivance, through its very complication, is exposed." Hunter held that the brittle mechanisms of organic nature are evidence, not of omnipotence, but of limitation.

A kneegation of omnipotence, as it were.

THE AUSTIN BROTHERS.

These two brothers were men of extraordinary intellectual powers, but were prevented by physical weakness from accomplishing much. Nevertheless, John Austin's writings on jurisprudence are very highly admired and valued, and Charles Austin was, until his health broke down, a wonderfully successful lawyer, and was always a most brilliant talker and a profound thinker. Their orthodoxy was of a fervency which may be estimated by the following instances:

THE CAMBRIDGE STUDENT ON MIRACLES.

One of Charles Austin's Cambridge friends being required to state in an examination Hume's argument on miracles and to refute it, stated it with the utmost clearness, and added "I hav forgotten the answer to this argument."

For a good reason—there isn't any.

WINNING ON THE WRONG SIDE.

Charles Austin won a prize with an essay in support of the evidences of Christianity. But he afterwards said in hearing of Lord Stanley of Alderley, "I could hav written a much better essay on the other side." And in after years he regretted having thus argued against his own convictions.

THE RIGHT KIND OF RELIGIOUS CONTROVERSY.

Charles Austin once said, "The schism between the Greek and Latin churches arose out of a controversy as to the procession of the Holy Ghost from the Son. This is exactly the subject for an ecclesiastical dispute, as there is not a particle of evidence on either side."

TRUE RELIGION.

John Austin was thanked by his clergyman for subscribing liberally to a charity. The clergyman took the opportunity to suggest that so benovelent a man ought to attend divine service. Austin answered, "I am too religious to go to church."

True religion is to keep away from church and do good.

THE JUG.

Bentham used to mark theological works with the syllable "Jug," for Juggernaut.

GRANDFATHER'S TALES.

A grandson of Paley, having to answer questions in an examination on Paley's "Evidences of Christianity," subjoined at the end of his paper, "Tales of my grandfather."

DIFFERED FROM JESUS.

Mr. Justice Stephen, speaking of resisting evil, said: "If the Sermon on the Mount really means to forbid this it (*i. e.* the sermon) ought to be disregarded."

THE TRINITARIAN CONUNDRUM.

Horne Tooke, professing himself puzzled by the mystery of the Trinity, was told by a believing friend: "The doctrin presents no more difficulty than what I hav just seen—three men in one cart." Tooke replied: "It would hav been more to the purpose if you had seen one man in three carts."

HOBBES DEFINES RELIGION.

Hobbes, the famous philosophical and political writer, defined as follows: "Fear of powers invisible, feigned by the mind, or believed from tales publicly allowed—religion. Not allowed—superstition."

Note the sarcasm.

IF Lot's wife had been sweet she might hav turned to sugar.—*Galveston News.*

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COURAGE consists in equality to the problem before us.—*Emerson.*

GOOD character rests upon a record, and not upon a prospectus.—*Ingersoll.*

MYSTERY—The explanation offered by ignorance concerning the unknown.—*Minnie McIntyre.*

THE true teacher defends his pupils against his own personal influence. He guides their eyes from himself to the spirit that quickens him. He will hav no disciples.—*Bronson Alcott.*

THE indications are multiplying on every hand, in the pulpit, at the bar, and in literature, that many so-called educated men hav never learned to think exactly or to express their meaning with clearness and accuracy. And in this fact there is a hint for the colleges.—*The Watchman.*

A RELIGION of effortless adoration may be a religion for an angel, but never for a man. Not in the contemplativ, but in the activ lies true hope; not in rapture, but in reality lies true life; not in the realm of ideals, but among tangible things, is man's santification wrought.—*Professor Drummond.*

THE king of one country was angry with the king of another. "Let the people fight it out," said they, and went home to read reports from the field. When the war was over the conquered king owed many millions to the victorious one. "Let the survivors pay it," said they, as they shook hands amicably; and neither blushed.—*J. D. Miller.*

AS THERE is a universal law of being which controls all forms of life, from the aimless movement of the mollusk in the sea to the most perfect conduct of the best developed man, so all the varied activities of human life, from the movements of the savage digging roots to the work of the greatest artist with his brush, are controlled by universal laws, and are good or bad, perfect or imperfect, as they conform to the highest condition nature has imposed.—*Clarence S. Darrow.*

THE more insignificant gods disappear. The most conspicuous grows in comparativ size, by the retirement of his rivals. As the serpent of Moses swallowed the serpents of the magicians, so the successful god seems to swallow all other gods. The jurisdiction of the one God extends, too, with the political or social jurisdiction with which it is conterminous. The arms of the Mohammedans carried their religion into three divisions of the Eastern Continent. The commercial conquests of Great Britain hav introduced Christianity into every quarter of the globe.—*A. M. Lorentz.*

BUT there is a community that is not free—an army in the field. The equality and fraternity impossible in peaceful and industrial society may be approximated where men are reduced to one and the same function, where they become uniforms and rifles, hav one purpose, and are made comrades by common conditions, regulations, and dangers. The revolutionists' dream of equality and fraternity led them inevitably under a military despotism. Napoleon took away all personal liberty, but he gave the French more equality and fraternity than they ever had, before or since. He organized them into a militant mass, a unit formed of equal atoms, an engin obedient to his hand. He ruled the nation absolutely; his ghost ruled it after he was dead—and is not laid yet.—*Moncure D. Conway.*

THE ancient Hebrews vindicated their civil and religious rights under circumstances of extreme difficulty, but, after all, as successfully as the Greeks themselvs, who, indeed, lost their national independence two hundred years before the destruction of Jerusalem. Has exile unfitted the homeless race for the enjoyment of human rights? They did not abuse the hospitality of the Spanish Moors, and hav certainly deserved the tolerance of their American fellow-citizens. Rector Ahlwardt's slanders appeal to the prejudices without gaining the credit even of his most bigoted supporters, though there is unfortunately no doubt that the chimeras of the Middle Ages hav here and there retained their hold on the minds of besotted rustics. The charge of child-murder, as a religious rite, inflames the passions of the Danubian peasants with all the symptoms of actual conviction, and Gambetta may hav been right in suggesting that the *odium laesi*—the propensity of hating those whom we hav injured—has a good deal to do with the persecution of a race guilty of deriving its descent from the victims of the holy Inquisition. Messrs. Ahlwardt & Co. may remember the outrages of their mediæval predecessors and fan their own prejudice with the conclusion that the survivors must be thirsting for revenge.—*Felix L. Oswald.*

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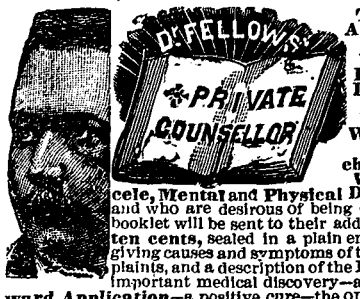
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Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye hav daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord.—Zeke. xiii, 13, 14.

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News of the Week.

THE *Andover Review*, in its tenth year, has suspended.

EX-MINISTER ZORILLA says that a republic is near in Spain.

JULES SIMON says that the secret of old age is intellectual work.

WILLIAM J. POTTER, the prominent Unitarian divine and editor of the *Index*, is dead.

THE New Haven railroad has obtained full control of the Fall River line of steamboats.

THREE of the chief of the World's Fair buildings were destroyed by fire recently. These included the Court of Honor and the Manufacturers' building.

HYATTSVILLE, Maryland, the first single-tax town in the world, has adopted a new charter, much like the old one, except that the single-tax clauses are dropped.

RUSSIA'S poor were starving last year, but the national budget had a surplus of $50,000,000. More than half of this goes into the navy. He who runs may read.

IN New Jersey there hav been during the past ten days two senates, Republican and Democratic. Doors hav been broken open and much bitter feeling engendered.

REV. EVANDER MCGILVAY, Presbyterian missionary to Siam, has resigned and withdrawn from the church. This because he holds the views for which Dr. Briggs was expelled.

A CATHOLIC priest in Vienna attacked a member of his congregation and kicked him into the street. The priest was given seven days in prison for disturbing his own religious services.

ITALY is stated to be "rebellion-ripe." News *via* London is to the effect that the clericals and radicals are preparing uprisings to take place simultaneously in a large number of cities and towns.

TARIFF debate is on in Congress. Representativs Johnson, of Ohio, and Simpson, of Kansas, hav spoken frankly for free trade. Dr. Everett, of Massachusetts, demanded free art and free literature.

A METHODIST minister of Alabama, just sent to prison for stealing a suit of clothes, pleaded that he was called by God to act as he did that he might hav a better opportunity to do good among the convicts.

THE proprietor of the *Daily Mercury* of this city has bought *Daily America* and will hereafter issue the two as one six page one cent morning paper, under the name of *Daily America*, and *Sunday Mercury*.

JOHN Y. MCKANE and his associates in the Gravesend election frauds must stand trial, Judge Bartlett having refused to quash the indictments and also overruled the defendants' demurrers. January 22d is the date fixed for the trials.

BLANCH ELSAY, of Van Wert, O., died from the effects of vaccination. She suffered intense agony for several weeks. Nearly all the muscles dropped out of her upper arm. Many other deaths are reported as due to the same cause.

AUGUSTE VAILLANT, the man who threw the bomb in the French Chamber of Deputies, has been found guilty and sentenced to die. As no one was killed by the explosion an attempt is being made to secure a commutation of his sentence.

DISPOSSESS warrants are in great demand in this city. So many people are out of work that thousands of families are in arrears for rent. The judges are succeeding in many instances in persuading landlords to grant their tenants extension of time.

MGR. SATOLLI favors vesting the title of all church property in a board of trustees chosen by the clerical corporations. Those who favor this plan are bitterly attacked by the partisans of the old method, which vested such titles in the bishop.

AMBULANCE surgeons J. R. Kelly and Albert Pettis hav been dismissed from the staff of Gouverneur Hospital for refusing to take an injured man to the hospital. They said he was drunk, but the fact was that he had a fractured skull and two broken ribs.

IN the Senate Mr. Hoar, speaking to a resolution of Senator Peffer's, declared that there "was no good reason why the public buildings of the country should not be models of architectural taste, and they would be if the masters of the art whose handiwork was so much admired at Chicago were permitted to enter into competitions for government work." He added that "it was ridiculous to believe that one man or a set of men under the supervision of a government bureau could ever giv the country the results which would follow open competition."

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 4. {PUBLISHED WEEKLY.} New York, Saturday, January 27, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



WHEN KNOWLEDGE CAME.

TO NEW READERS OF THE TRUTH SEEKER.

We send this issue of The Truth Seeker to a great many Liberals who are not subscribers, with an earnest invitation to them to become such, and thereby help along the Liberal cause.

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THE TRUTH SEEKER gives **all the news of Freethought,** and is always on Guard Against the Encroachments of Ecclesiastics upon the People's Liberties.

THE TRUTH SEEKER is devoted to the **defense of Mental Liberty, of American Institutions, and the Preservation of the United States Constitution,** so far as regards religious tests and the maintenance of human rights. It advocates the abolition of all laws based on religion or religious observances. It demands the **taxation of church property.** It is uncompromisingly opposed to anything tending toward a union of church and state, either in name or in fact.

The Sunday Question is now to the front all over the country. On that THE TRUTH SEEKER will voice the demands of the Liberal minded men and women of the country, and nowhere else will the **rights of the people as against Puritanism** be found so sturdily defended.

To sum it up, THE TRUTH SEEKER is the biggest, best, and bravest Freethought journal in the world, and if you are a Liberal or Freethinker, you want it and ought to take it. We appeal also to fair-minded Christians to hear our side and *then* decide. Bigots and fanatics, we suppose, wouldn't take it on any terms.

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THE TRUTH SEEKER

A Journal of Freethought and Reform.

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SATURDAY, - - - - - JANUARY 27, 1894.

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The Colonial "Blue" Laws—II.

Last week under this head we answered questions of correspondents who wished to know if there ever were such statutes as are commonly known as the "Blue Laws." We quoted from Alice Morse Earle's "The Sabbath in Puritan New England" the statement that although "the so-called 'false blue laws' of Connecticut · · · were worded by Dr. Peters · · · and though in detail not correct, they are in spirit true records of the old Puritan laws." We then gave from Miss Earle's pages the records of numerous punishments inflicted under those laws, for Sabbath-breaking, non-attendance at church, criticisms of the clergy, and other theological offenses. Following this will be found transcripts of various laws of the early New England colonies. We hav room for but a few of those which were intended to enforce conformity to the views of the orthodox lawmakers, but these we giv will be sufficient to show the nature and purpose of the entire mass. We find these intolerant statutes in Lewis's "Critical History of Sunday Legislation."

In 1651 Plymouth colony decreed:

"It is enacted by the court that whatsoever person or persons shall neglect the frequenting the public worship of God that is according to God, in the places where they liv, or do assemble themselvs upon any pretense whatsoever, contrary to God and the allowance of the government, tending to the subversion of religion and churches, or palpable profanation of God's holy ordinances, being duly convicted, viz., everyone that is a master or dame of a family, or any other person at their own disposing, to pay ten shillings for every such default" ("Records," Vol. XI., pp. 57-8).

Also this:

"Enacted by the court, that if any in any lazy, slothful or profane way doth neglect to come to the public worship of God, shall forfeit for every such default ten shillings, or be publicly whipped" ("Records," Vol. XI., p. 58).

In 1682 the same colony enacted this "ticket-of-leave" law:

"To prevent profanation of the Lord's day by foreigners, or any others, unnecessarily traveling through our towns on that day: It is enacted by the court that a fit man in each town be chosen, unto whom, whomsoever hath necessity of travel on the Lord's day in case of danger of death or such necessitous occasions, shall repair, and making out such occasions satisfyingly to him, shall receive a ticket from him to pass on about such like occasions, which if the traveler attend not unto it shall be lawful for the constable or any man that meets him to take him up and stop him until he be brought before authority, or pay his fine for such transgression, as by law in that case provided. And if it after shall appear that his plea was false, then may he be apprehended at another time and made to pay his fine as aforesaid" ("Records," Vol. XI., p. 258).

Other days also fell under the ban, as is shown by this Plymouth edict:

"It is enacted that none shall presume to attend servile work or labor or attend any sports on such days as are or shall be appointed by the court for humiliation by fasting and prayer, or for public thanksgiving, on penalty of five shillings" ("Records," Vol. XI., p. 258).

Concerning Massachusetts Bay colony the historian Hutchinson says:

"In the first draught of the laws by Mr. Cotton, which I hav seen corrected with Mr. Winthrop's hand, diverse other offenses were made capital, viz., profaning the Lord's day in a careless or scornful neglect or contempt thereof." (Num. 15, 30-36.) ("History of Massachusetts," Vol. I., p. 390.)

In 1646 the general court of this colony decreed:

"That wheresoever the ministry of the Word is established, according to the order of the gospel, throughout this jurisdiction, every person shall duly resort and attend thereunto, respectivly, upon the Lord's days and upon such public fast days and days of thanksgiving as are to be generally held by the appointment of authority. And if any person within this jurisdiction shall, without just and necessary cause, withdraw himself from hearing the public ministry of the Word, after due means of conviction used, he shall forfeit for his absence from every such public meeting five shillings" ("Records," Vol. II., p. 178).

Our present-day Sabbatarians are very fearful lest religious exercises be disturbed by people who work or seek recreation on Sunday, no matter how far the scenes of their activities be removed from the churches, and in this they are merely following in the footsteps of the Massachusetts Puritans. In 1658 the general court formulated this:

"Whereas by too sad experience it is observed, the sun being set, both every Saturday and on the Lord's day, young people and others take liberty to walk, and sport themselvs in the streets or fields in the several towns of this jurisdiction, to the dishonor of God and the disturbance of others in their religious exercises. · · · Every such person so found, complained of, and proved transgressing, shall pay five shillings for every such transgression, or suffer corporal punishment, as authority aforesaid shall determin" ("Records," Vol. IV., part i, p. 347).

Massachusetts Bay colony adopted many other similar ordinances relating to Sunday. Here is a sample of the local laws, this having been enacted by the general court for the town of Boston in 1679:

"For prevention of profanation of the Sabbath, and disorders on Saturday night, by horses and carts passing late out of the town of Boston, it is ordered and enacted by this court, that there be a ward, from sunset on Saturday night, until nine of the clock or after, consisting of one of the selectmen or constables of Boston, with two or more meet persons, who shall walk between the fortification and the town's end, and upon no pretense whatsoever suffer any cart to pass out of the town after sunset, nor any footman or horseman, without such good account of the necessity of his business as may be to their satisfaction; and all persons attempting to ride or drive out of town after sunset, without such reasonable satisfaction given, shall be apprehended and brought before authority to be proceeded against as Sabbath-breakers; and all other towns are empowered to do the like as need shall be" ("Records," Vol. V., pp. 239, 240).

The general court of 1667 ordered constables to "make diligent search" for Quaker meetings and when found, if refused admittance, to break into the building and seize the offenders. Massachusetts Bay and Plymouth colonies were united in 1691. From this date to 1760 witnessed a general increase in the severity of Sunday law penalties. In 1727 an act was passed forbidding funerals—except in extreme cases—on Sunday. It is significant that a strong movement in favor of the same restrictions is being promoted by many clerics and others at the present time, and with some measure of success already. The general court of the province of Massachusetts Bay repealed all the old Sunday statutes in 1760 and enacted a new law, the preamble to which read as follows:

"And whereas, it is the duty of all persons, upon the Lord's day, carefully to apply themselvs publicly and privately to religion and piety, the profanation of the Lord's day is highly offensiv to Almighty God; of evil example, and tends to the grief and disturbance of all pious and religiously disposed persons, therefore," etc.

Among the provisions of this law, as summarized by Mr. Lewis, we find these:

"Work or play, on land or water, is fined not less than ten shillings nor more than twenty shillings. Traveling by any one except in extremity, and then only far enough for immediate relief, is liable to the same penalty. Loitering, walking, or gathering in companies in 'streets, fields, orchards, lanes, wharves,' etc., is prohibited on pain of five shillings fine; and on a second conviction, the offender is required to giv bail for future obedience. Absence from public service for one month is fined ten shillings. No one is to assist at any funeral, not even to ring a bell, unless it be a licensed funeral, on penalty of twenty shillings fine. In Boston, however, a funeral might be attended after sunset without a license. The observance of the Sunday was to commence from sunset on Saturday."

The New Haven colony Sunday law was savage in its Old Testament severity:

"Whosoever shall profane the Lord's day or any part

of it, either by sinful servile work, or by unlawful sport, recreation, or otherwise, whether willfully or in a careless neglect, shall be duly punished by fine, imprisonment, or corporally, according to the nature and measure of the sin and offense. But if the court upon examination, by clear and satisfying evidence, find that the sin was proudly, presumptuously, and with a high hand, committed against the known command and authority of the blessed God, such a person therein despising and reproaching the Lord, shall be put to death, that all others may fear and shun such provoking, rebellious courses." (Num. xv, 30-36.)

In 1665 the Connecticut colony absorbed that of New Haven. Here is the Connecticut law enforcing church attendance prior to the union:

"It is ordered and decreed by this court and authority thereof, that wheresoever the ministry of the Word is established according to the order of the gospel, throughout this jurisdiction, every person shall dulv resort and attend thereunto, respectivly upon the Lord's day and upon such public fast days and days of thanksgiving as are to be generally kept by the appointment of authority. And if any person within this jurisdiction shall, without just and necessary cause, withdraw himself from hearing the public ministry of the Word, after due means of conviction used, he shall forfeit for his absence from every such public meeting five shillings" ("Public Records prior to 1665," p. 524).

The united colony adopted a number of statutes of a similar tenor. Non-attendance upon church services, traveling, work, play, absence from one's house except for church attendance, going out from church unnecessarily during services, posting notices, or publishing them in any other way, were among the offenses prohibited under penalty of fines or confinement in the stocks. Whipping, the maximum being twenty stripes, was the penalty for non-payment of fines.

These laws of the colonies are not of interest to the literary antiquarian only. An activ, aggressiv, and powerful party animated by the spirit of the Puritans is to-day at work in this country. It has won many victories and year by year its demands become more greedy and insolent. So far it has not openly asked that people be punished by fine or imprisonment for not attending church, but it does demand that they remain shut up in their houses on Sunday if they do not take part in religious exercises. It does not very often say much about punishing heresy directly, but it clamors for the enforcement of existing and the passage of new laws which make it difficult or impossible for the dissenter to liv his belief, and it arrogantly says that no man should be permitted to hold a civil office unless he is "God-fearing." And this is but the beginning.

Wanted—New Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and activ than those who do not. Second, It is a duty we owe to our fellow-men to giv them the light of reason we hav obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we hav arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of $3 ($12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two spendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding. Our readers know the value of these books, and that about every Liberal in the country would like a copy of one or the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we hav made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

Our Protestant brethren are not likely to soon hear the last about the folly of "revising" the inerrant "word of God." Here is the latest cut of the lash of criticism. It is from the *Catholic Review:* "The *Christian at Work* is positiv that if modern scholarship has demonstrated anything, it is that the Vulgate at best is a poor translation, full of errors, transcribed by imperfect copyists, and wholly untrustworthy. How does it happen, then, that the revised version of the Bible, made recently by the best Protestant Biblical scholars in the world, is much nearer the Vulgate in almost all disputed passages than was the King James' edition?"

The lower house of the Ohio legislature recently voted down by a vote of 29 to 38 a motion to pay a chaplain two dollars per day for prayers. The Cleveland *Evening Post* says that "Mr. Brittain made a savage argument in opposition to the proposition," and that "Mr. Locke of Madison and Mr. Heinlein of Belmont fired a number of questions not germane to the subject at the author of the resolution, treating a pious matter in a very impious manner." It is probable that Mr. Brittain's argument is called "savage" because it contained a number of wholesome truths. As to the alleged impiety of the other gentlemen—well, some editors are not able to distinguish between loyal defense of religious liberty and "blasphemy."

The *Deutsch Zeitung*, of Vienna, had recently an article, said to hav been inspired by a high prelate, which contained this:

"It is perfectly true that the relations between the Vatican and the Austrian court are strained. The meeting at Monza between the emperors of Germany and Austria has done much to bring about this deplorable state of affairs. Austria must inevitably fall, unless proper respect is shown to his holiness, and the emperor should not forget his duty toward the Holy See."

Whereupon the Hungarian states-attorney seized the number of the paper containing the offensiv article, thus declaring open war on the hierarchy. The trouble between the Austrian government and the church has its source in the Hungarian civil marriage bill, which was approved by the emperor.

Henry Rowley, the popular Liberal lecturer of Brooklyn, recently took a few days off and visited England. When he returned the members of the Brooklyn Philosophical Association, rejoicing to hav him with them once more, made up a little purse of $63, which they brought over to New York and put in the hands of the publisher of THE TRUTH SEEKER, to pay for books for their favorit lecturer. No more fitting testimonial could hav been selected for this studious Liberal orator, and none which would hav been more welcome to him. Each book will bear this presentation card, the free offering of that prince of printers, Peter Eckler: "Presented by the members and friends of the Brooklyn Philosophical Association to Henry Rowley, Esq., as a token of their esteem, January, 1894."

The sore need of cash compels us to ask our friends to renew their subscriptions to THE TRUTH SEEKER at the earliest convenient moment. The "hard times" hav hit us, but we must crawl through them somehow, and we turn with confidence to our readers. The amounts in individual cases are small and easy to pay, but the aggregate is large and we must hav it to meet expenses. We hav made such a combination of books and paper that everyone can get a get a good deal more than his money's worth, and attention is called to these offers. Purchasing books will help us also. But please renew your subscription now. We need it.

Freethought is in the world, of the world, and for the world. It knows no national boundary, no racial limitation. It is inevitably opposed to all forms of intolerance. It wages war against ecclesiastical tyranny because tyranny is unjust and hurtful, not because the tyrant is an Englishman, a Frenchman, a German, or an Italian. It is wholly beneath the dignity of Freethinkers to substitute epithets for arguments. When we make the name of the race or nation to which an opponent belongs into a missil to throw at him we cheapen ourselvs, degrade our cause, and nullify our efforts in behalf of liberty. Some Protestant critics of the Pope and Mgr. Satolli are guilty of calling them "dagos." This is infinitly vulgar and absolutely pueril. Others persistently speak of them as "Italians." It is true that they are Italians, but why divert attention from their offenses to their nationality? Is "Italian," in itself, a term of reproach? Some of the noblest workers in humanity's behalf hav been or are Italians. We want nothing to do with race-hatreds and national antipathies. These, next after religious jealousies, are the chief curses of the world. Nothing could be more trifling and less worthy of the noble mission of Freethought than sneers about the diet, dress, and other personal or national peculiarities of any people. The true cosmopolitan does not stare at and jeer the stranger in unconventional garb. That incivility is monopolized by street gamins and provincials.

Now and then a man with a mind of his own gets on a trial jury, sedulously as the law guards against such a catastrophe. Such happened to be the case in this city the other day. Our Atheist friend, David Rousseau, electrician, inventor of the electrical block signal system in use in the tunnel of the New York Central and Hudson River Railroad north of Forty-second street, and erstwhile commodore of the Knickerbocker Yacht Club, was on the jury in Recorder Smyth's court which had in charge the case of a young barber who had cut another youth with a razor in self-defense. Mr. Rousseau was for acquittal and the other jurors for conviction, largely, it would seem, because they were in a hurry to get to lunch. Fourteen ballots were taken without any change in the vote, so Mr. Rousseau's intelligent associates asked that the jury be discharged, which was done. Then they

presented to Assistant District Attorney O'Hare what they said was a list of the reasons Mr. Rousseau had given for refusing to agree to conviction. They said he was a Populist, Anarchist, and Socialist. Also, a woman suffragist. They also said that he believes men and women should liv on hay and grass, like animals. This because he had said that he considered a vegetarian diet the best. Of course no animals eat meat! They had charged him with being an Atheist. In an interview he says of this:

"The juror who I think wrote the letter also twitted me with being an Atheist and not having a regard for an oath. 'I am an Atheist,' I said, 'as are also many of the great men of the world. I suppose you believe that if you disregard an oath you will roast forever in hell. If you find any pleasure in that belief you are welcome to it. I don't believe it, but I prefer to keep the obligation I took when I affirmed, and prefer to remain upon good terms with myself."

It is safe to say that Mr. Rousseau was the most intelligent man on that jury, and the best qualified to judge as to the value of the evidence offered.

Next week we giv the third and last installment of the article on Parochial Schools. Those of the subjects promised for this week which are crowded out by lack of space will then appear. The investigation gains in interest and value as it is pushed, and we are sure that Freethinkers will be glad that we hav so developed the subject.

Four Hundred Years of Freethought.

I find it quite refreshing to lay off once in awhile from my task, and indulge in the pleasure of reading the friendly correspondence that comes to my desk; and as I cannot yet giv the book to the world, I think that my subscribers would enjoy as well as myself the prospects of success as shown in these communications. It would be pretty difficult to write this book without such encouragement, both mental and material, which I receive. The progress of the last four hundred years is so great and wonderful that its results bring into consideration almost the whole history of the world. Astronomy, geology, and evolution hav so radically changed men's ideas of the past that there is opened up a new field of research and "Four Hundred Years of Freethought" becomes in a manner a record of the whole universe. I am glad that my friends do not hurry me up; but on the contrary are ready to giv me plenty of time. I shall take the advice given in some of the following letters.

SUNAPEE, N. H., Dec. 21, 1893.

BROTHER PUTNAM: This note is simply to cheer you in the midst of the big job you hav on hand—your "Four Hundred Years of Freethought." If I could be put back twenty-five years, I might then express the wish that I could be at your elbow a part of the time, to aid you a little in the drudgery part of the huge undertaking, but about all I can with proprietry do now, at a distance, is to giv you perhaps what you don't need, a little friendly advice. Take time, Brother Putnam, take time. Do not hurry on that work, for, as I regard it, it will be your monument.

"Whatever is worth doing, is worth doing well," and although much of your matter is already before you in the works and lives of the great pioneers of Freethought, yet the book in its makeup should, and no doubt will, take on the condensed vigor of your well-known style.

W. C. STUROC.

Here is another:

BOSTON, MASS., Nov. 12, 1893.

DEAR FRIEND PUTNAM: I am looking for the time when you will hav your great book, "Four Hundred Years of Freethought," ready for delivery, but still I would rather wait until you had ample time to do full justice to the great cause, knowing you are competent to make it the greatest Freethought work of the century. As it takes time, money, and labor, and as those who devote themselvs to an unpopular cause hav to make great sacrifice, I take pleasure in inclosing $5 for the work, hoping that Freethinkers all over the land will stand shoulder to shoulder to you; and wishing the greatest success to the book, I remain, Yours respectfully, M. F. RUSH.

The following is from C. C. Fisk:

MILFORD, MASS., Jan. 1, 1894.

MR. SAMUEL P. PUTNAM, *Dear Sir:* I will inclose a a check for five dollars for a subscription to your book, "Four Hundred Years of Freethought," as soon as published.

It looks to me now that the Freethought Federation of America is an excellent thing, and I shall join it when I come to New York next spring. Woman suffrage ought to be added to the Nine Demands of Liberalism, because it is their *right*, and it is wrong to keep them away from the polls; although superstition might flourish more than it does now—as I think it would—we ought to add this demand to our platform before the church gets the start of us.

Wishing you and the Editor of THE TRUTH SEEKER a Happy New Year, I am, Yours truly, C. C. FISK.

I giv another from Chas. F. Blackburn:

SEATTLE, WASH., Dec. 29, 1893.

MR. SAMUEL PUTNAM, *Dear Sir:* Please put my name on the list for a copy of "Four Hundred Years of Freethought." I am with you from the very "bed rock" right up through the clouds into the clear light of mental liberty.

You are doing a grand, good work, and I am sure humanity will ever feel grateful for the authorship of so noble a work. "Four Hundred Years of Freethought," condensed as you know how, will be a splendid tool with which to demolish the false structures of superstition, and as our world is cursed with supernatural doctrins, a keen-cutting implement is needed with which to clear the track for progress, science, and reason.

Yours truly, CHAS. F. BLACKBURN.

While from the Capital come these encouraging words:

WASHINGTON, D. C.

S. P. PUTNAM, *Dear Sir:* For some time I hav been thinking to write you, but my time has been so employed that I hav put it off again and again, and still no letter to you. I want especially to express my gratification and pleasure in the knowledge that you are preparing so valuable and important a contribution to the Freethought literature of the last four hundred years as the work you are now engaged upon must unquestionably be.

It had been my intention to see you and others of our Liberal friends at Chicago, but in this I was disappointed. I did not get to Chicago at all. That Congress must hav been a grand occasion, as affording opportunity to giv the greatest of all modern questions—the question of the overthrow of the religious superstition and theological humbuggery of the world—a positiv advance move, an impetus which no other occasion could possibly afford.

A. J. BOYER.

These letters from veterans and pioneers in the field of Freethought who hav been engaged in the work themselvs for many years and who understand what it is—these and many other letters of a like tenor enable me to burn the "midnight oil" with courage and enthusiasm, and follow the march of human thought to its most glorious victories.

SAMUEL P. PUTNAM.

Freethought Progress.

When a "miraculous" picture of the "virgin and child" appeared on the glass of a window in a church at Canton, Minn., and the sick and infirm pious began to make pilgrimages to the place, Archbishop Ireland sent a scientific expert to examin the window. The expert found that a photographer had "subjected the pane of glass to a kind of treatment, under which, by means of a certain apparatus, the images were made to appear upon it." A number of other men in Canton were associated with the photographer, and they had all hoped to make money out of the scheme. Ireland put a stop to further exhibition of the window. The *Medical World*, after quoting the New York *Medical Record's* account of the delusion, says: "Such would be the outcome of about all the 'supernatural' stuff and nonsense, if it were submitted to scientific test." But it was some other agency than the parochial school which enlightened the world sufficiently to make it possible for Archbishop Ireland to employ a scientific expert to determin the character of an alleged church miracle. Don't forget that. ∴∴ "In the few pronouncements Christ makes on biblical questions, he takes those very views to which orthodoxy has ever clung, but which critical science now shows to be untenable."—*Westminster Review.* ∴∴ The Midwinter Fair at San Francisco is open on Sunday. The Fair being a purely private enterprise and California not being cursed with a Sunday law it was not difficult to keep it open. ∴∴ The non-conformist farmers in the Penrhyn district in Wales hav organized to resist the payment of the tithes due the clergy of the Church of England. This will probably result in the disestablishment of the Welsh church. ∴∴ W. B. Thompson, secretary of the Chatham Branch of the National Secular Society, has been elected to third place on the Gillingham School Board. Mr. Morris, who was elected with him, said in a sermon during the canvass that "he would not speak of Atheists and Infidels. He would not insult his hearers by warning them against the candidature of an awowed Atheist, a blasphemer of their God. Indelible disgrace would fall upon their church and parish if the election of such were possible. He would pass over it as an impossible event."

Fifty-four thousand voters in Switzerland hav petitioned that the Swiss delegation to the Universal Peace Congress be given an official character, and that the Peace bureau in Berne receive state aid.

We are the recipient of the *Canada Revue*, a very able journal, which we can heartily recommend to our French-reading subscribers. It is an organ of liberty and in its scholarly articles it shows no respect for ancient institutions merely because they are ancient. It is published in Montreal, 312 rue Craig. ∴∴ Thomas Paine is to hav a monumental tablet in Paris. It will be placed on the house he occupied while in that city. The municipal councillor likewise proposed to name a square after him. Paris is in France, not in the United States.

Viktor E. Lennstrand has resumed the editorial duties of *Fritankaren.*

Times are hard in Holland; at least, the church thinks so. At a recent auction of seats in the church of St. Anna three gülden only were realized. They used to fetch one thousand or more.

One after another pass away the glorious traditions of the holy land. The railroad has taken the place of the camel and ass, and in the garden of Gethsemane, the Galilean itinerant's favorit resort, concerts are now given every Sunday from 3 to 5 P.M. The band does not confine itself to hymns either. Strauss's waltz, "Blue Danube," figures on the program. The next thing that we will hear is that the "holy grave" has been transformed into a "Café Chantant."

Freidenker Almanach for 1894 has appeared. It contains several excellent articles on leading questions besides several good poems. We recommend the almanac to our German friends as the best extant. Published by the Freidenker Publishing Co., Milwaukee, Wis. ∴∴ Marquis Pandolfi is a regular contributor to *Die Waffen Nieder*, the monthly organ of the Universal Peace Society, and proves himself to be as valiant a defender of peace as he is of Freethought. The peace movement is constantly growing, and we would again advise our lecturers and societies to indorse and occasionally lecture on peace, as is the case among European Freethinkers, the national Federation of whom hav in their constitution a "demand" for disarmament and peace.

If Only We Knew!

Knowing little of the present and nothing of what is to come, I deem it better to liv than to enter into the unknown; and I hesitate to launch into that unknown any creature that I love.—*M. De Cherville.*

If only we knew where our loved ones go
When we say good-bye, in bitter pain,
And, without need of faith, would know for a truth
That after this life they liv again—
If only we knew!

If we knew that, at some glad, sweet time,
In some life after this, we should meet again
In a home e'en as lovely, and as fair a clime,
This life would lose most of its bitter pain—
If only we knew!

They promis a lovelier home, you know,
And a fairer clime to which we may go;
But I say, if 'twas all as good as this,
And we met again—what exquisit bliss!—
If only we knew!

Perhaps it is better, with all as it is,
With the future concealed, and the great plan of life
A veriest conjecture!—as well as what comes
After the sorrow, the joy, and the strife—
If only we knew!

Some say we need pain, for disciplin here;
Some, that our wills must be strengthened aright,
And some fill our souls with a horrible fear
By keeping a devil and hell in sight—
If only we knew!

Some say that this is the embryo state,
And must needs be borne for a future more great;
That doing right here will take us "up there"
To a heaven so glorious, lovely, and fair—
If only we knew!

I cannot see why 'twould not better hav been
To hav made it all plain to the children of men;
How sweet then to liv, tho' a life filled with tears,
With a future before us of unending years—
If only we knew!

If this were a truth, 'tis said, man his life
Would hold at small stake in the struggle for bread,
In the misery of crime, and of sorrow and strife,
Would by his own hand lay himself with the dead—
If only we knew.

But oh, the suspense—the pain of not knowing!
The suffering here!—not by our own doing—
Sad hearts, and e'en desperate ones might endure
If a new life to come was promised quite sure—
If only we knew!

The suspense of it all! 'Tis enough, I should think
To drive men mad when they stand on the brink—
And men go mad, and brave lives fall
Because of the mystery surrounding it all—
If only we knew!

The man of God—in reverence I say—
From the word of God doth point the way;
But he cannot say: "I know! I've seen!
I swear 'tis true!—for there I have been"—
This much we know.

The Bible! Ah, many a beautiful thought
From its pages I've learned with a trusting heart!
But oh—our father—he cannot be
Who for sins of earth rifts homes apart!—
This much we know!

Who longs for a heaven with loved ones in hell?
Who dreams of happiness, when those who fell
Because of temptation beyond their strength
Are damned through all eternity's length?—
Not one—we know!

Some hav lightly said, "This life is all!"
And little they reck of what they do,
But only minds that are narrow and small
Could be thus to themselvs untrue—
This much we know.

If we knew this was all there was of life,
We would be more loving—hav less of strife.
I think we'd be truer to our fellow-men
If we knew life covered so small a span—
If only we knew!

How many unkind things thoughtlessly said
To our darling loved ones, that caused them pain,
Would hav been unuttered had we known our dead
Would never come to us again—
Ah, this we know!

This also is certain—if we liv not again,
We'll be spared from knowing this much of pain,
And the sleep that comes with the last-drawn breath
Will be the unending sleep of death.
This much we know.

It is said, "Whatever is, is best;"
Oh, for a faith to believe it true!
'Tis hard to doubt, and not to know.
If we only knew 'twas better so—
If only we knew!

M. C. B. W.

The many admirers of Mr. Otto Wettstein's writings, which are of the unsophisticated materialistic variety, will be glad to learn that his Congress address on the "Giant Delusion" is now obtainable as a pamphlet for 10 cents.

PAROCHIAL SCHOOLS.

Disloyalty to Truth of Catholic Text Book Compilers

FACTS IN THE GALILEO CASE.

Gross Superstitions Which Are Taught in Romish Educational Institutions.— Historical Misstatements and Bald Lies Concerni g Religious Persecutions Examined and Disproved. Is the Inculcation of Scientific Truths Sectarian Teaching?—Some Statistics of Crime and Illiteracy.

II.

Andrew Dickson White, ex-president of Cornell University, in "New Chapters in the Warfare of Science," first published in the *Popular Science Monthly*, exhaustively examines this question in his fifteenth and sixteenth papers, "Astronomy" and "The Retreat of Theology in the Galileo Case," which were printed in 1892 in the periodical named, issues of March, April, and June. Mr. White's articles are the most valuable contributions to the discussion that have ever been made. The reader will understand why this is so when he is informed that no other author using the English language has written at length in the light shed by the publication of the Vatican documents which give the whole history of the trials of Galileo. Mr. White says:

"I shall present this warfare at some length, because, so far as I can find, no careful summary of it has been given in our language since the whole history was placed in a new light by the revelations of the trial documents in the Vatican Library, honestly published for the first time by M. L'Epinois, in 1867, and since that by Gebler, Berti, Favaro, and others."

While we shall quote much from "New Chapters in the Warfare of Science," our limited space compels us to leave out a great deal more which is very interesting and which flatly contradicts the assertions of Revs. Hennessy and Brennan.

Tracing the history of the struggle between Galileo and the church, Mr. White tells us that "The first important attack on Galileo began in 1610, when he announced that his telescope had revealed the moons of the planet Jupiter. The enemy saw that this took the Copernican theory out of the realm of hypothesis, and they gave battle immediately. They denounced both his method and its results as absurd and impious. · · · In vain did Galileo try to prove the existence of satellites by showing them to the doubters through his telescope; they either declared it impious to look, or, if they did look, denounced the satellites as illusions from the devil. · · · The war on the Copernican theory, which up to that time had been carried on quietly, now flamed forth. · · · But the little telescope of Galileo still swept the heavens, and another revelation was announced—the mountains and valleys in the moon. This brought on another attack. · · · Still another struggle was aroused when the hated telescope revealed spots upon the sun, and their motion indicating the sun's rotation. Monsignor Elci, head of the University of Pisa, forbade the astronomer Castelli to mention these spots to his students. Father Busaeus, at the University of Innspruck, forbade the astronomer Scheiner, who had also discovered the spots and proposed a *safe* explanation of them. to allow the new discovery to be known there. At the College of Douay and the University of Louvain this discovery was expressly placed under the ban, and this became the general rule among the Catholic universities and colleges of Europe. · · · The war became more and more bitter. The Dominican father, Caccini, · · · insists that 'geometry is of the devil,' and that 'mathematicians should be banished as the authors of all heresies.' The church authorities gave Caccini promotion. · · · The Archbishop of Pisa secretly sought to entrap Galileo and deliver him to the Inquisition at Rome. The Archbishop of Florence solemnly condemned the new doctrines as unscriptural; and Paul V., while petting Galileo, and inviting him as the greatest astronomer of the world to visit Rome, was secretly moving the Archbishop of Pisa to pick up evidence against the astronomer. · · ·

"The whole struggle to crush Galileo and to save him would be amusing were it not so fraught with evil. There were intrigues and counter-intrigues, plots and counter-plots, lying and spying; and, in the thickest of this seething, squabbling, screaming mass of priests, bishops, archbishops, and cardinals, strove two popes, Paul V. and Urban VIII. · · · But the opposing powers were too strong. In 1615 Galileo was summoned before the Inquisition at Rome, and the mine which had been so long preparing was sprung. Sundry theologians of the Inquisition having been ordered to examine two propositions which had been extracted from Galileo's letters on the solar spots, solemnly considered these points during about a month and rendered their unanimous decision as follows: 'The first proposition, that the sun is the center and does not revolve about the earth, is foolish, absurd, false in theology, and heretical, because expressly contrary to holy scriptures;' and 'the second proposition, that the earth is not the center but revolves about the sun, is absurd, false in philosophy, and, from a theological point of view at least, opposed to the true faith.' The Pope himself, Paul V., now intervened again; he ordered that Galileo be brought before the Inquisition. · · · De Lauda, fortified by a letter from the Pope, gives orders that the astronomer be placed in the dungeons of the Inquisition should he refuse to yield. Bellarmin now commands Galileo, 'in the name of his holiness the Pope and the whole Congregation of the Holy Office, to relinquish altogether the opinion that the sun is the center of the world and immovable, and that the earth moves, nor henceforth to hold, teach, or defend it in any way whatsoever, verbally or in writing.' This injunction Galileo acquiesces in and promises to obey.

"This was on the 26th of February, 1616. About a fortnight later the Congregation of the Index, moved thereto, as the letters and documents now brought to light show, by Pope Paul V., solemnly rendered a decree that 'the doctrine of the double motion of the earth about its axis and about the sun is false and entirely contrary to holy scripture;' and that this opinion must neither be taught nor advocated. The same decree condemned all writings of Copernicus and 'all writings which affirm the motion of the earth.' The great work of Copernicus was interdicted until corrected in accordance with the views of the Inquisition; and the works of Galileo and Kepler, though not mentioned by name at that time, were included among those implicitly condemned as 'affirming the motion of the earth.'

"The condemnations were inscribed upon the Index; and, finally, the papacy committed itself as a judge and a teacher to the world by prefixing to the Index the usual papal bull giving its monitions the most solemn papal sanction. To teach or even read the works denounced or passages condemned was to risk persecution in this world and damnation in the next. Science had apparently lost the decisive battle. · · ·

"Cardinal Barberini, who had seemed liberal and friendly, became pope under the name of Urban VIII. Galileo at this conceived new hopes, and allowed his continued allegiance to the Copernican system to be known. New troubles ensued. Galileo was induced to visit Rome again, and Pope Urban tried to cajole him into silence, personally taking the trouble to show him his errors by argument. Other opponents were less considerate, for works appeared attacking his ideas—works all the more unmanly since their authors knew that Galileo was restrained by force from defending himself. Then, too, as if to accumulate proofs of the unfitness of the church to take charge of advanced instruction, his salary as a professor at the University of Pisa was taken from him, and sapping and mining began" (Vol. XL., pp. 590–6).

"While news of triumphant attacks upon him and upon the truth he had established were coming in from all parts of Europe, Galileo prepared a careful treatise in the form of a dialogue, exhibiting the arguments for and against the Copernican and Ptolemaic systems, and offered to submit to any conditions that the church tribunals might impose if they would allow it to be printed. At last, after discussions which extended through eight years, they consented, imposing a humiliating condition—the preface written in accordance with the ideas of Father Ricciardi, Master of the Sacred Palace, and signed by Galileo, in which the Copernican theory was virtually exhibited as a play of the imagination, and not at all as opposed to the Ptolemaic doctrine reasserted in 1616 by the Inquisition under the direction of Pope Paul V.

"This new work of Galileo—the 'Dialogo'—appeared in 1632, and met with prodigious success. It put new weapons into the hands of the supporters of the Copernican theory. The pious preface was laughed at from one end of Europe to the other. This roused the enemy. The Jesuits, Dominicans, and the great majority of the clergy returned to the attack more violent than ever, and in the midst of them stood Pope Urban VIII., most bitter of all. His whole power was thrown against Galileo. · · · The opening strategy of Galileo's enemies was to forbid the sale of his work; but this was soon seen to be unavailing, for the first edition had already been spread throughout Europe. Urban now became more angry than ever, and both Galileo and his works were placed in the hands of the Inquisition. In vain did the good Benedictine, Castelli, urge that Galileo was entirely respectful to the church; in vain did he insist that 'nothing that can be done can now hinder the earth from revolving.' He was dismissed in disgrace, and Galileo was forced to appear in the presence of the dread tribunal without defender or adviser. There, as was so long concealed but as is now fully revealed, he was menaced with torture again and again by express order of Pope Urban, and, as is also thoroughly established from the trial documents themselves, forced to abjure under threats and subjected to imprisonment by command of the Pope; the Inquisition deferring in this whole matter to the papal authority. · · · The world knows now that Galileo was subjected certainly to indignity, to imprisonment, and to threats equivalent to torture, and was at last forced to pronounce publicly and on his knees his recantation, a follows:

"'I, Galileo, being in my seventieth year, being a prisoner and on my knees, and before your eminences, having before my eyes the Holy Gospel, which I touch with my hands, abjure, curse, and detest the error and the heresy of the movement of the earth.'

"He was vanquished indeed, for he had been forced, in the face of all coming ages, to perjure himself. To complete his dishonor, he was obliged to swear that he would denounce to the Inquisition any other man of science whom he should discover to be supporting the 'heresy of the motion of the earth.'

"Many have wondered at this abjuration, and on account of it have denied to Galileo the title of martyr. But let such gainsayers consider the circumstances. Here was an old man—one who had reached the allotted threescore years and ten, broken with disappointments, worn out with labors and cares, dragged from Florence to Rome, with the threat from the Pope himself that if he delayed he should be 'brought in chains'; sick in body and mind, given over to his oppressors by the grand duke who ought to have protected him, and on his arrival in Rome threatened with torture. What the Inquisition was he knew well. He could remember but as yesterday the burning of Giordano Bruno in that same city for scientific and philosophic heresy; he could remember, too, that only eight years before this very time De Dominis, archbishop of Spalatro, having been seized by the Inquisition for scientific and other heresies, had died in a dungeon, and that his body and his writings had been publicly burned.

"To the end of his life, nay, after his life was ended, the persecution of Galileo was continued. He was kept in exile from his family, from his friends, from his noble employments, and held rigidly to his promise not to speak of his theory. When, in the midst of intense bodily sufferings from disease and mental sufferings from calamities in his family, he besought some little liberty, he was met with threats of committal to a dungeon. When at last a special commission had reported to the ecclesiastical authorities that he had become blind and wasted with disease and sorrow, he was allowed a little more liberty, but that little was hampered by close surveillance. He was forced to bear contemptible attacks on himself and on his works in silence; to see the men who had befriended him severely punished; Father Castelli banished; Ricciardi, the Master of the Sacred Palace, and Ciampoli, the papal secretary, thrown out of their positions by Pope Urban, and the Inquisitor at Florence reprimanded for having given permission to print Galileo's work. He lived to see the truths he had established carefully weeded out from all the church colleges and universities in Europe, and when, in a scientific work, he happened to be spoken of as 'renowned,' the Inquisition ordered the substitution of the word 'notorious.'

"And now measures were taken to complete the destruction of the Copernican theory, with Galileo's proofs of it. On the 16th of June, 1633, the Holy Congregation, with the permission of the reigning Pope, ordered the sentence upon Galileo, and his recantation, to be sent to all the papal nuncios throughout Europe, as well as to all archbishops, bishops, and inquisitors in Italy; and this document gave orders that the sentence and abjuration be made known 'to your vicars, that you and all professors of philosophy and mathematics may have knowledge of it, that they may know why we proceeded against the said Galileo, and recognize the gravity of his error, in order that they may avoid it,

and thus not incur the penalties which they would have to suffer in case they fell into the same.' · · ·

"Still another step was taken: The inquisitors were ordered, especially in Italy, not to permit the publication of a new edition of any of Galileo's works, nor of any similar writings. On the other hand, theologians were urged, now that Copernicus and Galileo and Kepler were silenced, to reply to them with tongue and pen. Europe was flooded with these theological refutations of the Copernican system. To make all complete, there was prefixed to the 'Index' of the church forbidding 'all writings which affirm the motion of the earth,' a bull signed by the reigning Pope, which, by virtue of his infallibility as a divinely guided teacher in matters of faith and morals, clinched this condemnation into the consciences of the whole Christian world. · · ·

"He had begged to be buried in his family tomb in Santa Croce; this request was denied. His friends wished to erect a monument over him; this, too, was refused. Pope Urban said to the ambassador, Niccolini, that 'it would be an evil example for the world if such honors were rendered to a man who had been brought before the Roman Inquisition for an opinion so false and erroneous; who had communicated it to many others, and who had given so great a scandal to Christendom.' In accordance, therefore, with the wish of the Pope and the orders of the Inquisition, Galileo was buried ignobly, apart from his family, without fitting ceremony, without monument, without epitaph. Not until forty years after did Pierrozzi dare write an inscription to be placed above his bones; not until a hundred years after did Nelli dare transfer his remains to a suitable position in Santa Croce and erect a monument above them. Even then the old conscientious hostility burst forth. The Inquisition was besought to prevent such honors to 'a man condemned for notorious errors'; and that tribunal refused to allow any epitaph to be placed above him which had not been submitted to its censorship" (pp. 729–35).

"During the seventeenth century in all France, after all the splendid proofs added by Kepler, no one dared openly teach the Copernican theory, and Cassini, the great astronomer, never declared it" (p. 740).

How pertinaciously the church clung to her condemnation of the Copernican system and the works of Copernicus and Galileo this will show:

"The edition of the Index published in 1819 was as inexorable toward the works of Copernicus and Galileo as its predecessors had been; but in the year 1820 came a crisis. Canon Settele, professor of astronomy at Rome, had written an elementary book in which the Copernican system was taken for granted. The Master of the Sacred Palace, Anfossi, as censor of the press, refused to allow the book to be printed unless Settele revised his work and treated the Copernican theory as merely a hypothesis. On this Settele appealed to Pope Pius VII., and the Pope referred the matter to the Congregation of the Holy Office. At last, on the 16th of August, 1820, it was decided that Settele might teach the Copernican system as established, and this decision was approved by the Pope. This aroused considerable discussion, but finally, on the 11th of September, 1822, the cardinals of the Holy Inquisition graciously agreed that 'the printing and publication of works treating of the motion of the earth and the stability of the sun, in accordance with the general opinion of modern astronomers, is permitted at Rome.' This decree was ratified by Pius VII., but it was not until thirteen years later, in 1835, that the condemnation of works defending the double motion of the earth was left out of the Index" (p. 742).

All preceding quotations are from Vol. XL.

THEOLOGY ON THE RETREAT.

Of the "Retreat of Theology in the Galileo Case," President White adds much that is of interest and value in connection with the preceding. We quote:

"The retreat of the Protestant theologians was not difficult. A little skillful warping of Scripture, and a little skillful use of that time-honored phrase attributed to Cardinal Baronius, that the Bible is given to teach us, not how the heavens go, but how men go to heaven, sufficed. But in the older church it was far less easy. The retreat of the sacro-scientific army of church apologists lasted through two centuries.

"In spite of all that has been said by these apologists, there no longer remains the shadow of a doubt that the papal infallibility was committed fully and irrevocably against the double revolution of the earth. As the documents of Galileo's trial now published show, Paul V. pushed on with all his might the condemnation of Galileo in 1316, and the condemnation in that same year of the works of Copernicus and all others teaching the motion of the earth around its own axis and around the sun. So, too, in the condemnation of Galileo in 1633, and in all the proceedings which led up to it and which followed it Urban VIII. was the central figure. Without his sanction no action could have been taken. True, the Pope did not formally sign the decree against the Copernican theory *then;* but this came later: In 1664 Alexander VII. prefixed to the Index containing the condemnations of the works of Copernicus and Galileo and 'all books which affirm the motion of the earth,' a papal bull signed by himself, binding the contents of the Index upon the consciences of the faithful. This bull confirmed and approved in express terms, finally, decisively, and infallibly, the condemnation of 'all books teaching the movement of the earth and the stability of the sun.' The position of the mother church, then, was especially difficult. The first important move in retreat by the apologists was the statement that Galileo was condemned, not because he affirmed the motion of the earth, but because he supported it from Scripture. There was a slight appearance of truth in this. · · · But nothing can be more absurd, in the light of the original documents recently brought out of the Vatican archives, than to make this contention now. The letters of Galileo to Castelli and the grand duchess were not published until after the condemnation; and, although the Archbishop of Pisa had endeavored to use them against him, they were but casually mentioned in 1616, and entirely left out of view in 1633. What was condemned in 1616 by the Sacred Congregation held in the presence of Pope Paul V., as 'absurd, false in theology, and heretical, because absolutely contrary to Holy Scripture,' was the proposition that 'the sun is the center about which the earth revolves'; and what was condemned as 'absurd, false in philosophy, and from a theologic point of view, at least, opposed to the true faith,' was the proposition that 'the earth is not the center of the universe, and immovable, but has a diurnal motion.'

"And again, what Galileo was made, by express order of Pope Urban, and by the action of the Inquisition under threat of torture, to abjure in 1633 was 'the error and heresy of the movement of the earth.'

"What the Index condemned under sanction of the bull issued by Alexander VII. in 1664 was 'all books teaching the movement of the earth and the stability of the sun.'

"What the Index, prefaced by papal bulls, binding its contents upon the consciences of the faithful, for two hundred years steadily condemned, was 'all books which affirm the motion of the earth.'

"Not one of these condemnations was directed against Galileo 'for reconciling his ideas with Scripture.' Having been dislodged from this point, the church apologists sought cover under the statement that Galileo was condemned, not for heresy, but for contumacy, and for wanting in respect to the Pope. There was a slight chance, also, for this quibble: No doubt Urban VIII., one of the haughtiest of pontiffs, was induced by Galileo's enemies to think that he had been treated with some lack of proper etiquette; first, by Galileo's adhesion to his own doctrines after his condemnation in 1616; and, next, by his supposed reference in the Dialogue of 1632 to the arguments which the Pope had used against him. · · ·

"Again, as to the first point, the very language of the various sentences shows the folly of this assertion; these sentences speak steadily of 'heresy,' and never of 'contumacy.' As to the last point, the display of the original documents settled that forever. They show Galileo from first to last as most submissive toward the Pope, and patient under the papal arguments and exactions. He had, indeed, expressed his anger at times against his traducers; but to hold this the cause of the judgment against him is to degrade the whole proceedings, and to convict Paul V., Urban VIII., Bellarmin, the other theologians, and the Inquisition, of direct falsehood, since they assigned entirely different reasons for their conduct. From this position, therefore, the assailants retreated." · · ·

"The original documents of the Galileo trial had been brought during the Napoleonic conquests to Paris; but in 1846 they were returned to Rome by the French government, on the express pledge by the papal authorities that they should be published. In 1850, after various delays on various pretexts, the long-expected publication appeared. The personage charged with presenting them to the world was Monsignor Marini. This ecclesiastic was of a kind which has too often afflicted both the church and the world at large. Despite the solemn promise of the papal court, the wily Marini became the instrument of the Roman authorities in evading the promise. By suppressing a document here, and interpolating a statement there, he managed to give plausible standing-ground for nearly every important sophistry ever broached to save the infallibility of the church and destroy the reputation of Galileo. He it was who supported the idea that Galileo was 'condemned not for heresy, but for contumacy,' and various other assertions as groundless. · · ·

"But some time later came an investigator very different from Monsignor Marini. This was a Frenchman, M. L'Epinois. Like Marini, L'Epinois was devoted to the church; but unlike Marini, he could not lie. Having obtained access in 1867 to the Galileo documents at the Vatican, he published fully several of the most important, without suppression or piously-fraudulent manipulation. This made all the intrenchments based upon Marini's statements untenable. Another retreat had to be made."

"And now came the most desperate effort of all. The apologetic army, reviving an idea which the popes and church had spurned for centuries, declared that the popes *as popes* had never condemned the doctrines of Copernicus and Galileo; that they had condemned them as men simply; that therefore the church had never been committed to them; that the condemnation was made by the cardinals of the Inquisition and Index; and that the Pope had evidently been restrained by interposition of providence from signing their condemnation. · · · The facts are, that in the official account of the condemnation by Bellarmin, in 1616, he declares distinctly that he makes this condemnation 'in the name of his holiness the Pope.'"

"Again, from Pope Urban downward, among the church authorities of the seventeenth century, the decision was always acknowledged to be made by the Pope and the church. Urban VIII. spoke of that of 1616 as made by Pope Paul V. and the church, and of that of 1633 as made by himself and the church. Pope Alexander VII. in 1662, in his bull *Speculatores*, solemnly sanctioned the condemnation of all books affirming the earth's movement. When Gassendi attempted to raise the point that the decision against Copernicus and Galileo was not sanctioned by the church as such, an eminent theological authority, Father Lecarze, rector of the College of Dijon, publicly contradicted him, and declared that it 'was not certain cardinals, but the supreme authority of the church,' that had condemned Galileo; and to this statement the Pope and other church authorities gave consent either openly or by silence. When Descartes and others attempted to raise the same point, they were treated with contempt. Father Castelli, who had devoted himself to Galileo, and knew to his cost just what the condemnation meant and who made it, takes it for granted in his letter to the papal authorities that it was made by the church. Cardinal Querenghi, in his letters; the ambassador Guicciardini, in his dispatches; Polacco, in his refutation; the historian Viviani, in his biography of Galileo—all writing under church inspection and approval at the time, took the view that the Pope and church condemned Galileo, and this was never denied at Rome. The Inquisition itself, backed by the greatest theologian of the time, Bellarmin, took the same view. Not only does he declare that he makes the condemnation 'in the name of his Holiness the Pope,' but we have the Roman Index, containing the condemnation for nearly two hundred years, prefaced by a solemn bull of the reigning Pope binding this condemnation on the consciences of the whole church, and declaring year after year that 'all books which affirm the motion of the earth' are damnable. To attempt to face all this, added to the fact that Galileo was required to abjure 'the heresy of the movement of the earth' by written order of the Pope, was soon seen to be impossible. Against the assertion that the Pope was not responsible we hav all this mass of testimony, and the bull of Alexander VII. in 1664. · · ·

"In 1870 a Roman Catholic clergyman in England, the Rev. Mr. Roberts, · · · published a book entitled 'The Pontifical Decrees against the Earth's Movement.' In this were exhibited the incontrovertible evidences that the papacy had committed itself and its infallibility fully against the movement of the earth. The Rev. Mr. Roberts showed from the original record that Pope Paul V., in 1616, had presided over the tribunal condemning the doctrine of the earth's movement, and ordering Galileo to give up the opinion. He showed that Pope Urban VIII., in 1633, pressed on, directed, and promulgated the final condemnation, making himself in all these ways responsible for it. And, finally, he showed that Pope Alexander VII., in 1664, by his bull, *Speculatores domus Israel*, attached to the Index, condemning 'all books which affirm the motion of the earth,' had absolutely pledged the papal infallibility against the earth's movement. He also confessed that under the rules laid down by the highest authorities in the church, and especially by Six-

tus V. and Pius IX., there was no escape from this conclusion.

"Various theologians attempted to evade the force of the argument. Some, like Dr. Ward and Bouix, took refuge in verbal niceties; and some, like Dr. Jeremiah Murphy, comforted themselves with declamation. The only result was that in 1885 came another edition of the Rev. Mr. Roberts's work, even more cogent than the first; and, besides this, an essay by that eminent Catholic, St. George Mivart, acknowledging the Rev. Mr. Roberts's position to be impregnable, and declaring virtually that the Almighty allowed pope and church to fall into complete error regarding the Copernican theory in order to teach them that science lies outside their province, and that the true priesthood of scientific truth rests with scientific investigators alone."

A Catholic writer in the *Dublin Review* endeavors to throw the blame of the Church's opposition to the new astronomy upon God. Mr. White quotes him as follows:

"But it may well be doubted whether the Church did retard the progress of scientific truth. What retarded it was the circumstance that God has thought fit to express many texts of Scripture in words which have every appearance of denying the earth's motion. But it is God who did all this, not the Church; and, moreover, since he saw fit so to act as to retard the progress of scientific truth, it would be little to her discredit, even if it were true, that she had followed his example."

We perceive that Whewell's testimony in favor of the church is valueless, because he wrote before the Vatican Library was opened to the world, and hence did not have access to documents of the greatest importance; that Galileo *was* punished for heresy; that the doctrines of Copernicus and Galileo *were* condemned by popes teaching *ex-cathedra*, and that this fact was understood at the time and for hundreds of years subsequently, and has been acknowledged by eminent Catholics, including St. George Mivart, in recent years; that at the time of Galileo's condemnation the Copernican system was not generally accepted—that, in fact, the teaching of its principles was forbidden in Catholic schools then and long thereafter; that two popes were active in the fight against Galileo and in the attempt to suppress the new astronomy; that Galileo suffered keen mental torture during the term of his imprisonment, and that he is but one of the great number of scientific thinkers persecuted and silenced by the church.

(CONCLUDED NEXT WEEK.)

News and Notes.

Northport is quite an orthodox place. The old Puritan spirit still prevails there, and the churches present a solemn appearance. Notwithstanding this the free modern spirit sweeps in with the Atlantic gales, and keeps things on the move. There are a few here who are willing to be counted for Liberalism, and to do some work in that direction. Charlesworth has already broken the ground and the clergy hav become quite excited. The discussion overflows the local precincts into the Brooklyn papers, and interests even the metropolitan community. So it was thought best to keep the tidal wave in motion, and it was arranged that I should giv three lectures on January 18th, 19th, and 20th, which I did; and it was certainly in every respect a fruitful movement. There was a pretty good number present on the first evening, when I lectured upon the "Bible;" although there were revival meetings going on, receptions, etc., in the various church edifices. The second evening a much larger number were present and after the lecture on "Liberalism and Christianity" an invitation was extended for a discussion upon the points presented. The Methodist minister stepped forward. He said that he was surprised that I had said so many things with which he could agree. However, he would like to find some fault. He demurred to my definition of Infidel; namely, an unbeliver in the popular creed—a doubter, a denier—which of course made Jesus, Luther, and Wesley Infidels. He did not like to hav Jesus classed as an Infidel, but he had to admit finally that Jesus did deny, and did set himself against the established usage, custom, and belief of his time. He was an Infidel in spirit, though not reaching the same results as the Infidel of to-day. My reverend friend was apparently quite astonished when I told him that Thomas Paine was a believer in a God, and so profound a believer that he wrote a most noteworthy argument to prove God's existence. After this it seems that Thomas Paine will be in the preacher's calendar of saints; no longer "Tom Paine," but St. Thomas. However, my clerical critic, although I think he tried to be fair, could not help performing the usual orthodox dodge of wandering from the question at issue. He had to lug in my "Religion a Curse," etc., although I had not made the matter of that book the question before the house at all. He gave some garbled extracts from the book in such a jumble that I would not hav recognized my own offspring had he not told me. It was a case, on his part, of intellectual malpractice and abortion. I told the gentleman that I would defend my book from beginning to end, but for the present, as I had presented a certain line of argument, I would like that disposed of first. He had quoted the expression that "all hypocrits are in the church." I told him this was necessarily true, for no man was a hypocrit except for gain. There is no gain in being an avowed Infidel; but there is gain in being a Christian, either by profession or church attendance, and therefore all hypocrits must be Christians. This is as plain as that two and two are four.

At this point a young man, big with question, arose and talked, and I couldn't at first make out what he was driving at. However, it came out at last that he wanted to know if I came to Northport and lectured for a "consideration." I answered that the "consideration" was none of his business; that it had nothing at all to do with the argument any more than what I ate for dinner. He wanted to make this point—that I had some temptation to pretend to be an Infidel, because, forsooth, I didn't lecture for nothing. I answered to this point that I could get in the service of the church one hundred dollars where I now get ten in the service of Infidelity. If I made up my mind to be a hypocrit I should certainly make a good bargain of it and sell myself to the highest bidder. According to this sharp young man, the only way an Infidel could prove his sincerity was to labor for nothing and starve to death.

It will thus be seen how the clergymen and their supporters fly off from any question at issue. It is almost impossible to bring them within the domain of parliamentary rules. However, the audience was interested in the desultory fire of discussion, and on the last evening I had the largest audience of all, and I had an opportunity to giv a discourse, which no doubt set many to thinking, on the "Rights of Man"—the most important and fundamental question of Freethought. This included a discussion of church taxation, the secularization of the schools, etc. After I had got through, discussion was invited; but the chairman rightly insisted that there should be no personalities or wandering from the subject matter of the lecture. The Rev. Mr. Saunders again took the floor. He expressed himself as in favor of taxation, not because it was just, but to stop the growling of the Infidels. I answered him that I was glad of his conversion on any grounds whatsoever, but that it would be much better to do a thing because it was right and not because somebody growled. But if growling was effectual to make the clergy respect human rights, growling there should be.

The Rev. Mr. Saunders was quite disturbed at the fact of Christian persecutions in this republic, and desired to know the names, etc., of those who had been imprisoned, sent into exile, put into the chain-gang, etc. I gave him the names and assured him that I would present many more facts on this point. He said it sounded like the story of Siberia. I answered that I certainly thought it did; that beneath our flag horrors occurred as in that despot-stricken land.

The discussion on various points lasted about half an hour, and it was evident that a great interest had been aroused among the people. As agitation is the beginning of Freethought, there is no doubt that progress will be made in Northport. There is certainly a good nucleus of Liberals here with conviction and enthusiasm, and the flag now flung to the breeze will not be hauled down.

Mr. J. K. Rudyard presided the first evening and Mr. John W. Olmsted the last two evenings. I enjoyed the hospitable home of Dexter K. Cole. I spent Friday on his steamboat. It was a lovely day, and the landscapes and water views were delightful as we sped along or floated over the oyster beds. I had all the oysters I could eat, fresh, roasted, etc., right from the depths of the sea, and they were delicious. It would be quite a pleasure to liv always on the water like this. It would be a beautiful, dreamy existence. Capt. John Scott gave me a drive over to Huntingdon, Oyster Bay, etc., and on a bright, shining winter's afternoon this was a pleasing journey. There are elegant residences all along, groves and lawns, and the blue waters are to be seen far away, glittering against the varied shores. Mr. N. L. Pidgeon, who has been keeping up quite a discussion with Rev. Mr. Saunders in the newspapers, accompanied me Sunday morning on my homeward journey. In every way I hav enjoyed this Northport trip. There has not been a dull moment in it. I hav found many new friends, and I am sure that our cause is progressing.

I leave Northport Sunday morning and Sunday afternoon I find myself again with my Newark friends, and a crowded house greets me. President Bird is on hand. A new Freethinker has come into existence since I saw him last, "fresh as the morn and brilliant as its star;" and the future shines with its ever-renewing promis. There is a lively discussion after the lecture, which is upon the "Bible."

I spend the evening with Mr. Bentley Bamforth. He is from England, a campaigner with Bradlaugh twenty-five years ago. It was a pleasure to meet his family, all in the atmosphere of Freethought.

I leave this week for Cincinnati and Chicago. I shall hav to mingle lecturing with book-writing for the present. But the "Four Hundred Years" is coming toward completion. I am doing all that can possibly be done to meet the expectations of my subscribers.

TO LIBERAL FRIENDS AND MEMBERS OF THE FREETHOUGHT FEDERATION.

In carrying on the campaign for the present year it is best to concentrate our efforts at the most available point. We must not scatter our fire. Our forces are few and our means are not great. We must make the most of them, and this can only be done by a selection of the field of work.

The ecclesiastical party at Washington will no doubt make a further effort for Sabbath legislation, and we shall watch them; while it is evident that they will not be able to accomplish much in this direction. Our labor at this point would be mainly negativ, to prevent and not to initiate any advance movement. There are too many other questions before the country. The opportunity is not favorable for progress, only for self-defense.

But there is an opening for great and positiv work at the Constitutional Convention of New York state. There is an ever-increasing sentiment in favor of church taxation. Protestant clergymen hav recently given utterance to pronounced views approving of such taxation. They see the danger and acknowledge the injustice of the exemption of church property from bearing its share in the support of government. It is time to take advantage of this growing agitation in the community. The Liberals can unite with the fair-minded adherents of the churches and push this reform before the convention. While we should remit no effort for the secularization of the schools and the abolition of Sabbath laws, yet there is at present the greatest promis of victory in a combined and determined effort for the taxation of church property in the state of New York.

I hav therefore determined, in view of the advantages offered by this Constitutional Convention, to devote my whole time to that convention when it meets; to prepare petitions, arrange our forces, and concentrate effort upon the point of equal and impartial taxation. If we can succeed here, it will be an opening for future successes of great importance. It is an opportunity not to be neglected, whatever may be the result. The church party will certainly be on hand, and the Liberals cannot afford to be idle when the fundamental law of the land is being declared.

It is best to hav something definit in view for our work always—not merely general work—and the definit field now chosen is the Constitutional Convention of New York state. I am sure that every Liberal throughout the country will realize the importance of this move, for a victory here will tell for freedom all over the land. But especially should New York Liberals be interested in this matter and aid to every possible extent.

Of course, this requires some money—not much—but something from every Liberal. Let us be awake and join forces and furnish the sinews of war.

Send all contributions to E. C. Reichwald, 165 South Water street, Chicago, Ill.

SAMUEL P. PUTNAM.

DR. E. B. FOOTE, JR., lectured last Sunday before the Brooklyn Philosophical Association on "Microbes: Their Place in Nature." The lecture was delivered in the doctor's usual mild manner. On January 18th, the association elected a new board of officers: President, Henry Rowley; vice-president, R. E. Lowe; treasurer, W. Winham; corresponding secretary, T. Dientze; recording secretary, Edward Dobson. Classes for young men who desire to join will be held at houses of members once a week. The subjects to be discussed cover a wider range than those of the Young Men's Christian Association. They intend to disseminate the truths of science at least as widely as their Christian opponents sow the errors of mythology.

Observations.

A circular from the Department for the Promotion of Purity in Literature and Art is at hand. The "department" is evidently a branch of the Society for the Suppression of Vice, as its national superintendent, Mrs. Emilie D. Martin, has her office with Anthony Comstock in the Times building. It is also the smutty end of the Women's Christian Temperance Union, to the members of which organization Mrs. Martin addresses her circular. The object of the department is to organize the women into a vigilance committee to smell out and suppress "matters which cannot be discussed at the family table and which are not admitted into polite society." The places to be investigated are "the home, the church, the Sunday-school, public schools and colleges, the press, news-stands, railroad trains, the mails, and theatrical bill boards." The Bible is to be introduced everywhere in order that its healing leaves may cure the evil; the "objectionable" matter is to be seized and its purveyors prosecuted according to the Comstock law.

As a person of sensibility, I cannot help feeling a shade of sorrow for Mrs. Martin, whose derangement has made her capable of preparing that sort of a program, and for her sister sufferers who may feel themselvs competent to carry it out. I am sorry for them, but I am a good deal sadder when I think of the fate of the people with whom they may chance to come in contact. There are several reasons why these ladies should shut up and subside. In the first place, they are not at all well, and should lose no time in consulting a reputable physician. I would recommend Dr. Foote of Lexington avenue. As he is acquainted with the symptoms and has diagnosed the case, he could prescribe without any of those delays that are proverbially dangerous. In the second place, we hav so much government now that it is difficult to feel patriotic toward the whole of it, without a lot of women unknown to the statute going about making female complaints against citizens. In the third place, they propose to cultivate the blindest ignorance regarding subjects a knowledge of which is important, and to suspend the processes by which the thoughts of men are broadened. If the wise are not to be permitted to explain young persons to themselvs, the young persons are very likely to undertake the task on their own account, with erroneous conclusions and deplorable results. Fourthly, the women of the Department for the Promotion of Purity in Literature and Art are making an indelicate revelation. A quarrelsome cat, being unfamiliar with itself, will scratch at its image in a mirror. These females, in their crusade against what they think indecent in a book or picture, attack it without stopping to think that its apparent indecency is only a reflection of their own minds. They invest the objectionable work with the depravity resident in themselvs, even as they invest the Bible with their notions of virtue.

If there is a sensible woman in the Department for the Promotion of Purity in Literature and Art, I would be pleased to know how she accounts for her course in seeking to expunge every-day literature from the family circle and to replace it with the unexcelled foulness of the Bible. We must decline to engage our scullions at the Department's intelligence office if, after the unavoidable refuse has been cleared away, something much worse is to be substituted.

Few strollers along the shores of streams or bodies of water used for pleasure-boating can hav failed to observe that the same are strewn with the relics of abortiv inventions designed to supersede oars for propelling row-boats. I hav seen them everywhere, from Chesterfield pond in New Hampshire to the Harlem river, and from the Harlem to Puget sound. Every boat-builder has probably dreamed of a craft so constructed that the person propelling it may "look out ahead" without twisting his neck till he sees stars and gets red in the face. For this purpose hav been invented oars with joints in them, boats with side-wheels turned by cranks, aquatic bicycles, and catamarans with paddle-wheels between the two hulls. On the Harlem a few years ago I saw a floating arrangement with four wheels, the wheels being hollow and air-tight, and supplying the necessary buoyancy. The inventor worked it by means of treadles and got ahead about as fast as a horse treading for a thrashing machine. The defect of these craft is that they need a favoring wind and tide and a tow-boat in order to make as much speed as a longshoreman sculling a raft.

It was left to Mr. J. S. Martin of Snohomish, Wash., to show that a row-boat can be made to go fast without the use of oars. For some years he observed strong men tugging against the tide or current of the Snohomish river without seeming to get anywhere. He saw the Siwash canoe hugging the shore, hunting eddies, following all the crooks of the stream, and making a mile an hour. He also thought of Eldridge Morse slowly and laboriously climbing the riffle at Fiddler's Bluff, and thus consuming time that might be more profitably spent discussing Spencer with Justice Burton. Mr. Martin had read THE TRUTH SEEKER for many years, and had learned that man progresses to the degree that he conquers and subdues the forces of nature; and, being a boat-builder, he recognized that it would be within his domain or bailiwick to build a boat that would overcome the natural forces of the river upon which he dwelt. I do not know how many boats and failures he made or how much money he spent before he made a success, but I remember that about once a month during our residence in the neighborhood he gave notice that he was going to launch his hand-power boat, and invited me to be his guest on trial trips which never came off. Nor can I describe the various devices he adopted. One of them, though, involved a propeller, and a big spiral spring in which he designed to store power to help things get past the dead center. It wouldn't work. The cogs and ratchets made a terrible roaring, but the boat failed to proceed. The spiral spring I took off the inventor's hands and set it to flipping the fly of a newspaper press in the *Eye* office.

Each of Martin's failures must hav given a yank on the old man's pneumogastric nerve like that felt by a person who has started a paper in a good cause and had to suspend, but he never gave up. He discontinued his announcements of successiv launches, and put his new boats overboard in the night. But a few months before I left Snohomish, he had "made the riffle" so far as inventing a practical hand-power was concerned, and was prepared to climb any riffle in the adjacent streams. His successful boat has a light stern-wheel ingeniously connected with levers amidships, where the rower sits with his nose pointed in the direction he desires to travel. Attaching himself to the levers, an alternate forward and backward motion of his elbows sends the boat scooting ahead. I use the word scooting after due delibration, for it accurately states the fact. The exertion required is not great; no headway is lost by the recover, as in rowing, when a man must shut himself up like a jack-knife, driving his stomach upward into the cavity of the chest and squeezing the wind out of his lungs. Neither is there any spattering, unshipping of oars, fishing for crabs, or rear-end collisions with the bottom of the boat. The steering apparatus, worked by the feet, is perfect, and the mechanism moves so noiselessly that you can hear a dewdrop. Anyone with sufficient mechanical skill to turn a grindstone can operate it; so it will abolish the passenger who now keeps his coat on under the pretext that he can't row. I hav a photograph of the boat, which, for the benefit of people of an inquiring mind, I will display.

Under the New York Sunday law it is a misdemeanor to keep a store open on Sunday for the sale of goods. The police enforce the law. The saloon keepers, however, subsidize the police, who do not interfere with them, and the result is that about the only thing to be bought in New York city on Sunday is liquor. This state of affairs is paralyzing both to citizens and to those who would essay to make a comment on the subject of Sunday legislation.

When Putnam's book, "Four Hundred Years of Freethought," sees the light of day and the lesser effulgence of artificial illuminators employed at night, I shall know more about man's struggle for the right to let his tongue report the operations of his brain than I had previously expected to learn. Many others will share the information so disbursed. From books whose authors in many cases could not be suspected of furnishing items for a history of Freethought, Mr. Putnam has gathered the existing facts and arranged them in what evolutionists call a catena—that is, a series of things connected with one another and serving to illustrate the main proposition. As may be understood from the name of the book, it is a history of thought and philosophy, more than of "events which hav transpired," as the local reporter would express it. There is just enough of physical history to account for the philosophy and to show how the thoughts were suggested. The writing of this book is the only work of Putnam's in the performance of which his early theological education is not a damage to him. But here it is quite useful, for the seminary introduced him to the philosophers and sophists—who, I hav concluded, are often two of a kind—and he is now able to weigh them, to girt them, and to otherwise size them up. They usually prove to be light weights and narrow in the chest. Their bumps of ideality were overgrown. They exhaled great clouds of speculation that soared away and were dissipated in the sky. It is refreshing to notice how the atmosphere has been cleared, and how the men who demonstrate, while others are engaged in drawing inferences from fundamental errors and calling them systems of philosophy or religion, hav at length come to be regarded as leading citizens of the intellectual community. Putnam understands Plato, Aristotle, Berkeley, Bacon, and Descartes as well as they understood themselvs, if not better; and I shall always be grateful to him for showing me what they were driving at. He has also a very lucid chapter on the philosophy of Herbert Spencer. Just now he is dealing with religion, where he grasps his pen with both hands.

Over the whole history Putnam throws a glow that never comes from any other writer. It is the same light that he has shed on the path of his own wanderings over the continent; and when he traveled through the Coos bay country in Oregon on horseback it was about all the glimmer he had after sundown. But it is a glow that never dies out; he can't keep it from shining, and it is a part of the light of the world. GEO. E. MACDONALD.

Lectures and Meetings.

THE Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

COLONEL INGERSOLL will lecture at the Broadway Theatre, New York city, Sunday evening, Jan. 28. Subject, "The Mistakes of Moses."

W. F. JAMIESON is lecturtng in Los Angeles, Cal., to good houses. He desires to make lecture engagements in Nevada, Utah, and Colorado, along the lines of railroad East. Address W. F. Jamieson, Elsinore, Cal.

THE First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in the same place at 12:30 P.M.

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program for January:
January 28th—Samuel P. Putnam: subject, "The Glory of Infidelity."

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome. Program of lectures for January:
January 30th—Wayland Smith, "Principles of Theosophy."

THE Friendship Liberal League of Philadelphia will commemorate the anniversary of the birth of Thomas Paine in their hall, corner Broad and Wood streets, Sunday January 28th, at 2.30 and 7.30 P.M., with appropriate exercises, consisting of vocal and instrumental music, recitations, and orations by able speakers. All welcome.

S. P. PUTNAM'S lecture appointments:
Eaton, O., Jan, 27.
Ohio Liberal Society, Cincinnati, Jan. 28th, 29th.
Delphos, O., Jan. 30th, 31st., and Feb. 1st.
Chicago, Ill., Feb. 18th, 25th.
Toronto, March 4, 11.

Those who desire lectures at any points between New York and Chicago, and in the vicinity of Chicago during the month of February, will please write at once to Mr. Putnam, care of THE TRUTH SEEKER, New York.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for January:

January 28th—Mr. John Swinton: Subject, "John Brown of Ossawatomie."

FRANKLIN STEINER'S lecture engagements are as follows:

Feb. 8, 9, 10, Murray, Ia.	Mar. 9, Meriden, Conn.
" 11, Chicago, Ill.	" 11, Boston, Mass.
" 18, Alliance, O.	" 12, 13, Harwich, Mass.
" 23, New York City.	" 14, Cotuit, Mass.
" 25, Brooklyn, N. Y.	" 15, Osterville, Mass.
" 28, Ellenville, N. Y.	" 18, Boston, Mass.
Mar. 4, Philadelphia, Pa.	" 21-23, Northport. N.Y.
" 8, Norwalk, Conn.	" 25, Newark, N. J.

Mr. Steiner has some open dates for his return trip. Address him, after February 12, in care of THE TRUTH SEEKER.

J. E. REMSBURG is now on his way East. His appointments as far as arranged are as follows:

Jan. 28, Geneseo, Ill.	Feb. 9, Lima, O.
" 29, Savanna, "	" 10, Grelton, O.
" 30, 31, Oakley, Wis.	" 11, Toledo, O. aft'noon
Feb. 1, Broadhead, "	" 11, Napoleon, O. night
" 2, Steward, Ill.	" 13, Clyde, O.
" 3, 4, St. Anne, Ill.	" 14, Attica, "
" 5, Dowagiac, Mich.	" 15, Massillon, O.
" 6, Colon, Mich.	" 16, West Richfield, O.
" 7, Pleasant Lake, Ind.	" 17, 18, Cortland, O.
" 8, McGuffey, O.	

Appointments for New York and Pennsylvania, also additional appointments for Ohio, Indiana, Illinois, and Missouri, will be published later.

Letters of Friends.

Freethought First, Last, and All the Time.

HULL, IA., Jan. 8, 1894.

MR. EDITOR: Herewith find post-office order for $15 to help lubricate the axle of progress. Please apply ten of the amount on subscription to that great journal, THE TRUTH SEEKER, the balance to pay for "Four Hundred Years of Freethought," by Samuel P. Putnam.

I am for Freethought first, last, and all the time. N. G. O. COAD., M.D.

Well Pleased.

ARMSTRONG, FLA., Dec. 30, 1893.

MR. EDITOR: Inclosed please find $1, for which send copy of "Old Testament Stories Comically Illustrated," in board covers. I get THE TRUTH SEEKER once a week regularly, and am well pleased with it. I received the books you sent me, with which I am also well pleased, especially "The Creation of God."

WM. NEISWENDER.

A City of Churches and Darkness.

NANAIMO, B. C., Jan. 1, 1894

MR. EDITOR: Inclosed you will find $3 for renewal of my subscription to THE TRUTH SEEKER. I could not do without it. I left San Francisco and am back to my old home, Nanaimo, so please hav the address changed accordingly. There are very few Infidels here, but about as many churches as houses. Sunday all the stores and business houses are closed; in fact, everything except the churches. So you will imagin that the people are kept well in the dark. MRS. E. KEMPER.

"Age of Reason" Better Than the Bible.

NEW HAVEN, CONN., Jan. 9, 1894.

MR. EDITOR: Please send me a few sample copies of THE TRUTH SEEKER. I am going to try for the prize, "Four Hundred years of Freethought." I hav already one subscriber besides myself, and I ought to get two more with a few copies to show. But priestcraft is pretty powerful here in New Haven.

I hav Thomas Paine's "Age of Reason," and I think more of it than I ever did of the Bible, though I was a Methodist fifteen years. The more I read the Bible the less I believed it and the more disgusted I was with its obscenity and lies.

ROSELLA L. STISSER.

Never Born Again Nor Dipped in Holy Water.

BEAVER DAM, WIS., Jan. 9, E.M. 294.

MR. EDITOR: Inclosed please find express order for $9 to renew the subscriptions of myself and two others. We hav been waiting, as we expected, or had the promis, of two new subscribers, but the hard times beat us out of it. I hav taken the Boston *Investigator* continuously for forty-eight years, and THE TRUTH SEEKER since it was first started by Brother Bennett. So, as you see, I am an old, unregenerated heretic; hav been born but once, and was never plunged in holy water, although I hav managed to liv alongside of those who hav been blessed with all these advantages for sixty-nine years, and hav been blessed with better health and prosperity than most of them. Very truly yours, ANDREW WILLARD.

Thinks Remsburg Might Be Introduced to the Lake.

CHAUMONT, N. Y., Jan. 7, 1894.

MR. EDITOR: Inclosed are $2 to renew my subscription. Have been waiting in hopes of getting a new subscriber. There is one Liberal here besides myself, and he has promised to take the paper this year, but failed to raise the money. There are two churches in this place. President Cleveland's brother presides over one and an ex-coachman, who had a call, over the other. I hav never entered either.

I received a letter from J. E. Remsburg, wanting to know if my Liberal friends would like a lecture. I honestly believe if he came here they would drown him in the lake. There are only a few here to whom I dare express my honest thoughts, and they act as though they were sorry for me. The ministers hav called on me, but never mention religion. Yours for liberty and truth, MARY L. RYDER.

Can Civilized People Enjoy Ill-Gotten Wealth?

PORTLAND, ORE., Jan. 3, E.M. 294.

MR. EDITOR: Please send three copies of "Old Testament Stories," one copy "Facts and Fictions of Life," one Hill's "Money," one "Moderne Gotterdammerung," and ten copies of THE TRUTH SEEKER of December 23d. If I were able I would send for one hundred or more copies to distribute, but I am such a poor devil I hav to look out for myself first. Such letters as that of Dr. Mak to President Cleveland will be liked by most people, because it tells the truth in plain English fearlessly. God is nothing; a humbug, a ghost to scare people. It is impossible to prove that there can be such a being. No one can prove it. But say some, You can't make much if so honest as to always tell the truth. I can't see how civilized people can enjoy wealth if they make it in a dishonest way. I inclose $5 money order. W. WEDEKEN.

Is God Afraid of Atheists?

CROSBY, TEX., Jan. 10, 1894.

MR. EDITOR: Being a Freethinker, also a subscriber to THE TRUTH SEEKER, it makes my heart glad to read the views of other Freethinkers, Infidels, and progressiv evolutionists, and especially those of Mr. Putnam. I am disgusted with the *Christian Statesman*, which is mentioned in an editorial in the paper of December 16th—"Applied Christianity"—wherein the Rev. T. S. Stevenson refers to the family as a divine institution and says that it belongs to "God." Why does not the reverend hav "God" raise up some families for general exhibition to convince Infidels of his (God's) rights and of his right to control in state and municipal affairs? Maybe he (God) is afraid of those Atheists that dare to speak their honest convictions in matters political, scientific, and religious. If God makes all things out of nothing, where did he get the electricity to set all nature, animate and inanimate, in motion? Can some of these praying priests answer the above question?

J. C. HARVEY.

The Need of the Hour.

DELPHOS, O., Dec. 28, 293.

MR. EDITOR: At the last meeting of our association we were honored with the presence of John R. Charlesworth, who delivered a masterly and eloquent address to a highly appreciativ audience. In the absence of the president on account of sickness, the vice-president, Mrs. Dr. H. H. Brundage, presided with the dignity and parliamentary ability of a Blaine. Our association was only organized last summer after Mr. Charlesworth had delivered a series of lectures, and the rapidity with which it has grown has far surpassed our expectations. A common expression is, "I had no idea there were so many Freethinkers in the community until we got them together." Many are surprised at finding old acquaintances radical Freethinkers of whose liberal views they had no knowledge until our association was organized.

My humble opinion is that what we most need is the universal organization of local Freethought societies. Freethought lectures and subscriptions to Liberal papers and books will necessarily follow. The people will become aroused, and as they are yet the source of all political power in this country, no man will then be compelled to support a religion in which he does not believe, and the divorce of church and state in the United States will become absolute. B. A. ROLOSON.

Sec. Freethought Ass'n of Delphos, O.

What are We Doing to Liberalize, Educate, and Reform Christians?

SKOWHEGAN, ME., Jan. 12, 1894.

MR. EDITOR: I see by the tab on Mrs. Bigelow's paper that you should hav $3, as we hav no right to read unless we pay. Since its founder was imprisoned it has been a weekly visitor in our home and shall be as long as my mother can enjoy hearing its truths read, and I am able to pay $3 per year. I wish I was able to make every Liberal family in Maine a Christmas present of THE TRUTH SEEKER for one year. What are other Freethinkers, Infidels, doing to educate, liberalize, and reform the enemies of liberty more than the Spiritualists are doing? Are not we, Spiritualists, trying to tear down the idols now worshiped? To do away with priestcraft and torture? Are we not serving man instead of gods and devils? Some say to me: "Colonel Ingersoll does not believe as you do." I think if all practiced as he does, little children would suffer no more with cold and hunger. We would never hear of many atrocious crimes now committed by religious fanatics, and all for Christ's sake! I care more for the teachings of Colonel Ingersoll, D. M. Bennett, and other Freethinkers, than for the teachings of all gods. Why not join our forces and vote such men into office? Liberty and the rights of the poor will never be vindicated until we join in one harmonious band of freedom-loving people.

Yours for truth and right,

Dr. F. S. BIGELOW.

Sowing the Seeds of Evolutionary Thought.

PORTLAND, ORE., Dec. 29, 1893.

MR. EDITOR: Last Sunday night a week ago I was handed a lecturer's license, granted me by the Oregon State Secular Union. Mr. Smith said, "We want you to help us now," and I promised to do so. The following Friday I paid the Southern Pacific Railroad company $2 to convey me to Ballston, the home of my most excellent friend, Wallace Yates. Upon my arrival I got acquainted with Mr. Kenneth Campbell, a stanch Freethinker and a constant subscriber to THE TRUTH SEEKER for the last seventeen years. Owing to the Christmas festivities at the Methodist church nothing was done toward a Freethought meeting until Tuesday evening. I spoke then on direct legislation and I let religion alone. The people perhaps concluded that I was not very diabolical, even though I did associate with Mr. Campbell. Wednesday and Wednesday evening the Grange lecturer spoke in the schoolhouse, and as so much lecturing was quite unusual the people seemed to get a surfeit; but despite that, on Friday evening, although the weather was quite threatening, there were quite a number to hear me speak on evolution. It was a brand new subject to most of those present and of course the fact that it left God out of the universe aroused some opposition. I gave all who wished an opportunity to ask questions or to reply. Three asked questions, among them the principal of the school. A few of my hearers were delighted, some pleased, and a number indignant; one man saying that such talk ought not be allowed. One thing is sure: Whatever else may be the result it will cause a widespread discussion and many of the facts I presented will not be forgotten by some of the boys who were present.

Since the Secular Union has declared me competent for this work I am open for engagements. Address me at 29 Alder street, Portland, Ore. HENRY ADDIS.

The Truth Shall Make You Free.

CHICAGO, ILL., Dec. 13, 1893.

MR. EDITOR: Let us look upon the world, the people, and the condition they are in at the present time, and then honestly ask ourselvs if it really is a blessing to be poor, or a curse to be rich, as stated in Luke vi, 20; Luke vi, 24; or Matt. vi, 19, "Lay not up for yourself treasures upon earth." Another of those fine teachings is, "Take no thought for the morrow;" yes, and a good many hav obeyed these teachings found in the so-called holy Bible, and therefore find themselvs in a not very blessed, happy, nor even healthy condition. It is indeed not a blessing for any followers of Jesus to be poor and helpless, to depend upon charity, for a place to sleep and a meal to eat. No sane man or woman will rejoice in it and call it a blessing; far better would it be, should he or she disobey the teaching of the Bible, take a thought for to-morrow, and lay up treasures upon this earth. Life would then be worth living. The Lord may dislike you, but every good man, woman, and child will love and respect you, and say, "Well done." If the imaginary God love or respect me I know nor care not, but I do care to be respected and loved by every good man, woman, and child. This is my aim, and should be the aim of every one who means to do good. I am with our Robert G. Ingersoll, who says: "Now is the time to be happy and this is the place to be happy." But to be that, you cannot follow the teaching of the Bible. Like a Freethinker take a thought whenever you can; do the best you can to improve yourself and your fellows. That is what Freethought teaches us; therefore, I for one hav broken away from the Roman Catholic church and accepted a principle far better than the old—the Freethought principle. There is the grand saying of the noble Thomas Paine, "To do good is my religion." That is and shall be my religion. Sooner or later I will be appreciated by many more of the better class of people. The truth you shall know and the truth shall make you free. Those are the words of Freethought; they are upon the lips of every honest, outspoken Freethinker. Yes, and more of the truth we shall know when our grand Freethought poet and philosopher, Samuel P. Putnam, givs to the world his great work, "Four Hundred Years of Freethought," and I will therefore inclose $5 for it to help along the cause, as well as to educate myself and friends who wish to know what Freethought has done and what it is to-day.

Please send book when out.

WILLIAM LEMPERLE.

The Science Sermons Society Meeting.

NEW YORK, N. Y., Jan. 20, 1894.

MR. EDITOR: At the Science Sermons Society, Sunday evening, the 14th inst., the attendance was fair. As the hour approached for beginning the exercises, Dr. Foote, Jr., took the platform and reported news items of Freethought progress since his last report, and it was noticed that he used THE TRUTH SEEKER freely in so doing.

Dr. Eccles took the chair and announced the speaker of the evening, Professor Wingate. The professor had for his subject "The Evolution of the City." He told in general about how each of the eighty-four thousand post-office towns in the United States had a beginning. First, a broad prairie and a stream of water or some other natural advantage; then the first settler and a few more, next the cross roads, the saloon, blacksmith shop, school, and of course a church, as otherwise the town would hav no institution to look after the local gossip and matrimonial contracts and scandals.

Finally, he reached the topic of drainage, and thought that this city should conduct its sewerage through tunnels, if necessary, out to sea, and maintained that in the center of every seven hundred by two hundred block here in New York there should be a crematory for garbage. This question of drainage is connected with the subject of fertilization of the soil, as by the plan suggested by the speaker fertilizing products are carried into the sea and wasted.

Allusion to Mr. Wakeman and something that Moses had said touching the subject of fertilization or drainage, had the effect of bringing Mr. Wakeman to his feet after the principal address had been finished. This fluent debater showed himself quite as much at ease on the platform discussing manure in connection with Moses, as he does when tracing the Genesis of Christianity, or in pointing out the evolution and defects of the Holy Ghost. He maintained that by the waste of drainage, the gold of the soil is lost and that we owe a debt to the future generations to return the food elements to the soil. The farms of New England and of the Atlantic coast are even now about worthless for agricultural purposes, and wheat and cereals hav to come from Dakota and the New West. In one or two generations more that source of supply will be exhausted, and Uncle Sam has no more virgin soil to dispose of to his children. Consequently, we see the relation between fertilizing the soil and the "evolution of the city" is very close, and Mr. Wakeman holds that it of fundamental importance to the human race that the elements which produce food should be re-

turned to the soil and not deposited with McGinty at the bottom of the sea. This suggests that as animals breathe the oxygen given off by plants, and plants absorb the carbonic acid gas given off by animals, so the soil and animal life must be made to support each other.

The lecturer next Sunday is to be a professor from the University of Pennsylvania, who will speak on Darwinism.

L. D. CRINE.

The Battle for Liberty Is Not Won.

LOS ANGELES, CAL., Jan. 8, 1894.

MR. EDITOR: Two revivals are now in progress here in Los Angeles—one conducted by Mrs. Woodworth, the evangelist, for the glory of God and the salvation of human souls, and the other by W. F. Jamieson for the elevation of humanity and salvation from the toils of priestcraft. This is Professor Jamieson's first visit to this coast, but his reputation had preceded him and created a desire in many minds to see and hear him. He lectured last Thursday night to a good audience on "Freethought and Christianity Face to Face." It is expected that he will deliver a course of eight lectures in this city, and if it is possible to find an opponent, a discussion with some orthodox clergyman will occur. A move is on foot to hav him meet Dr. Ravelin, late of San Francisco, in a discussion of that unsettled question regarding another state of conscious existence. Dr. Ravelin is an ex-clergyman and at present a prominent Spiritualist lecturer.

Times are almighty hard here, and reformers of all kinds are thicker than dollars to sustain them; but it is hoped that "our people" will respond with enough of the needful to make this Freethought revival a successful success, so to speak. Many Freethinkers hav become indifferent and seem to think that Freethought has done its work, and I sometimes feel a lack of enthusiasm when my reading is confined to that class of papers, and little is heard of the follies of Christian superstition. To keep posted on what is going on I lately attended the revival meeting of Mrs. Woodworth, who, as your only brother will recollect, predicted the destruction of San Francisco some two years ago, but made a mistake on the date when the earthquake should swallow up saint and sinner alike. It has been some time since I came out of a religious meeting more nauseated and disgusted than I came out of hers, for she gave evidence of having less sense than the average inmate of a lunatic asylum. And yet there were those present who cried "Amen!" and drank in her foolishness with genuin approval. Outside her tent I saw men with Bibles in their hands discussing the tenets of different sects and trying to convince one another that they were wrong and did not understand what such and such passages really meant; and I listened to their pueril nonsense until an opportunity came to turn loose a few Freethought ideas, which I did; and a general discussion took place that was not expected or desired by those who held the idea that faith is a passport to heaven and reason applied to religion is a sacrilege. The same old worn-out absurdities and disgusting nonsense are still being dealt out to the people, and while it is, Freethinkers must work to nullify and counteract its effects; and if anyone gets to thinking that Freethought has no further work to do let him dispel that idea by going where fools are still made for Christ's sake and the glory of God—into churches or revival meetings.

C. SEVERANCE.

[Let no Freethinker dream that superstition is more than scotched. Christianity is still the dominant force in politics, social life, and literature. Its poison is in the blood of the race and it will take centuries to drain it away. There are 111,000 preachers in the United States. Against these how few are the Freethought lecturers and scientific instructors! A Sunday-school at every crossroads. Against these nurseries of falsehood we can put—what? No, we hav plenty to do. Whoever doubts it needs only to read the bulletins of the census of 1890 and the reports of the churches and their auxiliary societies. Liberals are optimistic only because they view the world subjectivly. The sense of security will vanish when you mingle with the masses.—ED. T. S.]

Red Hot.

CLINT, TEX., Jan. 4, 1894

MR. EDITOR: Having just read a couple of articles in the newspapers, I find myself at the boiling point of indignation, and feel constrained, with your approval, to blow off a little of my caloric in the columns of THE TRUTH SEEKER. It seems that among a number called on to giv some reasons for publication why Thanksgiving day should be observed by all, the Rt. Rev. Father Ducey had his say. This father (an appellation no doubt deserved for more reasons than one) has been good enough to inform the whole people of the United States that the Washington proclamation was simply justified by the fact of the pope of Rome sending over here this year his beloved and personal representativ, Satolli. Father Ducey, speaking of some little opposition to this move, says: "The winds and waves seemed to hav threatened the bark of the church in this country, but the vicar of Christ, Leo XIII., heard the words of his master. He has spoken them with the voice and authority of the Lord. He has commanded the winds and waves to be still, and the apostolic delegate, representing Leo XIII., is master of the situation." (Do you mind that?) "We certainly hav many reasons to be thankful to God for the wisdom and fatherly spirit shown to the American Catholic church in the personality of Archbishop Satolli." (Jesus wept!)

It was on that same pious Thanksgiving day that the recent Italian importation, now emboldened by his unlooked-for success, saw fit to enlighten this benighted people with his views on our Constitution and to inform us of the only possible way in which to perpetuate it—viz., by universal approval and adoption of Catholic schools and government-money support of same. In short, the union of state with the Romish church. This insolence and effrontery of this Jesuit priest, ignorant of even our language, fresh from the caves and dens of Vatican plotting and sinister design—by nature, education, and practice utterly unfitted to comprehend the principles of our form of government—is alarming to contemplate; for he would not thus insolently push to the front were he not sure of the underhold he has in the masses of ignorance and superstition, soon to be openly wielded in government affairs in the interest of priestcraft and popery, and of the backing he has from great and ill-gotten wealth, which is willing to contribute largely to this army of money-loving priests as a kind of secondary police to hold the starving masses in check when the conflict comes. If the doing of good to us poor heathen, as this oily-tongued, saintly individual would hav us believe, is the object of his coming to this country, representing the holy firm of God, Leo, and Virgin, why didn't he with his vast spiritual graces and adornment stay in his own miserable, bankrupt, poverty-stricken country? Ah! there is where his saintly services are most needed—where the greater part of the legislativ body are now under indictment for robbing the public treasury; where the peasantry of the country are living on chestnuts and the townspeople on beggary and maccaroni; where the whole social fabric is honeycombed with secret organizations for revenge and murder, and where there are more assassinations every year than in all the other European states put together. Why did he leave that glorious field for Christ-like endeavor to cross the broad Atlantic? Because he and his sort hav nearly sucked that country dry. There in that fairest of lands is where that diabolical combination of wealth, jesuitical craft, hypocrisy, and lust of power and gold, which he calls his holy church, has had supreme sway for fifteen hundred years, and see to what a deplorable pass it has brought the most fertil and delightful land on the globe. Then look at poor Ireland, raising principally a crop of priests for export to America, the most devoted followers of popery in the world, torn, bleeding, poverty-stricken, and full of hatred and malignity to Protestant England, and all the work of their insane devotion to their holy religion and the blood-sucking priesthood. Look at Spain, Mexico, Central and South America, wherever this holy church has been firmly planted, and there like a deadly upas tree it disseminates its poisonous, paralyzing influence, and ignorance, poverty, superstition, war, and slavery are its certain fruits.

It was very good of Satolli to come so far to look after our souls, to pray us out of his purgatory, to preserve our republican form of government, and finally to land us with Peter in heaven (all for good pay in the best coin of the realm), and there are millions of credulous, superstitious fools who will believe this; but intelligent men and women all over the country see in his coming and firm planting in princely style almost under the dome of the capitol, the beginning of the establishment of a religious "Mafia," which in a few years will make the profession of a belief in and adherence to popery the prerequisit to a seat in Congress. When Blucher went over to London, just after Waterloo, they took him to the top of St. Paul's to view the city. Looking over that wilderness of wealth, he blurted out from the depths of his brutal heart: "Mine Got, vot plunder!" and so, when this cunning, ambitious Italian came over here and received the fulsome, degrading demonstrations of the great crowds, rode in special palace cars free of expense, towered high over all the other prophets of Israel at Chicago, and received the marked attentions and flatteries of our three hundred pounds of president, he no doubt shouted in the depths of his designing nature, when he viewed the wealth and magnificence of this great country as contrasted with his blood-sucked, ruined Italy: "Mine Got, vot plunder!"

And that, freemen of America, is what he is here for, in the interest of his master, Leo XIII., and that political machine called the holy Catholic church, which grasps at universal dominion through the ignorance, the passions, and the superstitions of mankind. What are you going to do about it? For one thing I should say: *Support all the Freethought publications you can*, and everywhere and at all fit times denounce this conspiracy against our country and our liberties.

Yours truly, S. G. ETHERIDGE.

Some Questions Pointedly Answered.

NEW LONDON, CONN., Jan. 6, 1894.

MR. EDITOR: I wish to announce through the columns of THE TRUTH SEEKER the death of my brother, John N. Price, who lived in Wayne county, W. Va. He was a Liberal, and a free-hearted one; no beggar went hungry from his door. He died very suddenly from heart failure. His friends and relativs think that his death was a judgment from God, and, in writing to me of the sad occurrence, they asked me several questions, which I will proceed to answer through your paper. In the first place, regarding my brother's death as a judgment from God (for that is one of the questions asked), I will say that if it is one of God's judgments it differs very slightly from many other instances wherein he has brought his judgment to bear upon the unbeliever and believer as well, for both believer and unbeliever die from heart-failure. In the second place, it would be a strange judgment to take it in his own hands to kill the heretic when he had sent only a shouting set of ignoramuses to try and turn him into the ways of the Lord; but right here is presented what is a puzzle to my mind. This is the second one of my brothers that has died in this manner. The first was a believer in the Bible, Gods, and ghosts; he fell dead while doing his chores, and the canting profession pointed to it as a warning to my brother and me to get into the bloody old ship of Zion. Now, when my Freethinking brother dies while out at his work the sky-pilot points to it as a judgment upon him and a double warning to me. Why did God kill one of his believers as a warning to two unbelievers? Fie! out upon such an idea! By saying such nonsensical things you make out God's character to be much worse than I thought it was. I knew all the while that he was a vicious old wretch, but I did not know before that he would sacrifice one of his believers in order to frighten two unbelievers. And again, did he not know that by the Liberal death is looked upon as the result of a natural cause, and therefore is not so frightful as some of God's loved ones think? I see nothing in the death of my brother to cause me to waver in my ideas of death and what may come after death. I hold still more firmly to my belief in the ability of death to end all suffering, all pain, all joys and gladness—in fact, all consciousness. Death is only a change of the chemic l compound composing the animal organism. Nature has run its course; the vital force is depleted, and animation ceases. Then the elements of which the body is composed separate, and decomposition apparently destroys every vestige of them; but the fact is that not one atom of the elements composing the human being has been destroyed; they hav only separated. The water has left the carbon and returned to its simple state, and perhaps the identical water that gave fluidity to the blood of the patriots of the Revolution is to-day quenching the thirst of some living human. So with everything else of which the human body is composed.

I am asked if I don't think it probable that there is an immortal soul in man. I answer, No. No more than I believe that our bodies are immortal. The soul is of matter and is entirely dependent upon matter for its existence. Thus the chemical compound, the brain, givs off the result—feeling, tasting, hearing, smelling, thinking, etc. If a certain lobe of the brain be taken out, then the sense dependent for existence upon that lobe is destroyed; take the brain away altogether, and where would the mind or soul be? It could not exist. Thus when the matter, the compound of elements, giving rise to the soul (mind) be separated or decomposed, the soul ceases to exist just as the senses cease to exist when the body dies.

I am also asked what I think about God or about the existence of God. God exists only in the diseased imagination of the superstitious, and was created through primitiv man's inability to account for the forces in nature which were beyond his comprehension. The Christian points to the savages as a proof of the existence of a God; to the fact that savage nations believe in the existence of a supreme being. That is conclusiv proof that the scientist is correct in his idea of the creation of God. The thunder's roar was the voice of an angry God; beautiful sunshine was his smile; good fortune his favor, while misfortune was evidence of his displeasure. But now the thundering voice no longer terrifies the superstitious, because it has ceased to be the angry growling of a fire-spitting God-myth; the sunshine is no longer the pleasing smile of the deity; fortunes and misfortunes are alike brought about by circumstances, and not by the caprices of a changeful God. God was a terror to the superstitious while he had the power to cause the earth to swallow up whole companies of men, to smite entire armies with blindness or death, or frighten the sweet life out of both king and men by making a big noise that resembled an army's charge. But for several centuries he has either been ashamed to resort to such unfair subterfuges, or has in his dotage lost the power to do so; at all events, he has ceased operations since Napoleon demonstrated so plainly that it was the heavy guns and big battalions that won. God to-day consumes time in counting hairs and watching sparrows as they fall.

My interlocutor goes on and asks me why I cannot be a Christian. That is a question that would take up too much time and space to answer fully. The embracement of Christianity would involve faith in a myth, belief in impossibilities, such as supernatural interference with the laws of nature. To be a Christian I would hav to accept a mass of contradictions as God's holy truths; I would hav to accept as an infallible moral guide a book that teaches cruelty to women, prostitution, polygamy, concubinage, theft, cannibalism, falsehood, deception, lying, robbery, etc. (John E. Remsburg, "Bible Morals.") To be a Christian I would hav to accept the Bible as the truth, the revealed will of God; but that I cannot do.

In conclusion, I would choose morality for its own sake and not for Christ's sake. Go, you who preach the gospel, and take up the ax or the hoe and try to make an honest living as other laborers do, and you will find that you can help yourselvs without the aid of your loving, revengeful God. Yours for Freethought,

SAMUEL B. PRICE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Birthplace of Burns.

In reverent mood,
I stood within the space, where he,
The true interpreter of Nature's melodies,
First the light of day beheld.
The little room where he was born—
The niche that once the humble cot
Had filled whereon he lay
Clasped in his mother's arms;—
The ample fireplace, where he
Once watched the embers' flickering light,
Or laughed in glee to see the yellow flame
Caress, with wanton touch and boisterous mirth,
The unhewn log.
The hearthstone, where in infancy he frolicked—
The walls, his hands had wandered o'er,
In childish play and pastime;—
The open door, where he ran out and in—
All—all were there
There were the narrow windows,
The modest panes of glass,
Through which, aforetime, he had often looked,
Watching, with wondering eyes, the flecks of floating clouds,
The budding trees, the green, upspringing grass
The singing birds, the flocks upon the hills,
The ivy-covered kirk, and yard of daisied, mounds,
O'er which the banks and braes of Doon
Kept watch and ward;—
The brig that spanned the silver stream,
The generous earth, with all its mysteries and marvels—
All, as of old, were there.
Suddenly, a nimbus,
A shimmering, purpling light,
Flooded the low-walled room;
And in its center arose the figure of a woman;—
Blithe and bonny as the morning glory!—
Herself a poem—a gleam of opal-tinted sunshine,
A dream of love-embodied womanhood.
She was the poet's mother;
The queenly giver of a child of song,
Whose minstrelsy hath echoed in the hearts of millions,
All o'er the wondrous world
E'en as I looked, the vision vanished,
And disappeared the purple mist:
While in its place remained the quiet
Of the sunlit summer day.
Amid the fragrant memories of the hour,
This thought stole in: While we
Weave chaplets for the poet's brow,
Should we not place one little flower,
One sweet forget-me-not,
Upon the bosom of that first, best friend,
His mother? SUSAN H WIXON.

Correspondence.

SALMON ARM, Dec. 14, 1893.

DEAR MISS WIXON: I wrote a letter to the Children's Corner, which was published December 2d. My name was misspelled. It was spelled Bella, which makes an *l* of a difference. Please correct mistake and oblige one of your Liberal friends, BELA S. BOLTON.

[It certainly makes a vast difference. But Bela might do worse than to be mistaken for a girl. The Corner will always hav a place for your letters, anyway.—ED. C. C.]

McCOY, OR., Dec. 18, 1893.

DEAR MISS WIXON: As I saw my other letter in print, I will try to write again. I go to school and study reading, spelling, arithmetic, mental arithmetic, history, grammar, and geography. My papa takes THE TRUTH SEEKER, and I like to read the Children's Corner very much. I go to a dancing club every two weeks. I like to dance very well. I would like to correspond with some of the girls about twelve years old that write to the Corner.

Yours sincerely, DORIS SEARS.

[It is very well to know how to dance, for it is fine amusement.—ED. C. C.]

DELPHOS, O., Dec. 23, 1893.

DEAR MISS WIXON: I read the Children's Corner every week, but I hav not yet succeeded in reading a letter from here. I am now taking the pleasure of writing a few lines. We hav taken THE TRUTH SEEKER for quite a long while, and I don't think we could do without it.

Mr. Charlesworth has delivered us two series of lectures, and we expect to hav Mr. Putnam for January 30th, 31st, and February 1st.

I am thirteen years old. I go to school and I am in C Grammar. I remain your Liberal friend, PEARL MILLER.

[Pearl will hav a great treat in hearing Mr. Putnam, as she did in listening to Mr. Charlesworth. We hope to hear from our Pearl often.—ED. C. C.]

EL PASO, TEX., Nov. 20, 1893.

DEAR MISS WIXON: I am visiting my cousin, H. G. Stillwell, of El Paso, who is an old subscriber to THE TRUTH SEEKER, and I enjoy reading the Corner very much. I never see any letters from Texas, so will write and hope it will escape the wastebasket.

El Paso is a very pretty town of eleven thousand inhabitants, situated on the Rio Grande river, and has street cars running across the river to Juarez, in Mexico. A great many Mexicans liv here, and I am learning to speak their language.

We hav four little wild ducks that my cousin crippled and caught, and we are trying to domesticate them.

I am nine years old Hoping to see this in print, and wishing good luck to the Corner and Miss Wixon, I will close.

JUANITA ROOKH POOLE.

[We are glad to hear from Texas, and hope Juanita will write often to the Corner. The picture of the cactus is handsome, but what is a resurrection plant? Please tell us about it, and tell also that which you may hav learned in relation to the cacti.—ED. C. C.]

COOPERSTOWN, N. D. Dec. 19, 1893.

DEAR MISS WIXON: This is my second letter to the Corner. Well, I want to tell you about a Congregational minister who called on mother and me one day this fall. He brought us a lot of Sunday-school papers. So I gave him some TRUTH SEEKERS. He said he liked to read both sides. He is a college mate of Mr. Putnam's, but he doesn't like him, so he abused him. But mother told him he must not, because he was her favorit writer. He said science and religion went together. Then he said if you take away my religion, what hav you to giv me in place of it? Then I showed him Mr. Heston's picture in THE TRUTH SEEKER August 12th. And then he said, "My, oh my! What are our children coming to?" Then he said he wanted to see father to talk with him. Mother invited him to come when father was at home. Mother told him he would enjoy a visit from a preacher, for father is just one of those Freethinkers who like an argument. Then the preacher said he wasn't afraid to talk to any such man as he. Ma told him that he might hav more talking than he wanted by the time he got through with him. The preacher hasn't come yet. Pa can never meet him when he is in town. I am eleven years old and am proud to say I am a Freethinker.

Yours Truly, B. KUHNZ.

P. S.—The preacher's name is O. P. Champlain.

[That preacher is away behind the times, as most of his ilk are. Bee and his papa and mamma are ever so far away beyond him. Mr. Putnam is one of the best writers of the king's English, and to hear him speak is an inspiration. If that preacher could but listen to him once it would save his "never-dying soul" from ever abusing an absent fellow-creature again as long as he livs.—ED. C. C.]

GORE BAY, MANITOULEN ISLE, Dec. 28, 1893.

DEAR MISS WIXON: As I am writing other letters, I thought I would write one to you. I am going to tell you how we spend the winter on the Manitoulen island. When the first snow comes all the children bring out their sleighs to break roads for sleigh-riding (we hav broken a hill in front of our place this winter); then we build forts and snowball each other. We go to school on dog-sleighs; sometimes the boys skate up the river, which flows in front of the school. When the bay is all frozen over we go out and slide on the ice. Sleighing parties go out to entertainments or parties in the evenings. Prohibition meetings are being held all over the island, so that affords quite a bit of amusement. There is going to be one held here next Saturday evening.

We have quite a time to get a mail here in winter. Dogs hav to pull it across the ice to the North Shore. I hav only one correspondent yet; his name is Clyde M. Clough. I wrote him a letter, but he has not answered it.

I gave a recitation at the Church of England's Christmas entertainment. It was entitled "The Christmas Guest." I received a pair of gold bracelets from mamma on Christmas, and I gave her a china porridge set, and papa a china cup, saucer, and plate. Do you think it is right to tell children there is a Santa Claus? I do not. I hav a very large doll that wants a name; I would like you to suggest a name for her.

I think my letter is getting too long, so I will come to a close. Wishing you a bright and prosperous New Year, I am

Your Freethinker friend,
GRACIE E. BEAL.

[It is right to tell the truth always. Santa Claus does not exist, and never did. Name the dolly for some good woman. How would Frances Wright answer?—ED. C. C.]

ST. ANTHONY PARK, MINN., Nov. 23, 1893.

DEAR MISS WIXON: This is my second attempt to write to the Corner, and since I saw my first letter published, I thought I would write again.

I go to school now. I study reading, arithmetic, spelling, history, sentences, and language. I am in the second room, in the highest class; there are three classes in each room. In two weeks I will be in the third room. There are three rooms. I go to Baker school.

I wish I had $100 to giv to the poor little children, so that they might get some warm clothes and food for Thanksgiving day and Christmas.

I would like very well to hav some of the children that write to the Corner write to me. If they do I will write to them.

I will send a piece of poetry, and I hope to see it in print.

I remain one among your Liberal friends. Address,

BLANCHE CHAMBERLIN,
St. Anthony Park, Minn.

[Blanche is sympathetic and benevolent. It is much better to feed the hungry and clothe the naked yourself than to ask God to do it.—ED. C. C.]

LITTLE MAMIE WONDERS.

I wonder why the flowers died,
And why they cannot grow,
And blossom in the winter time,
Out in the soft white snow?

I wonder why the leaves fell off
Just when they looked so gay,
And when the bare trees creak and moan,
I wonder what they say?

I wonder if the crocuses
Are truly fast asleep?
If pansies really bow and smile,
And violets ever weep?

I wonder what the busy bees
Are doing in the hive?
And if the pretty butterflies
Are frozen or alive?

I wonder if the birds went South,
Or if they came together,
And flew above the clouds to heaven,
To miss the stormy weather?

I wonder if they will come back
From some warm sunny clime?
And, oh! I wonder when is spring?
To-morrow, or some time?

A World Beater.

SNOHOMISH, WASH., Dec. 30, 1893.

TO THE TRUTH SEEKER FAMILY: If any of the readers of THE TRUTH SEEKER, or any friend of one, builds boats or keeps them to let, I would be pleased to hav him communicate with me, as I hav invented a handpower for propelling small boats that surpasses anything of the kind in the world; can make from six to eight miles per hour with ease, and will stem the swiftest current. Patent is secured and I am now ready to sell state rights. If anyone wishes to know anything about my power without conferring with me, I refer them to George E. Macdonald of THE TRUTH SEEKER staff. He has sat in my boats and worked the power. It is bound to take the place of oars for pleasure. J. S. MARTIN.

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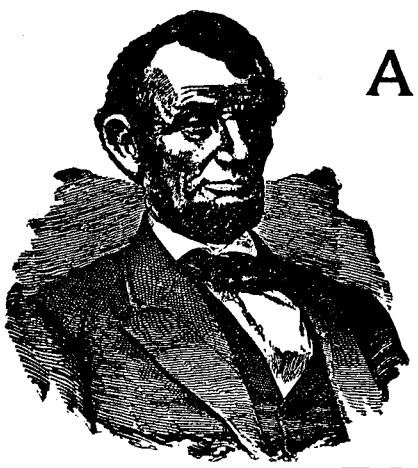
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MRS. JACKSON: I doan' see yer at chu'ch no mo', Uncle Silas, how comes dat? Uncle Silas: Dat ere new pahson done sot me agin him, a-sayin' anermals aint got no souls. How dey gon a git chickens inter hebbin, den, I'd like ter know!—*Puck.*

IN an article in the current number of the *North American Review* George W. Cable, the novelist, tells of a parish priest in Louisiana, who said to him in the Creole *patois:* "Some people say that Victor Hugo is an Infiddle. Oh, sir. sir! he—he perspires rheligion."—*New York World.*

BOBBY: Pop, what has giraffes got such long necks for? Fond parent: God gave them their long necks so that they could reach the leaves of the palm, which only grow at the top of the trees. That is the only way they can get at them. Bobby, after a pause: Couldn't he hav made the leaves grow lower down?—*Puck.*

LIGE HAYS, reviewing a recent loss to the community: Yas; Deacon Skinner was purty close, purty close; one of the richest men in the state; and yet I've heard that he searched back two miles fer a nickel he dropped out of his hand. Gabe Barnes: 'Tain't so! Uncle Si Low: Wal, I b'leeve it. Gabe Barnes: Oh, I know he'd *search* fer it: but (with emphasis) if Deacon Skinner ever got *his* fingers around a nickle, it was never dropped.—*Puck.*

FOR fear of accidents, the parrot was not allowed in the breakfast-room till after prayers. One morning, however, by some mischance, he was there; but behaved with becoming dignity until prayers were nearly over. My father had got to the middle of the Lord's prayer when, in a loud voice, Poll called out, "As many as are of that opinion will say 'Aye;' as many as are of the contrary opinion will say 'No.' The 'Ayes' hav it." I need hardly say, prayers were finished under difficulties.—*W. R. La Fanu.*

A LONDON paper says that when the "missing word" contests were declared illegal, a Salvation Army exhorter addressed a street crowd. At the end of his address he tried to show how much stress is laid on the word "Repent" in the Bible. "Our savior," he said, "spoke the word, and Peter spoke it." (Pause.) "And Paul spoke it." (Pause.) "Hav you read the word?" (Pause.) "Do you know the word?" (Long pause) And then the inevitable policeman, who, ungently pushing the preacher on the shoulder, said gruffly: "You get away, young man; you know it ain't right. We can't hav no 'missin' word competitions' 'ere. You know they're illegal, so just stow it."

HERE is an impressionist sketch of a famous American preacher by an American reporter, who should be equally famous: "Sweat trickled from the back jungle of his disordered hair, along the ravines and furrows of his haggard face. He advanced and retreated, rising upon his toes and coming down on his heels with a dislocating jerk that made the windows rattle, pausing occasionally to inhale through his dilating nostrils tempestuously, and then emitting a shrieking epigram of apostrophe that thrilled the blood like a wild cry at midnight in a solitary place." These "lines of lightning and eclipse" are really too good for a mere preacher. They would fit a cyclone "like a plaster."—*London Freethinker.*

EPISCOPALIAN: Yes, let us hav Christian unity. In union there is strength. Let all the churches unite in one grand body. And let the basis of the union be the Episcopal creed. It is the only basis which is broad and solid enough, and the only one on which there is a possibility of union. Methodist: Yes, let us hav Christian unity. In union there is strength. But I can hardly ageee with the other remarks of my friend. I can see no other basis of union than the Methodist creed. Let us hav union on that. Universalist: Yes, let us hav Christian unity. In union there is strength. And how is it possible that a union can be formed except on the basis of the Universalist creed—the broadest, most inviting of all creeds? It is not possible. We can hav no Christian unity except on that basis. Baptist: Yes, let us hav Christian unity. In union there is strength. But, let me tell you, my friends, that there can be no successful scheme of union which has not the Baptist creed for its foundation. To adopt any other basis would be to build on sand. Chorus: Yes, let us hav Christian unity with the

Episcopalian creed
Methodist creed
Universalist creed
Baptist creed
} as a basis.

—*W. L. Riordon in Truth.*

Gems of Thought.

Do not make the condition of the chronic indolent easier and better than the condition of worthy people in your midst who toil and economize continually in order to make ends meet.—*Galveston News.*

THE old is gone: 'tis wise and well
That old things fade and pass away.
Each yesterday's the half-grown bud
That bursts and blossoms in to-day;
And from to-day's imperfect will be born
The finer issue of to-morrow's morn.
—*M. J. Savage.*

IF, in any department of human interest, there are obstructions to liberty, they will be found only by those working in that department. Political and social changes are so rapid that society is always passing into new conditions, all of which bear upon personal liberty, but in such novel forms that old principles require restatement in fresh applications. Society can never outgrow the ancient issue between liberty and authority; but authority, serpent-like, slips from skin to skin, and liberty is prone to think that because one form of it has gone the thing itself has gone.—*Moncure D. Conway.*

I HAV heard of people dying for other people; but I hav never seen anything of this class of phenomenon. Once, in Syria, it is said, somebody felt so altruistic that he voluntarily died for the whole world—a stupid thing to do for the world, and a stupid world to do it for! Living for the world does it more good than dying for it. This dying for it was, as the pious old woman remarked, very long ago, very far away, and let us hope, not true. The world is in a very poor state. If it be really the better for this dying, great Christopher, what would it hav been like if this dying had not come off?—*Saladin.*

THE early savage dwelt in caves and cliffs, and spent his life in seeking food and providing some rude shelter from the cold. He looked at the earth, the sun, the sea, the sky, the mountain peak, the forest, and the plain, at the vegetable and animal life around, and all he saw and heard formed an impression on his brain, and aided in his growth. Like a child he marveled at the storm and flood; he stood in awe as he looked upon disease and death; and to explain the things he could not understand, he peopled earth and air and sea with gods and demons and a thousand weird creations of his brain.—*Clarence S. Darrow.*

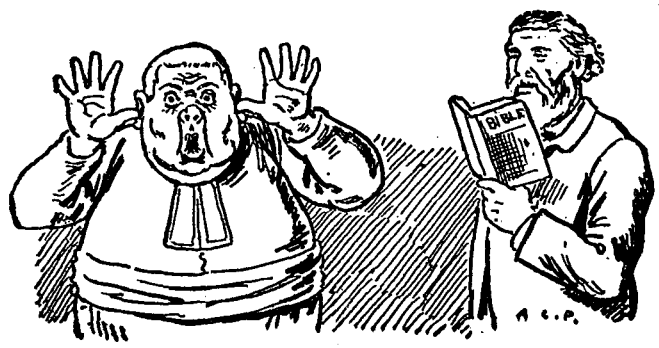
THROUGHOUT the first half of the eighteenth century, Massachusetts was an arena of theological conflict; and though a modified form of toleration was in 1780 grudgingly admitted into the first constitution of the state; it was not until 1833—when the third century of its history was already entered upon—that complete liberty of conscience was made part of the fundamental law. The battle of religious toleration had then been elsewhere fought and won; Massachusetts reluctantly accepted the result. So far from winning laurels in that struggle, her record in it is in degree only less discreditable than that of Spain.—*Charles Francis Adams.*

IN '57 we had a war in China, known as the "Lorcha Arrow War," a war which involved us in a further Chinese war in '60. The foremost statesmen, including Lord Derby, Lord John Russell, Mr. Gladstone, and Disraeli, united with Mr. Cobden in speaking and voting against it. Lord Derby appealed to the bishops to use "their great and legitimate influence to stay the uplifted hand of violence and oppression and rebuke the shedding of innocent blood." But in the division eighteen bishops voted for the war and five against it. They hav consecrated banners, put up prayers and thanksgiving for victory, but on no occasion hav they denounced the horrors and atrocities of warfare. This has been done by Freethinkers, who, from Voltaire to Frau von Süttner, hav stigmatised war as a barbarism unworthy reasonable civilized beings.—*J. M. Wheeler.*

CURIOUS, too, though not surprising, is the assumption that progress is the product of Christianity, and that it is seen only in those countries where Christianity prevails. The method of proving this is very simple. Professor Fairbairn, the prince of theological word-painters, shows us how it is done. Take a chronological history of so-called Christian peoples; tick off every item which tells for progress, and then roundly assert that these particular items are the product of the Christian religion. An impartial study of history gives no support to such a view. In their early civilization peoples must hav a religion. Even progressiv peoples gradually assimilate the religion most suitable and nearest to hand; but their character is not radically modified thereby. Gibbon begins his fifty-first chapter with the significant remark that the Mohammedan revolution did not transform the Arab. English history reveals no convulsion when Christianity was introduced.—*Furneaux Jordan.*

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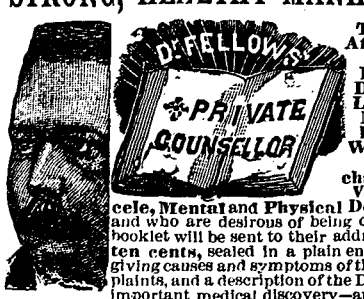
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News of the Week.

M. WADDINGTON, French statesman, is dead.

THERE is an epidemic of measles in Kansas City, Mo.

THERE were race labor riots in Newtown, L. I., last week

SENATOR WALTHALL, of Mississippi, has resigned because of ill-health.

PRESIDENT HELEN A. SHAFER, of Wellesley College, died Jan. 20th.

PRESIDENT CLEVELAND has vetoed the New York and New Jersey bridge bill.

THE mayor of Cincinnati has been authorized to expend $100,000 in furnishing work to the unemployed.

THE Brazilian war does not seem nearer conclusion than it was months ago. Reports are very contradictory.

BUSINESS will continue to drag in the United States Senate. There will be no change in its rules this session.

AT Wellman, Iowa, a converted saloon keeper made a bonfire of his bar fixtures and gaming tables. Iowa is a prohibition state.

JANUARY 19th a severe wind storm swept over a part of Dallas, Tex., killing one person and destroying $100,000 worth of property.

LAST Saturday night the New York police raided many saloons and other resorts and carried hundreds of prisoners to the station-houses.

THE income tax bill as a rider to the tariff measure is likely to cause several political horsemen to do some marvelous but disastrous tumbling.

EIGHT thousand persons crowded into the Chicago Auditorium on Jan. 20th to hear Adelina Patti sing. Thousands were unable to gain admittance.

RACE hatred broke out in Camden, N. J., a few days ago, where an attempt was made to lynch a negro who had taken the place of a discharged white laborer.

STREET car men are out on a strike at Bridgeport, Conn. Three big mobs defied the police last Sunday. Cars were burned, saloons opened, and barricades built.

T. DE WITT TALMAGE will resign the pastorate of the Brooklyn Tabernacle in the spring on the completion of the twenty-fifth year of his occupancy of its pulpit.

MANY protected industries, including the lead trust, are cutting the wages of their employees on the ground that their business will be injuriously affected by the Wilson tariff measure.

THE Knights of Labor are talking of enjoining Secretary Carlisle from issuing new bonds. They will find it constitutionally impossible to do this. Such an official is liable to impeachment, but cannot be enjoined.

THE New York county visiting committee of the State Charities Aid Association in its annual report says that Gouverneur Hospital and the Infant's Hospital on Randall's island are in a deplorable condition.

CHARLES ECKHARD, who was treasurer of the American Secular Union in 1887, died last Sunday at Bloomfield, N. J., aged about sixty-seven years. The body was cremated at Fresh Pond, Long Island, on Tuesday.

H. W. ROSEBORN discharged the singer, Katherine Germaine, from the "Rainmaker of Syria" company on the ground that she has the shape of a barrel. Miss Germaine (Mrs. Biers) sued for damages and recovered $1,925.

JUDGE ROGER A. PRYOR, of this city, refused a divorce to a husband who secured proof of his wife's alleged unfaithfulness by smuggling witnesses into her room. The judge held that the husband was accessory before the fact to the wife's act.

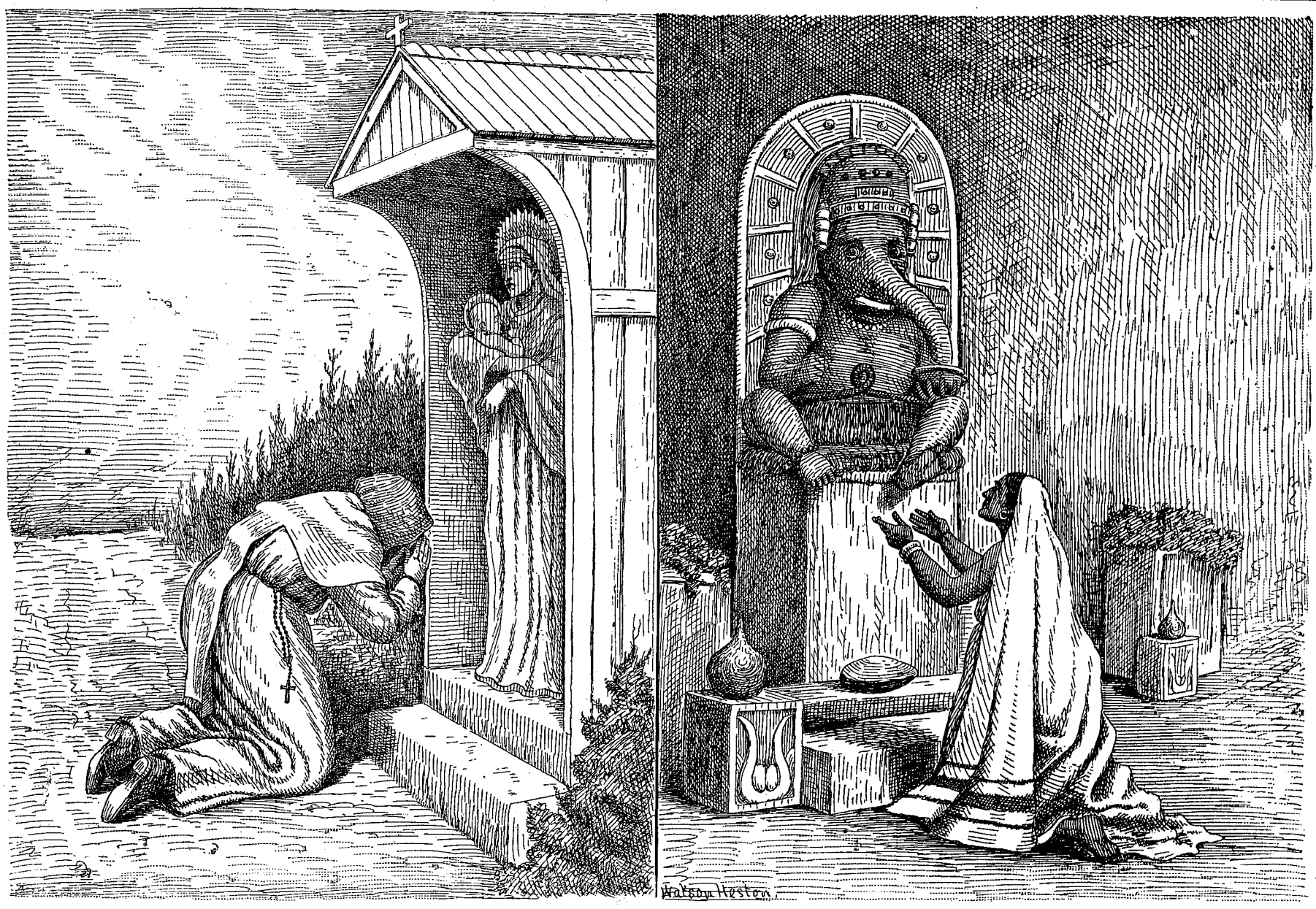
THE Senate has rejected the nomination of W. B. Hornblower for justice of the Supreme Court. He was nominated last September, and owes his defeat to the antagonism of Senator Hill, who was offended by his opposition to the candidacy of Maynard in this state last fall.

SECRETARY CARLISLE and Senators Chandler, Vilas, and Pugh hav just refused to accept the St. Gaudens design for a World's Fair medal, on the pretext that it is "indecent." The artist very spiritedly refuses to modify the design, as that would be an admission that it was improper. The politicians are enjoying the mingled pity and contempt of the educated.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 5. {PUBLISHED WEEKLY.} New York, Saturday, February 3, 1894. {28 LAFAYETTE PL.} $3.00 Per Year



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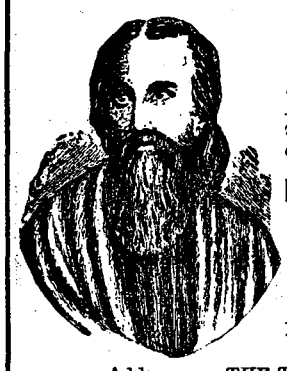
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Clerical Functions, Past and Present.

Rev. G. Monroe Royce, once rector of the American Episcopal church in Florence, Italy, and author of a series of articles on "London Preachers," writes in the January *Forum* of "The Decline of the American Pulpit." He thinks there are many very inferior men in the ministry, and it is probable that none but the inferior ministers themselvs will question the truth of his statement. Occupants of the depreciated pulpit and the religious papers are very sharply criticising him. He quotes a professor in a divinity school as saying that very poor material is sent to him out of which he is expected to make ministers. Bishop Potter, of New York, recently addressed a diocesan convention, and in the course of his remarks he said that there is a large and increasing class of clergymen who hav, it is clear, "gravely misapprehended the nature of ministerial qualifications." In the American pulpit are to be found but few graduates of Harvard and Yale. Mr. Royce adds that while in all other professions the ratio of specially trained men is continually advancing, in the pulpit it is receding. He notes the melancholy fact that when Harvard Divinity School and Union Theological Seminary raised their standards they immediately lost in numbers.

Mr. Royce discusses the question, "Why is it that so few of our able young men are drawn to the pulpit?" The usual answer is, "Because of the deep and wide pread skepticism of our times." Mr. Royce does not accept this explanation. He admits that there is a widespread skepticism, and that the scientific spirit is its chief source, but this skepticism, he avers, is neither deep nor earnest. We, in turn, are compelled to confess that there is some truth in this observation. Were the inquiring spirit of the age more profound and more in earnest to uproot falsehood and plant the seeds of truth, we should not find Liberals giving their adhesion to so many schemes which diametrically oppose the fundamental principles of Freethought, and we should witness the erasure from the rolls of church membership of the names of hundreds of thousands of men and women who hav no more faith in the basic dogmas of Christianity than hav Robert G. Ingersoll and Susan H. Wixon.

Rev. Mr. Royce thinks that the American pulpit needs an awakening similar to that which aroused the English ministry a half-century ago. Locke, Bentham, and the elder Mill, we are told, "were all swept away as so much rubbish and dead-wood" before the "mighty spiritual flood," set in motion by the "poet-philosopher," Samuel Taylor Coleridge. "Intuition has held its ground in England ever since." Seldom has the spiritual power of the English church "been stronger than at the present moment." "The very best minds of England are to be found in the pulpit," while Gladstone is a representativ of her laymen. "The English pulpit can not be drawn by the scientific fly." That is, the English pulpit is careful to avoid the consideration of living, practical questions. The able ministers are merely "spiritual" poets. They hav profited by the experience of their predecessors, who set their lances in rest against the geologists and other scientific investigators and went down into the dust and into disgrace as the result of the foolish encounter. So long as the English or any other clergy can ignore the results of scientific discovery, intuition "can hold its ground," in so far as those who take their instruction from the ministers are concerned. The assertion that "the very best minds of England are in the pulpit" *is* merely an assertion. One Herbert Spencer will outbalance, in the scales which weigh the great world-forces, all the ministers of England, not omitting the brilliant Maurice and Kingsley, whom Mr. Royce names. Gladstone has done good work in politics and literature, but when he enters the arena of theological controversy he is found fatally weak, because his cause is weak.

Mr. Royce declares that the attention given in the American pulpit to "such men" as Tyndall, Spencer, Huxley, and Harrison is "worse than absurd, it is mournful." In England they are ignored by the clergy; not the "slightest reference is made to them by any English clergyman in his public ministrations," so far as Mr. Royce has heard. This might hav been expected. The English conservativ is the last man to feel the influence of a new thought. No wonder that England's great scientists—and no country has given to the world greater ones in the last half century—are strangers in English pulpits. It would indeed be a miracle if the attorneys of retrogression should hav words of praise for the champions of progress, while they are just a little too shrewd—made so by experience—to advertise the scientific foe by attacking him.

The New York *Evening Post* thinks that Mr. Royce erred in calling the change that has taken place in the American pulpit a "decline." It observes that "the whole controvery seems to us a profitless one, because it is so largely a dispute about words. · · · If he [Mr. Royce] had contented himself with pointing out the great changes that hav come over the Protestant pulpit in the last thirty years, and refused to call those changes a decline or an improvement, we think he would hav fared better. At any rate he could hav kept himself more closely in touch with fact, and could hav written with less warmth and been replied to with less wrath. For there can be no doubt, in the mind of one with an unprejudiced eye on the development of church life in the United States, that the pulpit has undergone a sweeping metamorphosis within a generation. · · · The whole thing may be resolved into the query whether the changed conditions and demands of the congregations hav not, in fact, produced a changed type of the clergy."

It may be noted, in passing, that if the American Protestant ministry has been compelled to undergo a transformation because such a change was demanded by the laity, then it is apparent that the ministry no longer leads in the churches. The ministers hav been forced to submit to innovations initiated outside the pulpit, and doubtless also outside the church.

The *Evening Post* continues: "Just here, we think, is where Mr. Royce made a fundamental mistake in assuming that the kind of preacher the people want to-day is a 'seer,' a man of 'spiritual insight,' a 'poet in the poise of his mind.' Taking the average congregation in the older parts of the country, this would be far from the fact. Such 'a prophet of the soul' as he has in his mind's eye represents, rather, the unpopular and disappearing type, which is being replaced by quite another. The best way to find out what kind of preachers the people want is to ask what kind they hav. They get what they want in the long run, and we may be sure that the most successful ministers of the present come nearest the ideal of the present."

The first of the principal qualities of the successful minister is, according to the *Post*, social usefulness. "Church people want a pastor who is thoroughly acquainted with all the proprieties and amenities of life, who is as much at ease in a parlor as in a pulpit, who can meet them and their friends on terms of social equality, and never giv them occasion to blush for him. They are more and

more coming to insist upon surrounding church services with an air of quiet decorum. They would simply shudder at one of Mr. Royce's prophets, blurting out all sorts of unpleasant and ill-bred truths. Some crusty old fellow has said that all preaching is essentially bad manners. It may hav been once, but we hav changed all that. 'Doctrinal preaching' has gone, mainly because it is not 'good form.' Dr. Shedd laments its disappearance, but his complaints are as nothing to what would be heard from the congregations if it were to reappear. But it will not, nor will the famous doctrinal preachers of other days, who were invisible through the week and incomprehensible on Sunday."

Of course if the church is simply a fashionable Sunday rendezvous we must expect to find the minister, who is "at home" on that day, a polished gentleman who will not say anything that can offend any of his guests. It is permissible for him to occasionally vent his usually suppressed ill-humor on the outspoken Infidel, for the latter is supposed not to hav any friends in that club house reception room.

Executiv talent is the ministerial qualification next in order, according to the *Post*. "The modern church is a complex business requiring administrativ ability of a high order. More and more of this is coming to be required of the minister. Let one take up the year book of a city church, with its ramified charitable, educational, and missionary interests, and he will see what a head for business the clergyman in charge of it must hav. · · · What would a prophet do if plumped down at a table with a lot of intricate accounts and tough business problems thrust in his face? He would rather tackle Jezebel or the prophets of Baal twenty times over."

The *Evening Post* concludes its timely observations with this paragraph: "It makes little difference whether we call the changes in the pulpit which these inexorable demands hav brought about a decline or an advance. They amount, in fact, to a transformation, which is all the while becoming more complete. How it works in individual cases may be inferred from a colloquy between two college classmates, one of them a clergyman, ten years after graduation. They were comparing notes about intellectual growth and their opportunities for it, and the clergymen said grimly: 'You will see at once how much wiser I am than in college when I tell you that I hav since gone to two or three hundred afternoon teas, hav played five hundred sets of tennis with the daughters of my parishioners, hav attended many scores of receptions, and gossiped three hours on an average at each; hav presided at a thousand or two meetings of trustees and boards, circulated a couple of hundred subscription papers, and built three churches, two chapels, and a rectory.'"

Need we wonder that ministers know so little about science, including sociology? The course of life so many of them in the cities and fashionable suburbs are compelled to lead makes them as unfit to be the intellectual and moral leaders and teachers of the people as are the male and female butterflies of the "society" to which they render homage. On the other hand we find such mountebanks, buffoons, and vulgarians as Sam Small, Sam Jones, Talmage, Mills, and the other sensationalists, with Joseph Cook, Parkhurst, Dixon the sport, Herrick Johnson, and the National Reform Association fanatics and petition-forgers thrown in to complete an *olla podrida* of incompetence, unveracity, clownishness, nescience, bigotry, intolerance, treason, and cruelty. No wonder Rev. Mr. Royce thinks the American pulpit is in a decline. But bad as it is, and covered from sight as most of the naturally good men in it are, it cannot exert the evil influence which came from the Christian pulpit in America in the days when Increase and Cotton Mather and Jonathan Edwards were its bright and shining lights. For so much let us be thankful to the patient students of science and the heralds of Freethought.

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We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we hav made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

To the close and fair observer it appears that the American Protectiv Association has just one object—to put and keep Catholics out of office and to put and keep Protestants in office. Instead of opposing the Catholic church at the points where it antagonizes liberty, the American Protectiv Association is in politics for the spoils, using opposition to "Roman influence" as its deceptiv rallying-cry. It represents and includes the most bigoted and unthinking elements of Protestantism, intent on establishing a Protestant state-church. Its papers which come to this office are as fanatical and less reasonable than the *Christian Statesman*, and surpass in bigotry all other religious papers—Catholic and Protestant—that we see.

A great revival is in progress in Brooklyn. The New York *Times* observes that "it is one of the curious coincidences of our history that movements of this sort hav invariably followed periods of great business distress." This is a polite way of stating the familiar truth that the church invariably thrives on the misfortunes of the people.

Susan H. Wixon has in press a new book, "Right Living." It will be bound in cloth only and will sell for $1. Those who want it can send for it now, and we will book all orders and fill as soon as the volume is ready. No doubt most of our readers will be eager to know what the Editor of the "Children's Corner" has to say on so important a subject.

Some weeks ago our good friend, Erwin Auffurth, of New Orleans, sent us four new subscribers. One of these, who received as a premium, "Old Testament Stories Comically Illustrated," writes to Mr. Auffurth: "The book is out of sight; laughed more over it than any other thing I ever read. It is worth its weight in gold." That is the way they talk. The book is a regular nerve tingler.

The sore need of cash compels us to ask our friends to renew their subscriptions to THE TRUTH SEEKER at the earliest convenient moment. The "hard times" hav hit us, but we must crawl through them somehow, and we turn with confidence to our readers. The amounts in individual cases are small and easy to pay, but the aggregate is large and we must hav it to meet expenses. We hav made such a combination of books and paper that everyone can get a get a good deal more than his money's worth, and attention is called to these offers. Purchasing books will help us also. But please renew your subscription now. We need it.

Talmage announces that he will resign his pastorate of the Brooklyn Tabernacle next spring upon the completion of twenty-five years of acting there. This is certainly welcome news, but our pleasure is alloyed by his further statement that he intends to tour the country as a peripatetic sermonizer and also to afflict a long-suffering people through the medium of the syndicate press. Years ago the irreverent *Times* of this city said that it was Talmage's custom to chalk his sermons upon the soles of his boots and then enthusiastically wave the latter from the pulpit of the Tabernacle, his pedal extremities being in his boots, of course. Advancing years may hav somewhat stiffened his joints, and so it may be that his provincial houses will find the evolutions of the Brooklyn acrobat less hazardous and diverting than they hav anticipated.

In the *Open Court* of January 25th Moncure D. Conway announces the discovery by himself of a work of Thomas Paine's, which has remained buried for one hundred years. It was written in France between the dates of the publication of Parts I. and II. of "The Rights of Man," and in reply to four questions put to Paine by Condorcet, or, possibly, Lafayette. The questions related to the basis of the new constitution of France and the legislativ and executiv powers of the government under the constitution. Paine's reply was not necessarily for publication, and Condorcet held the manuscript until 1792, when he translated it and caused it to be printed in the *Chronique du Mois* (May, June, and July of that year). The essay covers twenty-four folio pages, and will appear in full in the second volume of Mr. Conway's new edition of Paine's works.

A city paper remarks that the churches appear with advancing civilization to draw away from the

conception of "conversion" as a state of feeling and to "insist that it shall be coupled with a firm and practical morality." It concludes that the change is, from the point of view of morality, "a gratifying one." In other words, civilization is gradually reforming Christianity by eliminating the non-human elements. As God and heaven and hell recede into the background, the powers, virtues, and duties of true manhood and womanhood come to the front. Many of us yet on the morning side of life can easily remember hearing Christian clergymen frantically declaim against the moral man as the most dangerous foe to religion. And they were undoubtedly right, defining religion to mean the theory of man's relation to the supernatural, which is the only scientific and historically true definition that can be given.

Referring to the resignation of Talmage the New York *Times* remarks that the announcement is "neither unexpected nor unwelcome." That a Talmage should sooner or later "play out" it thinks "is a conclusion that every lover of civilization was bound to entertain." In every field of human activity, in "everything that transcends the bargain counter, the hope of the lover of civilization must hav been that a time would come when people would distinguish between what was evanescent and what was permanent, between what was false and what was true." But it regretfully adds that there is, to our shame be it said, no evidence that Talmage is less popular than he was two decades ago. It quotes an enterprising manager as saying, not many years since: "Do you know that there are two hundred thousand copies of that man's sermons printed and read in England every week—and no respectable person ever heard of him." The *Times* continues: "The common people hav heard him gladly, and the more gladly the commoner they are. He has never had anything to say to any educated or fastidious or sensitiv person. The commoner his audience the more he has had to say to it." It is a shame to the Americans as an ostensibly free and supposedly intelligent people that they should hav opened so many and such expansiv ears to the inanities and ravings of such a moral and mental "sport" as T. De Witt Talmage.

How religion—which has been aptly defined as superstition in fashion—has been modified by science and Freethought since Cotton Mather and the other witch-hunting Puritans of Massachusetts hounded to death helpless old women at Salem is strikingly shown by the fate which has just befallen three members of a Methodist church near Salem, Ohio. We hav before alluded to this case. Certain events had occurred of which these good Christians could not furnish a ready explanation, except by recourse to the theory of witchcraft. So they circulated the story that a family in the neighborhood—who were foreigners and somewhat exclusiv in their associations, hence supposedly fit for the service of the devil—had bewitched divers persons and things. A cross-roads war immediately resulted, and a church trial soon followed. It was decided that the accusers had been guilty of immoral and un-Christian conduct in bringing a charge of witchcraft against the other people, and they were promptly expelled from the church. Now, they hav taken an appeal to the conference. They should appeal to John Wesley's famous and logical Bible-based argument for witchcraft. It does seem cruel for the church founded by that great and good man to kick out such genuin Methodists as these, whose only crime is believing more implicitly in the Bible than do most other modern Christians. This witchcraft affair is very suggestiv. The survival of the most disastrous delusion of the Dark—Christian—Ages through the centuries and its recrudescence in the minds of those Ohio Methodists demonstrates anew that we are not yet out of danger, that the *habit* of superstition is not yet eliminated from the blood of those whose ancestors felt the heavy and cruel hand of the church in the days of her supremacy. Given a community composed of such as the three expelled Ohio Methodists, isolate them and put into their hands the Bible, and time would be the only factor whose operation would be needed to produce the same ghastly fruit that ripened in Spain, Germany, and Scotland and at that other Salem in earlier ages. Given the seed and the fruitful soil and nothing more is required than the season of germination and development. Only Freethought can redeem the world.

Stevens, ex-minister to Hawaii, is a religious canter of the most nauseating type. In the last number of the Universalist magazine, *To-Day*, he magniloquently asks, referring to the Sandwich Islands:

"Why did the Almighty Creator, by laws and forces of his own, lift those islands from the depth of the sea, place them in that commanding position, surround them with a genial climate, clothe them in perpetual green, and invite men there to make their homes? Why was gathered that vast Pacific area of water, the most splendid field on the globe for the pathway of ships, and for commercial intercourse and commercial power? The enormous wealth of waters must hav been accumulated for some other purpose than for the life abodes of sea monsters which roam in its depths and for the fish which sport in its waves. Plainly enough the volcanic fires which pushed up these beautiful isles as sentinels and guardians in the North Pacific sea were the servants of God in a great work which he was preparing for the uses of man. All those who hav made history a serious study and recognize that its undying lamps are shining for the guidance of nations, know that seas and oceans and the islands within them hav a remarkable relation to each other and to the nations adjacent to them, who make use of them as agencies of their intercourse, their commerce, and for the media of their power."

From these vast assumptions he deduces the "justness and necessity of American possession" of those islands. How much your cock-sure theologian knows about God's purposes! Judging from the words and tone of Stevens we might be led into the error of supposing that he is the Almighty's private secretary or perhaps his Minister to Earth. It does not appear to hav occurred to this Universalist logician that when "God" lifted those islands out of the waters and put the Hawaiian people upon them he intended that people to hav the islands, instead of the missionaries and their sons, who hav "civilized" nearly all the gentle nativs out of existence. Great is Cant and Stevens is his prophet.

Self-Education.

Educate yourself. If all the colleges were wiped out literature and science would suffer no loss. Thomas Paine, Horace Greeley, and Abraham Lincoln were self-educated; Voltaire was not college bred. Historian Buckle quit college at sixteen; Francis Bacon at fifteen. W. H. Burr.

George Macdonald is continuing his "Observations" in The Truth Seeker. We hope they are to be a permanent feature of that journal. George has been inspecting the exhibition of the instruments of torture, which were some time ago on view in London, and are now on tour in America. "As exhibiting the method by which the religion of love gets followers," he says, "they cannot be equaled."—*London Freethinker.*

New Publications.

The many admirers of Mr. Otto Wettstein's writings, which are of the unsophisticated materialistic variety, will be glad to learn that his Congress address on the "Giant Delusion" is now obtainable as a pamphlet for 10 cents.

The address delivered by Miss Susan H. Wixon at the International Freethought Congress is now printed in pamphlet form, the title being "Woman: Four Centuries of Progress." None of the speeches at the Congress has received as much praise as this one, and none was more worthy of the eulogiums bestowed. Single copies 10 cents.

A new edition of A. Jacobson's "Bible Inquirer" has just been issued from the press of the Truth Seeker Company, which has secured both the plates and the copy right of the work. As a concordance or index to the absurdities of holy writ, the "Bible Inquirer" is not equaled by any other book of its size. It has enjoyed a large sale, which it still maintains. The price is 25 cents.

"Self-Contradictions of the Bible," the ninth edition of which is hereby announced, will hereafter bear the imprint of the Truth Seeker Company, to whom all orders for said work must now be addressed. We hav purchased the plates from the author and original publisher, Col. W. H. Burr, and added "Self-Contradictions" to the Truth Seeker Library. The work is not an argumentativ or persuasiv one—it is simply convincing, as it gives a hundred and fifty instances where the Bible contradicts itself, and he who runs may read. Price 15 cents.

Lectures and Meetings.

The Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

W. F. Jamieson is lecturing in Los Angeles, Cal., to good houses. He desires to make lecture engagements in Nevada, Utah, and Colorado, along the lines of railroad East. Address W. F. Jamieson, Elsinore, Cal.

The First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

The Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program for January:

The Women's Liberal League, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome.

S. P. Putnam's lecture appointments:
Chicago, Ill., Feb. 18th, 25th.
Toronto, March 4, 11.

Those who desire lectures at any points between New York and Chicago, and in the vicinity of Chicago during the month of February, will please write at once to Mr. Putnam, care of The Truth Seeker, New York.

The Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for February:
February 4th—Paine Celebration. "Paine's Religious Work," Henry Rowley. "Paine's Political Career," T. B. Wakeman. Vocal and instrumental music.
February 11th—"Survivals of Sex Worship," Miss Ida C. Craddock.
February 18th—"Personal Hygiene," Dr. Charles H. Shepard.
February 25th—"Morality without Christianity," Franklin Steiner.

Franklin Steiner's lecture engagements are as follows:

Feb. 8, 9, 10, Murray, Ia.	Mar. 9, Meriden, Conn.
" 11, Chicago, Ill.	" 11, Boston, Mass.
" 18, Alliance, O.	" 12, 13, Harwich, Mass.
" 23, New York City.	" 14, Cotuit, Mass.
" 25, Brooklyn, N. Y.	" 15, Osterville, Mass.
" 28, Ellenville, N. Y.	" 18, Boston, Mass.
Mar. 4, Philadelphia, Pa.	" 21-23, Northport, N.Y.
" 8, Norwalk, Conn.	" 25, Newark, N. J.

Mr. Steiner has some open dates for his return trip. Address him, after February 12, in care of The Truth Seeker.

J. E. Remsburg is now on his way East. His appointments as far as arranged are as follows:

Feb. 9, Lima, O.	Feb. 20, Ridgeway, N. Y.
" 10, Grelton, O.	" 21, Fairport, N. Y.
" 11, Toledo, O. aft'noon	" 22, Newark, N. Y.
" 11, Napoleon, O. night	" 23, Lisle, N. Y.
" 13, Clyde, O.	" 24, Elmira, N. Y.
" 14, Attica, "	" 25, 28, Scranton, Pa.
" 15, Massillon, O.	" 26, N. Mehoopany, Pa.
" 16, West Richfield, O.	" 27, Tompkinsville, Pa.
" 17, 18, Cortland, O.	Mar. 2, New York, N. Y.
" 19, Jamestown, N. Y.	

Appointments for New York and Pennsylvania, also additional appointments for Ohio, Indiana, Illinois, and Missouri, will be published later.

At the Brooklyn Philosophical Association last Sunday John Swinton spoke on "John Brown of Osawatomie." He showed the part that kind-hearted man played in bringing about the end of slavery. He said, among other things, that in the needless revolution which may be precipitated for industrial change, the memory of John Brown will hav a prominent place. Mr. Swinton also said that a statue should be erected of that noble man in New York harbor and on the spot at Charleston, Va., where he was hanged.

Col. R. G. Ingersoll's lecture appointments and subjects for the present month are as follows:

February 1st—Elgin, Ill.,	Shakspere
February 2d—Chicago, Ill.,	Some Mistakes of Moses
February 3d—Joliet, Ill.,	Lincoln
February 4th—Chicago,	What Must We Do to Be Saved?
February 5th—Bloomington, Ill.,	Shakspere
February 6th—Peoria, Ill.,	Shakspere
February 7th—Keokuk, Ia.,	Shakspere
February 8th—Burleigh, Ia.,	Shakspere
February 9th—Ottumwa, Ia.,	Shakspere
February 10th—Des Moines, Ia.,	Shakspere
February 11th—Davenport, Ia.,	Shakspere
February 12th—Dubque. Ia.,	Shakspere
February 13th—La Crosse, Wis.,	Shakspere
February 14th—Minneapolis, Minn.,	Lincoln
February 16th—Duluth, Minn.,	Lincoln
February 17th—West Superior, Minn.,	Liberty for Man, Woman, and Child
February 18th—St. Paul, Minn.,	Some Mistakes of Moses
February 20th—Saginaw, Mich.,	Shakspere
February 21st—Bay City, Mich.,	Shakspere
February 22d—Grand Rapids, Mich.,	Shakspere
February 23d—Jackson, Mich.,	Shakspere
February 24th—Battle Creek, Mich.,	Shakspere

The great majority of those now in Abraham's bosom are of the feminin gender. We can better understand why after carefully reading the sacred history of his life.

PAROCHIAL SCHOOLS.

Disloyalty to Truth of Catholic Text Book Compilers.

Gross Superstitions Which Are Taught in Romish Educational Institutions.—Historical Misstatements and Bald Lies Concerning Religious Persecutions Examined and Disproved. Is the Inculcation of Scientific Truths Sectarian Teaching?—Some Statistics of Crime and Illiteracy.

III.

THE CHURCH AND THE SCIENCE OF GEOGRAPHY.

Regarding the science of geography we find this assertion in "What Catholics have Done for Science":

> Catholics have been the great pioneers of discovery. In gathering the materials for the edifice of geography, Catholics have done the great bulk of the work. · · · We have inherited almost the whole of the science of geography from Catholic sources.

But the vital question is not what individual Catholics have contributed to the fund of scientific knowledge. What is of interest to all is the attitude which the church assumed toward new theories and discoveries which contradicted or seemed to contradict old ideas. Take, for instance, the proposition that there may be inhabitants at the antipodes. The idea had been combated by most of the representative men of the early church. Early in the eighth century Bishop Virgil of Salzburg broached the doctrine again. We will let Mr. White tell what followed:

"There then stood in Germany, in those first years of the eighth century, one of the greatest and noblest of men—St. Boniface. His learning was of the best then known. In labors he was a worthy successor of the Apostles; his genius for Christian work made him unwillingly primate of Germany; his devotion to duty led him willingly to martyrdom. There sat too, at that time, on the papal throne a great Christian statesman—Pope Zachary. Boniface immediately declared against the revival of such a heresy as the doctrine of the antipodes; he stigmatized it as an assertion that there are men beyond the reach of the appointed means of salvation; he attacked Virgil, and called on Pope Zachary for aid.

"The Pope, as the infallible teacher of Christendom, makes a strong response. He cites passages from the book of Job and the wisdom of Solomon against the doctrine of the antipodes; he declares it 'perverse, iniquitous, and against Virgil's own soul,' and indicates a purpose of driving him from his bishopric. Whether this purpose was carried out or not, the old theological view, by virtue of the Pope's divinely ordered and protected 'inerrancy,' was re-established, and the doctrine that the earth has inhabitants on but one of its sides became more than ever orthodox, and, in the mind of the church, necessary to salvation. · · ·

"Nor was this the worst. In Italy, at the beginning of the fourteenth century, the church thought it necessary to deal with questions of this sort by rack and fagot. In 1316 Peter of Abano, famous as a physician, having promulgated this with other obnoxious doctrines in science, only escaped the Inquisition by death; and in 1327 Cecco d'Ascoli, noted as an astronomer, was for this and similar crimes driven from his professorship at Bologna and burned alive at Florence. · · ·

"The warfare of Columbus the world knows well—how the bishop of Ceuta worsted him in Portugal; how sundry wise men of Spain confronted him with the usual quotations from the psalms, from St. Paul, and from St. Augustine; how, even after he was triumphant, and after his voyage had greatly strengthened the theory of the earth's sphericity, with which the theory of antipodes was so closely connected, the church by its highest authority solemnly stumbled and persisted in going astray" (*Popular Science Monthly*, Vol. XLI, pp. 579–81).

Mr. White adds that the influence of the church upon geography was, upon the whole, "steadily hostile to truth." Here he draws a line of distinction between the religious and the theological spirit, giving due credit to individuals whose religious ardor led them on voyages of discovery, and censuring the church which persecuted those whose reasoning it deemed at variance with scriptural and ecclesiastical authority.

ENMITY TOWARD OTHER SCIENTIFIC INNOVATIONS.

The author of "What Catholics Have Done For Science" makes this claim in his preface:

> Yes, every branch of modern science owes, not only its origin, but the main part of its growth to Catholic scientists, so that it can be said with sincerest truth that the scepter of science belongs to the church.

Under the head of "Galileo" we show something of what the church did to retard the development of astronomy. Rational hygiene had to contend against the grossest of superstitions fostered by the church, and within two years Catholic towns in Europe have resorted to religious mummeries to stay the progress of the cholera, while the simplest sanitary precautions were neglected and scientific physicians denounced as emissaries of the devil. Scientific treatment of the insane and hysterical was impossible so long as the very peculiar ideas inculcated or encouraged by the church alienists were generally accepted. In the fields of geology, anthropology, medicine, meteorology, philology, human antiquity, Egyptology, comparative mythology, and other sciences the balance of the influence of the church was heavily against reason and progress. The evidence in support of this statement is overwhelming; lack of space alone prevents its appearance here as part of this article. But we cannot forbear quoting a few passages from Mr. White's chapters on "Demoniacal Possession and Insanity":

"The idea of the Satanic possession of lunatics led to attempts to punish the indwelling demon. As this theological theory and practice became more fully developed, and ecclesiasticism more powerful to enforce it, all mildness began to change, or to be driven into remote corners of Christ ndom; the admonitions to gentle treatment by the great pagan and Moslem physicians were forgotten, and the treatment of lunatics tended more and more toward severity; more and more generally it was felt that cruelty to madmen was punishment of the devil residing within or acting upon them. · · · · To deny Satan was Atheism; and perhaps nothing did so much to fasten the epithet 'Atheist' upon the medical profession as the suspicion that it did not fully acknowledge diabolical interference in mental disease. · · ·

"Curiously enough, the only really important effort [for humane treatment of lunatics] in the Christian church was stimulated by the Mohammedans. Certain monks, who had much to do with them in redeeming Christian slaves, found in the fifteenth century what John Howard found in the eighteenth, that the Arabs and Turks made a large and merciful provision for lunatics, such as was not seen in Christian lands; and this example led to better establishments in Spain and Italy. · ·

"The revival of the science of medicine, under the impulse of the new study of antiquity, suddenly bade fair to take out of the hands of the church the profession of which she had enjoyed so long and so profitable a monopoly. Only one class of diseases remained unquestionably hers—those which were still admitted to be due to the direct personal interference of Satan—and foremost among these was insanity. · · · Already, before the close of the fifteenth century, Pope Innocent VIII. had issued the startling bull by which he called on the archbishops, bishops, and other clergy of Germany to join hands with his inquisitors in rooting out these willing bond-servants of Satan, who were said to swarm throughout all that country, and to revel in the blackest crimes. A half-dozen popes had since reiterated the appeal; and, though none of these documents touched on the blame of witchcraft for diabolical possession, the inquisitors charged with their execution pointed it out most clearly in their infamous hand-book, the 'Witch-Hammer'" (*Popular Science Monthly* Vol. XXXIV., pp. 437–9, 578).

If the sins of commission of the authors of these parochial school books are many and rank, not less numerous and offensive are their sins of omission. It seems to be as easy for them to suppress the truth as to tell positive falsehoods. e have a striking instance of this in their treatment of the subject of persecution. They describe with great particularity the persecutions to which Catholic Christians were subjected by the Roman government, by Protestants, and others, but they are silent as the grave regarding the awful persecutions of which THE church is guilty. In only two instances do they give even a hint that the Catholic power has ever been instrumental in putting men to death save in defensive wars. One of these apparent exceptions is the burning of John Huss. Businger in "Church History" says that "this proud and obstinate man withstood both entreaty and threat, and was burnt to death, at Constance, on the sixth of July, in the year 1415, as a heretic and disturber of the public peace." This statement, misleading as it is, was not sufficiently so to satisfy Mr Businger, so he subjoins this footnote:

> It is untrue to allege that the Church, in the Council of Constance, put Huss to death. The Council did nothing but its duty; namely, to adjudge him guilty of heresy, to deprive him of his office, and to excommunicate him from the Church. He now became amenable to the civil courts, as a disturber of the public peace. These pronounced his sentence, and executed it, though the bishops of the Council, according to the testimony of Ulrich Reichenthal, who was an eye-witness, petitioned King Sigismund and the judges to spare Huss's life" (Church History, p. 227).

Of this event the Encyclopedia Britannica (ninth edition, Vol. XII., p. 421) says:

"The sentence he expected was pronounced on July 6th in the presence of the emperor and a full sitting of the council; once and again he attempted to remonstrate, but in vain, and finally he betook himself to silent prayer. After he had undergone the ceremony of degradation with all the childish formalities which are usual on such occasions, his soul was formally consigned by all those present to the devil, while he himself with clasped hands and uplifted eyes reverently committed it to Christ. He was then handed over to the secular arm, and immediately led off to the place of execution, the council meanwhile proceeding unconcernedly with the rest of its business for the day."

The other exception to the rule of absolute silence concerning the slaughter of the defenseless by the church power is in the case of the subjugation of the Albigenses. Businger says:

> Such abominable theories, if reduced to practice, would have destroyed the foundations, not only of the church, but also of the state. · · · A body of soldiers, led by Count Simon of Montford, marched against them, and a number of cruel and sanguinary battles were fought. About the year 1229 the Inquisition came into existence, and handed these heretics over to the chastising hands of the civil power as disturbers and mischief-makers dangerous to society.

"Disturbers and mischief-makers dangerous to society" probably is thought to grate less harshly on the modern ear than "heretics," "blasphemers," "children of the devil," and other similar designations so popular when the church was in the plenitude of her power.

The children in the parochial schools will know what a rack is, for one of these writers describes it, but they will never know that it was one of the most effective agents in the propagation of the Catholic doctrine in Europe and elsewhere. They will not know that it was used at all by the ONE church unless they come under the perniciously truthful influence of heretics. But they will read this about Calvin's crimes: "James Gruet he had several times put to the torture and finally beheaded. The unfortunate doctor, Servetus, he burnt to death at the stake. And all this wicked cruelty because these persons held views different from his own." The sublime audacity of that last sentence has never been paralleled. Think of a Catholic historian writing of cruelty and of persecution for opinion's sake in that innocent way, as of something entirely foreign to the spirit and unknown in the career of his church! But why should he not thus suppress the truth? Has it not been the policy of the church from the first? What teacher in a parochial school would dare call in question before her pupils the accuracy of the works put into her hands to expound to the children under her care? She, too, must obey.

It is worthy of mention that the author of "What Catholics Have Done for Science" deals chiefly with sciences which are innocuous to "Bible truths." Investigators in mechanics, mathematics, acoustics, optics, electricity, chemistry, mineralogy, and botany did not come in conflict with scripture texts which contradicted their discoveries, and hence they did not often invite the censure of the church. Mr Brennan discreetly abstains from making any definite claims for the church in so far as most of the other sciences are concerned. Geology, geography, and astronomy are the chief exceptions, and here he got on to such terribly thin ice that he at once went through and to the bottom. We have already mentioned a number of important sciences which he did not touch.

Are these reckless falsifiers of history, these disseminators of the grossest of superstitions, qualified to write school-books for American children? Should the public school fund be divided for their benefit?

SCIENTIFIC INSTRUCTION IS NOT SECTARIAN TEACHING.

It is sometimes claimed that the teaching of modern science and scientific ethics in the public schools should not be allowed, because, not being universally accepted, the propositions, averments, and demonstrations of such science and scientific ethics are really sectarian dogmas, and the teaching of them is sectarian instruction within the proper meaning of the term. Referring to this matter the editor of the *Popular Science Monthly* wrote in that periodical in the issue of November, 1889, as follows:

"A Protestant minister in Oakland, Cal., in a recent address on the subject of the public-school system of the United States, expressed himself as

follows; 'In one of the schools of San Francisco Herbert Spencer's "Data of Ethics" was introduced as a text-book of morals—as palpable a violation of the law forbidding sectarian instruction as the introduction of the Catholic or Methodist catechism; for Herbert Spencer belongs to that very small and narrow sect which promulgates the creed of Agnosticism.' If the reverend speaker had taken the ground that the 'Data of Ethics' was too abstruse a book to be placed in the hands of public-school pupils, we should have felt inclined to sustain his objection. But when he says that to introduce such a book is to give a sectarian character to the school in which it is used, we must enter a protest. Science is never sectarian; philosophy is never sectarian. Sectarian teaching begins when you ask a man or a child to assume what cannot be proved, for the sake of keeping within the dogmatic lines that fence round some particular creed. The followers of Mr. Spencer may be a minority, but they are no more a sect than were the adherents of the Copernican system of astronomy, or than are the believers in the Darwinian theory of natural selection. Mr. Spencer makes no appeal to faith, but finds his premises in the common experience of mankind. A pupil who was being taught out of the 'Data of Ethics' would be quite at liberty to dispute either the premises or the arguments of the author; and he would not be silenced by the declaration that Mr. Spencer was infallible. But when catechisms are taught they are taught, not as containing matter for discussion, but as containing doctrines that must not be disputed, on pain of more or less disagreeable consequences. Similarly, when the Bible is read in school, it is read not as a fallible record of events or a fallible guide in morals, but as something absolutely authoritative—the very voice of God. It is perfectly obvious, then, where sectarianism in education begins. It begins just at the point where doctrines of any kind, accepted on faith by a portion of the community and not discussible on grounds of reason, are made a part of public-school instruction. Sectarianism comes in whenever the teacher is obliged to say 'Hush!' to the inquiring schol r who wants his reason satisfied before he will believe. There is no sectarianism, on the other hand, in making use of a book which lays no claim to any kind of privilege, and which, therefore, cannot force the belief of any one. The followers of Mr. Spencer do not form a sect, because they have no beliefs which they wish to exempt from criticism or discussion, and because they hold themselves at full liberty to pass beyond the bounds of Mr. Spencer's thought whenever they can see their way to doing so. Mr Spencer's 'Data of Ethics' may not contain all the truth on the subject of morals, but the truth which it does contain lends itself to demonstration; and no one can be the worse for being taught demonstrable truths. Upon that foundation he can afterward build what he likes—hay, stubble, or what not; and after his superstructure has been tried by the fire of experience, as it is very likely to be, he will still have something solid left on which to rebuild in perchance wiser fashion."

SOME PAROCHIAL SCHOOL FRUIT.

Rev. Madison C. Peters has gathered some interesting statistics which throw a flood of light upon the parochial school question. We reprint below part of a letter of his which appeared in a late number of the New York *Herald*. The matter quoted is part of a controversy between Mr. Peters and the Paulist Father Young. Of course Mr. Peters writes as a Protestant, and a Protestant who would commit the gross injustice of keeping the Protestant Bible in the common schools; but these facts do not weaken the force of the statistics he has collated:

"He did not and he cannot disprove the charge that in Italy, the home of the parochial school, where the Pope for fourteen hundred years had his own way, less than five per cent. of the people were able to read and write at the time that the temporal power of the Pope was overthrown.

"He did not and he cannot disprove that Catholic Spain is reduced to beggary and sixty per cent. illiteracy. Will Father Young please answer why Protestant America, with all her freedmen, frontiersmen, and foreign population, has less than sixteen per cent. of her people who cannot read and write, while old Catholic Spain, with no influx of foreigners and no untaught colored population, has sixty per cent. of her people unable to read and write?

"He can furnish no evidence whatever against my charge that only a small per cent. of the people of Mexico, Chili, and so on down through the whole list of Catholic countries, are able to read and write. I pointed him to Catholic countries and showed masses dwelling in ignorance till they shook off the parochial schools.

"I challenge him to mention one nation whose children the Catholics have taught to read and write. Will he answer why the parochial schools have been repudiated and common schools established in such Catholic countries as Italy, France, and Mexico?

"Why is it that in Catholic Guatemala, San Salvador, and Costa Rica the state has taken education out of the hands of the priests and made education compulsory under state control?

"Why is it that in Catholic Argentine Republic, Chili, Uruguay, Venezuela, and Brazil the parochial schools have been closed by the Catholic authorities and free public schools have been established? (See W. E. Curtis's "Capitals of South America.")

"Ecuador is the only one of the South American republics holding on to the old system of the parochial school. In all Ecuador there is not a single railroad or a stage-coach, only one newspaper, and only forty seven post-offices. About four per cent. of the people can read and write, and no person can vote unless he is a Roman Catholic (Rand-McNally's Atlas).

"The nations of South America and Europe say that the parochial schools have failed to teach the people, and is not this the reason why many progressive Catholics of the world stand for the public schools?

"The eight Roman Catholic countries of Venezuela, Austria-Hungary, France, Brazil, Spain, Portugal, Belgium, and Italy, with an area of 4.452.275 square miles and a population of 148,087,027, of which the average is ninety-one per cent. Roman Catholic, show an illiteracy of sixty per cent.

"The eight Protestant countries of Victoria, Sweden, Switzerland, Netherlands, Germany, Denmark, Great Britain, and the United States, with an area of 4,134,300 square miles and a population of 149,702 830, of which the average is eighty per cent. Protestant, show an illiteracy of four per cent.

"This statement is from data furnished by the reports of the United States Commissioner of Education, the documents issued by the Bureau of Education, the census of 1880, and the 'Statesman's Year Book for 1887.'

"But, dear Father, since you are so very particular you may not like the census of 1880, and since it is our aim to please you I call your attention to the following statistics, collected by the United States Bureau of Education in 1890, showing the ratio of illiteracy in Roman Catholic and Protestant countries:

IN ROMAN CATHOLIC COUNTRIES.

	Per Cent.		*Per Cent.*
Austria	39	Spain	63
Hungary	42	Ireland	21
Italy	48	Belgium	12
Portugal	82		

IN PROTESTANT COUNTRIES.

	Per Cent.		*Per Cent.*
Germany, less than	1	Norway, less than	1
Denmark, less than	1	Sweden, less than	1
England	9	Switzerland	2¼
Scotland	7		

"The eminent Catholic theologian, Dr. Orestes A. Brownson, who affirmed that 'Protestantism of every form has not and never can have any right where Catholicity is triumphant,' wrote thus in the *Catholic Review* concerning parochial schools: 'They who are educated in our schools seem misplaced and mistimed in the world, as if born and educated for a world that had ceased to exist. The cause of failure of what we call Catholic education lies, in our judgment, in the fact that we educate not for the present or the future, but for the past.'

"Is it not a fact that the Catholic church controls a large proportion of the desperate people of society? Do not our criminal classes come from countries where the Catholic church has been dominant for centuries? You do not and cannot disprove the testimony of the Catholic journals and Catholic chaplains which I quoted—that your church contributes more criminals than any other religious denomination. You did not disprove the Parliamentary report for 1881, which shows that while the Catholics form only three-quarters of the population of Ireland, they furnish six-sevenths of the criminals.

"Her majesty's inspectors' report concerning juvenile offenders in reformatories and industrial schools in Ireland shows that there were in reformatories in 1883 143 Protestants and 956 Catholics. In industrial schools in 1883, 805 Protestants and 5,179 Catholics. In five counties in the North of Ireland it required only 11 or 12 policemen to keep order among 10,000 people, while in five other counties of Ireland, where there are more parochial schools, it requires from 41 to 46 policemen to keep order among each 10,000 people.

"Leon Bouland, an ex-priest, in the *Forum* of July, 1888, calls attention to the fact that in the city of New York seventy-five per cent. of the criminals are members and adherents of the Roman Catholic church.

"If you will study the reports of our jails and penitentiaries you will find that your church has from more than three to four times its due proportion according to the population. The same is true of our pauper institutions. The inmates are nearly all foreigners and nearly all Roman Catholics. Out of 2,362 state paupers in Massachusetts, Ireland contributed 945, or 40 per cent. of the whole, while of those born in Massachusetts there were only 348.

"You made no reply to my charge that out of 4,000 children born in Rome 3,000 are illegitimate. You want the charge authenticated, do you?

"*El Solfeo*, an Italian journal of prominence, publishes the following statistics: 'In 1870 Rome had 2,469 secular clergy among cardinals, bishops, prelates, and cures; 2,766 monks, and 2,117 nuns, in all 7,322 religious of both sexes. The number of births reached in the same year to 4,378, of which 1,215 were legitimate and 3,163 illegitimate. The illegitimates, therefore, being in the proportion 75.25 per 100 of the total births.'

"The illegimate in Protestant London are only four per cent. You will also find similar statistics by referring to a Papal source—namely, *L'Amico di Casa*, *Almanacco Popolare*, published at Turin.

"And from the same source we find that the average committals for murder per year are in Protestant England 72, or 4 to every 1,000,000; in Catholic Bavaria 311, or 68 to every 1,000,000. More than four-fifths of the white men hanged in America are Catholics. It distresses me to give you all these facts, but you pressed me to do it.

"I have stated the actual truth so mildly that I feel that I ought to apologize to my readers, and I promise you that for every fact and citation I have brought I can cite from equally unimpeachable sources ten times as many more.

"Now how about the liquor traffic? I charged your church with having a monopoly of the business.

"Father Elliot, who is associated with you in your work, in the *Catholic World* (September, 1890), of which you are one of the editors, made this honest confession: 'The horrible truth is that in many cities, big and little, we have something like a monopoly of the business of selling liquor, and in not a few something equivalent to a monopoly of getting drunk. I hate to acknowledge it; yet from Catholic domiciles—miscalled homes—in those cities and towns three fourths of the public paupers creep annually to the almshouse, and more than half the criminals snatched away by police to prison are by baptism and training members of our church. Can anyone deny this, or can anyone deny that the identity of nominal Catholics and pauperism existing in our chief centers of population is owing to the drunkenness of Roman Catholics? For twenty years the clergy of this parish have had a hard and uneven fight to keep saloons from the very church doors, because the neighborhood of the Roman Catholic church is a good stand for the saloon business; and this is equally so in nearly every city in America. Who has not burned with shame to run the gantlet of the saloons lining the way to the Roman Catholic cemetery?'

"But this same Father Elliot, speaking of his recent missionary tour among the non-Catholics of the West, declared: 'America will be converted and made a Catholic country.' Perhaps it would be in order to suggest that charity begins at home, and that the priests convert their own people before they attempt to convert Protestants."

We hope our readers will carefully file the record of these facts, so abundantly established by authentic history.

The orthodox press of Spain is roaring mad at the "insult" offered the holy mother church by the mayor and municipal council of Madrid, by attending in a body the funeral of that great Freethinker, Ramón Chies. ∴∴∴ The Spanish Free Mason Lodge "Progreso" has started a subscription among Spanish Free Masons, the proceeds of which are to be used to erect a monument in honor of the late Ramón Chies. ∴∴∴ Memorial services in honor of Ramón Chies are being held by all Spanish Freethought societies, and resolutions of sympathy hav been sent to his family and *Las Dominicales* by numerous foreign Freethought societies, by prominent Freethinkers, and the Freethought Federations of France and Belgium, and we do not doubt also by the Freethought Federation of America. The address of *Las Dominicales* is Calle de Carranza núm 21, segundos, Madrid. ∴∴∴ Fernando Loyana (Demófilo) is now sole editor of *Las Dominicales*, and he proposes to convert this weekly journal founded by him and Ramón Chies in 1882 into a daily paper.

One of the numbers of "The Truth Seeker Library" issued this month is entitled "Thumbscrew and Rack." It embodies the "Historic Means of Grace" published in THE TRUTH SEEKER of January 6th, with additional matter, and several new illustrations, including the famous "chastity belt," drawn expressly for this work. As a handsome pamphlet, with cover, "Thumbscrew and Rack" will be sold at ten cents per copy. Being the only work of the kind in existence, it should hav a large circulation. Geo. E. Macdonald wrote it.

Sparks From the Lecture Field.

Despite the hard times our cause still maintains its ground and the Freethought lecturer is able to keep his head above water. Trade is almost stagnant and we hav hard work even to get expenses, but somehow we manage to get there.

From Mechanicsburg I go to Delphos, O., where I giv one lecture to the members of the recently organized society, at their regular meeting. I came here more to spend a portion of my leisure time than otherwise, but I happened along at the right moment and my visit was not entirely for nothing.

After a few days of pleasant idleness I resume my journey. Mr. and Mrs. Roloson had made me a welcome guest and I disliked going, but had it been heaven itself I would hav had to go just the same.

I reached Waterloo, Ind., and found Jake Saltsman on the lookout for me. And so was the weather. The Lord had taken a mean spite and sent us one of the severest snowstorms I hav witnessed for some time. This storm did not abate during the three days that I lectured there; therefore it had, to a great extent, a disastrous effect upon my audiences. It was impossible for most of our friends to get in from the country, but Mr. and Mrs. Brecbill were there and would not hav stayed away even if they had to make the journey in a boat; and at one time it looked as though they would hav to use that method of transportation. Still we had little of which to complain; we had splendid audiences, made up of the townspeople, and I was gratified to see such a large number of young people present at each lecture. It will giv the local clergy something to do when they tell them that "Jonah swallowed a whale" and ask them to believe it. Squire Daniels was chairman, while Charley Voss and Jake Saltsman made splendid ushers. The rain could not cool or dampen the ardor of their enthusiasm.

My next lecture was in Chicago, before the Secular Union. I was favored with a fair audience, considering the inclemency of the weather, for Chicago had received its due share of the storm. I was pleased to get back on the camping-ground of our recent Congress, and once more I met a host of friends. My lecture was on the Bible, and it brought out a good and spirited discussion. W. S. Bell presided at the meeting. It was the first time we were on the platform together, and I hope it may not be the last.

Monday evening I dined with Mr. and Mrs. Freeman, and during the week I was the recipient of the same hospitality from Judge Waite and his estimable wife. During these few days plans were discussed for the harmonious co-working of the Secular Union and the Federation, whereby the general good of the cause may be promoted. The desire to work together, to assist each other, was truly encouraging, and it will not lessen.

During my stay in Chicago, I was the guest of Mr. and Mrs. E. C. Reichwald. Mrs. Reichwald is not an avowed Freethinker, though she has too good a heart and far too generous a nature to believe in hell. But to giv up a belief in hell is to giv up a belief in orthodox Christianity. It is the bedrock upon which the whole edifice is built. Shatter that rock with the dynamite forces of education and Freethought, and the whole structure will topple and fall. I had expected to enjoy the hospitality of Mr. and Mrs. Reichwald through the holiday season, but this privilege I was denied, for I received a message from Delphos, O., informing me that the wife of one of our friends had died. It was her special desire that I should conduct the funeral services, and I turned back to comply with her request. The deceased was the wife of Wm. Euston. Both were members of the local Freethought society. She died at the age of thirty-seven, after a protracted illness, and the funeral took place on Sunday, December 24th. It was the first time that a Secular funeral had taken place in this district. As a natural result great crowds were drawn hither to witness the funeral ceremonies, many coming out of sheer curiosity. The services were held at the grave, and there were fully four hundred people present. The Delphos *Herald* gave a full and favorable report of the proceedings. The day was raw and chilly. Therefore, to stand with bare head in the cold for thirty minutes was not conduciv to good health. Suffering from a slight cold at the time, this seriously aggravated my ailment, and the next day found me suffering from an attack of "la grippe." Thanks to Mrs. Roloson and her brother, Dr. Brundage, I soon recovered. This slight indisposition caused me to miss some of my lecture appointments, but beyond this no serious damage was done.

Leaving Chicago by a midnight train I reach Kansas City. It is my first lecture in this city. The train arrives just about the time my lecture should commence. I found a good-sized audience awaiting my arrival with patience. Kansas City boasts a population of one hundred and fifty thousand. Once a pioneer settlement, it is now the site of large commercial houses and hives of industry. It is full of enterprise—one glorious result of the large element of Liberal thought it contains. Like most Western cities of like proportions, it has a free Sunday. The theaters, museums, etc., and other places of public resort are wide open on the first day of the week, and as is usual in such instances, the clergy do not like it, and they are sparing no efforts now to try and close them. The clergy hav always been the greatest enemies of freedom, and it seems to be generally determined that they shall so remain. Every Sunday in Kansas City they may be heard denouncing Sunday opening and decrying in vociferous tones the alleged evils thereof.

My lecture was a success in every way, thanks to the worthy efforts of T. J. Tanner, a young and enthusiastic Freethinker. My audience, for the most part, consisted of well-known Freethinkers, who gave me a splendid welcome among them. Milton J. Payne, president of the gaslight and coke company, occupied the chair. Among the friends are Mr. and Mrs. W. S. Matthews. Mr. Matthews is one of the foremost architects of Kansas City and a Freethinker from away back. He is one who has never stifled his honest thoughts in deference to public opinion. Honest and fearless in expression, he lets the public know what he really believes. Respected by all who know him, he is ever ready to advance a new idea that could in any way benefit the race. In this relation I might also mention Leon E. Bailey, Dan H. Nourse, T. E. Palmer, R. Kriete, Charles Ison, J. P. Reisinger, E. W. Kenyon, and others, who constitute a grand host of Freethought warriors who are determined to preserve the freedom of the people in Kansas City against the machinations of the clergy.

The next morning I am off again, this time for Wichita, a beautiful little town situated about fifty miles north of the Cherokee Strip. I lectured here on Sunday evening, and I was greeted by a large audience. Through the valuable assistance of Z. Tuttle I am to giv a course of lectures in this place, extending over the winter months. We are in hopes that a permanent organization of Freethinkers may be established. Mr. Tuttle is now advanced in years, but he retains all the enthusiasm of his youth for the cause of Freethought. Without him these lectures could not be had here at this time. Wichita has a large number of Liberals, and with their help we may achieve the success for which we are striving. Among the Liberals here are Dr. and Mrs. Martin, together with their daughter Isis B. Martin. The latter is the librarian of the city, and now she is deeply interested in the establishment of a Freethought library. Besides these are Mr. and Mrs. Collins, the founders of an "Edward Bellamy Club," wherein the members liv, eat, and sleep upon the ideas laid down in his now famous work, "Looking Backward." Also Mr. and Mrs. Cooper, Mr. and Mrs. Garst, Mr. and Mrs. Haley, with many more, are numbered in our ranks.

In the morning I attended the Unitarian church. Being the most Liberal meeting in the town, many Freethinkers are regular attendants thereat for the want of a more suitable place. The pastor, Dr. Vail, is a very liberal-minded man; many such may be found in the ranks of Unitarianism—a school, by the way, which Erasmus Darwin termed "a featherbed to catch a falling Christian." I had never met the doctor, and when I read his subject, "As a Christian Minister, What Would You Do with Ingersoll?" I had half made up my mind that I was to sit and hear the colonel denounced and abused in terms that only a "Christian minister" can use. To my intense surprise, however, the sermon was a glowing eulogy of Colonel Ingersoll throughout. The preacher asserted that "he could not agree with all he said or taught," but declared that "there was much in his philosophy that had moved men to lead nobler lives." What honesty of thought and utterance; what candor, to come from an assumed Christian pulpit!

During my stay in the Southwest it is my desire to lecture as much as possible in Kansas, Texas, and Oklahoma. Friends in these districts desiring lectures may address me, for better convenience, at 243 N. Lawrence street, Wichita, Kan. Terms and dates may be had upon application.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

Hell is full of people who ask questions about things which our Heavenly Father wishes to keep quiet.

Observations.

This is translated from the Hoodoo. A certain Adherent of the church heard an Unbeliever express the opinion that the so-called Word of God is simply the word of the men who wrote it; that religion in general is delusion touched with hypocrisy; that the church is not necessarily a mundane type of the kingdom of heaven; that clergymen are guilty of unlawful solicitation when they claim to belong to a third sex; and that preaching is equivalent to talking through the hat. Such was the anger of the Adherent at thus hearing ideas expressed which he had devoted his life to concealing that he sprang upon the Unbeliever and beat him to the earth with a club. A police officer who was unintentionally present arrested the Adherent for disturbing his peace, while the Unbeliever was taken to the stationhouse as a drunk, where he died before the newspaper reporters could call the attention of the department to the fact that the man's skull was fractured. The Adherent being brought to the bar of justice, the Court inquired why he had killed his neighbor.

"Because," said the Adherent, "he was an Infidel and a Scoffer, denying those principles which lie at the foundations of society I cannot tolerate either his presence or his existence, or abide with him in the same community."

"If that is your trouble," replied His Honor, who was a just judge and whose judicial mind was crossed withal by a streak of humor, "I can provide you with a retreat where you will not meet an Infidel once in a hundred years."

And he sentenced him to the penitentiary for life.

The American Protective Association claims to hav proof that the Roman Catholics of the United States are arming and drilling as military organizations. This is hotly denied by the pope's papers, and even Protestant journals, like the New York *Independent*, scoff at the report or treat it lightly. What, then, are we to make out of the fact that the president of the college of St. Francis Xavier, a Catholic Institution of this city, has received the following communication?

WAR DEPARTMENT,
WASHINGTON CITY, Jan. 4, 1894.

By direction of the President, and in accordance with section 1,225, Revised Statutes, as amended by the acts of Congress approved September 26, 1888, and November 3, 1893, Captain John Drum, Tenth infantry, is detailed as professor of military science and tactics at the college of St. Francis Xavier, New York, and will report in person for duty accordingly. DANIEL S. LAMONT,
Secretary of War.

Is the Catholic church drilling men at her own expense for the government service? When Monsignor Capel, the papal emissary, was in this country a few years ago, he warned us that Catholics would demand their "rights"—namely, a division of the public school funds; and he added that the demand, when it came, would be quick and sharp, like the click of a musket. Evidently the students at the college of St. Francis Xavier are getting in form to furnish the click.

The Seventh Day Adventists are with us in the endeavor to prevent the church from becoming the state. They hav a vital interest in the repeal of the Sunday laws, because they "lay back stiff" on Saturday that they may do about two days' work on Sunday. To enforce the Sunday law would giv them two idle days in a week—one self-impelled, the other compelled by the policeman. Any one who has visited, on the first day of the week, as I hav, a Second Adventist hive of industry like the big printing establishment in Oakland, California, will see that it is their busy day. If the hands dig in on the other five days as they do on that one, it is not strange that the institution thrives. I believe that on Sunday the foreman may swear at dilatory hands without offense, and accelerate their movements by telling them that they are slower than the second coming of Christ. Sunday idleness would rob them of at least twenty-five per cent of their earnings.

So the Adventists are with us; and they are so not only from a different present reason, but likewise with an eye on the future. According to the doctrin of this sect, religious legislation was foretold at the beginning of the Christian era—longer ago, it will be seen, that any Republican prophesied hard times as a result of Democratic monkeying with the tariff. John the Revelator then prognosticated that the United States would come to be formed in the image of the beast which is the Roman Catholic hierarchy. Furthermore, the Adventists assert that the beast is in no wise to be overcome by the spirit of liberty latent in the American breast, but only by the power of God to be put forth at the fulfillment of his promis to Christ: "Ask of me, and I shall giv thee the heathen for thine inheritance, and the

uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The Adventists now oppose the beast in order that when breaking begins they may be strictly in it, as we say in modern English slanguage. The Adventist's faith in prophecy is not shaken by the fact that the speaker assured his hearers that these things should come to pass before persons within the sound of his voice had let go of the willows. A thousand years from now, sustained and soothed by an unfaltering trust, they will still be fighting some beast or other foreshadowed by the Revelator. Their lack of faith in the spirit of liberty is susceptible of explanation. They are themselvs the willing bondmen of a delusion, and giv neither themselvs, their employees, nor the stranger that is within their gates any more liberty on Saturday than the strictest Sabbatarian would giv them on Sunday.

"Educate yourself," says Col. William Henry Burr. "If all the colleges were wiped out, literature and science would suffer no loss." The colonel's statement may be true, but his advice is not good for these days of civil service and of other examinations patterned after that humbug. In San Francisco a man who applied for a position as mail-carrier was asked, in the course of his examination, if he could giv the distance to the moon. He had not thought of that matter in connection with his application, not understanding that the moon would be included in his route, and he failed to pass. If he had been college bred he might hav answered the question and got the job. Another instance: A great daily in this city, having in view a department devoted to progress in mechanical engineering, sought as an editor a young man who possessed a thorough practical knowledge of the subject, together with fine literary facility, and long experience as a journalist. He was the ideal man for the place. For a dozen years he had earned his living at just that sort of work, as editor of a scientific journal. Arrangements for his transfer to the great daily were nearly completed, when the manager put the crucial question: "Are you a college graduate?" The young man was not, and that settled it. The great daily secured at a good salary a college-bred "professor" who attached "C. E." and other characters of the Roman alphabet to his name, and the department of mechanical progress was inaugurated, while the young man kept his less lucrativ position, writing articles which the professor-editor of the great daily plagiarized, garbled, spoiled, and published as his own. The young man one day had the keen pleasure of taking a piece of his own work, thus stolen, to the manager of the great daily and asking him to compare it with the professor's effort and to state which was the more worthy performance. This, it is true, terminated the college-bred professor's engagement with the great daily, but it did the young man no appreciable good from a worldly point of view.

Times hav changed since Colonel Burr made his pile as a stenographer. In journalism a diploma is almost as much a necessity as in the medical profession, and the young man who does not possess one is handicapped. A college course must certainly add something to the student's education, and in a time of sharp competition he can utilize every advantage he may acquire. Thomas Paine was possessed of great genius, but he needed it all to effectivly meet the assaults of those who pointed out that he could not spell or write grammatically. Think of the added power the polish of Burke or Junius would hav given him! If Shakspere had entered college he might now be accredited with the works which he wrote.

Sometimes the force of an illustration employed by a preacher or a political speaker may be totally destroyed by an ill-timed inquiry about something which the orator has overlooked in preparing his speech. This was proved last week in the National House of Representativs, when Mr. Hall, a gentleman from Missouri, was addressing the chair, and quoted the "Gadarene pig story" (Huxley) as describing the present condition of our beloved country. Said Mr. Hall: "A certain man was possessed of a legion of devils. When our savior approached the man to cast the devils out, the devils asked to be let alone. Our savior then commanded them to leave, but before they left the man's body, they threw him down. They wrenched him, they racked him, and they knotted and contracted his muscles, and he went through the most excruciating agony; but when eventually the legion of devils did go out of the man's body into the swine, and the swine ran down into the sea, the man arose and praised God. Mr. Chairman," continued the gentleman from Missouri, "for thirty years our body politic has been possessed of Depublocratic devils, and its vital organs hav been tied up in preat knots by the Depublocratic party; but the Recratodublican party —the savior of the people—has commanded them to abdicate, and soon, Mr. Chairman, they will go out of the body politic into the swine; the swine will go into the sea, and the nation will rise up blessing God."

While the house yet enjoyed the sustained thrill induced by the *danse du ventre* of the gentleman from Missouri, Mr. Hendrix, of New York, arose and inquired: "When that incident occurred back in Galilee, was there no sympathy felt for the man who lost the pork?"

Here the hammer fell.

The financiers say that Secretary Carlisle's fifty millions of United States bonds won't go because he has not offered a commission to bankers for floating them. But there is one thing that will go, and that is the fifty or one hundred millions of uncoined and uncovered silver in the treasury vaults. The bankers naturally do not want the silver, because there is no pound of flesh behind it; but the people would handle it joyfully, and if the bankers would not, they might close their doors, or stand behind counters and twiddle their thumbs instead of doing business. While under the bond system the people are paying from five to ten per cent interest on their medium of exchange, which is to that extent a tariff on trade of every description, the cause of hard times ought to be so plain that a blind man could see it with his stick.

GEO. E. MACDONALD.

At the Front.

My next engagement after Correctionville was Pierson, a town about six miles distant. On Sunday afternoon, accompanied by Mr. and Mrs. Petty and Mr. Dunlap, we began the journey through a storm of sleet and snow. I was advertised to speak at three o'clock, and we arrived in ample time. Everything was excellently arranged. A number of ladies and gentlemen, under the direction of Mr. S. F. Benson, had been preparing themselvs to furnish some musical entertainment at the meetings. Anything of this kind always makes a lecturer feel good. Some think that because we do not giv the attention to music that the churches do, Freethought has no melodies, and that the art of Orpheus will die with Christianity. We know that this is not so, yet Freethinkers do not realize how much music adds to their meetings. Before the lecture began the house was full, and many more came in afterwards. In the evening, though it was very stormy, we again had the hall well filled, and on Monday night many were standing up. Probably no town of its size in this country contains so many Freethinkers as Pierson. The church has little influence, and the spirit of Freethought abounds. The leader of our movement here is Mr. S. F. Benson. He is activ and enthusiastic. The people respect him and impose confidence in his honor, notwithstanding his heretical views. Though engaged in business he finds time for Freethought work, and is ever ready to defend Liberalism. He is well read and can meet all Christian arguments.

Next to Mr. Benson is Dr. Efner, who always lets his light shine. Mr. Brooks, who owns the hall in which I spoke, is a Liberal of the right stamp, as also are Mr. Cummings and Mr. Hoffman. I received a large number of names for the Freethought Federation, and sold many Freethought books both in Pierson and Correctionville. Literature circulated in a community at the time of lectures sets many to thinking. Hundreds are ready to embrace Liberalism if only it is put before them. Hundreds of others are Liberals at heart, but do not know just where to place themselvs. Hearing a lecture or reading a book often brings these people out of the church.

On Tuesday morning I bade the Pierson friends adieu, and returned to Correctionville. As I surmised, the Rev. Mr. Zellhoefer replied to me while I was away. He preached a sermon attacking me and Freethinkers generally in a genuin Christian manner. The defunct Paine death-bed story was revived, and told. The reverend did not know that I was coming back, and he opened his eyes wide when he saw me on the street. The friends decided to hav me reply to him. We had but a day's time in which to secure necessary funds to pay for the opera house and advertise. No bills were printed. It was announced from mouth to mouth that I was to reply to the reverend, and when the time came the house was well filled, and about a half dozen from Pierson who had heard of the meeting had also come. Mr. Petty sent Zellhoefer word through his friend, the Rev. Mr. Parnell. It was late when we began, and as I did not want to reply to the sky-pilot until he came, I took up the time giving another lecture. We missed the fun, for he did not materialize. I answered him just the same. When he replied to me, he had his church well filled. He ought to hav had, for he advertised himself at my lectures. A friend who went to hear him the next night told me that he had just about twenty-five people to listen to him.

I shall go back to Correctionville on my return from the East, when I will lecture in several other places in the neighborhood where they are unable to arrange at the present time.

Des Moines, Ia. FRANKLIN STEINER.

Churchly Purpose and Performance.

The wholesale murder of Catholic Christians by Greek church Christians in Kovna, Russia, is one of the later evidences of the great civilizing influence of Christianity. ∴ Abyssinia boasts of having been a Christian country for fifteen hundred years, long before the mass of Europe was Christianized. Christianity is there seen in its original light as a vast monastic system which has left the people in a state of barbarism. ∴ Some time ago a conspiracy was discovered against the life of the Negus Menelik. Well-known members of the court were implicated, but in view of the influence they possessed, the emperor pardoned them. A youthful attendant on the negus had been aware of the secret movement against his majesty and took to flight on the conspiracy being revealed. He was captured, and, without the pretense of a trial, was condemned to hav his tongue cut out and one of his feet sawn off. The sentence was duly carried out; but not content with the torture to which the boy had been subjected, the negus, eight days afterward, ordered that his right hand should be cut off, and that he should then be left exposed in the desert, in the full glare of the sun, until he was devoured by vultures.—*Agnostic Journal.* ∴ Baron Katte, a Prussian, says of these Christian Abyssinians: "I found everywhere in Abyssinia a confirmation of what I frequently found in the East—namely, that the professors of Christianity are, in all moral respects, far below the Mahommedans." ∴ The depth of superstition in which the early Christians were sunk may be inferred from the inscription on a papyrus in the Edwards collection, University College, London. It is a Greek Christian invocation and reads, as translated for the *Academy*, as follows: "Ye angels and archangels who guard the floods of heaven, since I hav a quarrel with a headless dog [heretic?], if he comes, overpower him and rescue me through the might of the Father, the Son, and the Holy Ghost. Amen. Iao Sabaoth. Thou who barest God inviolate, spotless Virgin Mother of Christ, remember that thou saidst this to thyself, again heal the woman who carries this amulet. Amen." ∴ Canon Monahan moved in the Nottingham (Eng.) school board that no teacher who did not profess belief in the divinity of the Lord Jesus should be allowed to giv religious instruction. The motion was not seconded. So much for religious teaching in public schools. In such schools it is an even race between proscription and hypocrisy. ∴ It would seem that the Russian church men hav determined that no liberty shall be granted to dissenters, which decision means exile or extermination for the latter. ∴ At a recent election at Barcelona, Odon de Buen, professor of the university of that city—an outspoken republican and Freethinker—received 399 votes, while the orthodox, F. Traver, received but 377. Christian honesty could not stand this and fixed the ballots so that the orthodox candidate received 629 votes. The election will be contested by Spanish republicans, and the Barcelona scandal is the talk of the day. ∴ The queen-regent of Spain, Maria Christina, is to found a university at Escurial, which, according to the wishes of her late husband, is to be strong in "Christian sciences." ∴ Nov. 1, 1893, was a great day for the Austrian army. The soldiers were made to take the oath of allegiance to the Austrian flag. Bible, Koran, and Talmud were opened, and priest, minister, rabbi, and imam announced that "to serve as soldier monarch and fatherland is an honor; it is a religious duty. The God of armies bless your admittance to the holy duty of a new life." ∴ The Spanish government is in arrears to the amount of 12,724 pesetos in salary to each school teacher. It does not owe the church anything. ∴ A new religious sect has appeared in Russia. Its members consider the telegraph and railroad inventions of the devil, but they make up in crossing what they lack in sense. They make the sign not alone on forehead and breast but also on the stomach, which they consider the most "holy" part of mankind.

The Sabbath worshipers of Wisconsin propose to sow the state knee-deep with Sunday law literature. This work has been assigned to the Young Peoples' Society of Christian Endeavor. Documents in English, German, and Norwegian are to be circulated. Hav Wisconsin Liberals got their eyes open yet? ∴ We learn from an authoritativ source—the *Christian Statesman*—that "the executive committee of the National Reform Association has appointed the Rev H. H. George, D.D., one of its secretaries, to visit Washington, D. C., with a view to establishing a Bureau of Legislativ Reform, especially in the interest ofSabbath legislation by Congress." Do you understand that? ∴ The New York *Mail and Express* is fretting about the crying of Sunday papers on the streets. It says: "It is an infringement of the rights of all citizens to quiet in their churches and homes on the day of rest and worship. It is in violation of an explicit law of the state of New York, which forbids on Sunday 'all noise disturbing the peace of the day.'" Christians hav no more right to stop newsboys from earning a few cents on Sunday than Jews and Adventists would hav to prevent their doing the same on Saturday. Besides, people who want to buy papers on either day hav just as imperativ a right to an opportunity to do so as others hav to sit in church, and a large minority of the latter also buy the Sunday paper. And how about the wholly unnecessary noise of church bells? ∴ In December last many Jewish merchants and others were arrested in this city for keeping their places of business open on Sunday. Sunday law persecution was rampant during the closing months of the year.

Letters of Friends.

Not Afraid of a Two-Toed Devil.

LONG HILL, CONN., Jan. 17, 1894.

MR. EDITOR: I hav recently found a man who has not the fear of a two-toed devil in his heart, whom I hav induced to subscribe for THE TRUTH SEEKER. I inclose $5 to pay for my renewal and for his subscription. JOHN L. BEARDSLEY.

One Hopeful Sign in Canada.

HARRINGTON, P. E. I., Jan. 6, 1894.

MR. EDITOR: Inclosed find order for $3 to shove my subscription along another year. I am unable to send you the name of a new subscriber. The church is running things to suit itself. The only hopeful sign of the times is that there are quite a number that do not go to church, yet they do not want to be called Infidels nor subscribers for our kind of literature.

PETER STEWART.

Wants to Appear as a Spelling Reformer.

FAIRVILLE, N. B., Jan. 14, 1894.

MR. EDITOR: Ie hav bfaur mee a letr frum Watson Heston saeng hee had sent yw $1 I had sent him fuer a kopy uv "Old Testament Stories." Dhis shued entietl him te dhe komishn, hwic widh dhe 70 sents I enkloez fuer him wil maek $1, hwic kiendly faurwrd te him. Fuer dhe balans uv dhe $2, pleez send me: "Holy Bible Abridged" and "Parturition Widhowt Pain."

Ie wish yw and yaur paepr a prosperus New Year, and hoep dhat yaur paetrnz wil soon send Mr. Heston enuf kash te puet him on hiz feet agen. Hwat's dh matr widh Col. Ingersoll and hiz $1 a hed lektywrz ? Krisen carity bee damd!

Yours fonetikly, FRANK JARVIS.

The Right Kind of a Fighter.

BRANDON, MINN., Jan. 16, 1894.

MR. EDITOR: I am well aware that my subscription is past due, but I hav been in such circumstances that I could not send you any money before now. I had the money to send you when my subscription was due, but I had to fight the school district to keep the Bible and prayer out of the school. I had to get the county attorney to help me, and that took money. Do not stop my paper. I will send you some more as soon as I can. I got the Bible and prayer out of the school, and they will stay out as long as I remain here. I had to fight the county superintendent and all the school board, but I beat them all, and I am loaded for bear if they try it again. Hav mercy on me and do not stop my paper. I will pay you if I hav to sell my farm. Yours truly, DAVID WERT.

Was Never Tinctured With Creedal Cussedness.

HAMBURGH, CAL., Jan. 5th, 1894.

MR. EDITOR: After settling up with the year '93, I find I am $12 ahead, and to show you I am liberal for an old Infidel of seventy years I will send the amount to your address, with the following order: Send THE TRUTH SEEKER one year and Bell's "Handbook" to this address, and to the next address send the paper one year and "Old Testament Stories." Also, the paper one year and same book to the third address. Also Bell's "Handbook" and THE TRUTH SEEKER one year to the fourth address. The above I hav donated in order to receive Samuel P. Putnam's "Four Hundred Years of Freethought."

I indorse the Nine Demands of Liberalism, and never yet was tinctured with creedal cussedness. Hav no use for money after the string of life comes to an end with me. All the surplus cash I handle goes into Liberal literature. Hoping Freethought may spread the gospel of liberty, truth, justice, and love, I will close.

JAS. W. M. HAMPTON.

The Privilege of Keeping Green the Graves of Dead Gods.

STRASBURG, ILL., Jan. 1, 1894.

MR. EDITOR: Mrs. Mattie P. Krekel lectured here the 27th, 28th, and 29th of December. She had a large audience each night. She chooses the constructiv side of Liberalism; and prefers the term "Rationalist" to that of Freethinker. Any person who desires to know what Liberalism offers in place of Christianity should hear her lecture. She has an earnest, though pleasant, way of sifting the fruit of Rationalism from that of Christianity. And she does not find fault with Christians for claiming what is left. Neither can they claim consistently what she has sifted out. She leaves them the joy and comfort of a divine revelation and the blessed privilege of keeping green the graves of dead gods, while she claims for Rationalism every improvement in science and art, from the rude hut of the savage to the last revision of a creed. She spoke from an hour to an hour and a half, and the time passed so quickly that the babies did not become restless. A. YORK.

Fear Fair Discussion.

NOTTINGHAM, IND., Jan 8, 294.

MR. EDITOR: Inclosed find $3.50 for one year's subscription to THE TRUTH SEEKER, and one copy "Old Testament Stories Comically Illustrated." Last spring Remsburg gave a lecture at Bluffton, our county seat; after he was gone the orthodox pitched into him through our county paper. They abused all Freethinkers, calling them liars and sensualists, until it became unbearable, when I wrote an article in answer to their false statements; but the editor is orthodox, and, of course, would not publish it, though I offered him big pay to do so. I got one hundred printed in circular form and painted the town red with them, since which the clergy hav been as still as a grave-yard. Not one word has since been said in the paper against Paine, Voltaire, Hume, or Ingersoll. I thought I would get them to debate, but they flew the track at once.

J. W. TERRELL.

A Recruit Wants Information.

CINCINNATI, O., Jan. 16, 1894.

MR. EDITOR: On inclosed card please inform me the best way of ascertaining the names of all the Liberal clubs and of their secretaries in the United States, and oblige.

I am leaving a ten years' work of ministry in the Disciple church after a post course of six years' study and illustration of universal history, religion, Freethought, science, and philosophy.

My lecture themes are:

1. The Downfall of Theology *versus* the So-Called Fall of Humanity.
2. The Ideal Christ (Truth), the Universal Harmonizer and Guide.
3. Systems, their Origin, Merits, Demerits, Downfalls, and Transformations.
4. The Chaos of Church Matters.
5. The Universal Cyclic Progressions.
6. Eternal Universe, Visible and Invisible.
7. Twenty-six Conflicts Between Science and Religion.

My central address will be care W. Life, Elyria, O. Truly, S. A. WURTS.

Enlisted for Life.

NORTH POWDER, OR., Jan. 13, 1894.

MR. EDITOR: Inclosed find money order for $5 for THE TRUTH SEEKER another year and Peck's "Christian Absurdities," "Age of Reason," "Holy Bible Abridged," "Strike of a Sex," and Foote's "Mother's Manual." I commenced taking THE TRUTH SEEKER at this place in 1884 and hav always been an outspoken Infidel. Although I hav tried many times to get subscribers for the paper I always failed until a short time ago, when we sent you four new subscribers. This is a small and very orthodox town, but as there are six copies of THE TRUTH SEEKER coming here now we hope yet to see the time when superstition will hav to take a back seat. We hav enlisted in Freethought ranks for life and will do all we can in our humble way to help destroy the greatest curse that ever afflicted the sons and daughters of men, *i. e.*, the Christian religion. We think THE TRUTH SEEKER is the best Freethought paper we hav ever seen and would like to hav its circulation doubled this year. Heston's cartoons cannot be beat.

Yours till the war is ended,

JACK PLUMMER.

God Let the Hogs Eat the Potatoes.

LEAD HILL, ARK., Dec. 26, 1893.

MR. EDITOR: I am a reader of THE TRUTH SEEKER and like it very much. I am the only naturalist in this part of the country and you may believe I hav a happy time reading the paper to the people here; they think I am bound for hell. You may put my name down on your list for "Four Hundred Years of Freethought." I will send for it soon. I am a machinist and am running a foundry and machine shop in this place. I am a Bohemian by birth. I was reared a Catholic and was kept very strictly under the Catholic rule until I came to this country in 1863. I could tell you a great deal of my experience in praying when I was young. It happened to be our lot to be very poor in the old country, so my parents had to hire me out to the farmers when I was only seven years old. I worked for the sum of $3 a year. It was not for the $3 alone that I worked, but you see it left the ones at home a little more to eat. I was employed as herd-boy to care for the hogs. I had to drive them through a long lane. The fence was made with the boards two feet apart; the first board was two feet from the ground, and the last board two feet from the first. There were potatoes growing on both sides of the lane; some of the hogs were big and heavy, and some were small and light. The smaller ones would run so much faster than the big ones that they would get far ahead and into the potato fields and eat the potatoes in spite of all I could do. Here was my trouble, so when I got to the lane I would get down and pray to God not to let the hogs eat the potatoes, but while I was praying the hogs were eating potatoes, and consequently I got my pantaloons well tanned every night, and at the end of the year I got no pay and my father had to pay $3.50 damage. That was my first experience in prayer.

FRANK R. TEE.

All Gods Stand or Fall Together.

WORCESTER, MASS., Jan. 6, 1894.

MR. EDITOR: In THE TRUTH SEEKER of December 16th, Mr. T. B. Conner attempts to criticise the critics. Please allow me a few lines in reply. Our friend claims that you, Ingersoll, Putnam, and himself, know there is no God. Mr. Conner asserts that either of the four mentioned can prove it, but omits the proof; showing how near akin he is to the Christ man, expecting his assertion to stand unsupported except by his statement that he can prove it. Why did he mention Ingersoll, Putnam, and the Editor? Was it to giv weight to his argument? Why does he question the veracity of Ingersoll and Putnam? Does not his presumption surpass the "Christ man's" when he claims they don't mean what they say?

Can Mr. Conner demonstrate in any way that there is no God, or that there is no life after this—that death ends all? He will in doing this please remember that the God of the Old Testament is a thing of the past, and the God of the New is not in it. So he need waste no time in going over the well-worn and threadbare stories of the Bible, but prove that there is no overruling power, and that we are not accountable for our acts, except in this world. After this has been accomplished, will Mr. Conner tell us how proving there is no God will benefit the world or those in it? And it might be well to remember, in using the names of other men to strengthen his arguments, that it is better to let their utterances stand just as they came from the authors; and not prolog by saying that they don't mean what they say, and epilog by telling them they know things of which they hav never claimed the knowledge, and sandwich in the idea that they can furnish proof to satisfy all, fools and bigots excepted, that his statement is true; viz., there is no God.

J. A. FORSYTHE.

[Mr. Forsythe may recollect that last year there appeared on the editorial pages of this paper an exhaustiv examination of the God theory. He will find in our advertising columns that that examination has been put into a pamphlet under the title of "Design Argument Fallacies," and may be had for fifteen cents. We are surprised that so apparently intelligent a man as Mr. Forsythe should ask how the disproof of the existence of a God would benefit the world. If the belief in the existence of a God does not rest on fact, would it not be well for the world to know it? What good results can flow from the nursing of a falsehood? So far in the development of humanity it has been found that man has been benefited in the ratio that he has been brought into right relations with his environment; that is, in the ratio that his views of himself and the universe in general conformed to ascertained facts. It has been discovered that deception—whether self-induced or otherwise imposed—is a positiv hindrance to civilization. This being true, it necessarily follows that if there is no God, the race will be benefited by being put in possession of the proofs which establish that proposition. It may properly be added that, in the opinion of very many careful investigators and cool reasoners, the God idea has been the cause of more suffering than any other theory which has ever taken possession of the human brain and influenced the conduct of men and nations. Shall we now be accused of making unsupported assertions? What student of history, who reads the annals of the peoples with eyes which seek for the *causes* of the frightful persecutions and awful wars which hav drenched this world in blood, can doubt that belief in the existence of gods and of a place of future rewards and punishments has been one of the most productiv factors which hav caused the "martyrdom of man"? One word more: Arguments good against the Jehovah of the Old Testament are just as valid against any other God of whom omniscience and omnipotence are predicated.—ED. T. S.]

Tax Those Seven Churches. Or Do You?

MERCED, CAL., Jan. 14, 1894.

MR. EDITOR: I read the letters from friends with much interest, because they come from our brothers in the cause from all parts of the world. These letters giv us an idea of the condition of society in distant states, and through these letters we learn that where free speech and the liberty of the press are tolerated, there people are far advanced morally and intellectually beyond the people of those countries that are groping their way through the foul slums and swamps of misty creeds and superstition.

Merced, the town in which I liv, has seven church buildings, six Protestant and one Catholic, and I believe that without an exception any one of the buildings could hold all the Christians in the town, which has a population of about thirty-five hundred.

We hav not organized a Federation here, although we hav plenty of material—good citizens, too.

We will bring some Liberal speaker, and keep him for a week, as we did so well after Mr. John R. Charlesworth delivered his two lectures here to good houses.

Any of the friends wishing any information about the Golden state can write to me direct if they wish, and I will acknowledge all favors. H. H. MINER.

In a Fix Between the Devil and God.

TIPTON, CAL, Jan. 9, 1894.

MR. EDITOR: Inclosed find money order for $3.50, for which extend my subscription one year and send me your "Old Testament Stories Comically Illustrated."

It has been a long time since I hav said anything to the readers of THE TRUTH SEEKER. I believe the last time that I wrote to you I promised to send some more subscriptions soon, but the was-to-be subscribers failed to subscribe. There are many disbelievers hereabouts, but they are of the don't-care sort; we need some good lecturer to stir them up, though where the needful would come from no man knoweth. By the way, what is Jamieson's address? [Elsinore, Cal.—ED. T. S.]

We hav two preachers here now, but one, who livs just across the street from me, never mentions outside of the church the faith that is in him, so I never bother him; I mention him as a specimen of some strange species of gospel pedler. But the other preacher keeps his horse in my barn, which joins my shop, and I hav a picnic with him, or would if he had any conscience. I hav been trying to hav him help me find the blessed grace of the Lord, but he does not seem to know just how to go about it; the only advice he could giv me is to pray for it. I hav pointed out to him that my prayers without faith would do no good. He says we must hav faith; without faith we can never be saved, that the devil it is who keeps me from having faith, and that I can never get rid of the devil without God's help; must pray to God to help me down the devil. Anyone who has ever talked with orthodox

clericals can imagin how he spread himself while prescribing the above sure cure; but I showed him that, according to his doctrins, I cannot get rid of the devil without faith in God, and cannot hav faith in God till I get rid of the devil, so between God and the devil I am in a devil of a fix.

Your Liberal, Infidel friend,

F. B. HAWKINS.

P.S.—Some people treat the above terms as synonymous, but they are not, by any means. As a usual thing, he whose mind is strong enough to overcome inbred superstition is self-willed and often unreasonably dogmatical. F. B. H.

Snstain Watson Heston—Loans or Gifts, Which?

COLUMBUS, KAN., Jan. 9, 1894.

MR. EDITOR: I want room in THE TRUTH SEEKER to express a few thoughts suggested by Watson Heston's published statement. Last September I sent him a dollar, which some one had sent to me, wishing it was a hundred. I sent it most willingly and gladly as a gift, or, I might better say, I really owed it to him for the good and pleasure I hav received by and through the cartoons; the masterly productions of his fertil and ingenious brain. It is true he would prefer to pose as a debtor, nominally; but I hope no one who has sent or will send him small sums will expect him to pay them back, but will see the matter in the light that I do, and feel already paid for what they hav given to our gifted Freethought artist. For my part, I think every reader of the paper, every lover of truth and humanity, is in debt to Watson Heston. I presume THE TRUTH SEEKER is not able to pay him one-half that his services are worth. It seems as if the resources of his brain are inexhaustible in variety of conception, combination, and illustration. He shows up, he pictures so true to life and reality, the false and inhuman absurdities of both ancient and modern times. It would be a great loss to me if, for want of support, those cartoons should cease to adorn and so greatly add to the power of THE TRUTH SEEKER. Reader, I beseech you to sustain Watson Heston. J. H. COOK.

Wants a Spirit Ordinary Men Can Perceive.

NEW YORK, N. Y., Jan. 1, 1894

MR. EDITOR: I hav been reading for years the arguments which hav appeared in THE TRUTH SEEKER for and against Spiritualism; hav waited patiently, hoping that some one of the many toilers who read your paper would tell those gladiators that we are not interested in their wordy warfare.

The majority of your subscribers are workers, daily toilers, men and women who hav to work with muscle and brain to gain a daily sustenance. I belong to this class; we hav little time for reading, and when we can spare the time to read we are desirous of gaining some knowledge, adding some little to what we already know.

The men and women who think, study, and by writing impart to the many the fruit of their labor, not by bare assertion, but by conclusiv proofs; who sweep away the cobwebs of the musty past; who shed light and clear the clouds of doubt and dread and fear, deserve the thanks of all mankind.

The controversialist who enters into debate to hear his own trumpet blow; who builds men of straw to show how valiant he is in destroying them; who cuts deep gashes with sarcasm, for no other purpose than to irritate—these men are not helpers, they are persistent pests who disturb the weary traveler's rest.

I propose to show in this letter that Mr. Perry is one of these pests. After reading what he has to say for Spiritualism I feel that my time has been wasted; in other words, I hav been imposed upon by a juggler in words. Perry says houses and engins exist after the man who made them is dead and buried; is it not a waste of time to tell us this? That a mother produces a child and the child livs after the mother is dead. Most of us know this from experience. The child is distinctly separate from the mother after it is born. What would happen to the child if the mother died before it was born?

Will some Spiritualist tell us why the hands which fashioned the house and engin do not continue to exist, and what union or bond exists between houses, engins, and spirits? Perry harps on the dissection of the dead body; it is too good a thing for him to drop; here he can sound his trumpet to his heart's content, and blast after blast he sends forth. But why did you not, Mr. Perry, tell us where to look for spirits? You are good enough to tell us that anyone versed in Spiritualism would not attack a dead body. If you assert that spirits are in live bodies nothing would giv me greater pleasure than to dissect yourself and prove to the world that Spiritualism is true.

Moses, we are told, was the meekest of men; but he lived a long while before Perry's time. Mr. Perry informs us that he has seen all parts of spirits; to see spirits you must hav sensitiv eyes; fine, delicate, keen vision. After this Moses can stand in the shade. You are allowed to be the meekest of men.

Farmers, tailors, sailors, and others who minister to our wants in this world, are coarse mortals and unable to discern the beauties of Spiritualism; this is reserved for the mystery man. Walk up, gentlemen, pay your dollar, and commune with the departed spirits; but don't forget, this can only be done by and through the man with the keen vision.

We are further assured that spirits preserve their identity and can be readily recognized by their mental characteristics as they appeared while on earth. Personally, I hav no desire to associate with the monsters of the past; think of the countless number of the insane who hav lived on this earth and suffered continuing their existence forever; the man with the keen vision assures us that the imbecil will be an imbecil still; this is not desirable; I for one prefer an everlasting sleep.

A spirit is substance, we are told, but so fine that most Materialists cannot grasp it. Is it the Materialists' fault that the spirit is so fine? The Materialist had no part in making spirit; it is the Spiritualists' fault. Make your spirits larger and coarser, that they (or it) can be grasped.

WILLIAM BROADBELT.

How Wide a Meaning Shall We Giv to the Word "Religion"?

CHICAGO, ILL., Jan. 9, 1894.

I find at this office (the *Progressive Thinker*) a book issued from your house entitled "The Higher Criticism in Theology and Religion," etc., by Thomas Ellwood Longshore, which I hav read with great care and interest; and I write you to say that there is much in it that I like, and to the ordinary reader the historical data it contains will be of great use. To those who hav not the opportunity or means of research, the light it throws on the mythological origin of the scriptures, and the impossibility of preserving the original in its entirety while being copied and recopied and translated into different languages, will hav the very desirable tendency to throw them back on their own reason, judgment, and common sense.

Even the profound thinker, who may differ from the author in much that he says, will admire his cleverness and perspicuity in stating his thoughts. Altogether, it is a valuable acquisition to Freethought and Liberal literature.

But there are two points on which I differ from the author very materially. The first is "religion," which, he says, "has to do exclusivly with the demons called gods (or God), and morality or ethics is no part of it."

Religion, as I understand it, embraces every thought, word, and action toward God and man; in other words, a true life, the product of that element in the soul of which aspires to the higher good and is inherent in man's nature, else he could no more attain to it than he could be a philosopher without the intellectual capacity to understand it.

I agree with the apostle James, who taught the religion of a true life (see James ii, 14-26). But I differ from Paul, to whom our author seems very partial, and who taught justification by faith alone.

The Nicean Council followed Paul and brought on all the bloody wars and persecutions which hav disgraced Christianity ever since.

My second objection is to the author's treatment of the new spiritual dispensation known as modern Spiritualism, and which is so well authenticated by indisputable evidence as to be beyond debate. It furnishes the only verifiable proof we hav of immortality, and if our author is ignorant of the reality of immortality, as he says he is, it is his own fault, as the means of knowing it are all around him, and if he would rather remain ignorant than accept evidence he has no right to call those who do know "crazy Spiritual lunatics."

R. NEELY.

Selling at Less Than Cost.

ETIWANDA, CAL., Jan. 7, 1894.

MR. EDITOR: For the inclosed money order please send the books named. In renewing my subscription for THE TRUTH SEEKER—three months late—my only apology is poverty. While I hav to sell raisins at two cents per pound that cost me two and a half to produce, and every other branch of industry in a similar condition, how can we do otherwise than plead poverty?

I hav tried long and hard to find a new subscriber for the paper, but all are financially short. However, I think I can get two in a few weeks. The picture books in the order are for them.

Send THE TRUTH SEEKER, Alexander's "Dynamic Theory," "Freethinkers' Pictorial Text Book," "Old Testament Stories Comically Illustrated," "God and His Book," Bell's "Handbook," paper; "The Creation of God," paper; "All in a Nutshell," and "Candle From Under the Bushel." C. NEWTON ROSS.

Two Reports From Oregon.

PORTLAND, OR., Dec. 25, E.M. 293.

MR. EDITOR: I will send you some notes from this "Oregon of ours," to let our friends and co-workers in the cause of science *vs.* superstition know what we did to celebrate—not the birth of the son of God, but the sun-god, as Christmas (December 25th) was known to the pagan world before the Christians appropriated it as the birthday of their mythical Jesus Christ. We, the members of the First Secular Church of Portland—having decided to keep Christmas in a purely secular style—arranged an interesting program, consisting of musical and literary features, which was enjoyed by the large and enthusiastic audience. As usual, the leading feature was an address by Katie Kehm Smith. Her subject was, "The Origin of Christmas," and she explained to the uninitiated that December 25th was a pagan holiday, much older than the Jewish Jesus. She surpassed herself on this occasion. We handed a synopsis of her able lecture to the leading paper (the *Morning Oregonian*) of this church-cursed city, and the editor, who is a "liberal," agreed to publish it if he could arrange space for it. Of course they did not hav space, but they published lengthy synopses of three orthodox Christmas sermons—Presbyterian, Methodist, and Unitarian. Even Secular Sunday papers are afraid of the churches and their sky-pilots, who would order a boycott on any newspaper that would dare to publish a Secular lecture. But enough of this digression for the the present.

Preceding the lecture, Nettie A. Olds recited Voltairine de Cleyre's beautiful poem, "Nameless." Our choir rendered their parts well. Following the lecture, our Christmas ship "Progress" arrived in port, laden with a large cargo of presents for all. As she hove in sight—drawn from behind the curtain on to the stage—with flags and streamers flying, myriads of tapers lighting up the rigging, which was heavily loaded with gifts for the Secular Church, our Science Sunday-school, and our numerous friends—our lecturer, Katie Kehm Smith, proposed three cheers for the ship "Progress," which were given with a will by all present. Among the numerous presents was an elegant ebony-finished clock, the gift of our church to Katie Kehm and D. W. Smith, with the wish: "May you liv to hear this clock strike the hour when every orthodox church shall be turned into a temple of reason." But I fear that we were too sanguin—unless the Freethinkers take a more activ interest in organizing, it will be a long time before all of the untaxed temples of superstition are transformed into "temples of reason." One very notable feature of the evening was a tableau, "The Burning of Bruno." That veteran Materialist, Dalhousie Priestly, was tied to a stake, the fagots piled high around him, while on each side stood a full-robed priest (our friends W. W. Jesse, president Oregon State Secular Union, and Michael Spahn, looked like Jesuits), with crosses in hand in case he should recant. The lights were turned off; Secretary E. E. Girard handled the greek-fire, so that the red flames flashed up around Bruno as he burned. It looked as though the Christians might hav absolute control again. The effect was weird and awe-inspiring. As the curtain was drawn over his dying agonies, it reminded us that vigilance is the price of liberty. If the church had the power again she would like to burn some of the Brunos of the nineteenth century—our brave Freethought speakers and writers, as well as the publishers of Infidel papers.

So closed the most enjoyable Christmas evening we ever experienced.

ORVILLE C. LEE.

PORTLAND, OR., Jan. 11, 1894.

MR. EDITOR: You will oblige us by changing the meeting-hour of our Sunday school from 10:30 to 12:30 P.M.; also by inserting Katie Kehm Smith's name as lecturer in the notice you hav been so kind as to giv us in the grand old TRUTH SEEKER. I know that the notice is doing us much good, as THE TRUTH SEEKER has a great many readers in Oregon and Washington, and I hope there will be a thousand times as many in a year's time. We had a splendid meeting here Christmas eve. The hall was packed, and although we can seat over two hundred and fifty people, about fifty stood up during the evening and a great many went away when they could not get seats. But no wonder. Mrs. Smith, Nettie Olds, H. E. Girard, and other members of our church—"the only church in the world founded on common sense"—worked hard to get up a splendid entertainment. The following was the program of the evening: Song, by the choir, "Hunters' Chorus;" recitation, by Edith Kemp, "The Moneyless Man;" dialog, by five Sunday-school children; duet, by Nettie Olds and Edith Kemp; tableau, the burning of Bruno at the stake, Mr. D. Priestly representing Bruno, and Messrs. Spahn and Jesse two Roman priests; next a recitation, by Nettie Olds, "Nameless," and then an address by Katie Kehm Smith, "Christmas the festival of the sungod, not the sun of God," which was highly appreciated by the audience, as her lectures always are. The last, but not least, feature of the entertainment was the arrival of the ship "Progress," which was loaded with presents for every, man, woman, and child in the hall. After the other presents were distributed, Katie Kehm and D. W. Smith were presented with a handsome mantel clock by the members of the church, Nettie Olds making a neat little presentation speech.

On December 31st we held our semi-annual election of officers, at which we selected the following: Thos. R. Kemp, president; D. W. Smith, first vice-president; D Priestly, second vice-president; Nettie Olds, third vice-president; Fred Kern, fourth vice-president; A. R. Tozier, fifth vice-president; Mary Hagner, sixth vice-president; three vice-presidents at large are D. C. Stewart, D. C. Hatch, and O. C. Lee. H E Girard, secretary, and Chas. Hagner, treasurer. Mr. Girard declined to serve a second term as secretary, but was elected against his will, as everybody seemed to be convinced that they could not get another man to fill the office who would be as enthusiastic and efficient. Too much cannot be said in praise of Katie Kehm Smith for the noble work she is doing in Oregon. We consider her the woman Ingersoll of the world. She had to work under great disadvantages here in Portland. There had been a number of Secular Unions started here, but they all failed, although times were a hundred times better than they are now, and I know that this church would not hav lasted long if it had not been for her wonderful eloquence and enthusiasm. I wish there was a Katie Kehm Smith in every city in our country. It would not be fifty years before every temple of superstition would hav the sign on it, "For Rent." Inclosed please find a half dozen "blanks," which we would like to hav signed by THE TRUTH SEEKER staff as honorary members, and returned to us. CHAS. HAGNER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

When Spring Began.

While roaming in the woods one day,
I asked the question, half in play,
"Who can tell when spring began?"
Straightway the answer came, "I can!"
And Robin Redbreast cocked his head—
"All right! Then pray proceed," I said.

"I must," said he, "express surprise
That anyone with two good eyes,
Or even one, should fail to see
Spring's coming must depend on me.
When I come, then will come the spring,
And that's the gist of the whole thing."

"Ho, ho! He, he! Well, I declare!"
A squirrel chuckled, high in air,
"That is too droll—that you should bring,
Instead of being brought by spring.
I hadn't meant to boast, but now
The cause of truth will not allow
My silence; so I'll merely state
That spring for me must always wait.
The thing admits not of a doubt;
Spring can't begin till I come out."

"Well, bless my stars! For pure conceit,"
Began the brook, "you two do beat
All I hav heard. As if 'twere true
Spring never came at all till you
Were born, and can't come when you're dead.
I'm sorry, sir, you've been misled,
But I can set you right. I know
Spring comes when I begin to flow,
When my ice melts, and not till then,
Spring dares to venture forth again.

"Whew!" sneered the breeze, in high disdain,
"You're wrong, as they are, it is plain.
When first I came, not long ago,
I found you naught but ice and snow,
'Twas my warm breath, you thankless thing,
That broke your bands and brought the spring,
The robins and the squirrels all
Come only when they hear me call.
In fact, I may assert with truth
I am the spring itself, in sooth.
Spring's here because I'm here, and when
I leave, you'll hav no spring again."

—*St. Nicholas*.

The Poetry of Science.

Nature is the most beautiful, the grandest and most complete book it was ever man's good fortune to study. When I walk forth over the green earth, with my eyes open, and take in the full significance of the story the glorious volume before me unfolds, I am lost in admiration of its beauty, impressed with its magnificence, and astonished that all others also do not appreciate its grandeur.

The winds and the clouds hav each a tale to tell more pleasing than that of the "Arabian Nights." The simple blade of grass is more marvelous in its structure than the tallest spire men ever built. The sunlight whispers to the violet and the dew kisses the crag-crowning pine, and each tells a tale of chemical changes more wonderful than was ever conceived in the wildest dreams of poets or vagaries of metaphysical philosophers.

I walk along the river's bank and I see earth's vital current flow in her veins to the sea, and hear the rhythmic beating of her great heart. I pass a ledge of rocks and lo! the leaves of the great book are laid open to my admiring gaze. I read not only the "testimony of the rocks," but Mother Earth's own story. Her autobiography, written by her own finger in letters of adamant; characters so plain, so unmistakable, and so undeniable that he who loves truth more than fanatical or stolid adherence to a creed can easily read, comprehend, and profit by the lesson.

When I gaze up into the blue vault at night, studded with thousands of twinkling stars, they are transformed into millions of complete, grand, and beautiful worlds, sweeping in magnificent spiral paths through the infinitude of space, each in perfect time, sounding its own note in the grand anthem of the universe.

Every ray of light that comes trembling across the vast ocean of space to greet us is freighted with a grander revelation than ever Menu, Zoroaster, Confucius, Moses, Buddha, Mohammed, or Jesus dreamed of.

The telescope and microscope open up to us vast fields of beauty and mines of intellectual wealth of which Moses, and David were as ignorant as children and more wonderful than any vision Patmos-anchored John ever saw.

To a mind freed from the dark pall of superstition and open, like a flower, to the glad sunlight of truth nature presents a panorama of exhaustless variety, interest, and instruction. The kaleidoscopic clouds, the rainbow, the ice-crystal, the hummingbird and innocent child, not only appeal powerfully to man's nature, but

Wheeling her flight through the gladdened air,
The spirit of beauty is everywhere.

The popular idea of science is that she is iconoclastic, or analytical and destructiv, only; that, vandal-like, she is only intent on destroying all that we hold beautiful and sacred. That is not the true idea. The mission of science is to discover, first and foremost, what is true. This is her main object.

Her second is, to make the world a better place to liv in. And if in the pursuit of her object she should unconsciously jostle against some venerable error, some respectable prejudice, and they, for want of support, should topple over and fall to the ground, she does not stop to mourn the loss, but marches straight on to her shining goal.

The true, the good, and the beautiful hav nothing to fear from science. True, she must first clear the ground before she can erect a temple; but this done, she applies herself diligently to the synthetic or constructiv labor of her mission, which consists in discovering the true, fostering the good, and developing the beautiful; everything that tends to lessen pain and increase human happiness, or make "The wilderness blossom as the rose."

A STUDENT.

Correspondence.

MISSOULA, MONT., Dec. 26, 1893.

DEAR MISS WIXON: This is my first attempt to write to the grand Children's Corner. I am ten years old. My father has taken THE TRUTH SEEKER for over a year, and he likes it very much. I go to school and study arithmetic, language, spelling, geography, physiology, and reading. My papa and mamma hav joined the Liberal League, and as soon as I get older I will join it too. Hoping to see this letter in print, I remain, ROSIE DAVIS.

[We are pleased to hear from Rosie, and hope she will write again, and tell the Corner about Missoula.—ED. C. C.]

GEORGES STATION, PENN., Dec. 3, 1893.

DEAR MISS WIXON: This is my first letter to the Corner. Papa takes THE TRUTH SEEKER. I hav one brother. I go to school. I am thirteen years old. In school I study the Fifth Reader, Physiology, Spelling, History, Geography, Arithmetic, Grammar, and Writing. My teacher's name is Frances Shaffer. We liv about two miles from Greensburg, our county seat. It is snowing here this evening. We are the only Freethinkers around here, except in Greensburg. It is only three weeks from to-morrow till Christmas. This is Sunday evening. I had nothing to do and I thought I would write a letter to the Corner. We liv on a big farm of over one hundred acres of land. We hav the "Freethinker's Pictorial Text-book," and "Old Testament Stories Comically Illustrated." There are some comical pictures in them. I read the Children's Corner every week. From your Liberal friend,

IRENE STOREY.

[Next time you write please describe Georges Station for the benefit of the Corner.—ED. C. C.]

KALAMA, WASH., Dec. 27, 1893.

DEAR MISS WIXON: This is my first letter to the Children's Corner. My parents do not take THE TRUTH SEEKER, but papa intends to subscribe for it when he comes home in the spring. I like to read it very much. I am sixteen years old, and I am a Freethinker. I go to school and study arithmetic, grammar, constitution, algebra, literature, and spelling. Our school is closed till after New Year's. There are quite a number of Freethinkers here in this little place.

I will tell you about the church people here. There are four different denominations, Catholics, Methodists, Congregationalists, and United Brethren. The three last named are holding revival meetings here. They hav had a large attendance till the last few days. They hav been praying and singing, and it sounded like so many frogs in a mill-pond. Some of the biggest drunkards in town hav been converted, but I don't think it will last long. The church has always been crowded, so you could not get a seat till Christmas night there was a dance, and one of the preachers called it "the devil's prayer-meeting;" but when the time came, I went to church, and it was about empty. As soon as church was out. I went to the dance, and the devil had more than three times as many as the Almighty. The next day the preacher of the Methodist Episcopal church said he was going to keep up the meetings till he breaks up all the dances, but I am afraid he will hav a sweet time of it. There is to be another dance New Year's, and I will write and tell you who has the largest crowd There has been a lot of them standing up on the Lord's side, as they call it, but last night they opened the doors of the church and there were only two that wanted to join, one for the Congregational and one for the Methodist Episcopal. The United Brethren was left in the cold. The preacher said last night that they hav been praying for more to come to Christ, but they may pray till they are gray-headed, and I will not go. I think there are a good many here in the same boat as I am. I will close for this time, for fear my letter will be too long. I remain,

Your friend and Freethinker,
ALFRED F. STONE.

P.S.—I hav a brother that will write when I write my next letter. A. F. S,

[Keep aloft the flag of Freethought, Alfred, always.—ED. C. C.]

HARLAN, IA., Dec. 27, 1893.

DEAR MISS WIXON: This is my second letter to the Children's Corner. I hope that you will see fit to publish it and my piece of poetry. It is the first piece I ever wrote for publication. My sister has gone to visit my other sister. That leaves papa and mamma and me at home. We liv on a farm. I never farmed much; I hav to do all the housework, for mamma is sick and cannot do any work; she may never get well. I like to liv on the farm, the air is so fresh. My sister has been corresponding with Daisy Suter in Egypt. She wants to know what kind of a paper THE TRUTH SEEKER is, and what a Freethinker is. She says she looks forward to a better life above. This was a surprise to us after seeing her letter. I am a Freethinker, but not an Infidel. Well, I guess this is all I will write. Hoping to see in print what I hav written, I remain,

Your Freethought friend,
ARTHUR J. BAKER.

P.S.—If any of the writers to the Corner will write I will gladly answer. Address, Harlan, Shelby county, Iowa. A. J. B.

[No need to say that Arthur is good, for his letter attests it. There is fine thought in the verses, which we are pleased to print.—ED. C. C.]

MY MOTHER.

Her form is old and worn with care.
Upon her head lies silvered hair,
So fair to see.
The light of love shines from her eyes,
And there's no prize beneath the skies
So dear to me.

I wish to say this, while I write,
Her face so dear, her eyes so bright,
Show love—not scorn.
Her heart so true swells fast with love—
She's like an angel from above
In human form.

She said to me, about a year
Before the time I'm writing here,
"Speak but the truth."
Another thing she said to me:
"When others mourn cast off all glee—
Be full of ruth."

And I'll remember till I die
Those words, and to the purblind cry:
"Speak but the truth."
A blessing then I'm sure you'll get
If "speak the truth" you'll not forget,
And mind the "ruth."

A. J. B.

ATCHISON, KAN., Dec. 31, 1893.

DEAR MISS WIXON: In the last hour of the day, in the last day of the week, in the last week of the month, in the last month of the year, and while waiting for the New Year to come in, I will again take the pleasure of presenting a few lines to the Children's Corner.

Well, Christmas has once more come and gone, and the New Year is close at hand. Christmas was rather dull here this year; or at least seemed that way to me. Nobody seemed to take any interest in getting up anything. The Christian people had what they called Christmas trees at their churches; but if they were all like the one I attended I would call them anything but that. They had the tree decorated with fancy paper and illuminated with candles, so as to make it appear that the tree was loaded with presents. They had a few speeches in regard to their dear savior, and then came the time to receive presents, when they presented each and every one with a small package of candy, and adjourned. Little children went with the expectation of enjoying a good time and receiving many presents, but were only fooled and disappointed by their Christian parents. It seems to me that they did not show much respect for their father above or they would undoubtedly hav presented him with a fine present. I did not once think, or I would hav tried to sell them a piano to present to the old fellow; but I guess it is a good thing that I did not try, as they would hav been fools enough to accept my offer and would hav tried to send him the piano. By the looks of things on the street that night and the next day they wanted to save their extra change and satisfy their appetites with a wet lunch. All such nonsense is monotonous, and is not worth writing.

We were going to hav one of the best lecturers in the field speak here January 1st, viz., the noted John R. Charlesworth; but we could not find enough people that would take any interest in it, therefore could not raise the necessary amount. We only hope that we will be able to hav him and many others in the future.

Well, as the bells are ringing and the whistles blowing and guns firing for the arrival of the New Year, I will close for this time. Wishing you and the friends of the Corner a happy New Year, I remain, Your sleepy Liberal friend,

JOHN REMSBURG, JR.

P.S.—George sends his best regards and wishes you a happy New Year, and says he will write soon. J. R.

[It cannot be denied that our Corner can boast of many high-minded and right-minded young persons, and among them may be counted the Remsburg brothers, George, John, and Charley. We are proud of them, and proud of all who gather with us in the Corner from week to week.—ED. C. C.]

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EBONY HUGHES: Don't yo' want a boy fo' to bait yo' hook? Luckless Angler: Yes, if you'll gurantee that I'll catch some fish. Ebony Hughes: I done helped a man las' week, an' he's got turned out ob de church fo' tellin' de truft about de fish he caught.—*Puck.*

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A BAPTIST minister had to travel several miles on horseback through a country where the Redskin had put in an appearance. This minister was what was known, I believe, as a hyper-Calvinist. One Sunday morning he armed himself with a six-chambered revolver to protect himself against an attack by the Indians. A free-will friend pointed out to the good man how inconsistent he was, because if the Lord had foreordained that he should be killed by an Indian, it would so happen, and nothing could save him. The minister cast a glance at his friend and said: "Yes, but if the Lord had foreordained that the Indian was to be shot by him, how was the will of the Lord going to be carried out if he hadn't got his revolver with him?" Predestination won the argument on that occasion.

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I BELIEVE politics will not go right, society will not go right, religion will not go right, nothing human will ever go right, except in so far as woman goes right; and for woman to go right she must hav her rights.—*Charles Kingsley.*

A DIVIDED party is sometimes the only hope of an oppressed people. A closely organized party is apt to grow entirely too strong for the people. They cannot hold their own against thoroughly organized armies of greed. The pretorian guards were for years a thoroughly organized party.—*Galveston News.*

I HAV good reason to know how few real men there are in the world. Wearing trousers is not the only requirement of a man. Trifles like character, backbone, integrity, self-control, doing the right thing at the right time, are a few of the essentials of manhood. Were I asked what was the matter with most men, I should reply lack of virility and moral courage. This is the reason why there are so few good leaders. The dead level of mediocrity wallows in platitudes and traditions, waiting for some human cyclone to force them out of their slough of inanity.—*Kate Field.*

THE E is always hope when people are forced to listen to both sides; it is when they attend only to one that errors harden into prejudices, and truth itself ceases to hav the effect of truth, by being exaggerated into falsehood. And since there are few mental attributes more rare than that judicial faculty which can sit in intelligent judgment between two sides of a question, of which only one is represented by an advocate before it, truth has no chance but in proportion as every side of it, every opinion which embodies any fraction of the truth, not only finds advocates, but is so advocated as to be listened to.—*Mill.*

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I KNOW what can be said for war—"school of heroism," "surplus population," and so forth. One widow's tears, nay, the agony of but one wounded horse, outweigh a shoal of such flimsy stuff. The simple truth is that war is so utterly horrible and abominable, it cannot be truthfully described without making humanity shudder. In modern warfare courage no longer has place, and instead of eliminating the unfit, it takes the flower of the race, the fittest to survive. That sovereigns and statesmen should hav the power to embroil millions of unoffending people in deadly combat is, like the doctrin of God's sending his creatures to eternal hell, at once an absurdity and an atrocity. —*J. M. Wheeler.*

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News of the Week.

THE Bridgeport street car strike is on again.

EIGHT lunatics were burned in the Boone county, Ia., poor farm madhouse.

MCKANE, the Gravesend boss, is now undergoing trial for his acts as election inspector.

KENTUCKY has granted to married women the right to will their property as they shall see fit.

IN Massachusetts the opposition to the compulsory vaccination law is continually growing stronger and more open.

PRINCE BISMARCK and Emperor William hav become reconciled, to the crazy joy of the German people.

THE khedive of Egypt takes back all he has said against the English officers in command of the Egyptian troops.

LAURA SCHIRMER-MAPLESON, the prima donna, and wife of Colonel Henry Mapleson, died in this city on January 24th.

THE Republicans of Chicago hav filed a petition to oust Mayor Hopkins, Democrat, on the ground of frauds in the special election.

IN San Domingo General Marchina and eight of his friends were shot by order of Heureaux, his successful rival for the presidency.

CONSTANCE FENIMORE WOOLSON, American authoress, and grand-niece of J. Fenimore Cooper, died in Venice, Italy, on January 23d.

THE committee of the whole of the House of Representativs has voted to raise the duty on uncut diamonds from ten to fifteen per cent.

THE hatters' strike at Danbury, Conn., seems likely to soon come to an end. Quite a number of the strikers hav already gone back to work.

THE Gouverneur hospital authorities hav again been censured, this time by a coroner's jury for removing a dying girl to Bellevue hospital.

PREMIER CRISPI of Italy is pursuing a very vigorous policy toward the Socialistic revolutionists of Sicily and the Anarchistic disturbers on the mainland.

THE newly-elected president of Switzerland, Emil Frey, served through our Civil war in an Illinois regiment, entering as a private and coming out brevet major.

A BILL providing for the expenditure of $1,000,000 on public improvements in this city for the relief of the unemployed is before the legislature. Politics are mixed up in it.

IN Alabama the Knolbites and other factions opposed to the regular Democracy will hold a state convention February 8th. The contest is expected to be very close this year.

THERE seems to be an organized opposition to the enforcement of Governor Tillman's liquor law. The raids of his constables are very annoying to the people of Charleston and other South Carolina cities.

WHEELER H. PECKHAM, nominated by President Cleveland for justice of the Supreme Court, may not be confirmed by the Senate, owing to the opposition of the New York machine politicians, represented by Senators Hill and Murphy.

AS ONE result of the terrible accident week before last on the Delaware, Lackawanna & Western railroad, in which thirteen persons lost their lives, a block signal system will be put in as quickly as the work can be done.

A SEVERE blizzard prevailed in Oklahoma and other parts of the middle west, and also in the northwest, last week. New York received a fall of five inches of snow, and had some moderately cold weather, although the mercury kept away above zero.

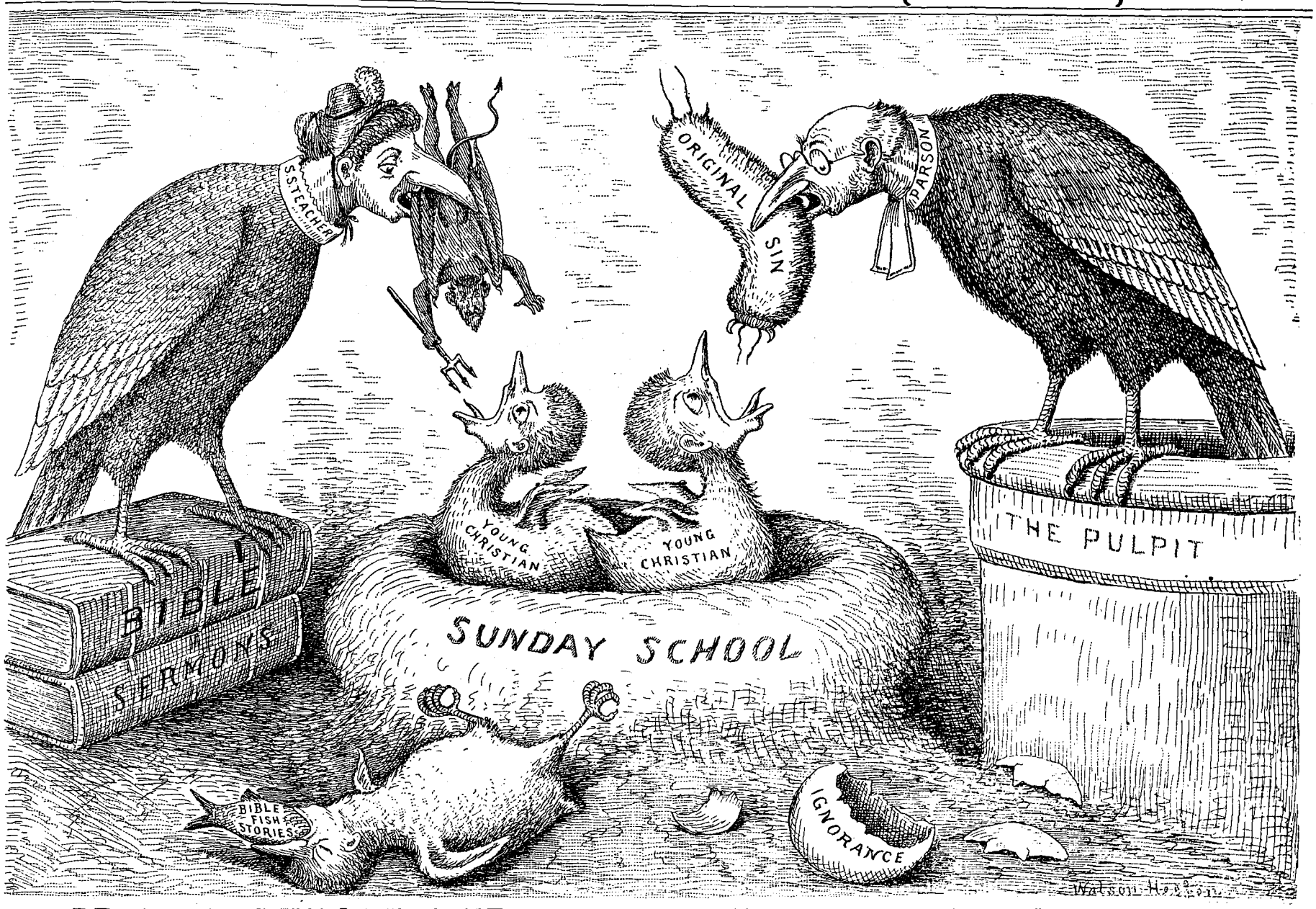
THE Democratic caucus voted to make the income tax bill a part of the Wilson tariff measure. The cooler-headed friends of these bills think that this action puts both in extreme peril, in the Senate surely, if not in the House. The final vote is to be taken on Thursday of this week, after we go to press.

THE court of appeals of New York affirms the decision of Justice Williams of the supreme court, declaring unconstitutional the law allowing women to vote for school commissioners. All the judges join in the decision. The case grew out of the cancellation of the name of Matilda Joslyn Gage from the registry list of the third election district of Manlius, Onondaga county. The judges say: "A constitutional convention may take away the barrier which excludes the claimed right of the appellant, but until that is done we must enforce the law as it is written."

THE TRUTH SEEKER

A Journal of Freethought and Reform.

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A Journal of Freethought and Reform.

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E. M. MACDONALD, - - - - - Editor and Manager.

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SATURDAY, - - - FEBRUARY 10, 1894.

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This is a splendid opportunity to obtain books which every Liberal desires to hav, at an exceedingly low price. Old and new subscribers can avail themselvs of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

This Calls for Watching and Work.

A dispatch from Washington, D. C., dated Jan. 29th, states that Congressman Morse, of Massachusetts, one of the men who, in Congress, was most influential in securing the adoption of the Sunday closing provision in the World's Fair appropriation bill, has given notice that he will soon urge his God-in-the-Constitution resolution, now in the hands of the House judiciary committee. This resolution calls for an amendment to the Constitution. In an interview Mr. Morse said that it was so framed as to be acceptable to all divisions of the church—Jewish, Catholic, and Protestant. He thinks that if adopted by Congress, there will be no trouble in securing the ratification of the amendment by the legislatures of three-fourths of the states. Such ratification he characterizes as a "formality," and adds that it "would be quickly complied with, as the Christian element in the various states has a controling influence." Evidently he thinks that the Christian churches are ripe for a union of church and state. We are told by him that "the present movement was inaugurated by influential gentlemen, principally of Baltimore." Furthermore, he thinks that the Jews will not object to the clause relating to King Jesus, "as the divinity of Christ is referred to in daily public school exercises and in the opening prayers of the Senate and House." And no doubt he also holds that Freethinkers should not object, and for the same reason. In other words, as we hav submitted to the violation of the Constitution in the interest of the church, we certainly cannot be so unreasonable as to object to its amendment in the same interest.

Another note of warning comes from the Capital. As previously announced, Rev. H. H. George, representing the National Reform Association, is now in Washington. In the last number of the *Christian Statesman* that has come to hand Mr. George, enumerating various national "reforms" which should be at once pushed in Congress, names the "Christian amendment to the Constitution" as first in the order of importance. There can be little doubt that he was at that time cognizant of the Morse resolution and that his frantic calls for money had especial reference to the propaganda in behalf of the amendment. Earlier in the legislativ season it had seemed probable that the theocrats would first concentrate their energies on the proposed national Sunday laws, or, at least, a law against Sunday mails. But from present indications they intend to press the amendment first, knowing that if they can get that they hav everything else they want, for of course the greater includes the less.

The Freethinkers must act at once. In the present condition of affairs it will never do to be unrepresented at Washington. It is the poorest sort of economy which leaves all the gates open there, all the defenses down. We should hav a permanent bureau in that city. But if this is not yet possible some cool-headed, well-informed, courageous, aggressiv Freethinker should remain on guard during the sessions of Congress. And two or three would be very much better than one. We are of all people the most foolish if we disregard the repeated warnings we hav received and neglect to take every possible precaution in the face of such imminent peril. We all know what the church has done when she has been invested with political power, and what she has done she will do. This is not the hour for talk *to* Freethinkers, but it *is* the hour for talk *by* Freethinkers to the lawmakers in Washington. Are we going to do *now* what should be done or are we going to wait, as we did in the case of the World's Fair, until after the mischief is accomplished? And do not forget that if we do sleep on in fancied security until the enemy has spiked our last gun of defense—the Constitution—we shall hav no Chicago Local Directory to nullify the enemy's victory. With God once snugly ensconced in the Constitution, we are absolutely at the mercy of a theological organization that has never known mercy and never will while it grasps the scepter.

Freethinkers! How *much* do you want the church kept out of the Constitution and laws? And shall we not hav some one *at once* to represent us in Washington?

Another Protestant Treasonable Society.

There is in this country a Protestant organization calling itself the "Junior Order of United American Mechanics." It appears to hav a degree or auxiliary known as the "D. of A.," which means, we believe, the "Daughters of America." It appears that its fifth object is to secure the reading of the Bible in the public schools. A friend has sent us a copy of one of the official organs of the Junior Order of United American Mechanics. In it we find a communication from a very innocent teacher in the common schools. Here are some choice excerpts from her letter:

"Please allow me to say a few words regarding one of the important objects of our order; indeed, to my mind the most important, for on that one depends all the rest. If the 'reading of the holy Bible' is not upheld in our public schools, if the mind only is to be developed and the heart left to take care of itself, one-half of our labor is lost. · · · Is the Bible being read in the public schools? If not, why not? I hav been making inquiries, and find that not more than one-fourth the teachers here in Canton read the Bible in school. I will confess that it is only since I became a member of the Daughters of America that I read the Bible to my school. Most of the teachers open the session with the Lord's prayer. One I know of has each pupil commit a verse and repeat it the next morning, and some hav nothing at all."

From which we learn that, in the opinion of this Daughter of America, the demand for the reading of the Bible in the schools is the most important plank in the platform of the Junior Order of United American Mechanics. Quite likely this is true. At all events it is one which we can enthusiastically antagonize. We do pity "the heart that is left to take care of itself," uncheered by the narrativs of the slaughter of the Amalekites and Midianites, the story of Lot and his daughters, and the ravings of the writer of Revelations. The Junior Order of United American Mechanics has already done some mischief, for it has been the means of getting at least one teacher to disobey the United States Constitution by reading the Bible in her school. Most of the teachers in the Canton schools open with the Lord's prayer and one-fourth read from the Bible. Where are the Freethinkers of Canton?

"Some make the excuse that we hav pupils in our schools whose parents do not believe, some in the Old, some in the New Testament. That may be true; all the more reason that the pupil should know about both. Others will say that Catholics employed in our schools as teachers will not read the Bible. That can easily be

remedied. They certainly will not if we do not. But when I was a pupil in school I had a teacher who was a Catholic, and she read the Bible to us every morning."

That is rich! Parents, it seems, hav no right to a voice in the religious training of their children. Did this teacher never hear of religious liberty? Does she not know that she, a teacher employed by the state, has no business to force her religious opinions upon the children of patrons who differ from her? The utterances of this "instructor" force the conviction upon us that no person is qualified for the position of teacher in the public schools who has not passed a rigid examination in civil government. Teachers should be thoroughly familiar with the Constitution, understanding and accepting the principle of total separation of church and state. It makes no difference about their personal beliefs, but those beliefs must not be intruded in the common schools. The Bible-in-the-school question would not be nearly so difficult a problem as it is were it not for these chits of girls who begin to teach before they hav learned to think, and who are completely under the influence of the Sunday-school and church. Almost invariably in the case of a fight over the reading of the Bible in school it comes out that the teacher has insisted upon this unlawful performance against the protests of some of the patrons of the school. Every such teacher should be admonished once, and reasoned with, and then, if the offense is repeated, be peremptorily dismissed. They should be made to keenly realize that the constitutional guarantee which secures to them perfect liberty of worship is equally protectiv of the right to worship in a different way or not to worship of those whose beliefs differ from theirs. They must be brought to sense, what should be the self-evident fact, that parents are the natural guardians of their children, and that, consequently, school teachers hav neither the right nor lawful authority to instill into the minds of children religious notions not acceptable to the parents.

The last paragraph we hav quoted mentions the fact that the Catholic teacher read the Bible—presumably the Protestant version—to her pupils. This is not surprising. Those people who insist upon religious instruction in school will usually take a half-loaf when they cannot get the whole one. Both Catholic and Protestant hate unsectarian instruction, and if they cannot separately get what they want they will combine their forces to seize what they can.

Wanted—New Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and activ than those who do not. Second, It is a duty we owe to our fellow-men to giv them the light of reason we hav obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we hav arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of $3 ($12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two spendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding. Our readers know the value of these books, and that about every Liberal in the country would like a copy of one or the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we hav made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

"Deposit your treasure in the bank of heaven. It will be there when you need it."—*Pious Paragrapher.*

Maybe, but will the depositor be there?

"The sweetest words in the English language are Mother, Home, and Heaven."—*A Christian.*

It is moved that the resolution be amended by substituting Babe for "Heaven" in the last line.

San Francisco *Public Opinion* says that a man who will vote against his brother for the highest office in the gift of the people cannot be an honest man. This is according to the gospel of arrant humbug.

When Christian editors and preachers universally denounce a popular writer as "immoral" or "filthy" it's dollars to cents that they mean "heretical." Examin and see for yourselvs if this is not the fact.

"If God does not mean what he says, will some one please tell us what he does mean?"—*Religious Humorist.*

Yes, in this case, for instance:

"For I hav seen God face to face, and my life is preserved" (Gen. xxxii, 30).

"No man hath seen God at any time" (John i, 18).

"Let Jesus be a full partner in all your plans, and success is yours."—*Christian Paper.*

Couldn't think of doing it. He would giv away the seed wheat of the firm to the first tramp who should come along and steal a chicken. Remember the advice he gave about coats and cloaks? Don't you suppose he would practice what he preached?

Prince Krapotkin, in a recent lecture on "Savages and Barbarians," said that it was an erroneous supposition that savages without religion were without morality. He said that even missionaries testified that they loved their children, were kind to the weak and aged, while they kept their marriage laws better than Europeans.

Rev. Dr. Mills, writing in the *Nineteenth Century*, says that it "pleased the divine power to reveal some of the most important articles of our Catholic creed to Zoroaster, and thence to the Jews and ourselvs.' Ah! so the Catholic religion is largely a second-hand revelation after all, that is, not a revelation? Thank you.

Edward Dunbar, once a noted evangelist and author of the hymn, "There's a Light in the Window for Thee, Brother," died last month in the Coffeyville, Kan., jail, where he had applied for lodgings as a tramp, says a press dispatch. Evidently his parents were bad people, for the Bible declares that "the seed of the righteous shall be delivered."

"'Wouldn't it be fun,' says Joe Howard, 'to hear Moses talk about Colonel Ingersoll!' It would, indeed. Meanwhile Father Lambert has talked for Moses, and there has been a lot of fun."—*Catholic Union and Times.*

And then B. W. Lacy and Charles Watts talked about Father Lambert, and there was a "heap" more hilarity, but it was not on the priest's side of the fence.

"Sin dug the first grave, and it will dig the last one," says a religious paper. Don't you know that that story about the "sin" of Eve bringing death into the world was a "fake" of an old-time reporter who picked the particulars off a grapevine receiver? Death is a natural event. Conception, birth, growth, maturity, decay, death. That is the regular order. Stop talking nonsense.

That aggressiv Liberal, E. P. Peacock, 143 and 145 South Clinton street, Chicago, is preparing, printing at his own expense, and distributing some splendid leaflets. The work is more than creditable typographically, and the subject matter is excellent. Would that thousands could and would do likewise in city, town, and village. This well-directed local work is of vital importance. Help all you can.

Geo. E. Macdonald's "Thumbscrew and Rack" is ready for delivery. We hav made preparations to fill a multitude of orders for this graphic picture of the loving work of Holy Mother Church. The pamphlet is copiously illustrated and retails for ten cents. Twelve copies for $1. To whoever wants one hundred copies to giv away we will make special rates. Dealers will find this a splendid seller.

The *Christian Inquirer* objects to the phrase, "a reign of law." It says that what is meant is "reign according to law." Presumably the *Inquirer* thinks that God is a constitutional monarch whose business it is to administer the organic law of the universe. He is no longer anterior to and above the law, it would appear, even in the estimation of this Christian editor. That is so much gained. Nevertheless we prefer "a reign of law."

In Susquehanna, Pa., Mr. and Mrs. Samuel Larkin celebrated their golden wedding. Among the grandchildren present was little five-year-old Mary Edwards, her grandfather's favorit. While kissing and caressing each other one of her golden hairs got into his throat, causing severe coughing, which ruptured a blood vessel and he died instantly. His wife swooned and is not expected to recover from the shock. Had the merciful and loving God failed to number that fatal hair?

"The word of God is to man what the rails are to the locomotiv," remarks a Christian. That is, something for man to travel on, we suppose you mean. But in a few years the locomotiv, etc., wear out the rails and new ones hav to be put down. Just so your old T rail word of God is worn out and we are putting down the new heavy steel rails of science, and we shall replace them from time to time as necessity requires. Thank you for the illustration, or whatever you call it.

Eve Blantyre Simpson, daughter of Sir James Young Simpson, has been making public some of the experiences of her father in introducing chloroform in 1847. The theologians were greatly scandalized. As God had deliberately condemned women to suffer in parturition, it was considered

impious to do anything to nullify that benign decree. One minister declared that chloroform was "a decoy of Satan, apparently offering itself to bless woman, but in the end it will harden secretly, and rob God of the deepest cries which arise in the time of trouble for help." Poor, despoiled God! What a pity it would be if he should be deprived of some notes of his daily serenade of agony!

Comptroller Fitch, of this city, in a letter to Judge Daly thus slyly pokes fun at an official fetich:

"When I took possession of my desk in the comptroller's office I found in use there the Bible which accompanies this letter. The conviction has grown upon me day by day that nothing can be more improper than the possession by the financial officer of the city of stolen property; that to hold possession of a stolen Bible was particularly sinful, and that to administer oaths upon it was the hight of hypocrisy. Partly on account of these conscientious scruples, and partly because I hav been presented with a new Bible of much superior appearance, I beg to return to the possession of the Court of Common Pleas the book which some predecessor of mine probably carried away in his pocket from that court." · · ·

Is it not about time New York banished this idol worship from her court-rooms and offices?

The sore need of cash compels us to ask our friends to renew their subscriptions to THE TRUTH SEEKER at the earliest convenient moment. The "hard times" hav hit us, but we must crawl through them somehow, and we turn with confidence to our readers. The amounts in individual cases are small and easy to pay, but the aggregate is large and we must hav it to meet expenses. We hav made such a combination of books and paper that everyone can get a get a good deal more than his money's worth, and attention is called to these offers. Purchasing books will help us also. But please renew your subscription now. We need it.

Jules Simon asserts that

"God and nature hav given us a trinity of good influences—three patrons of youth: The priest, the teacher, and the mother. The priest speaks in the name of God, the teacher in the name of reason, and the mother in the name of nature."

The priest's credentials hav not been verified; he *says* he represents God; that is all we know about it. If he does, God is desperately short of material for ambassadors, for the priest fights as long as he can against every new thought of the teacher's. Besides, he does all within his power to keep the teacher from speaking in the name of reason the message of reason, and to shut the eyes of the mother to the most important truths of nature. The priest is a marplot; he is behind every movement in favor of ignorance.

"A flapjack to every worshiper cooked while you pray—that is what we are coming to," said an evangelical minister of Boston, as reported by the *Herald* of that city. The minister was inveighing against the church kitchen, which is likely to soon become a greater power than the pulpit. The Ruggles Street Baptist church of Boston givs monthly sociables, at which each person chips in ten cents for dinner expenses; each Saturday classes of girls are in this church taught to cook; there are over thirteen hundred in the Sunday school alone. "The South Congregationalist in Back Bay, one of the swellest in the city, has the most elegantly appointed kitchen" in the Hub. Verily, Jesus was mistaken; his kingdom *is* of this world, and his throne is set up in the conventicle kitchen.

At Lyons Plains, Conn., a prominent member of Emanuel church secured four converts by hard work, and prepared them for confirmation, but when he got them into the church on the day set apart for the ceremony he arose and declared that because of their worldliness and wickedness they were not fit to be accepted. The astonished young men left the building, but waited outside, and when their erstwhile instructor and was-to-hav-been sponsor came out they took the liberty to giv him a good whipping, and insisted that he should promis to never again meddle with church matters. And now his pastor declares that he must leave the church instanter and threatens to resign in the event of his failure to obey. Was it Jesus who said something about forgiving seventy and seven times?

"'Wanted—New subscribers.—THE TRUTH SEEKER.'

"This is a long-felt want on the part of this Infidel little sheet. May it continue! Unbelief is the withering winter of the soul. It darkens the sky of hope, robs life of its highest consolations and shrouds the tomb with impenetrable gloom. It is a crime to humanity to spread such a blight."—*Catholic Union and Times.*

A "crime" against humanity to advocate Freethought? No doubt you think so, and if your church had the power it possessed when the world knew less than it does now it would make intellectual opposition to creedism a legal offense, punishable with torture and death. We remember what your church once did and we do not forget that it is your boast that THE CHURCH NEVER CHANGES! Spare us your jeremiads about the coldness and gloom and misery of unbelief. We know the whole story. We hav no use for the "consolations" of a religion which givs humanity an inquisition here and promises nine-tenths of the race an eternal hell hereafter.

Three Church of England clergymen hav recently joined the Roman Catholic church. Among other recent converts to Rome are F. Anstey, of *Punch*, Marion Crawford, Miss Braddon, T. Fisher Urwin, Dr. Berdoe, and Dr. Maitland King. So we learn from the *Freethinker*. With Rome on one side and Freethought on the other Protestantism in England is in danger of becoming bankrupt, but she will hav no trouble in finding two receivers. Since writing these lines we hav read a summary of an article written for the *Religious Review of Reviews* by the Rev. Compton Reade, rector of Renchester, England, in which he treats at length of "The Agnostic Wave." He has expressed our thought in very similar language. Speaking of the Anglican church and of the Dissenters, he says: "A house divided against itself must fall; and, as Disraeli prophesied, the church's residuary legatee will be Rome; her chief *bénéficiaire*, Agnosticism."

Dr. Fulton's paper, the Philadelphia *Church Standard*, has been discussing, editorially and by correspondents, the question, "Why don't men go to church?" One correspondent says that he thinks that if there were heterodox or Liberal churches men would crowd into them. To this Rev. Edwin C. Bolles replies that there are six liberal churches (besides Professor Adler's Society of Ethical Culture) situated between Twentieth street and Harlem in New York. Mr. Bolles has looked several times into some of these latitudinarian churches, and each time found only a handful of men, while in the same district are numerous churches "in which the old-fashioned gospel is preached Sunday after Sunday to crowds of men who outnumber the women." This is encouraging. We should indeed hav hoped that men who had outgrown the desire for the "old-fashioned gospel" would be restless under the droppings of the 'alf-an'-'alf pulpits, in which is preached a religion that is amiable but illogical, a religion which is called by the name of Christianity, but the resemblance of which to genuin Christianity ends right there.

The *Voice* thinks that Jesus did not make the kind of wine that is used to-day. Neither do we; he did not make any, at least, not miraculously. But that the wine of the Old and New Testament times was of the ordinary, intoxicating brand, there can be no doubt. The context proves it conclusivly. Take the alleged miracle at the marriage feast. "When the ruler of the feast" had tasted the water-wine he called the bridegroom, and said:

"Every man at the beginning doth set forth good wine; and when men hav well drunk, then that which is worse, but thou hast kept the good wine until now."

If "wine" means only the unfermented juice of the grape, why this talk about men being "well drunk" before the poorer wine was given them? But if "wine" means an intoxicating drink, then it is easily understood why the poor wine was usually reserved for the later part of the feast, when the drinkers would be too muddled to distinguish between poor wine and good. For proof that the wine of those times was intoxicating, see Gen. ix, 21–25; Gen. xix, 31–36; Lev. x, 9–11; Judges ix, 13; 1 Sam. i, 13, 14; 1 Sam. xxv, 36, 37; Psa. lxxviii, 65; Isa. xlix, 26; Acts ii, 13, and hundreds of other places where Bible writers hav associated wine with drunkenness. Be honest, Mr. Funk.

The *Independent*, commenting upon the present movement for the reunion of the Northern and Southern divisions of the Presbyterian church, after touching upon the negro bone of contention, says:

"The smell of higher criticism has hardly touched the garments of the Southern church; and its members wish no union with the Northern church until it also is clean of this matter. In the Northern church, on the other hand, there is an extreme conservativ party who are anxious for union with the South to increase their own strength, while there is likewise a liberal party, for a corresponding reason, opposed to it. We hav, then, the curious phenomenon of the men who call themselvs conservativ favoring a broader union, and the men who call themselvs liberal opposing it. As things stand, there is not the slightest likelihood of the liberals being driven out of the Northern church. The only chance of expelling them is by union with the Southern."

We are then to understand that the Presbyterian church of the North will no longer attempt to drive out of her ranks the ministers of advanced ideas. Then it becomes only a question of time when the entire body will leave behind the ancient landmarks. But will the church hav the courage and honesty to repudiate the Presbyterian name, after it has abandoned the Presbyterian creed? We see nothing "curious" in conservativs favoring a "broader union" and radicals opposing it. Such a "phenomenon" is common. Generally, radicals are bright enough to see that "broader union" will bury them under a mass of conservatism where they will be powerless. Such union and uniformity are always dangerous. They almost invariably smother dissent and impede progress. They are the deadliest dangers that threaten us to-day.

This is an incident of one of the series of revival meetings in Brooklyn, as reported in the New York *Times*:

"'Now,' said Mr. Dixon, his voice unsteady, the tears welling from his eyes, while many children sobbed and the eyes of older people were moist, 'let all who love Jesus and who were converted before they were fifteen years of age arise.' By far the greater portion of the congregation arose. Many of them were young girls and children, but there were many men and women on whose heads the sorrow of many winters had fallen. 'Now, those who were converted between the ages of fifteen and twenty-five,' said Dr. Dixon, and many men arose. 'Now, those who received Christ after they were fifty years of age.' To this invitation not more than a dozen people responded."

Probably not a person whose reasoning faculties are developed above that of the average man has been converted in these Brooklyn meetings. The children are raked in and, as the foregoing shows, the bulk of church membership is made up of those who were vaccinated with the theological virus before they had reached manhood and womanhood, before they were able to reason except as inexperienced children. Their emotions were played upon; fear, unintelligent sympathy, and susceptibility to the influence of the mysterious and the marvelous, dragged and pushed them into the church net. The Young People's Society of Christian Endeavor is composed of these children and youth; and they are the "power behind the throne" in securing Sunday laws and other invasiv statutes. They will sign any petition which their pastors and superintendents put into their hands. These "June fillys" and their mates are our rulers in the realm of letters. They emasculate our literature, impoverish our art, and make us the laughing-stock of the educated world. Everything is ordered with reference to their immature minds. Only in religion are they deemed competent to choose for themselvs, and there presumably because religion is child's play, anyway.

The Truth Seeker Company has just printed a new descriptiv catalog of books published and sold at 28 Lafayette Place, New York. It will be sent free on application.

Communications.

The Puck Planet.

How it happened that the dominie and I got to talking has no relevancy to the subject; the fact is that we were talking, and about the various needs of our municipality.

He and I thoroughly agreed that a supply of pure water was greatly to be desired; we were a unit on the subject of the introduction of electric light, and quite unanimous that a system of sewerage was essential to the health of the township.

"Another thing," said he, "we ought to hav a public library."

I assented, of course.

"A library," he continued, "that should be a credit to the place."

"Certainly."

"From which all forms of so-called literature calculated to corrupt the mind of youths should be absolutely excluded."

"Of course."

Then, beguiled perhaps by my cordial acquiescence in these most admirable propositions, the excellent clergyman came down from principle, and began to tell seriatim just what sort of works he referred to —Huxley, Darwin, Herbert Spencer, and Ingersoll —above all, Ingersoll.

I had gathered from my friend's judicious remarks as to our physical needs that he would be equally judicious as to our mental ones. I now perceived, much to my chagrin, for I hate to be foiled in a judgment of character, that I had gathered erroneously.

And I perceived also by a prescience I hav how useless argument would be in such a case.

"Perhaps it might be well," said I, suggestivly, "if the library could be *wholly* theological."

That proposition staggered even him. But he did not stay staggered long; from his point of view it was most alluring.

"That, of all things," said he, "would be what I should most delight in—if it could be effected."

"If we could all pull together," said I, "I think it might be. We could make a collection."

"Of standard works?"

"Yes, of all the literature on the subject."

"What a grand idea!"

"It is; all the Bible commentaries."

"Yes."

"All the works of the fathers of the church."

"Yes, yes."

"Evidences of Christianity."

"Yes, indeed."

"Volumes of sermons."

"Of course."

"Works on predestination and free will."

"Certainly."

"And on baptism."

"Yes."

"And communion."

"Yes, all these; in short, all that vast body of learning, critical, doctrinal, and homiletical, which has come down to us from the early days of the church militant."

"And when we hav made our collection," said I, "the next thing will be to erect a big building."

"It ought to be a fine building," said my friend, unctuously; "a fit repository for such priceless treasures."

"Fine or not," I continued, "it would certainly hav to be big."

"True, quite true; the material is abundant."

"It is."

"And the building ought to be proportionately large."

"It should."

"It ought to be fireproof—stone or brick."

"Oh, no; a wooden structure would be much the most suitable."

"It certainly would be cheaper."

"Yes, it would be; and after we get our collection we must avoid as much further expense as possible. Then when the building is completed we must engage a man."

"Oh, of course, for a librarian, you mean?"

"No, not exactly, either a man or a boy; perhaps a stout boy would do—a boy stout enough to carry a lot of shavings."

"Shavings!"

"Yes, and enough kindling to start with, and perhaps a can of kerosene, and enough wit to pile 'em up to the windward of the building, and the first time a brisk breeze was blowing to strike a match and burn up the whole thing—there! that's my idea of the best use to put your theological library."

It took some little time for this idea to percolate through the interstices of the clergyman's faculties till it fetched up, where all ideas ought, in his reason.

Then it would hav surprised you to observe how grieved and shocked he looked; yes, and how puzzled, too. And when he sighed, and asked me to tell him the exact nature of my doubts, and I answered that I hadn't any doubts, he was more grieved and more puzzled than ever. I don't suppose he had ever met a Christian of exactly my sort before. It was like an amateur entomologist with an entirely fresh specimen; he couldn't classify me. A Christian with no doubts was a new bug to him. If it had been a question concerning Noah and his flood, or Elijah the Tishbite and his ravens, or barrels of meal, or bears, or Jonah and his whale, he might have arranged matters somehow. As it was he was staggered.

There was a good deal more said, and I did my best to explain. Alas! the harm was all done. After what I had said explanations were quite futil.

My wife says that last Sabbath he preached on a "personal devil," and it wouldn't at all surprise me to learn that he meant me. I know when we meet casually he bows very frigidly.

This seems very funny for a "professed" Christian. Don't it to you? As I look at the matter, the worse man I was the more he ought to hav stuck to me, to drag me from the evil to come.

If there is such a thing in the universe as a comic world—a Puck planet—I am convinced this earth is it. I can understand how one can hav an opinion, and stick to it stanchly; but, to profess cocksuredness about what isn't cocksure, passeth all my understanding.

There's Dr. Briggs, for instance. Of course I respect him as I do any man who is in live earnest, and yet some of his ideas seem very curious to me. He is a genuin truth seeker, and yet professes to believe in "faith," and "revelation," and "inspiration;" but, when you come to analyze his "views," it is faith with a percentage off, revelation with errors here and there, and inspiration with room for human guesses to piece out a divine scant pattern.

I don't know, of course, how this may strike you, but it seems very comical to me.

HUDOR GENONE.

Some Random Jottings.

The "torture chamber" was splendid. When we are asked, "How has Christianity achieved its great power?" we can point to these instruments as one means; its distinctivly pagan doctrins another, and the ignorance of mankind still another. The fact that Christianity is great in numbers and wealth can be easily explained. Had it not been granted special privileges it would never hav been what it is. John Stuart Mill well says that "no reasonable person can doubt that Christianity might hav been extirpated in the Roman empire" ("On Liberty," p. 55). Tax its churches, giv it no more money from the state, abolish its monopolized Sabbath, and recognize it no more than you do Buddhism, and we will see how much longer it will prosper.

Though Protestants cannot plead guiltless to the crime of persecution by means of these instruments of torture, nothing can be plainer than that the power which established the Spanish Inquisition is ever working its way into our republic and ever forming the most infamous plots. A case in point occurred lately in Davenport, Ia. Ex-priest Slattery went there to deliver a course of anti-Romanist lectures. The city has an ordinance compelling all traveling lecturers to pay the city a license when an admission fee is charged. Davenport is the residence of Bishop Cosgrove, of the diocese of southern Iowa. The mayor of the town, a man named Volmer, "if it be lawful to call him a man," seems to be a mere jumping-jack in the hands of the Catholic hierarchy. He refused to grant Mr. Slattery a license to lecture, giving as an excuse that his lectures would hav a bad moral effect! The newspapers say that this same Volmer licenses houses of prostitution and permits saloons to run in violation of state laws, yet lectures exposing the villainy of Roman Catholicism would be injurious to morality! A more flagrant infringement of free speech, coupled with the most brazen hypocrisy, is hard to be found. His act of petty tyranny, I am glad to say, was condemned by all fair-minded journals in the state; and it is not probable that the people will permit such a thing again.

The Romish serpent is now trying to entwine itself around Des Moines, the capital of the state. A few weeks ago there was established in that city an institution for the furtherance of superstition called the "Mercy hospital." Their first step was to apply to the city council for a donation, even if the constitution of Iowa does forbid appropriation of public funds for sectarian purposes. The American Protectiv Associations, hearing of the intended robbery, warned every member of the city council to vote for the measure if he wanted his political head cut off at the next election. As a result, the bill received but two votes and they were cast by two Catholic aldermen. At one time the majority of the council were Catholics, and there were two Catholic judges on the bench in Des Moines. Were this so now it would require a hard-fought battle to defend the laws of the state against the tools of Mr. Pecci.

The American Protectiv Association contains some things that I cannot indorse, though it is doing a great work to preserve our institutions against Romish influence. I am told that members must take an oath on the Bible. This I would never do. There is also good reason to believe that in many places it works in the interest of the Protestant churches. I hav been told by members of the organization that preachers hav tried to use the order to place Protestantism in the position that Rome aspires to. Where this is the case, no Freethinker can consistently connect himself with it, whatever it may do to impede the progress of Catholicism. We will not assist to down one church that another may be raised up in its place.

The Des Moines ministers hav been preaching a crusade against gambling. None of them, to my knowledge, took as their text such passages as "Unto every one which hath shall be given, and from him that hath not, even that he hath shall be taken away from him." (Luke xix, 28; Matt. xiii, 12.) The Rev. Dr. Sooy, of the Methodist church is reported to hav said to the Rev. H. O. Breeden that on account of the great vice of gambling, and particularly the "nickel-in-the-slot" machines for winning cigars, his church collections were falling off. Evidently a large portion of the Des Moines gamblers are Methodists, judging from the reverend's assertion.

FRANKLIN STEINER.

News and Notes.

Eaton, Ohio, is the first place I strike on this lecture trip. It is fifty-eight miles from Cincinnati, near the Indiana line. Quite a good campaign was inaugurated here. I gave three lectures in the opera house, and the audiences increased every night. There is a fine Liberal element in the community, although it has never been developed in the direction of radical Freethought. There are over half a dozen churches to about two thousand inhabitants. Two revivals were going on when I arrived. One was advertised with a large white banner stretched alongside the court-house. A young girl about fifteen years old conducts the Methodist services. They say that she is quite successful. I shouldn't wonder. She dresses neatly, looks pretty, talks nicely, and presents a very pleasant way for sinners to come to Jesus. The other revival is conducted by a man. He talks like an auctioneer, as if he were knocking down harps of gold. He gets in some good sense occasionally, however, and then again he is somewhat off. He has talks only to women, and then talks only to men. He gave the ladies suggestions as to how to manage husbands. One of the chief methods he said, was in three words, namely, "feed the brutes." He didn't believe in playing cards, especially progressiv eucher. It was not only a sin but a crime, and if he had his way he would send every woman who played progressiv eucher to the penitentiary for thirty days.

I do not know whether I lost any attendants by the attractions of these revivals, but the audiences I had were very attentiv, although I did not hav crowded houses. Many heard for the first time the declaration of Freethought principles; and were quite surprised to find so much in them with which they could agree.

This portion of the country has been quite a camping-grounc for the Universalists, and they hav done much to circulate Liberal ideas. On Sunday morning, January 28th, I attended the Universalist church, and quite enjoyed a sermon delivered by the Rev. C. C. Connor. He is not much hedged in by the old traditions. He is radical and a very interesting and well-equipped speaker. He is evidently a student of the whole universe; and says something new every Sunday from a well-stored mind. His audiences are increasing. He has been at Eaton for only a few months. I had the pleasure of making his acquaintance at the bountiful and hospitable table of H. M. Young, who is one of the Liberal friends of this place.

I had a very enjoyable time the whole of my sojourn; and things prospered so well that it is my purpose, in accordance with the wishes of friends, to visit Eaton again and push the work.

Messrs. F. R. Christman and H. C. Blackford took hold of the matter of the lectures with generous enthusiasm, and opened the way; and I feel

under great obligations to them for the cordial welcome which they made for me.

Mr. J. Fleisch came all the way from West Florence, about ten miles off, to attend every lecture; and Mr. Frank Seany, of Boston, Ind., traveled about fifteen miles; and I was pleased to meet with these earnest supporters of our cause, who, with Remsburg in other places, hav floated our Freethought flag.

Among other friends at Eaton are D. E. Stubbs, E. B. Harkrader, Levi Gould, C. B. Cohefair, Mr. and Mrs. John Zeller, Chas. Brooke, M. L. Hold, A. B. Mayor, Judge Gilmore, Martin Early, Chas. P. Thum, David May, and Alf Denny. I must mention Jonas Foster, who is not exactly a Liberal, but is tending that way. He was formerly a Baptist minister, but did not harmonize. I recommended for his reading "Religion a Curse," etc.

Rev. John Blackford, cousin of H. C. Blackford, has been Universalist clergyman here. He is quite Liberal, but it seems that Universalism runs in the family, for about four of that name are prominent in this Liberal Christian pulpit. Mr. Blackford remarked that in getting out of Calvinism into Rationalism we hav to go through his "potato patch." To which Mr. Fleisch replies: "Yes, but we don't stay in that potato patch." We are just as much obliged, however, for the potato patch. May it flourish.

I was quite charmed with Eaton. It is in the midst of a beautiful farming country. It is quiet; no manufactures here, but it has a solid business aspect, and is as good a place for culture, progress, and Freethought as one can strike in many a day.

Sunday afternoon, with good-bye to these live Liberal allies, I sped down to Cincinnati, and found everything in ship-shape order; the banners of THE TRUTH SEEKER flying; a full house and plenty of cheer. The Ohio Liberal Society goes right onward and upward. It has a larger hall than last year for its meetings, and it was crowded, notwithstanding the somewhat drizzly weather. I lectured on "The Glory of Infidelity," and after the lecture there was, as usual, a rattling discussion, and theology and politics of all sorts were pretty thoroughly ventilated, the audience taking it in with zest; but the main drift was in favor of simon-pure Infidelity. Christians giv us the name; we take it and will make it glorious with new truths for the world.

I am glad to see this Liberal society still foremost in the field. Geo. E. Light is now president and Andrew Hogg secretary, and they hav a good body-guard for the advance. I am always encouraged by the many ardent comrades whom I find here. It makes the Secular Pilgrim feel that "this old world is growing brighter." Mr. and Mrs. E. P. Foster, editors of the *Cincinnatian*, work for industrial freedom along the lines of Freethought. They hav tried the church and found it lacking.

Thus, with the anniversary of Thomas Paine, liberty advances, and hope shines, and golden tomorrows lure us on; for such great spirits hav not toiled in vain. SAMUEL P. PUTNAM.

What Is Money?

During the past few months there hav been published in THE TRUTH SEEKER several articles upon money—the most important question now before the people—in which, it seems to me, most of the writers were more intent upon airing their particular ideas, liberally impregnated with the Christian spirit of "believe or be damned," than actuated by a desire to instruct and explain.

Our ideas upon the question of money and religion, I insist, are obtained from the same source. A belief in a religion depends almost wholly upon the teaching, practice, influence, and training of the parents, whose instructions during our childhood tend to mold our pliant minds into the same channel of thought and ideas as their own; and in later years, out of respect for them and their teachings, and no doubt a certain veneration for long established usage and time-honored customs, nine times out of ten we are apt to close our ears to any and all suggested changes in what has become so firmly implanted in our being, and for so long been respected, revered, and implicitly bowed down to, that it is almost impossible for us to accept any innovations upon the heritage transmitted from our parents to us, as it has been from parent to child, generation after generation, from the earliest records of time down to the present.

Hav not the advocates of a gold standard in like manner imbibed from the practice and instructions of their parents the idea that money *must* of necessity contain intrinsic value in itself? Hav not their early teachings so influenced, warped, and biased their minds as to make it almost impossible for them to see or be willing to accept any other than the old venerated and time-honored custom of "hard money," and hard money only, through whose cruel and discriminating operation the laborer of to-day gets barely enough to clothe and feed himself and family, the farmer loses on every bushel of wheat he sells, the planter's cotton goes at a price below the cost of production, and every other branch of industry is in the most pitiable condition, besides the thousands that are starving throughout a country overflowing with food, and other thousands and tens of thousand willing hands seeking vainly for work, while at the same time these hard money advocates seem unable or unwilling to realize the fact that through this cruel, unfair, discriminating system, bankers and others dealing in and handling the money of the nation are meanwhile, through lately devised methods of corruption and fraud, growing rapidly richer, adding yearly to their millions, while the common people are led by them into the snares and pitfalls planned and laid with such infinit care, whereby they are, year after year, robbed of every opportunity to obtain for themselvs an honest division of the fruits of their toil? Such are the conditions resulting almost entirely from an intentional lack of a sufficient circulating medium for the exchange of the products of labor, brought about through the instrumentality and connivance of the money power of the world, regardless of the rights, the wants, or the necessities of the many.

I wonder if these single standard advocates of gold alone, the money of ultimate redemption, hav ever thought to investigate and ascertain what per cent of the value of the indebtedness or obligations existing between the debtor and creditor would be saved to them through the intrinsic value contained in our gold coin should the United States government become hopelessly bankrupt. Would it be over two per cent? I assert that the gold in circulation does not equal five per cent of the total. If so, why in the name of all that is reasonable is not the whole circulation based directly upon the credit of the government? Why be dependent upon five per cent of our money, with its unceasing fluctuations, to regulate the other ninety-five? With so stable a government as ours I can see no necessity for piling ninety-five bricks upon five and those five be the money basis of the country, controlled and manipulated by the money interests; to expand or contract at their pleasure and to their individual profit, while to be a safe and solid structure each brick of the whole one hundred should rest squarely upon the solid foundation of our government's credit, the same as her bonds do and as did the first issue of greenbacks—sixty millions—which led gold in all its flights of advance during the rebellion, and stood one-half of one per cent higher than gold at its highest record, and which issue was the only true greenback ever sent out by the government. All others were but poor, maimed, deformed, and decrepit bastards, denied and repudiated by their own parentage, and why not therefore be discredited, cuffed, kicked, and abused by others as might be expected until they had to beg from hand to hand for the meager recognition they received?

Without a stable government it would no doubt be necessary to exchange one article of value for another, just as the gold advocates insist we shall be compelled by law to barter a piece of gold of a *legislated* value for another article estimated of an equal value. But the unfairness and inconsistency of their demands is, that where they hav one such piece of gold they hav from twenty to fifty representativs of it, based upon this one, each representativ being the equivalent of the original, and will purchase just as much of the necessaries of life and go just as far in payment of debts, and yet should the government "go to smash" only the original would be of any value whatever. Doesn't it seem like a queer way of doing business in such an enlightened country as we hav or claim to hav?

Money is simply a convenience to go between an article sold and another bought or to be bought, and when issued by a stable government like ours has no more reason for being composed of gold or silver than has a bridge extending from shore to shore of a stream. We are supposed to hav outlived the barbarous ages of barter and evoluted into one of civilization and enlightenment. But hav we? Is not the exchange of a piece of gold for another article of value just as clearly barter now as it was when practiced by the tribes that wandered over the plains of Shinar in the days of Abraham, Isaac, and Jacob?

In the matter of money we stand to-day just where our ancestors stood over three thousand years ago. Let us get out of these old ruts. Replace this senseless bartering business with something more in harmony with our advanced and advancing civilization; a money with the stamp of the great United States of upon it, issued direct to the people in volume sufficient for their needs, whose duty or function consists simply in representing the value of an article sold and carrying it over to another, conveying from sale to purchase the value of the article sold.

When stripped of the misrepresentations thrown about it by designing men, and the veil of obscurity enshrouding the minds of the people be dispelled, the "dark unfathomable" subject of money "too deep for the ordinary mind to grasp," resolves itself into a simple token, emblem, or device, bearing the stamp or fiat of the government, imprinted upon gold, silver, paper, or other material issued for the convenience of her people to represent the value of the products of their labor or other values, bridging from value to value, from product to product, through all the money transactions of the nation, extending from the purchase of an empire by the government down to a stick of candy by the merest child within this wide domain, making it in fact as it is in name a land of equality, freedom, and independence for all.

Where's them fellers that's a howlin' that our dollars
haint no good?
Pint out one that wouldn't take 'em, wouldn't steal 'em if
he could!
If our dollar's made o' leather, if it's made of brass or
tin,
An' it satisfies the mortgage, hain't it what we want ter win?

If it bears the Yankee buzzard, an' the mighty U. S. A.,
It's a legal coin o' Freedom, an' shed hev the right o' way.
If our dollars buys us ev'rything the Yankees hev to sell,
Let the dudes an' cockneys git out, an' in furrin countries
dwell.

If the English and the Proosians an' the Roosians want
our corn,
They will send ther gold ter buy it jest as sure as you are
born.
Let us build a wall o' Chiney fer our honest home-made
cash;
An we'll bust ther game o' freeze-out, knock ther parties
all to smash.

We kin liv without a sea-trip, ther's enough raised on the
farm,
An' a leetle Yankee diet, boys, won't do a mite o' harm.
When the other kickin' nations see what home-made dollars dew,
Bless yer heart, they'll come a runnin' an' they'll want
ter win 'em too.

All this dratted, pesky panic is a sneakin', holler sham,
Raised by them who fer ther country never worked or
keer'd a damn.
If Uncle Sam coins money, hain't it by our own decree?
S-u-r-e! an' them's the clinkers thet I laik—they're good
enough for me. *Geo. M. Vickers, Boston Post.*

Denver, Col., Jan. 1, 1894. L.

Intrinsic Value.

Just a little corner, Mr. Editor, to show the fallacy of intrinsic value.

The government takes ten cents' worth of copper and coins one hundred cents out of it, worth $1 in money. It takes twenty cents' worth of nickel, and makes twenty five-cent pieces out of it—cash value $1. It takes fifty-three cents' worth of silver, and converts it into ten dimes, which pass for $1. The dimes are seven per cent. light.

Now, let us put these statements into another form, so that they will be understood and appreciated by all:

Intrinsic value...copper,	10 cts.	Money value.....	$1
" " ...nickel,	20 cts.	" "	$1
" " ...silver,	53 cts.	" "	$1
Total intrinsic value.....	83 cts.	Total money value....	$3

Difference between intrinsic value and money value, $2.17. Now, the hard-moneyites claim that all money which has not intrinsic value must be redeemed. But where on earth or in heaven or that other place can they go to get this difference ($2.17) between the bullion value and the money value redeemed. Everyone must know that this difference has been blown into the bullion value by act of Congress. Yet no man has ever lost one cent by the arrangement. That it is a very awkward kind of money all must admit, but it has caused a loss to no one.

Now, if we can use a very awkward metallic money which has more than two-thirds of the value legislated into it, may we not use a more convenient material for money with the entire value legislated into it? There can be no doubt that Congress has the constitutional right to coin money. And as the Constitution does not prescribe the kind of material to be used on which to impress the money stamp of the government, must not the choice of material rest with Congress?

Why should the governmant ignore an economic principle by using a costly material (gold and silver) for money, when a cheaper material (paper) will answer a far better purpose?

Some claim that paper money would not be good unless there is gold and silver money to redeem it. But no one ever thought of getting the difference ($2.17) between the bullion value and the money value redeemed, as shown above.

When a man pays a debt with a paper dollar, is

it not redeemed? When he buys what he wants with it or pays his taxes with it, is it not redeemed? What more can he do with a gold dollar? Moreover, the gold dollar will cost him twice as much and serve no better purpose. This money would be issued on the faith and credit of the nation, the same basis upon which the bonds rest, and they are at a premium of twenty-five per cent. There is talk of issuing bonds at low interest—three per cent—to pay soldiers' pensions. Why not issue full legal tender paper money without interest? I will guarantee the soldiers will take it. If interest-bearing bonds are issued, they will drift into the hands of a few rich men just as sure as water will find the ocean.

Why not pay the president and Congressmen and all the officers under the government with this kind of money? Pay it out for building forts and war vessels, and for all army and navy supplies. It is claimed that this money could not be used to pay for our foreign purchases and to settle our balances abroad. I am inclined to think that if the course which I hav mapped out should be pursued, our mines would furnish gold and silver enough to do all our business abroad, and at the same time insure "tranquillity at home."

Then, instead of issuing money at one per cent to three or four thousand bankers, for the use of which the people are made to pay ten to fifteen per cent, issue it direct to the people at say two per cent, secured by long-time mortgages on real estate at half value.

Could money rest on a safer foundation, or could the people be more faithfully or economically served? Who but a money loaner or a mortgage holder, or those who wish to reduce the wealth producers of the country to a system of wage slavery, could object to such a money system?

Naples, N. Y. JOHN PECK.

Observations.

The New York *Sun*, in animadverting upon the action of the House of Representativs in passing the Wilson tariff bill, inquires:

What happens to a political party in the United States which makes definit pledges and thus secures offices, and then evades, ignores, or repudiates its promises?

Presumably the promises here referred to are those contained in the platform of the dominant party; but has the *Sun* at any time believed that the mass of politicians make promises with the intention of keeping them? If their oath to support the Constitution is so disregarded by them as to admit of their voting to close the world's Fair on Sunday, or of passing a Comstock law, what binding force can a set of resolutions adopted at a political convention be expected to hav on their actions? The answer of the railroad conductor to the passenger who desired to ride outside is still to the point: "Platforms are to get in on, not to stand on." As for last year's promises, everybody but the *Sun* has forgotten them. They are out of style at present; but the great political emporium will open up the next presidential season with a fresh and still more attractiv variety. The *Sun* should bear in mind that no party is in the House of Representativs. The occupants of that expensiv public edifice are gentlemen who used the parties as means to procure themselvs a soft snap. We should always, when possible, hav an accurate statement of the facts before proceeding to animadvert.

The philanthropic George William Childs, proprietor of the Philadelphia *Public Ledger*, is dead, and the people mourn their loss in sashcloth and axes. He made a good deal of money by speculating in other men's brains; and after having surrounded himself with all that wealth could command, he shook his superflux where it would jingle loudest in the ears of the world. In this way he advertised himself widely, and all his charities could be defended as investments. When Colonel Ingersoll visited Philadelphia a few years ago to deliver an address, Mr. Childs took the trouble to order that no mention of the fact or report of the lecture should appear in the *Ledger*. That order and the illustrated window in Westminster Abbey, when contrasted with his reputed liberality of coin, indicate that an otherwise successful creator erred in not locating Mr. Childs's brain nearer his pocket.

In old pagan times persons who were on the eve of embarking in any enterprise had a habit of consulting some oracle—the stars or the entrails of a fowl—in order to find out what luck they might expect. The system is not yet extinct, and there are people who, when in trouble or about to do anything unusual, think that by opening the Bible at random they will strike some thought applicable to their case. I heard the other day of a believer who had been cured of that superstition. He was going to sail for a foreign port, and just before starting consulted his oracle, the Bible. Shutting his eyes he opened the book. Then he opened his eyes and they fell upon these words of Isaiah: "Hell from beneath is moved for thee to meet thee at thy coming."

Lately a whole grist of Catholics, including bishops and monsignors, gathered in an uptown church to celebrate the feast of St. Agnes. The monsignor was from Rome, and brought along with him a relic of the saint, no more nor less than a piece of her backbone. This relic was placed on view at the altar, and the male worshipers were asked to come forward and kiss it, which, having wiped their mouths, they proceeded to do. The bone, according to church history, upon which subject I confess to being a trifle short, dates from the year 303, when Agnes suffered martyrdom. She was a virgin, and such Catholic histories as I hav at hand fail to mention the circumstances of her death, or to allude to her in any way, and the inference is that having no other recommendation she was not prominent in the community. It is a strange fact that no one besides the priests knows anything about these virgin martyrs, and it is equally strange that priests should know enough about them to testify to their impregnable chastity. One incident in this sort of history that I recall deserves a place in the Bible. Somewhere in the Roman republic were seven Christian virgins who fell into the hands of the authorities and were condemned to die. In those days it was considered bad form to put virgins to death, and the young men were notified that these seven awaited them, presumably as wives. The youth of the city rushed forward, only to discover that the youngest of the girls was turned seventy; and as a consequence the females were assigned to the executioner. This man had the temerity to make a bold proposition to one of them, but was laid out by the Angel of Chastity, who appeared on the scene just in time to giv the villain what he needed. Possibly St. Agnes was one of this job lot, for after their death their bodies were miraculously preserved and their bones became relics. The pagans exposed these ladies without clothes to the gaze of the multitude, but the Catholics take them stripped to the bone and parade their remains to be slobbered over and make a Romish holy day.

A clipping from a newspaper has been handed me with the remark that it satisfactorily disposes of the silver and gold standard fallacy—satisfactorily, of course, to those who hav never entertained that "fallacy" long enough to get acquainted with it, and who, on that particular subject, agree with the writer's main proposition without regard to his argument. The author of the clipping calls himself "Rinctum."

In reading the history of the times before the abolition of negro slavery was accomplished, I hav observed that the people who favored such abolition were harassed with the query whether they would like to hav their daughters "marry a nigger." And in the year of grace 1894 there are persons still living who ask if the women who want to vote are prepared to do military duty. As for myself, I hav never been able to regard these queries as otherwise than irrelevant, incompetent, and immaterial; but I should imagin that Rinctum would be pounded to a standstill by them; for it appears that the chestnutty and moldy inquiry why all other products—grapes, for example—should not be regarded as coin commodities along with silver has got home on his intellects and fazed him. Like the pro-slavery and anti-suffrage people, he believes in a single standard; and as by them all civil rights were vested in the white male, so by him all the qualities of money are vested in the yellow metal. I do not doubt that the opponents of the equality of black men and white men urged that owing to the more rapid production or reproduction of one or the other, a parity could not be maintained. Perhaps they argued that way, and probably after devoting so much of their talent to calamity-howling they had not time to read in the Declaration that men were regarded theoretically as equals by the former residents of this settlement. The gold men are similarly afflicted; under their inflamed eyes the Constitution turns yellow, and they fail to recognize the equality of gold and silver in that instrument.

Having disposed of the fallacy above discussed, Rinctum goes after the rag-money men thus:

We are often reminded by fiatists that "a yard-stick need not be made of gold nor hav any particular value." But it must hav length because it measures length. A pound weight may hav any size, shape, value, or color, but its essential quality is weight, because it must measure weight.

He proceeds to giv other examples of the same principle, and concludes that as a yard-stick must hav length in order to measure length, a gallon measure capacity to measure capacity, and a scale-weight weight to measure weight, therefore a standard of value must hav value in order to measure value. It will not take the fiatists long to discern that this is rather more than fallacy; they will observe that it is pure sophistry, and they will send Rinctum to sea in the same boat with those teleological chumps who hold that since all that exists must hav been created, and since that which is created must hav a creator, therefore there is a creator of the earth. It is a "short" argument, and is abandoned by its inventors when somebody suggests that if followed to its logical conclusion it provides Jehovah with a line of ancestors reaching back a greater length of time than Rinctum could measure if he had a time-stick composed of long eras. The fiatists will show Rinctum that value is not an inherent property of gold as gravitation is of a pound scale-weight—that as a matter of fact value is not a natural property at all, and should not be confounded with properties physical, chemical, or organoleptic. They will ask him how he knows that gold has value, or how much. What was the original measure of value, having value of its own, by which the value of gold was measured? And who measured that original value, and the value back of that, and so on? Verily, it is the creator argument over again. When the fiatists hav had all the fun they want with Rinctum, they will point out that if he would take a bull by the horns he must begin operations at the right end of the bull. He ought to know, they will say, that gold is chiefly valuable because it is money, and not money because it is more valuable than any other metal. The gold standard advocates are the adherents of Paley and his doctrin of design, while the silver men and the fiatists recognize the results of adaptation and the value of natural and artificial selection.

The quality of value differs totally from the properties of matter, which are inherent; for value is a creation of men and communities, while length, weight, and so forth plainly are not. Gold in the pocket of a man on the trail or up in a balloon has no value whatever, but his yardstick still retains its property of length, and his can its capacity; and the weight seems rather to increase in gravity the farther he lugs it. Value, then, is a matter of circumstance, while the properties mentioned are inexpugnable and independent of surroundings. Having set a value on its possessions the community sets a value on a piece of metal as a unit of measurement, as one is the unit of numbers, and stamps it officially "one dollar." It is the stamp that makes it a dollar, and the fiatists will maintain against all the Rinctums in the world that a similar stamp on a piece of paper or silver would hav the same result.

TO VARIOUS PERSONS.

C. H. PACKARD, Editor of the *Eye*, Snohomish, Wash.—A man called on me to-day to obtain information about the great northwest. He was looking for a lodge in some vast wilderness; wanted to get a job as agent at a railroad tank station out in the woods, thirty or forty miles from human habitation and the madding crowd's ignoble strife. Said he desired the job to be permanent, so he could lose himself for life. His plan is to botanize during the pleasant weather and read when it rains. I told him that in Washington state he would in that way get more reading than botanical specimens, and that while trying to unearth a root of the endogenous *Symplocarpus fœtidus*, as you Snohomish people call the skunk cabbage, a true specimen of the cougar or catamount might light on his back; but that did not dishearten him. He sticks to his determination, and only asks one little spot to plant the word forgetmenot. Can you help him? How would Everett suit him? Or would you advise him to change his plan, start a paper in Snohomish, and sit in the office until somebody comes in to subscribe?

WINKY-WINKY, My Dear Control—Yes, I saw the communication in the *Pacific Coast Spiritualist*, stating that W. F. Jamieson, who is now a Materialist, was formerly a medium of such power that he could summon spirits to lift him from the floor to the top of a table, chair and all, which manifestation the correspondent claims to hav beheld. What hav I to say to the question, "Was Jamieson a fraud then or is he one now?" I am not saying anything until I find out whether or not the correspondent has told the truth.

"L.," Denver, Col.—I hav read your article on money, and pardoned you, because I am paid for that sort of work, and sentences with two hundred and twenty-five words do not tire me, though they are trying to the wind of the copy-holder. It is not of them I complain; but why did you mutilate

Vickers's poem, "Uncle Josh on Silver," by erasing the word silver wherever it occurred? Mr. Vickers would be justified in getting angry if he saw his poem limping along minus the feet you amputated. Besides, you ought to leave the silver-men their literature, even if you must fatally stab their arguments.

INQUIRER.—Mr. John A. Lant is at Tarrytown, where he publishes the *American Moslem*, the organ of Emil L. Nabokoff's system of Mohammedanism. I do not know that Mr. Lant regards this as carrying out Lewis Masquerier's ideas of Land Reform, and am not aware that the property willed him by Mr. Masquerier is invested in this business. Mr. Masquerier was not a Moslem.

W. H. BURR, Washington, D. C.—Since you say that the only military service you ever performed was blowing a fife for an ununiformed militia company during your minority, I will consent to withdraw the title of colonel. I used to disturb the atmosphere with a fife myself, but was never called colonel. Out West we are much more fastidious about titles. I was captain of a uniformed camp there, and Major Smythe, who edited and set up the *Whoop in Haller*, came near shooting the editor of a loathsome contemporary for ignorantly saying I was the only journalist in the county with a military prefix. The camp I was captain of passed resolutions recognizing my gallant conduct in firing away my ramrod last Decoration Day.

(Capt.) GEO. E. MACDONALD.

Freethought Progress.

Viktor E. Lennstrand has recovered from his illness, and anew assumed the activ leadership of the Swedish Freethinkers. His lecture, "The Three Hundred Years' Jubilee at Upsala," has been translated into Norwegian and copies hav been sown broadcast over Christiana.

Dr. Titus Vöelkel was released from prison Nov. 17, 1893. His address is at present, Berlin, N. Chorinerstrasse 16, II. ∴ Freethought is reviving in Stuttgart, Germany. A new society has been formed to take the place of that formed by Albert Dulh, but which ceased by the death of its founder. ∴ *Der Freidenker*, Milwaukee, has issued a large, neatly printed calendar for the 1894. The center of the calendar is devoted to a New Years' poem, "Harrt aus! Gebt nacht!" by L. N. Zündt, and as an advertisement the calendar does credit to our enterprising friend, C. Hermann Boppe, editor. ∴ When the German soldiers are "nice little boys," who attend to their business as automatic machines, greased with sufficient piety, they are given the chance of procuring Bibles, hymn-books, and New Testaments at reduced rates. The pious *Reichsbote* feels terribly bad because last year the sale of these books even at "salvation" price fell 30,833 copies below the year 1892. It is too bad.

In perusing *Las Dominicales* one gets an idea of the great popularity of the late Ramon Chiés. Three months hav passed since his death, and yet the great paper of which he was editor continues to devote a page every week to letters and resolutions lamenting his death. Surely Ramon Chiés has not lived in vain. ∴ The Spanish Freethinker, ex-President Zorilla, has issued a manifesto calling upon the Spanish Republicans to be ready for a revolution. Certainly the present conditions in Spain are unbearable, owing to the attitude of the church and her servant, the monarchy. The recent Anarchist outrages hav given these two friends an excuse to proclaim martial law in Spain, to establish a strict censorship of the press (the church organs alone can publish what nonsense they like), and imprison prominent Republican Freethinkers, claiming that they are Anarchists. ∴ We are the recipient of *El Progreso*, New York. The New Year's number of this excellent Spanish Freethought journal, edited by Senor Ramon Verea, proves that the journal is up to the times. Among the interesting contents we note a translation of Chapter XIII of "Woman: Her Glory, Her Shame, and Her God," by Saladin; beginning of "The Novels of the Holy Ghost." an essay in "highest" (Freethought) criticism. We can but commend *El Progreso* to the attention of our Spanish-American friends.

Catholic France under Napoleon III. had in 1865 53,000 public schools with 2,601,169 pupils. The irreligious republic of France had in 1891 79,000 public schools with 5,500,000 pupils. In 1865 the state gave to those schools 10,000,000 francs; in 1891, 100,000,000 francs. Who is the friend of education? ∴ According to statistics of the church, there are 38,000,000 Roman Catholics in France, but of these fully 30,000,000 fail to partake of the sacrament at Easter, and hence, according to the regulations of the church, are to be regarded as excommunicated. Yet who does not hear France called a Catholic country? ∴ In 1881 the Freethinkers of France were represented by 135 members in the House of Deputies; in 1885 the number had increased to 150, while in the last house there were 180 Freethinkers, and in the present house 220 to 240. How many Freethinkers are there in our House of Representativs? ∴ The Freethinkers of the eleventh arondissement, Paris, were treated to a debate between M. Scharre, ex-president of the French Freethought Federation, and the priest Garnier. A debate of this kind is a decided novelty in France, where the priests are even more shy of a representativ Freethinker than they are here in the United States. The debate, of course, was a decided victory for our cause, and the remarks of M. Scharre were vigorously apolauded by the large assemblage who filled the Hall of Commerce. ∴ At the National Congress held by the French Freethinkers, Oct. 29, 1893, in Paris, 128 societies were represented. M. Ferdinand Bonnange, mayor of Palaiseau, presented to the Congress some very interesting statistics pertaining to the Roman Catholic church in France, showing that it is not alone in the United States that the church gobbles up whatever she can lay her hands on. There exist at present in France 35,000 religious establishments with 225,000 inmates, and if the increase of their real estate continues at the present ratio the Roman Catholic church will, in the year 1900, own one-fifth of the real estate of France. The Congress, besides insisting upon the rigid separation of church and state, the equality of the sexes, and the enforcement of the school laws, gave President Carnot an overhauling because he had in his official capacitv attended a baptismal ceremony. ∴ The French Freethought Federation is to hav a building of its own in Paris, a site for the building having been given by the Republican Alliance of Seine-et-Oise. ∴ That lively French-Canadian journal, the Canada *Revue*, is doing splendid work among the French-Canadians. Its short, pointed articles are excellent, and we will in a future number of THE TRUTH SEEKER translate a few of the articles, which are interesting for more than one reason, among them "Une Province Morte" (A Dead Province, Quebec), which hast appeared in the *Mail*. ∴ The French Senate, by a vote of 132 to 84, agreed to giv votes to women engaged in business at elections for tribunals of commerce.

Leslie Stephen has been engaged to write the monograph on John Stuart Mill for the "Dictionary of National Biography." ∴ Religious liberty has just been officially recognized in England by an Admiralty order, which decrees that "All Roman Catholics, Wesleyans, Presbyterians, and others, having objections to the church service, are at libertv to absent themselvs from the same." "And others" would seem to be sufficiently broad to include Freethinkers. Anywav, it is a step in advance. ∴ The branches of the National Secular Society of England are sending in very encouraging reports at the beginning of the year. ∴ G. W. Foote, president of the National Secular Society, receives no remuneration for his services, and even does not charge the society for the stationery and postage used in conducting its large correspondence. ∴ Our readers will recollect that we mentioned the fact some weeks since that Mr. Foote was nearly mobbed by the riotous Christians of Ryhope when he lectured there. But the visit was not in vain. The local newsdealer refused to handle the *Freethinker* any longer, but a friend of the paper took hold of the work of distribution, and now the sale has increased from three to fourteen copies per week. It is to be noted that the methods of circulation of Freethought papers in England and the United States differ widely. Here all but an insignificant number of copies go through the mails to yearly subscribers, while in England they are handled by the newsdealers almost exclusivly, we should judge. Here the yearly subscription rate is prominently displayed in the paper; there, the price of the single copv. ∴ Lord Coleridge, chief justice of England, who was so fair in the trial of G. W. Foote for "blasphemy," has formally withdrawn from the "Society for Promoting Christian Knowledge," because this society has ranged itself "in the number of those favoring the practice of vivisection and advocating its horrors." It should be said that this is not the first Christian society which has sought to promote "Christian knowlege" by advocating or engaging in the work of torture. It is a healthy sign, and one indicating the development of Freethought, that prominent Christians withdraw from such societies. ∴ The cause of higher education for women in Germany has taken another step forward. At the gymnasium at Weimar, Greek, Latin, and mathematics will be taught. ∴ Among those added by 1893 to Freethought's roll of distinguished dead should be named John Addington Symonds, John Tyndall, Ramon Chiés, Victor Schoelcher, Hippolyte Taine, and Benjamin Jowett. ∴ The *Christian Statesman* sadlv records the fact that Phipp's Conservatory in Schenley Park, in "Sabbath-loving Pittsburg," was thrown open to the public on January 7th, and four thousand visitors "desecrated" the holy day. ∴ The *Congregationalist* avers that the custom of giving quiet dinner parties on Sunday evening is on the increase in the cities. ∴ A bill for the taxation of church property has been introduced in the Ohio legislature.

New Publications.

The many admirers of Mr. Otto Wettstein's writings, which are of the unsophisticated materialistic variety, will be glad to learn that his Congress address on the "Giant Delusion" is now obtainable as a pamphlet for 10 cents.

The address delivered by Miss Susan H. Wixon at the International Freethought Congress is now printed in pamphlet form, the title being "Woman: Four Centuries of Progress." None of the speeches at the Congress hav received as much praise as this one, and none was more worthy of the eulogiums bestowed. Single copies 10 cents.

A new edition of A. Jacobson's "Bible Inquirer" has just been issued from the press of the Truth Seeker Company, which has secured both the plates and the copyright of the work. As a concordance or index to the absurdities of holy writ, the "Bible Inquirer" is not equaled by any other book of its size. It has enjoyed a large sale, which it still maintains. The price is 25 cents.

One of the numbers of "The Truth Seeker Library" issued this month is entitled "Thumbscrew and Rack." It embodies the "Historic Means of Grace" published in THE TRUTH SEEKER of January 6th, with additional matter, and several new illustrations, including the famous "chastity belt," drawn expressly for this work. As a handsome pamphlet, with cover, "Thumbscrew and Rack" will be sold at ten cents per copy. Being the only work of the kind in existence, it should hav a large circulation. Geo. E. Macdonald wrote it.

"Self-Contradictions of the Bible," the ninth edition of which is hereby announced, will hereafter bear the imprint of the Truth Seeker Company, to whom all orders for said work must now be addressed. We hav purchased the plates from the author and original publisher, Col. W. H. Burr, and added "Self-Contradictions" to the Truth Seeker Library. The work is not an argumentativ or persuasiv one—it is simply convincing, as it gives a hundred and fifty instances where the Bible contradicts itself, and he who runs may read. Price 15 cents.

Lectures and Meetings.

J. E. REMSBURG will lecture in Elmira, N. Y., Saturday evening, Feb. 24th. Elmira last heard a Freethought lecture some twelve years ago.

THE Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

W. F. JAMIESON desires to make lecture engagements in Nevada, Utah, and Colorado, along the lines of railroad East. Address W. F. Jamieson, Elsinore, Cal.

THE First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome.

S. P. PUTNAM'S lecture appointments:

Chicago, Ill., Feb. 18th, 25th.
Toronto, March 4, 11.

Those who desire lectures at any points between New York and Chicago, and in the vicinity of Chicago during the month of February, will please write at once to Mr. Putnam, care of THE TRUTH SEEKER, New York.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for February:

February 11th—"Survivals of Sex Worship," Miss Ida C. Craddock.
February 18th—"Personal Hygiene," Dr. Charles H. Shepard.
February 25th—"Morality without Christianity," Franklin Steiner.

FRANKLIN STEINER'S lecture engagements are as follows:

Feb.	10, Murray, Ia.	Mar.	9, Meriden, Conn.
"	11, Chicago, Ill.	"	11, Boston, Mass.
"	18, Alliance, O,	"	12, 13, Harwich, Mass.
"	23, New York Citv.	"	14, Cotuit, Mass.
"	25, Brooklyn, N. Y.	"	15, Osterville, Mass.
"	28, Ellenville, N. Y.	"	18, Boston, Mass.
Mar.	4, Philadelphia, Pa.	"	21-23, Northport N.Y.
"	8, Norwalk, Conn.	"	25, Newark, N. J.

Mr. Steiner has some open dates for his return trip. Address him, after February 12, in care of THE TRUTH SEEKER.

J. E. REMSBURG is now on his way East. His appointments as far as arranged are as follows:

Feb.	10, Grelton, O.	Feb.	20, Ridgeway, N. Y.
"	11, Toledo, O. aft'noon	"	21, Fairport, N. Y.
"	11, Napoleon, O. night	"	22, Newark, N. Y.
"	13, Clyde, O.	"	23, Lisle, N. Y.
"	14, Attica, "	"	24, Elmira, N. Y.
"	15, Massillon, O.	"	25, 28, Scranton, Pa.
"	16, West Richfield, O.	"	26, N. Mehoopany, Pa.
"	17, 18, Cortland, O.	"	27, Tompkinsville, Pa.
"	19, Jamestown, N. Y.	Mar.	2, New York, N. Y.

Appointments for New York and Pennsylvania, also additional appointments for Ohio, Indiana, Illinois, and Missouri, will be published later.

COL. R G. INGERSOLL'S lecture appointments and subjects for the present month are as follows:

February	10th—Des Moines, Ia.,	Shakspere
February	11th—Davenport, Ia.,	Shakspere
February	12th—Dubque, Ia	Shakspere
February	13th—La Crosse, Wis.,	Shakspere
February	14th—Minneapolis, Minn.,	Lincoln
February	16th—Duluth, Minn.,	Lincoln
February	17th—West Superior, Minn.,	Liberty for Man, Woman, and Child
February	18th—St Paul, Minn.,	Some Mistakes of Moses
February	20th—Saginaw, Mich.,	Shakspere
February	21st—Bay Citv, Mich.,	Shakspere
February	22d—Grand Rapids, Mich.,	Shakspere
February	23d—Jackson, Mich.,	Shakspere
February	24th—Battle Creek, Mich.,	Shakspere

A Paine Celebration.

The members of the Brooklyn Philosophical Association honored themselvs last Sunday by eulogizing Thomas Paine. Mr. Rowley spoke on his religious work, and Mr. T. B. Wakeman on his political career. The former showed that the traditional and contemptible falsehoods, which the Christian church made up, when they could not answer his "Age of Reason," were without foundation. Because he worshiped only one God, and not three; because he did not place any faith in miracles and prophecies; because he was true to his manhood, his orthodox opponents could only vilify him. Because he was a plain and honest man; because he could not bear falsehood, and put up with the fads, superstitions, and tyrannies of his time, he was ostracized and persecuted. Because he was a friend of humanity, he was hated by the despots. Mr. Wakeman told how stormy had been Paine's political career; how, through the treachery of those who persuaded him they were his friends and would carry through his plans, the brightest hopes of his ambition failed. He was, Mr. Wakeman said, "a first souled man." The audience was pleasantly entertained with singing and instrumental music, and the services of the critics were dispensed with.

Miss Craddock speaks next Sunday.

Letters of Friends.

Money Nearly As Hard to Get As Religion.

CHATTANOOGA, TENN., Jan. 20, 1894.

MR. EDITOR: Inclosed find $3, to be applied on my subscription. Money is as hard to get as religion, and I havn't got a bit of that; but I will send you as above. Your paper is the best on earth.

Yours respectfully, P. C. CRAMER.

The Best He Has Ever Read.

SCRANTON, PA., Jan. 19, 1894.

MR. EDITOR: Inclosed find $3.50 for THE TRUTH SEEKER and for "Old Testament Stories Comically Illustrated." I would like to order more, and may in the future, but at present I cannot afford to do so. I hav read the paper for the past year, and I think it the best I hav ever read.

Wishing you great success in your grand work of Freethought and reform, I am sincerely yours, C. L. TOBEY.

Believes in Local Advertising of Eye Openers.

LESLIE, MICH., Jan. 22, 1894.

MR. EDITOR: Please find $3 for THE TRUTH SEEKER. Now, I want to say to each reader of the paper: Make yourself its agent and insert in your local paper a notice that you are agent also for "Self-Contradictions of the Bible," and say that there are one hundred and forty-four plain contradictions in the Bible. That was what opened my eyes. Also state you are agent for "Mistakes of Moses." That is another good eye opener.

Yours for truth, SARAH A. HAYNES.

The Preachers Are Busy in Iowa.

CLARION, IA., Jan 12, 1894.

MR. EDITOR: It's simply awful to think how hard the sky-pilots are working during the winter months in all the towns of Iowa. At Williams, Webster City, Eagle Grove, Clarion, and other towns they are chasing after the young men. They hav got the old folks, sure. Now they are after younger gudgeons. In most towns the sky-pilots hav posters and dodgers put up on the street corners, stores, shops, post-offices, and all other public places. Eagle Grove is plastered over with these bills and dodgers. However, I am told that, notwithstanding the efforts of these preachers, their temples of superstition are not half filled by the dupes, and hence the sky-pilots are getting desperate.

Yours truly, JOHN AYLWARD.

A Freethinker All His Life, But Hadn't Been Introduced.

DESDEMONIA, TEX., Jan. 12, 1894.

MR. EDITOR: You will find inclosed $4.25, for which please send me the grand old TRUTH SEEKER another year, "Old Testament Stories Comically Illustrated," and "Crimes of Preachers." I cannot afford to do without your paper. I hav been a natural Liberal or Freethinker all my life, but never knew it till I commenced to read THE TRUTH SEEKER, a little over a year ago. It expresses my views and belief better than I can myself.

I wish we had a good lecturer here, if only three or four times a year. There are many Liberals here, if they knew how to be. J. D. Shaw, of Waco, lectured at Dublin last spring, but did not get out here, as we are eleven miles from the railroad.

I will send for more books as soon as I can spare the cash. I exchange my paper with a friend for the *Independent Pulpit;* also giv it away when I think best.

N. E. PAYNE.

Not Prompt in Paying Store Bills.

BUCKLEY, WASH., Jan. 20, 1894.

MR. EDITOR: I cannot help myself; I must let THE TRUTH SEEKER family know that we in this town of Buckley are well protected by revivals and prayer-meetings this new year. Last night they prayed for us poor deluded business men, and I say that if there is any class of men that needs praying for in these times it is surely the class engaged in trade; and, as I am one of them, I am interested and will watch closely and report to your paper when the time for results comes.

We hav a Methodist church here, and you know from your own experience that the people who believe in its creed are very good folks, at least for the world to come, though as a rule they are very slow to pay bills, and especially store bills, in this world.

Inclosed find a few names to whom you can forward copies of the paper, and when the People's party gets into power I will send you a greenback. Under this Demo-Republican rule I cannot promis to pay, as they refuse to make money. O. P.

Purgatory Discovered Much Later than the Other Theological Continents.

STEUBENVILLE, O., Jan. 16, 1894.

MR. EDITOR: You will find inclosed $3, which please place to my credit on subscription.

I had about one hundred back numbers of THE TRUTH SEEKER which I distributed over town in cigar stores. I paid a boy for doing it, and I would like to know if it has done any good.

I hav lots of fun with my Christian friends about their religion. I always get them, for I hav nature for my foundation, while they hav only a myth. I find the best way to get Catholics is to ask them if they know that Purgatory was discovered only six hundred years ago. They say, "Why, no; I thought it always was."

I will do all I can for the paper, and hope the year 1894 will be a successful one for you. ZINN SCHARLOTT.

Yes, It Is a Splendid Book.

COLUMBUS, O., Jan. 20, 1894.

MR. EDITOR: I hav just finished the perusal of your edition of Winwood Reade's "Martyrdom of Man" and pronounce it the most eloquent epitome of universal history within my range. Its author could hav no more honorable suffix to his name. I hope that our high schools and colleges will become sufficiently enlightened by the next generation to adopt it as a text-book. It stands on a par with Draper's "Conflict" and Carlyle's "French Revolution." Among five hundred volumes I hav no greater prize. A second perusal is almost irresistible, but life is short and there are other temptations as well as duties. If you could publish three or four of the first paragraphs of Chapter II., on "Religion," I believe that many would be sufficiently spoiled to want to read it all. It is equal to forty Freethought lectures. J. J. BURDGE.

The Preachers Still Malign Paine and Voltaire.

PLUMB, KAN., Jan. 23, 1894.

MR. EDITOR: Inclosed find $3.50 for THE TRUTH SEEKER and "Old Testament Stories Comically Illustrated."

I went to church a few weeks ago to hear a preacher talk on Theism, and in his theorizing he compared God to a rock, a mist, and other dissimilar substances; and finally jumped from the subject onto Thomas Paine and Voltaire and gave them quite a shaking up. The sun did not become darkened, neither did the moon turn into blood, and when the people went home they found their houses still standing on their foundations. The next day opened in all her beauty, with the sun in the east. So will Mr. Samuel Putnam's new book, "Four Hundred Years of Freethought," shine in glory, splendor, and truth upon the American people. Let preachers cackle as they may about Voltaire and Paine.

I hav been circulating some Freethought books ordered from your office; also THE TRUTH SEEKER when I get done reading it, and I can see it is having quite an influence among the people in this part of the country.

THE TRUTH SEEKER is the best paper in the world. EZEKIEL MCCOY.

Six Hundred Afraid of Satan.

CLEARMONT, MO., Jan. 18, 1894.

MR. EDITOR: For the inclosed draft please send THE TRUTH SEEKER, as per accompanying list. I should be glad to send you a much larger number, but the financial stringency of the country prevents many Liberals from subscribing who would like to support your valuable paper. Then there is a class of skeptics who are wholly indifferent about the success of Liberalism, and will not spend a copper to advance the cause. As for myself, I hav been a reader of THE TRUTH SEEKER for almost ten years, and find it indispensable; so you can count on me as a life subscriber, unless misfortune prevents my raising the necessary funds for the fearless Editor.

Religion is on the rampage, and Satan, in seeking to devour, has in the city of Maryville frightened over six hundred into the fold.

I should like to secure the new book, "Four Hundred Years of Freethought," but the list I inclose are not new subscribers; so I shall trust to your judgment, and if you think I am deserving of the book send it to my address (I assure you it shall do much good), and if not, apply the extra amount to my subscription.

Yours for truth, JAS. F. LANE.

Are There That Many in All Missouri? Why Don't They Report?

MARYVILLE, MO., Jan. 15, 1894.

MR. EDITOR: "We" hav just experienced a revival, conducted by Major Cole. They claim a goodly number of converted, paupers being thick in this city this fall and winter. There are still between five and eight thousand Freethinkers in this county (Nodaway). Thanks to common sense.

Some time ago I heard the members of the Young Men's Christian Association of Maryville debating whether they would allow Catholics to enter heaven. Finally it was decided by a close ballot that, under favorable conditions, they might "pass muster." Now, as everyone may see, this was a very close shave for the Catholics, for which they should echo the prayer of the young man who said, "God bless the Young Men's Christian Association."

Last year a Catholic friend was working for a Protestant family on a farm, and every Friday they would put meat in every dish on the table, if possible; then watch him pick the meat from the food and laugh. The family were very strong Christians. "Of such is the kingdom of heaven"—I prefer hell. I am your brother in light, EVERARD FROST.

Three Dollars Earned, and It Goes for The Truth Seeker.

THORNTON, R. I., Jan. 23, 1894.

MR. EDITOR: Inclosed please find $3 for another year of THE TRUTH SEEKER. These are the times that try men's souls. For the past six months only three days' work hav I been able to find, and those three days I finish to-day at $1 per day. Do not know when I shall receive another, but must hav THE TRUTH SEEKER, as times are so hard at present. I try my best to get a subscriber. Sometimes there will be three or four at one time waiting for the paper. "Let me see it when you get through with it." Said I: "Send $1, and receive it for four months, if you do not want to subscribe for a year." "Oh, no, I cannot spare the money." Liberals of that stamp are not of much account.

Moody and Sankey are in Providence, doing up fools in bundles, for they hav made fools enough to supply the whole world. Colonel Ingersoll has lectured, too, in Music Hall, on "Myths and Miracles." I don't know how many people heard the grandest man that ever lived, but every inch of the floor was occupied. Of all the men that ever spoke in Providence he is the champion. Music Hall echoed and reëchoed times almost without number with the applause of the tremendous crowd. What comfort and joy it is to sit and listen to that man!

Yours truly. WM. A. BENNETT.

The Younger Brother Is in the Right Place.

LAKE SHORE, UTAH, Jan. 20, 1894.

MR. EDITOR: The grand old TRUTH SEEKER comes to me regularly, and I deeply regret that I cannot do better than I am doing for its support. The financial embarrassment in this territory is terrible. We absolutely cannot get cash for any kind of produce. In days gone by I hav mailed hundreds of copies of THE TRUTH SEEKER, after I had read them, to all parts of this territory; but I am not able to do so now. There are several of my neighbors that admire the paper, but they are not able at this moment to subscribe.

Eugene, I admire your labor in the cause of humanity, and it also gave me great pleasure when the report came that your brother, George, was back in the sanctum of the paper and to stay. He is in his right place there, and may conditions be such that he will be able to stay there, is my wish. I also admire the mighty work of S. P. Putnam; he stands in the front rank with Ingersoll. I hav not seen him for years, but I follow him wherever he goes. It givs me great pain to think that I cannot, at this time, subscribe for "Four Hundred Years of Freethought;" but I must hav it if possible in the future. If Putnam is in the office when this reaches you, please giv him my respects; he will recollect me in the old Utah campaign. We had good times then.

Eugene, I will do all I can for you and deeply regret that I cannot do better just now, but you will hear from me again in the immediate future. Please find inclosed money order for $1.50.

H. S. BROOKS.

California.

ELSINORE, CAL., Jan. 25, 1894.

MR. EDITOR: There is so much to say about this country that I will take short letters to say it in.

Los Angeles has the name of being a godly city of seventy-five thousand "souls." Hundreds of these thousands, though, are the most aggressiv and progressiv Liberals it has been my pleasure to meet in many years. Here I made the acquaintance of C. Severance, Geo. T. Bruce, Dr. J. E. Clark, and met Colonel Voss and family, whom I knew fifteen years ago in Girard, Kan., when I debated with Elder Cunningham.

I attended, in company with Geo. T. Bruce, the session of debaters in the Church of the New Era, whose pastor is Rev. Mr. Bowman, as broad-minded a man as I ever knew inside a "church." There is nothing "Christian" about it. This explains. I heard him in the evening giv a discourse on "Freethought." A more able address I never listened to. I did not agree with all his statements; that does not matter. *Free* thought does not mean that we should all think alike—we can't anyway, if we sit up late nights to try; a lesson that all Freethinkers hav not yet fully learned.

I gave my first address here on Thursday evening, Jan. 4th, to about 350 persons. Rev. Dr. Ravlin and Rev. Bowman sat on my platform, and in short, spicy speeches heartily indorsed my heretical sentiments. These brethren left the church because they just naturally "growed." They are both eloquent speakers. Oh, that the bulk of the clergy would follow their example, and quit preaching nonsense! True, the gospel of manhood does not pay as much in coin current. A man who turns his back on superstition has a hard road before him. None but those who hav traveled it really know what this means.

Dr. Ravlin has lately been giving lectures in Burbank's Theater to large audiences, and with great acceptance, Sunday evenings. Rev. Mr. Bowman delights his hundreds also Sunday evenings, in Illinois hall.

It is my intention, at the close of my California engagements, to travel through Nevada, Utah, and Colorado, and I cordially invite the Liberals there, who wish to avail themselvs of the "means of grace," to write me immediately at Elsinore, Cal.

W. F. JAMIESON.

Who is Worse—the Murderer or the God Who Deliberately Made the Murderer?

EAGLE POINT, OR., Jan. 1, 1894.

MR. EDITOR: As it is New Year's day I think I cannot do better than to write and let you and the many readers of your valuable paper know that away out here in Jackson county livs an Infidel, as the Christian calls him, and the Christian feels so bad when he sees an Infidel, for he thinks, What if the Infidel is right? Why, then, the man that downed our preacher in an argument on religion won't be punished; he made the preacher feel very bad, and why? Because he could not answer the Infidel. But the good Christian has some consolation; he thinks that if one does bring up arguments that he cannot answer God will answer it for him in the sweet by and by. Oh, how glad I am that Freethought is gaining ground so fast; it makes one feel like singing to meet so many men in our ranks to day; we are gaining very fast all over the land, and the old walls of superstition are fast crumbling.

Heston has a good picture in the issue of December 16th; it shows how the old structure is going.

The Christians out here are not hard to handle. You ask one if he believes that God made everything and he will say, "Oh, yes." Then ask if everything does not occupy space. "Yes." "Well, if that is so, where was God before he made space?" Just then he will turn pale and leave you; God will answer that question for you; just wait.

To think that a God, knowing all things, would cause a baby to be born into the world, knowing at the same time that it would be a murderer—that it would kill some of its fellow-men! I ask, Who is the worst, the man who murdered or the God who knew that he would, but made him, and then looked on and did not put forth a hand to stop the bloody deed? The God theory is fast leaving the minds of the thinking class of men.

Yours for truth and justice,

J. HENRY FRENCH.

Will Try to Get Christians to Subscribe.

HARWICH, MASS., Jan. 25, 1894.

MR. EDITOR: Again I renew and hope to be able to renew to the end of my life. If it cost $10 instead of $3 I should continue taking it. In fact, I could not do without THE TRUTH SEEKER. It speaks with no bated breath; drives straight to the mark. It radiates like the scintillations of the sun to all parts of the country, planting the seeds of reform that, let us hope, will spring up an hundredfold. But just now I am mad, mad as a setting hen. I cannot get one subscriber among the many Freethinkers in this "banner town" of Freethought. And now I am going to try to get the Christians to subscribe. Yes, I turn to the gentiles. What an incentiv the thought of the necessity of disseminating Freethought principles should be to giv Liberal literature a broadcast distribution to every nook and corner of the civilized world! There are thinkers here and there, who would catch on, were the chances thrown in their way by a word written or spoken. How I wish I had the time and means to canvass for THE TRUTH SEEKER and other Freethought literature! But to "keep the wolf from the door" takes about all my time. I should hav a Freethought library, but shall hav to wait. My last year's crop of cranberries failed me, both in quantity and price, but I am hopeful for the next, this year's. I am exerting all the influence I can in this vicinity in the interest of Freethought by words and deeds, but I find no Christian that is willing to be fair in argument. They profess to be meek, but are arrogant, belligerent, and assume the right to occupy seven-eighths of the time; and while they profess to be meek and charitable, they get into a rage when driven into a corner. The other day I accidentally got into an argument with a devout Christian, and when I saw that he meant to make me a listener all the time, I just called a halt and asked if he would giv me half the time and hav a *fair* argument, upon which he began to retreat to the door, saying he did not want to argue. There is more brazen arrogance to the square inch in Christians when talking about religion than in any other living creatures on earth.

Find inclosed $3 for THE TRUTH SEEKER for 1894. B. F. ROBBINS.

About Some of Talmage's Nonsense.

STRASBURG, ILL., Jan. 8, 1894.

MR. EDITOR: Rev. Dr. Talmage in his Christmas sermon (text in Rev. xxii, 16: "I am the bright and morning star") says: "But do not forget that Christ himself was a star. In the first place Christ heralded the coming of the creation. There was a time when there was no order, no sound, or beauty. No wing stirred." Here we are led to suppose there were no angels, or else they were wingless. Mr. Talmage does not suppose anything connected with this before-creation. Knowledge it is with him. In speaking of Voltaire he said: "Voltaire supposed he saw Jesus in his dying room." How does Mr. Talmage know? How does anybody know what Voltaire supposed? He says: "As far as God could look up, down, or far out, he could see nothing; no light sped." He says: "Hight and depth and length and breadth of nothingness; no light sped." Here we suppose again that it must hav been as dark as Mr. Talmage found the Mammoth Cave when the light went out. Did Christ then exist? He puts the question and of course answers, "Oh, yes." Later on he said, "He was the light of the world," but at that early time his candle must hav been under the bushel—"no light sped," says Talmage. "By him were all things made that are; things in heaven and things in earth and things under the earth. Yes, he antedated the creation; he shone before the first morning [though no light sped]; his voice was heard [heard it himself]; he saw the first foundation laid; he saw the first light kindled [though no light sped]. Christ heralds the dawn of heaven upon every Christian's dying pillow. I suppose you hav noticed that the characteristics of people in their healthful days are very apt to be their characteristics in their dying days; for instance: Napoleon's dying words, 'Head of the army.' Lord Byron's, 'I must sleep now.' Lord Nelson's, 'Kiss me hearty.' Voltaire's, 'Crush the wretch.'" Mr. Talmage further says: "I see now why it was so easy to change water into wine; why it was easy to cure the maniac; to hush the tempest; to swing fish in Simon's net; to giv sight to the blind; to raise Lazarus." Talmage does not explain why Jesus so despairingly cried out, "My God, my God, why hast thou forsaken me?" Perhaps it was the characteristic of his healthful days. Mr. Talmage further says: "Some suppose that Christ was a stranger to Bethlehem. Oh, no; he created the shepherds, the flocks, the hills, etc. Before the world was Christ was." He does not suppose anything about that; of that he is sure; but rather wants it understood that Voltaire supposed it was Jesus that was in his dying room. "I hav noticed," says he further, "that the dying words of Christians always mean peace. Generally the pain is all gone and there is a great quietude through the room." We agree with the reverend and believe that after the pain was all gone there was a great quietude, with Paine, Voltaire, and Jesus Christ, as far as themselvs were concerned.

H. BERNHARD.

The People of Judea and Their Neighbors and Conquerors.

JAMESTOWN, N. Y., Jan. 20, 1894.

MR. EDITOR: I hav just finished reading an article in the *Century Magazine* for January, 1894, on "The Assyrian Monuments and the Bible," by Morris Jastrow, Jr. This is a royal specimen of presumption, a sample of the methods employed by modern religious people to make sacred and profane history agree.

Mr. Jastrow repeats the story of George Smith's finding among the fragments of the Assyrian writings in the British museum a writing corresponding to some extent with the Biblical account of the flood, and of his finding other fragments giving here and there a line which they conceive to correspond to the Mosaic account of the world's creation. That they do not agree upon details is of no consequence, so it appears. The Bible when compared with anything showing a difference in detail is always given the preference by the Christians. An unsophisticated reader of Mr. Jastrow's article might infer that to find in Assyria, or, in fact, anywhere among the countries of that section of the planet, an account of a big flood was but the feeble attempt of heathen minds to depict the real flood of Noah and his ark. Or to find any description of this world's construction shows but another heathen attempt at sacred history writing, and the digressions and discrepancies from the Mosaic account are but the heathen way of putting it. This kind of stuff will do for Sunday-school books.

Mr. Jastrow savors a good deal of Rawlinson and his "Five Great Monarchies;" and he, as well as many others following this line of research and by comparison trying to prove the scriptures to be an authentic history of everything they describe, and all that is different a lie, is a great stumbling-block to beginners in ancient history. This one article of Jastrow's will doubtless be read by thousands who know little else upon the subject. Many may infer that it is but necessary to continue digging up the plains of Mesopotamia to eventually obtain evidence enough to crush out all who dare raise a voice in opposition o so-called sacred history. Whereas, impartial inspection of this business of proving the scriptures by these relics of the ancients will show to any fair-minded person that a good deal of straining at a gnat and bolting a camel whole is being done by the professors. Where is the professor who, after he has discovered what he claims is a similarity in the history of a heathen tribe to his cherished Biblical account, is going to point out which is the copy and which the original? How will Mr. Jastrow prove that the Jewish account of the flood and its extra quantity of water is the original and official tale and that the account on the Assyrian bricks deciphered by George Smith is only an attempt at relating the same occurrence? He will, of course, not try to prove it. Yet one would infer from his writing that he knows the same to be a fact. How much good does the Century Company do the world, the minds of inquiring young people, or any casual reader on such topics by publishing such stuff? None! Worse than none! The facts of archeological researches are made to serve as means to further the ends of superstition and priestcraft. Mr. Jastrow picks up the Biblical account of the destruction of Sennacherib's army before the gates of Jerusalem (2 Kings xviii, xix), and insults the memory of this great monarch of Assyria by insinuating that he suppressed that part of the history of his campaigns. He insinuates also that Sennacherib's son and descendants and all others of Assyria lied about the destruction, while only the historians of Judea could tell the tale straight. How can any sane man begin to believe this tale of Sennacherib's destruction who will take the trouble to read on a few lines or verses into the next chapter (xx), where is found the account of Hezekiah's boil that was about to bring on his death, and of his recovery and grant of fifteen years more of life from the Lord? Then read on to where the Lord made a sign of his mightiness by turning the sun back 10° in its course, and all for the edification of Hezekiah. What kind of scientific men are these who set up against the whole nation of Assyria and their word and honor the assertions of a handful of fanatics whose very words, one following upon another, reveal falsehood after falsehood? The sun turned back 10° to please Hezekiah! How many of our Christian colleges when teaching astronomy make mention of Hezekiah's notion and the Lord's juggling?

But if anything is to be inferred from a striking similarity between Assyrian and Jewish writings, what would be the most reasonable inference? Would it not be reasonable when looking over the question to remember that Assyria or rather the long line of Chaldea, Babylon, Assyria, and Babylon again, was a line or race running through thousands of years, a race that moved and swayed the destinies of the world of that day, alternating with Egypt a supremacy that for centuries and centuries and for thousands of years was molding the shape of history?

History cannot reach back far enough to begin at the beginning of either Egyptian or Chaldean history, yet every student of ancient history knows that the portion of the country known as Palestine lay along the much-beaten track of armies going and coming between Egypt and Mesopotamia. How many, many millions of men hav alternately made a stamping-ground of this portion of the world! Every army that passed from Asia to Egypt or *vice versa* must of necessity hav brushed against the people of Judea. One need not stretch his imagination in the least to conceive that the people of this section were continually under subjection to some warring tribe or state; now paying tribute to Egypt, and now to some other nation; perhaps being carried off in whole tribes and made the slaves of this or that great nation. In fact, it was the custom of Assyria for a long time to punish insubordination and similar offenses by deliberately driving off whole tribes into some distant province of the realm, thus severing the ties of home and family associations, destroying the individuality and manhood of their subjects, and making the enslavement of them an easy thing.

The inhabitants of Judea, no more perhaps than any other people, felt the iron hand of this monarchy. Is it not reasonable to suppose that a people who were now the slaves of this power and now of that, and again of another, which dragged them from home and forced them into slavery in some distant land, would gradually lose all individuality, if they ever had any that was more distinct than most savage tribes possess? Would they not hav acquired many of the ideas of the people who enslaved them? Would not the religious forms and ideas of Egypt hav had their effect upon slaves and vassals, yea, the very dogs of Egypt? Would not the Assyrians, after driving them away from home into perhaps the neighborhood of Nineveh, to slave at temple building, or some other work, hav instilled into them ideas of Assyrian religion, Assyrian arts and customs? After centuries of this kind of a life, of being first this one's slave and then another's, is it strange that we find the Bible, which is a product of the later days of these people, bristling with maledictions against all mankind, filled with the superstitions of Egypt, of Chaldea and Assyria, a conglomeration of recollections and yarns, spook stories, and undoubtedly an occasional honest line or two of real historic worth relativ to some of their captors or masters?

When I read such articles as Mr. Jastrow's I hope the day is not far off when honest men will hav shed the light of reason and honest research upon these zealous comparers of profane and sacred histories to such an extent that these Christian comparers will cease to insult the histories of the past by their arrogance and presumption; but, rather, will turn their energies toward truth seeking, remembering that all men in the past did as all men do now: imitated to some extent the thoughts and actions of those about them. As they delve into ancient history let them keep in mind the probable condition of these people whom the Christian era has delighted to honor as the chosen people of God. Let them remember how very natural it would hav been for them to pick up a large number of foreign ideas. In fact, how could a race of people, occupying the geographical position which they did, help being submerged beneath the loads of neighboring obtrusivness? What could they hav known about agriculture, except that which warring factions allowed them to acquire in moments of peace, or else compelled them to learn under the lash? What about art, save what a master whipped into them in the brickyard or in temple construction? What about war, but that which they learned in the bitter school of experience with captors and oppressors? What education had they as a race upon the known subjects of their day except such as was picked up like crumbs from their masters' tables?

What nation or people honor these people of Judea as being the foremost in art, literature, science, home government, or as a successful, prosperous nation? None! None! Yet the Christian world has seen fit to dub them the chosen people of God. And why? Was it because they constructed from the religions of their captors, who for centuries had beaten them about from pillar to post, a religion without a single new feature; a religion which only needs to be compared with that of their neighbors to see that they are all more or less an imitation of one another? Each was the chosen people of God; each had its Moses, each its Isaiah and hundreds of other prophets who guaranteed direct communication with God.

Alas! only too often do we find such widely-circulated and really elegant magazines of literature and timely topics as the *Century* actually patting on the back an assertion that the source of all that there is in the Bible is a lie in all particulars in which it differs from the Bible. Ye gods! Drop the curtain now. But ring it up whenever an honest man is found who will look at these differences that are found between the records of the Jews, or any race, for that matter, and the records of their neighbors with candor and fairness.

JOHN M. CUSHMAN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

My Optimistic Friend.

'Twas bitterly cold—so every one said—
And away from the streets ped-strians fled;
O'er the earth the snow a mantle had cast,
And the river below was frozen fast.
The old ice king, with his mystical wand,
A journey was making throughout the land:
While grey Boreas went howling along,
Now and then whistling an old Arctic song.

No chill was indoors, and an amber light
Shone out from the grate on the curtained night.
In pessimistic mood, I closed my eyes
And thought it almost folly to be wise;
For however sincerely one tries to serve,
With all his heart, and energy, and nerve,
He finds his efforts for the general good
Are often very much misunderstood.

I paused to readjust my thinking cap,
When, all at once, I heard a gentle tap,
And lo! in gorgeous, graceful style appeared,
As though in affluence he had been reared,
A very sprightly creature, undismayed
By this most unceremonious raid.
With startling buzz, he then at once began
A lively sally on the sense of man,
Who sees an ill when ill is never meant,
But only highest good and good intent.

Presently, I pulled my thoughts together
And said: "How came you out in such weather?
And, may I ask, how you, my friend, subsist—
I would your highest confidence enlist—
Come, tell me now, upon what meat you feed,
And what may be your theologic creed?"

He circled airily around the room,
As though he'd never thought of death or doom,
And, buzzing still, began: "I ne'er go out
In cold weather—I know what I'm about.
And how do I subsist? Well, by my wits
Mostly; and then, whate'er my fancy hits
I generally take; if not, the next best
That shows from the north, south, the east, or west.

"I take it, and am thankful. I never
Murmur. While old time goes on forever,
Who cares though you or I may laugh or cry?
And why should either of us breathe a sigh?
Our moaning and our grieving changeth not
Another's sad mistake or sorry lot.
As to creeds, let ministers and laymen
About such things contend with tongue and pen;
I take the whole great breezy universe—
Am independent—free from praise or curse.

"I liv, and I let liv, from day to day;
Sometimes I work, but oftener I play.
I'm made as wonderfully, sir, as you;
I hear quicker and hav more eyes to view
What's going on. My clothes are ready-made;
They fit me well, and are just about the shade
I like. Then, too, with gauzy pinions light,
I cleave the air, amid the sunshine bright;
Walk upside down, and cheery music make;
Run races with the cook, and eat her cake.

"I dine with kings and princes—make most free
With priest and prelate on the bended knee.
And, by and by, I shall lie down and die;
And so will you, no matter how you try
A thousand ways this destiny to change,
To dodge the undertaker's certain range.
And, when we're gone, the people, nothing loth,
Will still move on and, quick, forget us both.

"What may befall me in some other sphere
I know not, sir, nor hav I any fear.
As to a future heaven, or a—well,
I'm Agnostic—I'm sure I cannot tell.
Yet, of such things, *I* know as much as you
Or any man who thinks he has the cue.

"I like this world; if there is another,
I'll like that one, too, my friend and brother.
But while I'm here I'll make the most of this,
And try no good and gracious thing to miss."

'I'll kill the fly!" my serving-man then said.
"He buzzes so, he really hurts my head."
"No, Joseph, no; you will not kill the fly;
He has the right to life, as you or I.
The room is large enough, and let him sing,
And soar aloft on fleet and airy wing.
Bring him some sugar in a dainty dish,
And let him eat and liv; it is my wish."

And so he stays with me, and hovers near,
Buzzing the thought that only I may hear.
The little creature, happy all day long,
Plays hide-and-seek, and sings his gleeful song;
And then at eve he rests upon my book,
Is wide awake, watches my every look,
And, in his fashion, by little speeches,
Many wholesome lessons me he teaches.

We take the good, nor ask the reason why,
My merry, optimistic friend and I.

SUSAN H. WIXON.

Something New.

A LIBERAL CORRESPONDENCE CLUB.

CLEVELAND, O., Jan. 28, 1894.

DEAR MISS WIXON: Miss Lucy W. Phelps, of West Sutton, Mass., and myself are trying to organize a Liberal Correspondence Club among the young people of our cause. Will you kindly publish this as soon as possible, as we wish to hav the club in working order by the middle of February or first of March. If any of your readers will enter the club, they will please send their names to Miss Phelps or myself.

Yours for the cause,
HARRY B. FAIRFIELD.

[The Editor of the Corner hopes all of requisit age will join this interesting and instructiv club.]

NAME.

This society shall be called the Liberal Correspondence Club.

OBJECT.

The object of this club is to promote the study of the lives and writings of Liberal heroes and of the best writing of the other side.

OFFICERS.

The officers of this club shall be president and secretary, chosen by the members of the club, whose terms of office shall be three (3) months.

DUTIES OF OFFICERS.

The president shall hav power to name the correspondents, and with the advice of the secretary appoint the subjects.

The president shall receive all correspondence, which must be forwarded to him within two (2) weeks after receipt of same, and he shall send one letter in each series of letters to the secretary for publication.

THE SECRETARY.

The secretary shall notify each member of the club with whom to correspond and upon what subject.

The secretary shall publish in the Liberal papers any correspondence the president may send.

MEMBERSHIP.

Any person of either sex, between the ages of sixteen and twenty-three, may upon application become a member of this club.

It is hoped to hav the club in working order by the first of March, and any wishing to become members will please send name and address to Miss Lucy W. Phelps, West Sutton, Mass., or H. B. Fairfield, 1082 Arcade, Cleveland. O.

Correspondence.

LONG LAKE, MINN., Jan. 5, 1894.

DEAR MISS WIXON: This is my second letter to the Corner. I was fourteen years of age on December 24th.

I am going to school next Monday; we had two weeks' vacation. I study spelling, arithmetic, grammar, geography, physiology, and penmanship. I hav six studies in all. Our teacher's name is Robert L. Glasby, and I think he is a very nice teacher. There are about thirty or more scholars in the room I am in.

I read the Children's Corner every week. My father has taken THE TRUTH SEEKER for six or seven years, and thinks he will always take it.

I got a silk handkerchief for my Christmas present. I was invited to my aunt's Christmas tree, and had all the nuts and candy I could eat. I had a nice time, and hope these lines will always find you the same.

There are two churches within a mile and a half of our house, and I never went to either of them; I don't care about going there. One of them is a Catholic church The girls try to make me go to church and make their class larger, but I guess they won't find me there.

We liv on a big farm and near a nice lake. But my letter is getting quite long, so I will close.

I wish you a merry Christmas and a happy New Year. CARRIE WOLSFELD.

BURLINGTON, IA., Jan. 7, 1894.

DEAR MISS WIXON: This is my second letter to the Children's Corner. Papa has taken THE TRUTH SEEKER for a long while, and likes it very well. I read the letters, etc., in the Corner every week, and like it very much. I will be twelve years old the 15th of August. I hav one sister and four brothers. DAISY MOSENA.

[Next time will Daisy tell us about Burlington, population, number of schools, and interesting points about the place?—ED. C. C.]

BEEBE, ARK., Jan. 1, 1894.

DEAR MISS WIXON: May I say a few words in the Corner?

I feel like expressing my views in the dear Corner. I am an average girl of thirteen years. Our family consists of mamma, papa, two brothers, and myself, all of whom are radical Freethinkers, although we liv in the midst of Christ's vinyard, with a "Joss house" within a hundred yards of our summer resort, and the saints all drink at our mineral springs.

The holidays hav been rather dull with me, because the "sky pilots" came on the day before Christmas, and began pounding the pulpits of three churches near here. They said they came to keep the young people from going to parties and dances, and they hav about accomplished their end.

Sometimes "Christ's disciples" call me "a little Infidel," but I glory in it.

Yours for Freethought and reform,
EDITH WYATT.

[Edith is more than an average girl. May we hear from her often.—ED. C. C.]

CLOVERDALE, VA., Dec. 25, 1893.

DEAR MISS WIXON AND READERS OF THE CORNER: The last time I wrote a letter to the Corner I trod on some people's corns and bunions, and they wrote me angry letters about it. This time to save the expense of a half-penny card I will begin my letter by saying no offense is meant, but if anything in this letter should come home to a man, let him not send it to his next-door neighbor, but get a coop for his own chickens. People forget that I hav other fish to fry, and they don't recollect that it is hard to get blood out of a turnip. Nobody expects cows to catch crows, or hens to wear hats. Don't put a round peg in a square hole, nor wind your watch with a corkscrew, nor send a tender-hearted man to whip wife-beaters. Well, I hope I will receive no more angry letters. The following is a description of the country where I liv. There are mountains all around me. It is a beautiful and healthful climate in the valley of Virginia. The land is very productiv, our neighbors being very pious.

I am the only Atheist in this community. Well, Christmas is here, and I am having a nice time. I went to a revival at Bonsacks last Sunday, and I wish you could hav heard those golden-lipped, silver-tongued preachers. They went on worse than the negroes do. One of the preachers told me if I would read three verses in the Psalm I would cry like a baby. I told him to get his Bible and I would read them. I could read the whole Bible through from beginning to end and not shed one tear. I was in Fincas the last court day, and the clerk told me the marriage record was rather dull; he said that one widow came to him and told him she meant "bizness," and would he let her hav a license at half price? She would pay the preacher in potatoes. What do you think of that? Well as my letter is getting rather long and tiresome, I will bring it to a close. Will, be glad to correspond with any of the readers of the Corner. Wish you all a Merry Christmas and a Happy New Year. From a little Atheist. CHARLES WM. POWERS.

P. S.—Santa Claus made an assignment Dec. 24, 1893. Grover Cleveland, trustee.
C. W. P.

[We are glad to hear from Charles once more.—ED. C. C.]

ATCHISON, KAN., Dec. 3, 1893.

DEAR MISS WIXON: Hark! I hear a doleful sound, and as this is Sunday it must be the braying of a preacher; but let him bray all day, I'll finish this letter if I hav to stop my ears with a wad of cotton. Probably if he knew I was writing a letter to an Infidel paper on Sunday his brays would change to sobs But if all these vagabonds will get in their pulpits and sob and bray until their hearts cease to beat, I think the Infidel would be willing to defray all funeral expenses, for it would cause every Infidel in the land to rejoice if these sky-pilots would all depart down the narrow path to the great beyond. Oh, that I might hav my request, and that God would grant me the thing that I long for! These are the supposed words of Job, but they are mine in reality. If God had granted Job his request the rascal would never hav fulfilled it, because I believe he was too much like the blow-hard preacher of to-day who declares he is going to do something good but never does it; but I think if my request was granted either in person or letter from God (and that request would be to let me stop that braying), I would try and fulfill it whether I succeeded or not. If the braying of these donkeys would cease to be heard, the number of convicts would begin to decrease. I think that some day the braying and sobbing of these two-legged donkeys will no longer disturb his four-legged ancestors from their peaceful doze. It seems to me as though the preacher surely originated from the donkey, as his voice and looks greatly resemble this harmless creature. Still they show no improvement on their long-eared ancestors.

Well, church must be out, as I no longer hear that disturbing noise, and as the preacher has quit disturbing me I shall quit disturbing him.

Although quite cold, this is in many respects a beautiful day. The first snow of the season is here and givs greeting to the schoolboy and his sled. To look down upon the old Missouri, with her water struggling against the huge chunks of ice; to look at the grand snow-capped hills beyond, with their naked trees shivering with cold, and the brilliant sun with its rays of gold trying to free the ground of this glittering mass, makes a scene far grander than the Christians' pictured heaven or the devil's unknown hell. For fine scenery, Kansas is unsurpassed. Probably the most delightful time to look upon the scenes of the sunflower state is the latter part of May. Her flowers are all in bloom to scent the air with their volumes of odor, the green fields of wheat are fighting with the breeze, her millions of acres of corn herald to the world that she is inferior to no state in the union, her immense forests are full of the charming melody of the birds, the jack rabbit jumps from his cosy bed and invites the hound to giv him chase, hundreds of lovely streams traverse her broad domain; all this greets the eye of the person who seeks pleasure in this far-off western state.

In my next I will try to describe the town in which I liv. Your anti-Christian friend, CHARLES B. REMSBURG.

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I HEARD the other day a good and true story of a little girl; too good to keep, and so I will giv it away: An older sister was hearing her lesson in American history, the subject being the capture of Ticonderoga by Ethan Allen—who demanded the surrender "in the name of Jehovah and the Continental Congress." The sister asked: "What was the Continental Congress?" and the child gave a satisfactory answer. "Who was Jehovah?" "Well, I don't exactly know. I think it was either Columbus or George Washington."—*St. Louis Republic.*

THE refusal of the government to supply a convict with a set of artificial teeth reminds the *Eastern Daily Press* of the clerical authority for stating that the jailers in "another place" are more accommodating. For on a wicked and toothless old woman being reminded, as she lay a-dying, of the wailing and gnashing of teeth reserved for those who depart impenitent, she perkily rejoined, with a chuckle, "Let them gnash 'em as has 'em." "My good woman," said the parson, much shocked, "the teeth will be provided."—*London Freethinker.*

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You Wi'yam kum heah, sah, dis instunce!
Wut dat yo' got under dat box?
I do' want no foolin'—yo' heah me? Wut yo' say? Aint nut'in' but rocks?
'Peahs tuh me you's owdashus p'ticler.
Sposin' dey's uv a new kine.
I'll des take a look at dem rocks. Hi yi! duz yer t'ink dat I'se blind?

I calls dat a plain watermilyun, yo' scamp, en I know whah it growed;
It kums fum de Jimmerson cawn-fiel' dah on de ter side er de road.
Yo' stole it, yo' rascal—yo' stole it! I watched yo' fum down in de lot;
En time I gits thoo with yo', niggah, yo' wont be ev'n a grease spot!

I'll fix yo'—Mirandy! Mirandy! go cut me a hic'ry, make 'ase!
En cut me de tufes' and keenes' yo' c'n find anywhar on de place.
I'll larn yo', Mr. Wi'yam Joe Vetters, ter steal an' ter lie, yo' young sinner;
Disgracin' yo' old Christian mammy, en makin' her leave cookin' dinner!

Now aint yo' ashamed er yo'se'f, sir? I is. I's ashamed you's my son!
En de holy acorjan angel, he's ashamed er what yo' has done;
En he's tuck it down yonder in coal black, blood-red letters—
"One watermilyun stolen by Wi'yam Josephus Vetters."

En wat you sposen Brer Bascom, yo' teacher at Sunday-school,
'Ud say ef he knowed how you's broke de good Lord's gol'n rule!
Boy, whah's de raisin' I giv you? Is yo' boun' fuh ter be a black vilyun?
I's s'prised dat a chile er yo' mammy 'ud steal any man's watermilyun.

En I's now gwineter cut it right open, en yo' shant hav nary bite,
Fur a boy who'll steal watermilyuns—en dat in de day's broad light—
Aint—Lawdy! it's green! Mirandy! Mirandy! come on wid dat switch!
Well, stealin' a g-r-e-e-n watermilyun! Who ever yeerd tell er de sich?

Cant tel w'en dey's ripe? W'y you thump 'em, en w'en dey goes "pank" dey is green;
But w'en dey goes "punk," now you mine me, dey's ripe—en dat's des w'at I mean.
En nex' time you hook watermilyuns—you heerd me, you ig'nant, you hunk,
Ef yo' dont want a lickin' all over, be sho dot dey allers go "punk!"—*Harpers.*

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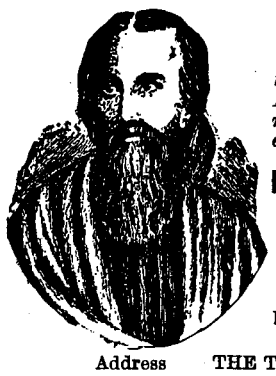
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WE repeat that the Bible cannot be the test of truth, but truth must be the test of the Bible.—*Christian Register.*

IT is only by the unremitting performance of individual duty that any public evil will be remedied or any public good accomplished.—*A. W. Tourgee.*

FOR myself, I do not believe in any revelation. As for a future life, every man must judge for himself between conflicting vague probabilities. I am not the least afraid to die.—*Charles Darwin.*

IF a Christian tells you of the persistency of superstition, point out to him the anti-Semitic feeling which has come down through the ages, and still characterizes enlightened people.—*Jewish Exponent.*

THE simple fact is that in the seventeenth century, as in the centuries which preceded as well as those that hav followed—in Massachusetts just as much as in Spain—discussion, the antagonisms of thought and idea, were no less necessary to mental activity and development than was atmospheric movement to air purity. —*Charles Francis Adams.*

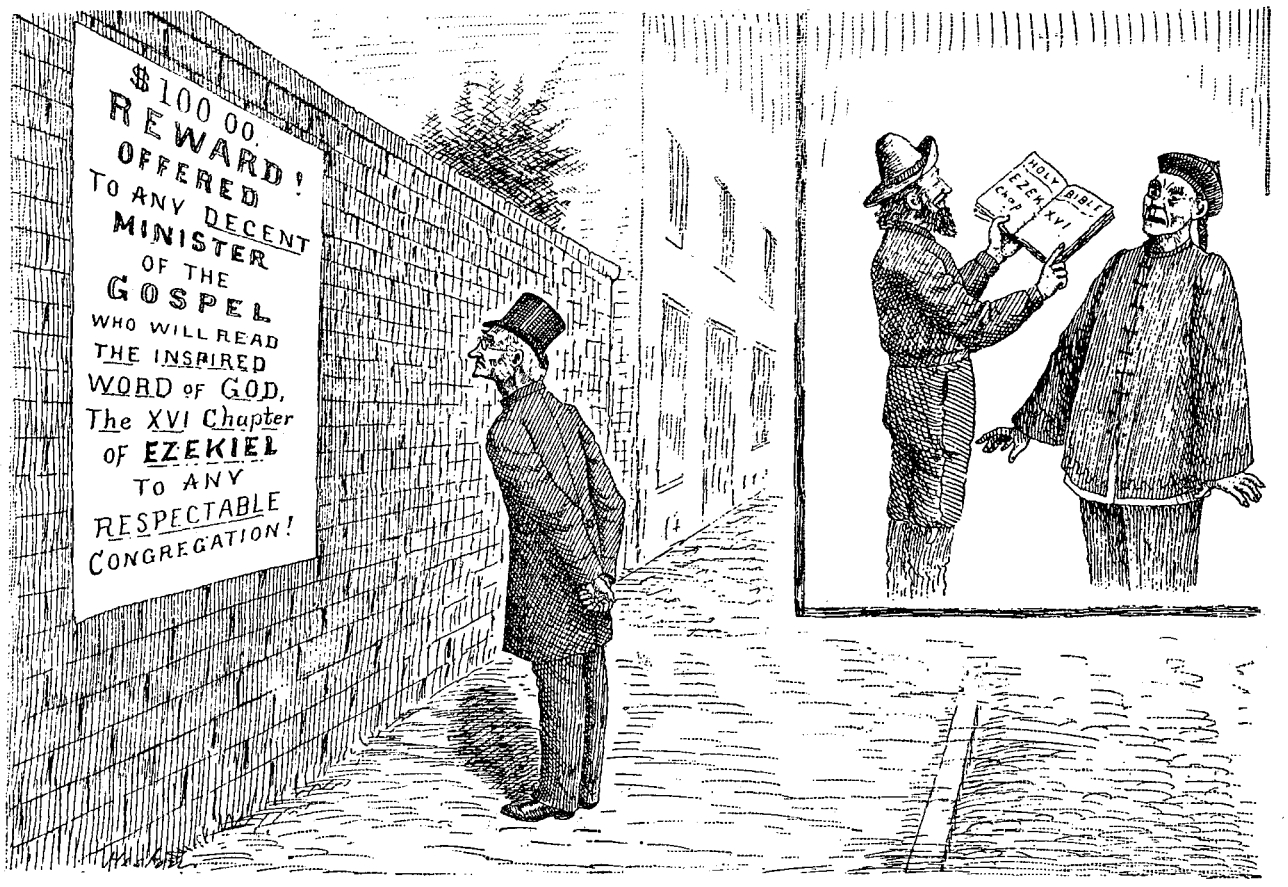
WE are amazed that the opponents of the parochial school system say so little about the necessity of making our public schools more American and less Protestant. The child of the Catholic should in every way be treated as considerately as the child of a Protestant. The whole atmosphere of the school-room should be sacredly kept clear of sectarian influences. There should not be a word read nor a prayer uttered, as a religious exercise, for who can read the Bible or make a prayer without injecting his peculiar belief into the reading or the prayerful utterance?—*Progressiv Age.*

PROGRESS is a matter of race, and is most strikingly visible in Teutonic peoples and under Teutonic rule; yet it is not denied that in Teutonic peoples the decay of belief is most marked. Speaking of these peoples, Cardinal Newman declared, with exaggerated gloom, that, unless a new revelation came from above, Christianity would disappear before the end of the century. Ireland and Spain, the two most entirely Christian nations, do little or nothing for civilization—nothing for the collectiv intelligence, nothing for the collectiv conscience, nothing for the collectiv well-being. Ireland mutilates dumb animals; Spain meets cholera with the crucifix and religious processions.—*Furneaux Jordan.*

FORMERLY, that John Smith might cross a river, some other John Smith must be sacrificed by being built up in the bridge, otherwise that edifice would not stand. Just think of it. By the olden bridges over our streams we cross on human bones. It is believed that you may now cross a stream in safety without such sacrifice being made for you; but there are still a goodly number among us who believe that the bridge which leads over from time into eternity is not safe apart from the belief that a certain personage was sacrificed, and, as it were, built up in that bridge. We hav among us an educated class of professional men, who make their living by enjoining upon us to lay stress on the fact that this personage was built up in the bridge between Life and Death, and that it is perilous to set foot on it lacking that belief.—*Saladin.*

A COMELY face hath Nature, but no heart.
None! Are you sad? She smiles. Is your grief past
And gladness come? Her skies are overcast.
In your chameleon moods she hath no part.
Praise her—your warmest words will ne'er impart
A flush the more to her full loveliness;
Flout her, and she will offer you, no less,
Flowers, fruitage, all the affluence of her art.
Die, she will send her merriest birds to sing
Outside your window, and, upon your brow,
Shed showers of sunbeams, bright overflow;
Go down into your grave, no cloud will fling
Its shade in sorrow that your tale is told—
She is a comely mother, but stone cold.

—*T. Westwood.*



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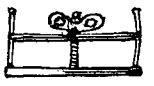
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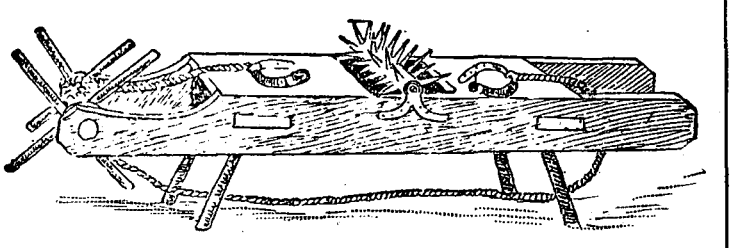


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News of the Week.

FRANÇOIS COPPEE, French poet and dramatist, is dead.

THE Thompson-Houston Electric Company, of New York, has passed into the hands of a receiver.

THE district court at St. Paul has declared the Minnesota Anti-Ticket Scalpers' law unconstitutional.

GEORGE W. CHILDS, the philanthropic editor of the Philadelphia *Public Ledger*, died last week from an attack of paralysis.

AUGUST VAILLANT, the bomb-thrower of the French Chamber of Deputies, was guillotined on the morning of February 5th.

GOVERNOR FLOWER has approved the bill appropriating $1,000,000 for new parks in New York and work upon them will begin at once.

THERE has been considerable rioting in the Mansfield coal district of Pennsylvania during the last ten days. Some lives hav been lost.

ROSINA VOKES, the actress, died in England on January 27th. She was the youngest and considered the best of the famous Vokes family.

THE Supreme Court of Iowa reaffirms its decision that the prohibitory amendment to the state constitution was not legally adopted.

GOVERNOR TILLMAN, of South Carolina, has some of the state militia under arms to defend the constabulary in enforcing the dispensary law, and deaths hav occurred.

DR. MOOR, of New York, has discovered that permanganate of potash is a perfect antidote for the poison of morphine, if taken at once and in a quantity equal to the amount of morphine swallowed.

IN Rio Janeiro harbor Admiral Benham, of the United States navy, threatened to sink the insurgent warships if they continued to fire upon our merchantmen. Admiral Mello said he would yield to superior force.

JUDGE DUNDY, of the United States Court for the Nebraska district, has fixed the reduced scale of wages for the U. P. Railway employees, and enjoined them against striking. Of course, when men in government employ strike it is practically rebellion.

GEN. FRANÇOIS MANIGAT, who has been plotting to overthrow President Hippolyte, of Hayti, was arrested at Kingston, Jamaica, on January 29th, just as he was leaving that city to go aboard a vessel that had brought arms and ammunition for him from an American port.

THE Wilson Tariff bill, with the income tax rider, passed the House of Representativs on February 1st by a vote of 204 to 140. The affirmativ vote was cast by 195 Democrats and 9 Populists; the negativ by 122 Republicans, 17 Democrats, and 1 Populist (Newlands, Nev.).

THE hard times hav closed 1,000 saloons in Chicago. In some of the factories a North Side coffee house will leave at noon huge cauldrons of hot soup and coffee, which will be sold at two cents a pint. This procedure will, it is hoped, hav some effect against the alcoholic evil.

LAST week it was stated that in the 150 cells of the Tombs in this city were confined 550 prisoners, and only one narrow cot in each cell. The dilatoriness of the Court of General Sessions and the assistant district attorneys is the cause of the crowded condition of the prison.

MAYOR HOPKINS, of Chicago, says that Chicago is on the verge of bankruptcy. The comptroller's estimates must be cut down $3,000,000 if the municipality is to maintain its credit. The mayor declares that the assessors stand in with the capitalists; he also says that official salaries must be reduced.

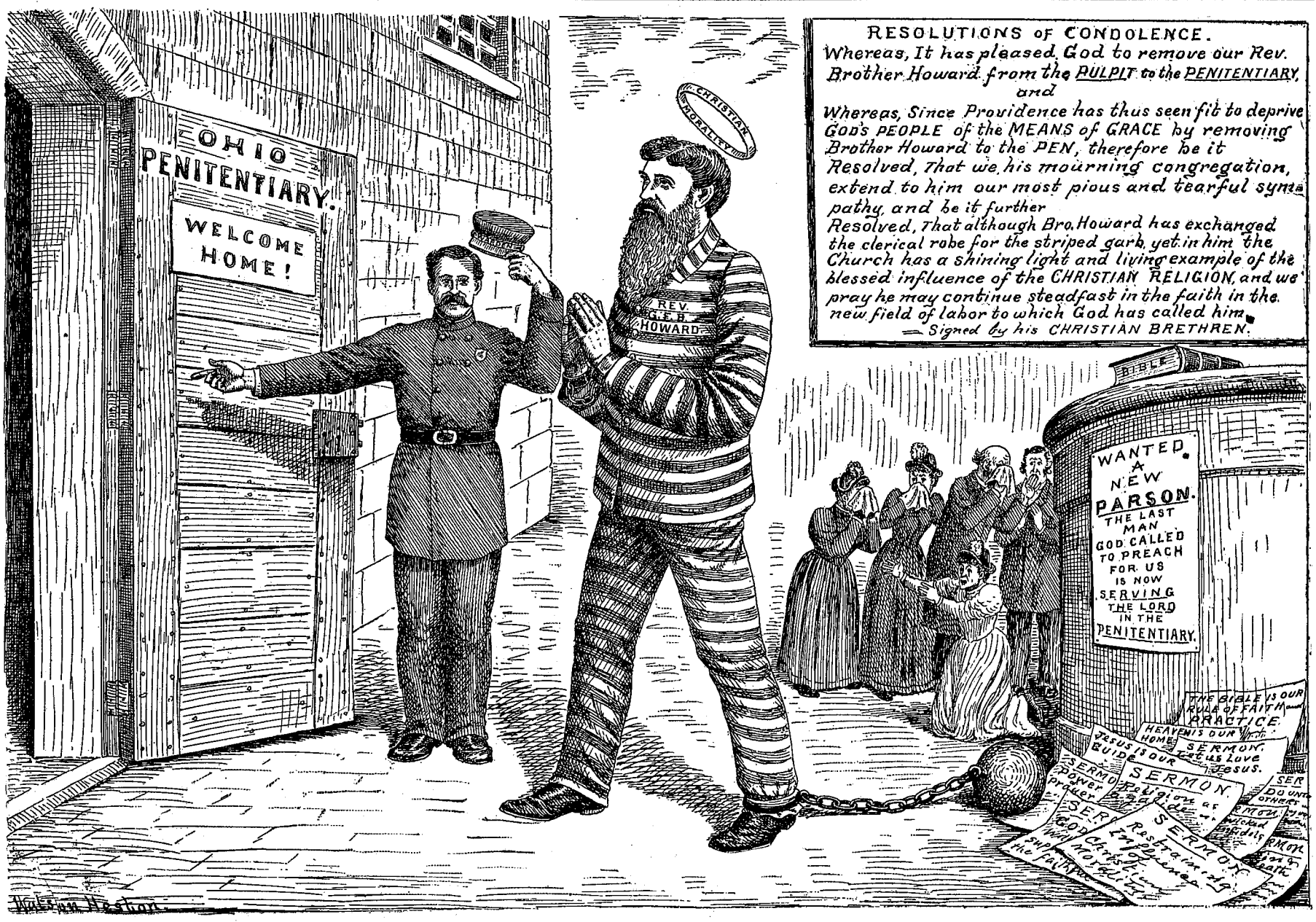
ON January 29th twenty-four of the inmates of the Camden County (N. J.) Almshouse were turned out into the storm after working hard all day, because they presented a petition for more food. All they had been given were one spoonful of potatoes, one small cup of coffee, and one slice of bread. The grand jury is investigating.

THE English House of Lords has adopted two amendments to the Employers' Liability bill, one providing that workmen in trades who hav insurance funds to which their employers contribute be allowed to contract out of the provisions of the bill, and the other that if the insurance funds are not sufficient, and the employers are not willing to make up the deficiency, the workmen may hav their remedy by action at ordinary law.

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A Journal of Freethought and Reform.

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The Sunday-Law Monster.

The Sunday-law octopus is reaching its tentacles around city after city, state after state. Its appetite is prodigious and insatiable. No matter how many or how precious the liberties sacrificed to it, its maw opens cruelly and cavernously for more. The American citizen must make up his mind to kill it or giv up the last vestige of freedom of action on the first day of the week.

In the East and West, North and South, its deadly power is felt. Now it invades the new Northwest. The Tacoma *Sunday Ledger* of January 14th tells of a decision recently rendered by Municipal Court Judge Reid of that city. "The decision sustains the validity of the law requiring the closing of all places of business on Sunday, and overrules the defendants' demurrer to the complaint. Henry Krech, the Fife hotel barber, will therefore hav to stand his trial upon the charge of shaving customers on Sunday."

Think of it! Do you not feel the impudence, the criminality, the immorality of such a law? Do you wonder that justifiable laws for the protection of person and property fall into contempt when the machinery of the state is used to enforce such infamous statutes as this Sunday ukase? Law should be for the prevention and punishment of crime, for the defense of the weak against the strong. But is there crime when Henry Krech shaves a man who wishes to be shaved? Of course there is not. None but a bigot, a fool, or a knave will maintain that there is. Has any wrong been done to any other person by the Sunday work of this Tacoma barber? No. Every argument in defense of these Sunday laws is the sheerest sophistry, the rankest Jesuitism. It is ethically as justifiable to shave or be shaved on Sunday as on Monday. Only a person steeped to the lips in the grossest superstition can say that the revolution of the earth once on its axis can affect one way or the other the moral character of such an act. Will the inquisitors who are behind these idiotic laws presume to say that the citizen has not the legal right to shave himself on Sunday? And if he has the right to shave himself cannot he delegate the exercise of that right to a barber? Certainly. Just as, having the right to cook his dinner, he can delegate the exercise of that right to his wife, to the cook in his kitchen, or the cook in the restaurant. Of course these facts are self-evident to every man and woman of sense, but, unfortunately, the fools and cowards are in the majority and hence the miserable Sunday laws that disgrace the statute books of almost every state in the Union and the ordinance records of hundreds of cities and towns. If this generation of voters had one-tenth of the spirit of independence which animated the men who founded this republic these iniquitous Sunday edicts would be instantly swept out of existence in a hot whirlwind of wrath, and no man who had raised his voice or cast his vote for them in the chambers of legislation would be again known in public life until he had done works meet for repentance in the sackcloth and ashes of humiliation for his treason to liberty.

The distortion and perversion of the Constitution of the United States and the bills of rights of the states by our modern judges is shameful. In order to sustain a legislativ infamy and so earn the gratitude and gold of their masters they will declare that black is white and white black; they will befog and mystify the plain letter and crucify openly the spirit of the organic law, and so decide as to nullify the whole intent of the framers of these fundamental instruments of defense of the weak. Men like this Judge Reid are a reproach to the bench and a stench in the nostrils of honest men. Are these too strong words? Is this intemperate denunciation? Let us see. The *Sunday Ledger* givs the substance of the first part of Judge Reid's pronunciamento as follows:

"Judge Reid's decision first recites alleged facts in relation to the case and then quotes the Sunday law. It then takes up the defendant's objection that the law is unconstitutional in that it is discriminating in allowing hotels, livery stables, and restaurants to keep open while forbidding other business establishments to do so, and is thereby class legislation. The decision holds that while the constitutional provision forbids legislation in favor of any particular class of citizens, it does not follow that the act in question affects any particular class, it being directed against certain kinds of business and not in any wise prohibiting all citizens from engaging in the exempted lines if they so desire. The first ground of objection to the validity of the act is therefore decided to be untenable."

We seriously ask every fair-minded man and woman, every friend of justice and civil equality, if the creature who makes the ermin the cover for such contemptible pettifogging at the expense of unoffending victims of legal crime does not richly deserve impeachment and removal? Not only should he be impeached, but he should be compelled to pay out of his own pocket every dollar his outrageous juggling with law steals from innocent men in the forms of fines, costs, and expenses of counsel. Anything short of this is a cruel travesty on justice. His special pleading about "classes of citizens" and "kinds of business" is the very refinement of mental turpitude. No *honest* lawyer with sufficient ability to be admitted to practice in a police court would giv his countenance to such shystering. Note the cool insolence of the statement that citizens can engage in the lines of business which, *so far*, are exempt from the operations of the Sunday laws! But suppose that these citizens prefer to engage in some business which is *not* exempt? Is not that their right under the Constitution? Why should they be robbed and then insulted by some unworthy judge because they pursue a legitimate avocation on Sunday? In the first place, it is none of his business, as a private citizen. In the second place, all such statutes are undoubtedly unconstitutional, contravening both the letter and spirit of that instrument, and he renders himself liable to impeachment and removal by his palpable perversion of the basic law. What unprejudiced person who has any regard for his reputation as a reasoner would argue that a statute which permits the hotel clerk, the newsman, the minister, and the church organist to engage in their usual pursuits on Sunday, but forbids the barber and the farmer to engage in theirs on that day, is not distinctly a class law? Such playing fast and loose with the English language is left for reckless politicians like Judge Reid, and his priestly backers.

"The defendant's second objection asserts that the Sunday law is designed to compel observance of the Christian religion, and therefore illegal; that to be compelled to close his place of business amounts to a molestation and disturbance of both his person and property, and that the religious liberty of the Hebrew would be thus violated by such compulsory observance. The court holds that if he were correct in his claim the law could not stand against his objection, but that he is in error in that the law does not intend to aid or repress any religious sect, but simply to provide a day of rest and to preserve the public health. In support of this the court quotes cases precedent, and disallows the defendant's contention."

"Cases precedent" could be cited to show that attendance upon religious services on Sunday should be made compulsory; also, that the citizen should wear a coat cut in a particular way; also, that a negro has no rights which a white man is bound to respect, and so on indefinitly. Precedents can be

cited in support of any tyranny, and when a judge wishes to make the worse appear the better part he can easily find in musty tomes the recorded utterances of other learned interpreters of law who hav reasoned just as sinuously as he wishes to do. They will be at his service as "authorities."

It is a shallow pretense to assert that Sunday shaving is forbidden in the interest of the "public health." It is forbidden in the interest of the church. The "public health" is no more injuriously affected by Sunday shaving than it is by Wednesday shaving. "Public health," whatever that may be, has nothing to do with the question. The shaving of John Smith by Thomas Jones on Sunday or any other day doesn't touch the public. It is a purely private matter. It may indeed be more injurious to John Smith if he shaves himself than if he is shaved by Thomas Jones, particularly if his razor is out of order and he is unaccustomed to the work.

As to the "day of rest," that part of the Sunday question has been canvassed so thoroughly in these columns that it is not necessary to devote much space to it at this time. It is sufficient to say that all the law can rightfully do is to prevent involuntary servitude. If a barber wishes to work on Sunday it is assuredly his right so to do. That is something which he must decide for himself. So long as there are men who wish to be shaved or hav their hair trimmed on Sunday, so long there will be barbers who will be willing to perform those services for them. The law of supply and demand is as operativ here as elsewhere. Whenever statutes interfere with that law confusion ensues, and financial loss and mental and physical suffering inevitably follow, as they do all other crimes.

"In regard to the claim of the defendant that shaving is not a trade, but a necessity, the court decides that such a question could best be settled by a jury trial. He, therefore, overrules the demurrer and givs leave to plead."

Shaving is a necessity to him who thinks it is. No one is qualified to decide for him. And it is a necessity to him on Sunday, if such is his conviction. That is, the judgment of no other person is superior to his own. How absurd, then, to say that a jury trial can determin whether the avocation of the barber is a trade or a necessity! It is his trade, and to engage in it on Sunday may or may not be a necessity to him; that does not matter. Neither is it of consequence whether Sunday shaving is a necessity, absolutely, to his patrons. Almost all persons can suffer many privations and yet retain life, and even be moderately happy, but this capacity for endurance is not a warrant for forcing these deprivations upon them. If A steals ten bushels of wheat from B's granary, his plea that the loss of those ten bushels will not cause B to starve to death or to go without comfortable clothing will not be a competent defense. Quite likely Barber Henry Krech, of Tacoma, will, in some way, manage to survive the adverse decision rendered by Judge Reid, but that survival will not wipe out the fact of the judicial theft of one-seventh of his time, nor will it make less odious the subterfuges to which that mocker of equity has resorted in order to curry favor with the priesthood of unrighteousness.

The Christian Amendment—The Fight Is On in Earnest.

On January 25th Senator Frye, of Maine, introduced in the Senate of the United States, "by request of the officers of the National Reform Association," a proposed amendment to the Constitution, which was read the first time by its title and the second time at length, and referred to the Committee on the Judiciary. The same day Representativ Morse, of Massachusetts, introduced the same joint resolution in the House, and it was referred to the Committee on the Judiciary of the House. Here is the preamble as it will appear if amended:

"PREAMBLE.

"We, the people of the United States, devoutly acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations; grateful to him for our civil and religious liberty, and encouraged by the assurances of his Word to invoke his guidance, as a Christian nation, according to his appointed way, through Jesus Christ, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselvs and our posterity, do ordain and establish this Constitution of the United States of America."

Senator Frye, its sponsor in the upper chamber, said to the Washington agents of the National Reform Association: "I can see no objection whatever to the bill." Representativ Morse, its steerer in the House, said emphatically; "Gentlemen, I am very glad to introduce this bill, and I will stand by it." So reports R. C. Wylie, one of the corresponding secretaries of the Association. And the *Christian Statesman* adds editorially: "Representativ Morse is in earnest in his advocacy of the bill. Other members of both Houses hav expressed themselvs as heartily in favor of it."

On February 1st the sub-committee of the House Committee on the Judiciary gave a hearing on the resolution. Revs. T. P. Stephenson and H. H. George appeared before it. The vote on the Wilson tariff bill prevented a full attendance of committeemen. The *Christian Statesman* reports:

"Several members of the committee, however, were present, including Representativ Stone, of Western Pennsylvania. Representativ Morse, of Massachusetts, who introduced the bill into the House, was also present. A free interchange of sentiment was had for a time, and then a brief and able presentation of the argument in favor of the bill was made formally by Dr. McAllister. The members present expressed themselvs as deeply interested in the matter, and were evidently profoundly impressed with the argument presented to them in favor of such an amendment to the Constitution. The subject was new to some of them."

What is to be thought of the general intelligence of Congressmen who hav never before heard of this God-in-the-Constitution movement? Is it not time that the Freethinkers sent some teachers among them at Washington? What Freethinkers—the enemies of the amendment—should do can be pointedly indicated by quoting a portion of Secretary Wylie's statement of what should be done by political Christians—the friends of the amendment. We must meet the National Reformers in whatever direction they move, and resist them at every gateway through which they attempt to steal into the citadel of our rights and liberties. Secretary Wylie says:

"1. At least two agents must be kept at Washington to watch the progress of events, to arrange for hearing, and to form the connecting link between the people and the Congress.

"2. When the time comes for hearing arguments by the judiciary committee we must send to Washington the best talent in the land to present the strongest pleas possible for the submission of the proposed amendment.

"3. When the bill is reported to the two houses we must flood Congress with petitions urging the passage of the bill. Letters and telegrams by the ten thousand should also be sent to individual Congressmen and Senators urging them to vote for the measure.

"4. When it is submitted to the conventions in the states for ratification Christian citizens without regard to sect or party should labor to secure the election of good men, who are sure to vote for ratification, as members of the ratifying conventions.

"5. Meetings must be held in every city, town, village, hamlet, and country district, to quicken and concentrate the Christian sentiment of our country in favor of this amendment. Petitions must be circulated and signers obtained by the hundred thousand. Every one who can devote a little time, if only a few days or hours, should circulate the petitions for signatures.

"6. Literature treating of this measure must be scattered all over the land, East, West, North, and South, so that the whole people may be awakened and enlightened on this the most important measure ever brought before this nation.

"7. To accomplish all this funds are absolutely necessary. Without money our hands are tied. It is needed to maintain our agents at Washington; to send other agents there to present arguments before the judiciary committees; to prepare and send out literature; to pay postage on letters, etc. Nothing can be done without money."

Freethinkers! It is your work to effectually antagonize, to surely cancel all these forms of theocratic endeavor. Here are the names of the members of the judiciary committees of the Senate and House:

"Senate.—Pugh, Coke, George, Vilas, Hill, Lindsay, Hoar, Wilson, Teller, Platt, and Mitchell of Oregon.

"House of Representativs.—Culberson, Oates, Stockdale, Goodnight, Boatner, Layton, Wolverton, Lane, Bailey, Terry, Ray, Powers, Broderick, William A. Stone, Updegraff, De Armond, and Childs."

Write to these men *at once*. Do not delay. Write to the member or members from your own state if your state is represented on either committee, but if not, write to anyone you may know, or to the chairmen. Write to both committees. And keep on writing so long as the question remains undecided. Write to other members and Senators. Collect signatures to petitions against this infamous resolution. No man deserves liberty who will not fight for it. Those who can afford the expense would do well to send telegrams to the chairmen or others on the committees.

The House Committee on the Judiciary will giv another hearing on March 6th. It may be that the Senate committee will do so earlier. The committees may consider the resolution the same day. If so, we shall be in a bad plight if we hav but one representativ in Washington.

To those optimists who think there is "no danger" we wish to say most positivly that there *is* danger, and serious and imminent danger. The political Christians hav heretofore wound Congress around their fingers, and they will do it again and again if the people of this country who are opposed to the union of church and state do not make themselvs heard and felt. It is sheer folly to attempt to make light of or disguise the gravity of the situation. In spite of all the warnings uttered by the Liberal press, in spite of the daily object lessons of church-state triumphs which are given us, the mass of the people of America seem to be under the soporific influence of a deadly apathy or locked in the treacherous embrace of a false sense of security. We confess that we are pained and surprised when we look through the piles of letters we receive and see how few of even our correspondents hav a word to say regarding the crushing, grinding, remorseless juggernaut of political ecclesiasticism. Our people do not seem to realize that for every one thousand scientists, teachers, authors, artists, journalists, and other educated people who hav lost faith in the old dogmas and abjured the leadership of the enemies of religious liberty, there are tens of thousands who are yet under the influence of the priesthood, and that these men hav *votes* which elect Congressmen, and that Congressmen will cheerfully trample on or patch the Constitution rather than run any serious risks of failing to secure a re-election. Our hope lies in convincing an important fraction of this army of voters that the union of church and state has always been a curse to the world, and that the rights of no minority, Christian or Freethought, are for one moment safe under the rule of a hierarchy which controls the state.

We hav already set the ball in motion, and hope to be able soon to report substantial progress. The first step to be taken by the Federation is to get a hearing before the Judiciary Committees of the House and Senate. We hav written to Chairman Culberson asking that the Freethought societies be heard before the House Committee, and shall make the same demand upon Chairman Pugh of the Senate Committee. This initiates the official, organized work, and now the Freethinkers all over the country should appeal directly to their Representativs and Senators. Do not wait for some one else to lead; go ahead yourself. Only thus are victories won and rights preserved.

Send to us for petitions against this Amendment.

The "Sun's" Work of Supererogation.

The New York *Sun*, Tammany organ, has come out with a long editorial, evidently written by or at the dictation of an ecclesiastic, protesting against attacks upon the Roman Catholic church by either lay or clerical men.

Evidently Archbishop Corrigan is waxing still more powerful in the councils of Tammany. Otherwise there would be no necessity for this, for the Catholic population does not read and the Catholic business men are the keepers of gin-mills and do not advertise.

Consequently, the defense of the heirarchy by the *Sun* shows the need of redoubling the attacks upon it.

Wanted—More Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscrip tion list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and activ than those who do not. Second, It is a duty we owe to our fellow-men to giv them the light of reason we hav obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we hav arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of $3 ($12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two spendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding. Our readers know the value of these books, and that about every Liberal in the country would like a copy of one or the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we hav made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

Our readers will find Robert Lawrence's "Failure of Christianity" in this issue very entertaining and nutritious reading. He makes several excellent points. Perhaps one of the best is his refutation of the claim that we must not charge to "Christianity" the sins of "the church." In history they are one and inseparable. He also strikes deep the dagger of truth into the vitals of the antinatural moralism of the church.

Beware of the priest in politics. He is there to magnify his office. His ideal government is the theocracy. He will strangle liberty.

Watson Heston givs us something especially noteworthy on the first page this week. The Rev. G. F. B. Howard, just landed in the penitentiary by the United States government at a cost of $75,000, is one of the most notorious and successful swindlers of the decade. His bogus European estates claim agency was one of his best paying specialties. His operations took in the whole field of the United States, and he did business under a dozen aliases.

Next week will appear the regular monthly installment of Charles Watts's "Freethought and Secular Notes from England." Mr. Watts tells us about the condition of labor in England, and what Parliament is doing to mend matters; about Secular education; a blow at priestly domination; children and their "betters"; an instance of successful intolerance; Professor Tyndall and Christian mockery; activity in the theological literary world; death of a Freethought veteran; the "Converted Atheist Shoemaker," and many other matters of interest.

The sore need of cash compels us to ask our friends to renew their subscriptions to THE TRUTH SEEKER at the earliest convenient moment. The "hard times" hav hit us, but we must crawl through them somehow, and we turn with confidence to our readers. The amounts in individual cases are small and easy to pay, but the aggregate is large and we must hav it to meet expenses. We hav made such a combination of books and paper that everyone can get a good deal more than his money's worth, and attention is called to these offers. Purchasing books will help us also. But please renew your subscription now. We need it.

"Representativ Meiklejohn, of Nebraska, has reported from the House committee on Public Lands a bill authorizing the issue of a patent to the Presbyterian Board of Home Missions for certain lands on the Omaha Indian Reservation. Meiklejohn's report was ordered printed and referred to the Committee of the Whole House on the state of the Union."—*Congressional Record.*

The union betwee n church and state, we presume, is the "Union" to which reference is made; at least, that would be a fair inference from the nature of the report. The bestowal of public lands upon the church is no new thing. Just here the question arises: Has Congress authority to giv to a church any portion of an Indian reservation without the formal consent of the tribe to which the land belongs? But if the land in question is United States property, there is no question about the illegality of such action as that recommended in Mr. Meiklejohn's report.

"In view of the statement that the committee on ways and means was in session on Sunday, January 14th, a resolution was presented at Joseph Cook's lecture in Boston, on the 22d, making a respectful but earnest protest against such action, especially at this time of financial distress, and when throughout the country there is such a realization of the necessity of divine wisdom to guide the counselors and lawmakers of the nation."—*Independent.*

"Especially at this time of financial distress" contains all the milk of this Cook's cocoanut. Having need of a quantity of "divine wisdom" in an emergency it is not deemed prudent to provoke to wrath the head of the firm in whose laboratories this brand of wisdom is distilled. The inference is that if there was less financial distress in the country it would not be such risky business for the ways and means committee to hold Sunday sessions! God might forget the offense before the next panic arrived!

Rev. Compton Reade, Church of England, in enumerating the influences which are inimical to that church, and, through it, to the old-time fervid piety and implicit faith, mentions the growing laxity of the Nonconformist bodies, and especially their evident desire to get away from creeds, and he asks: "Is it too much to affirm that creedlessness leads to the abject Materialism of Professor Huxley?" We hav often heard of "cold," and "cheerless," and "naked," and various other kinds of uncomfortable Materialism, but this is the first time we hav met an "abject" variety of a shamefaced genus. What does Mr. Reade mean by the term? We hav thought that Professor Huxley gave evidence of very little abjectness of spirit in his criticisms of the dominant theology. And his life is ample proof of the fact that his refusal to close his eyes and swallow unquestioningly the fantastic theories of the church has not degraded his splendid manhood. It would appear either that Mr. Reade's vocabulary is decidedly limited or that his sense of verbal fitness is very deficient.

"The street preacher, with his gospel of calumny, has invaded the capital of Munster and his blasphemies and insults to the Catholic church sorely try the hot blood of the Corkonians."—*Catholic Union and Times.*

Doubtless the street preacher is unscrupulous in his attacks upon the Catholics, as he is in his onslaughts upon Freethinkers, for that is the nature of the religious protagonist. When Catholics write or speak of Liberals and Liberal principles and of Protestants and Protestant beliefs they are very careless of facts and make free use of denunciatory and disparaging epithets. For instance, they hav frequently been known to declare that all children born of parents who were married by civil ceremony are illegitimate. It is very probable that the street preachers in Munster hav not uttered a more gross "insult" against Catholics than this which Catholics are fond of hurling at Protestants and Freethinkers alike. It is also not impossible that the street preachers hav said something that is true about the Catholic church. Nothing will more "sorely try the hot blood of the Corkonians." But they should learn to argue with their brains instead of with clubs and paving stones.

Some weeks since we sent to A. W. Archibald, Joggin Mines, Nova Scotia, a copy of "Old Testament Stories Comically Illustrated." Mr. Archibald failed to receive the book, but he *did* get an insolent postal card note from a collector of customs stationed at Amherst, N. S., a copy of which note we give below, with the official's italics:

"A book, entitled 'Old Testament Stories,' came to this office to your address. I hav laid it aside, to be *destroyed*, according to instruction, as of '*indecent character.*' W. D. MAIN, Collector."

Mr. Archibald writes us that he could easily stand the loss of the book if he knew that the collector had read it. But there is little probability that he did; such upstarts do not often read anything that can improve their minds or polish their manners. They are the legitimate children of centuries of "Christian civilization," and hav as little taste for instructiv reading as they hav understanding of the principles of justice and equity. They pretend to reverence the Golden Rule, but never think of ordering their lives by it when their ignorant prejudices impel them to violate it. This robber on the border does not seem to know that when he condemns our book as "indecent," he stains his sacred volume with the same epithet. However, we must not be too severe upon him, for, as Mr. Archibald observes, the Christian has a very poor cause at best, and "must keep it well guarded, or all will be lost;" and as the Christian has never learned to defend his position by fair argument, he resorts to prosecution and persecution, to calumny, fines, confiscation, imprisonment, torture, and death. These Canadian officials can seize and destroy "Old Testament Stories," but they cannot eliminate those stories from the Bible. Why do they allow the Bible to pass?

Communications.

The Failure of Christianity.

The religion of any race or nation—the system of rites and assumptions which serves to express its opinions regarding things divine—is precisely an outgrowth of racial instinct, a development of social intelligence. No historic system of religion has ever continued to be ahead of the times, nor has failed to modify and advance in proportion to the evolution of ideas; ever in the rear of progress, conserving the forms of the past, never leading to better things until compelled by the logic of events.

The Christian church is no exception to this rule. It was at the start a popularization or adaptation, and hence a perversion, of a lofty ethical system set forth by the prophet of Galilee. It forthwith ceased to be a radical and revolutionary movement, as with him, and degenerated into a mere sociological phase. It became first a peculiar secret society, having certain set rules regarding conduct, but more especially inculating certain rites and opinions more characteristically Semitic than Aryan. Being a narrow, positiv, and exclusiv cult, like the race from whence it sprang, it attracted attention and respect, as well as persecution, in an age of uncertainty. Finally, after passing through numerous vicissitudes, it came to be recognized as the supreme cult in the Roman empire, and persisted as the papacy through the efforts of crafty men when the Cæsars had ceased to reign.

Thenceforth it held the power. The Saxons and other tribes were conquered by Roman arms, and Christianity—a system of rites and usages—fastened upon them as a condition of treaty. The controling party in the church contrived to destroy and degrade all heretics, pagans, and other nonconformists, suppressed all knowledge not in accordance with its own conceptions, and abolished all customs which in any measure bid fair to hinder its supremacy. Thus resulted the Dark Ages, the Inquisition, the establishment of inhibitions upon human freedom and of such cruel and unnatural moral distinctions as remain to curse even our own day.

The discovery of America—an utter accident, for which we are indebted to the science and the traditions of non-Christian nations—gave a new opportunity and a new impulse to human activity. Thence followed the Renaissance, the revival of learning, and finally the Reformation. The Romish hierarchy, the controling party among Christians, strove to the extent of its power against the new learning. But the activities of men being largely occupied in conquering a new world or in developing the new possibilities of life then revealed, were diverted from "religious" ends, leaving the church only the opportunity to display a fiendish cruelty in attempting to maintain its supremacy. But liberty once tasted to any degree left an insatiate thirst; the church was defied and its power broken.

The Reformation came as a step in advance. Luther, Calvin, and Henry VIII. arose and proclaimed the right of all men to think as Luther, Calvin, and Henry VIII. thought, and as a result arose the several sects and schisms of Protestant Christianity. Some reformers proclaimed the "right of private judgment in religion," but carefully published the Geneva Bible with such annotations as would lead "private judgment" to agree with their interpretations. Thus they "robbed Peter to pay Paul," and the ideas which had been germinating as Freethought for two centuries were crystallized into Protestantism, a new order of authority, an expression of the advanced ideas of the day.

Even as one thousand years before Buddhism, driven from India, left its impress on the later Brahminical thought, so Protestantism "broadened" Romanism, and as a result came the Douay translation of the Bible and the various Catholic apologies, which with the self-same pretense at liberty sought to control and fasten thought.

In course of time, after the Inquisition had ceased its vain fury; after Calvinists were tired of persecuting Socinians; after the Puritans, driven from England, had settled in America, and had done molesting the Quakers; after freedom of thought was to a degree an established fact, new germinal elements appeared in humanitarian and scientific interests.

These were movements which hav inestimably benefited the world, but against which all the churches fought until defeated, then sought to conciliate and absorb. They are in no sense the outcome of any religion, but the result of a broadening of life, and an opportunity for the development of every faculty such as never existed before within historic times.

As result has come the independence, frankness, honesty, and refinement, moral and intellectual, characteristic of present-day thought. The craving for freedom for each and all, mark of our advanced stage of evolution, and diametrically opposed to the notions of the church—whatever those of the New Testament may hav been—has freed the negro slaves, despite popular opposition and clerical denunciations at the time, and now looks to larger freedom in the social and moral reforms which the churches hav left unnoticed during all these twenty centuries, and which, even now, only the more "liberal" handle at all, directly or indirectly.

Yet, typical of its hypocrisy in all ages, the church to-day is awakening to the "humanitarian interests," establishing social clubs, mutual improvement societies, guilds, and missions, patronizing industrial schools—all very good works—and then turns and bids us see the "wonderful way in which she leads men," after borrowing the ideas of those she has denounced Trade guilds and mutual improvement societies hav existed, we know, much more than a century. Yet scarcely twenty years hav passed since they were called "worldly," and apart from the church, whose only duty was to "save men's souls." And this same attitude is still maintained by certain conservativ bodies of Christians. It is thus evident that the church urges a false claim, and deserves no credit for co-operation on these lines of work, since, like former concessions, they are merely self-preservativ.

The matter is indeed characteristic of an exceedingly insidious and hypocritical phase of present-day thought, an apparent adaptation of religion to present needs suitable to concealing the same old outgrown orthodoxy with which they are incompatible. The school mostly patronizing the humane movements is that known as "liberal," a word dear to many advanced souls among us, but utterly false in application here, a mere foil or sugar-coating. "Liberal orthodoxy," so-called, is loud in proclaiming that "religion is, in essence, justice, mercy, truth, and freedom;" yet upon closer investigation offers nothing but the form, the shell of that same old orthodoxy which in history has been characterized by none of these virtues, but hostil to them all.

This recent attempt to combine external and social interests with the church is of necessity a failure, and proof sufficient that they are not an outgrowth of ecclesiastical life. In their logical outcome they lead to a form of culture entirely modern and characteristic of an utterly new religious type. The church may do good work in these directions and become one factor in the growth of the new order, but it is working against its own ends, and must presently renounce its traditional standards or be left behind in the progress of evolution. The fact cannot be concealed that the restlessness of our day calls for a moral dynamic which theology, with its metaphysical assumptions, cannot afford. It is a movement which involves utter denial of the traditional notions of sin, virtue, salvation, retribution, man, and God. It is steadily away from them, and is avowedly or tacitly seeking substitutes.

The age has done with supernaturalism and "mysteries" and looks for a faith, born of science and philosophy, which shall teach the unity of nature. The quest is for an "inner imperativ" to duty which shall culminate in the new humanity, a type as far above the civilized man of to-day as he above the savage. The world has seen enough of legislation and imperativs which control by merely outward force, and seeks for culture of the moral sense as opposed to restraint, development of every faculty as opposed to suppression of any. It only perceives the fact that "sin"—that greatest of bugaboos—is merely a phase of the undeveloped involutions of humanity, and not a thing to be cured by quasi-magical rites, or controled by priestly threats or legalized brutality.

The church cannot, unless utterly changed—and that means destruction of tradition—furnish this element to progress. Although professing to draw all standards from the New Testament, and to perpetuate its ideals, it has never ruled by "touching and regenerating" the heart of man, it has never influenced the world as a *religious* force, but, apart from its cult of ideas and superstitions, has ruled as a political machine, engineering each "moral reform," as it does to-day, by influencing the lawmakers. That the church in these matters longs more for the perpetuation of her own standards and power than for the good of humanity is demonstrated by her methods. Existing evils are not treated wisely and calmly, "overcome with good measures" as was Jesus's principle, but opposed by the armed force of law. It may be very well to restrain wild animals and savages by compulsion, but when civilization advances these restrictions become burdensome and hurtful, restraining growth and development, and shackling the spirit of humanity with "burdens grievous to be borne." The church has ever treated men as savages, or worse, as beings utterly depraved, and has thus provided no opportunity for their advancement. The false standards and the abominable inhibitions she has set up for homage hav done nothing whatever to eliminate the hideous depravity, the miserable poverty, the vile sycophancy, and the despicable greed which characterize the civilization of every Christian land, no matter about others.

As against this assertion we are bid to consider the moral superiority of our civilization over that of our Greek and Roman predecessors. Our attention is particularly called to the "Christian home," the "elevation of the female sex," and the "broad fellow sympathy among men as expressed in charities," etc. But in the first place these generalizations are founded upon a few assorted instances of ancient depravity of local or doubtful origin, as against scores of instances to the contrary suppressed. They are based first upon the assumption that even a "heathen" state could stand with no recognition of the cardinal virtues of society, and second, that these virtues could possibly hav been inaugurated at any one historic period—absurdities none too great for "Christian faith." Again, they ignore and gloss over the fact that advancing civilization and refinement tends, up to a certain point, to soften and modify old abominations rather than to eliminate them. Thus from the age of chivalry comes that prurient and utterly unreal "homage to womankind" which, kindly granting a few privileges, none the less merely conceals the fact that she is still the toy and *slave* of man—a form of elevation which amounts to nothing. We are still savages, only in a softer, gentler way.

As for the "charity" which seeks to better the poor and oppressed by doles of goods and gold, that is and long has been a favorit method of securing public credit. The New Testament, most of whose precepts are ignored and explained away, inculcates this as a minor virtue, and thus, although the real spirit of love is dead, the letter is supposed to be obedience. Rich men giving large amounts from immensely larger stores are lauded as generous public benefactors—which end they seek and rejoice in—but those who giv all that they hav, unless it be a huge amount, are overpassed and forgotten. Some, to be sure, giv all for humanity, even life itself; but if the merit of these few among myriads is the credit of the church, of what use is such a church when the myriads still sin on? The fact is, if the church could exercise the same influence in moral and spiritual spheres that it does in the matter of controling opinion and influencing legislatures there would be no unbelievers, and no sinners. But this it does not and cannot. For two thousand years its power has gone to other ends, and now it is rather late to retrace its steps.

The fact need not be denied that throughout its entire history the church has shown far more desire to aggrandize itself, and the mere name (not the character and spirit) of him she called "God," than to provide for the needs of suffering humanity that looks to her for comfort.

Of course, being the self-appointed guardian of the New Testament writings, it has not failed to influence many individuals who were already possessed of proper and normal tendencies, but it has never been anything more than a "guardian;" it has failed utterly to incarnate and express the New Testament principles. It teaches flagrant absurdities in the face of the evident sense of scripture, and has prostituted the gospel (the glad news) it professes to preach into a maze of superstition and a synonym for intellectual slavery, misnamed faith.

The principal matters referred to in the "moral superiority" argument are certain personal actions, in regard to which statistics are worthless. The "Christian home," and this is not expressiv of universal happiness, fortified by the "sacrament of *holy* matrimony," is, so far as not human *alone*, a product of superstition working upon law. The vast amount of the so-called "immorality" of the later Roman empire arose from the *abuse* of the freedom all men then rightfully had in regard to marriage and divorce. The church perceiving that any degree of personal freedom was hostil to her sway, proclaimed marriage an unbreakable contract (that was after 1200 A.D.), and a sacrament, in violation of Old Testament tradition and obvious New Testament spirit, foisting it among other forms of slavery upon the world. The untold misery that has resulted from this one fact would fill libraries with horrible narations; yet the *form*, the *letter* of morality was preserved, and that was all the church could accomplish or appreciate. If it were other-

wise, and the church proclaims the "glorious liberty of the children of God," why does it so fearfully deplore the increase of divorce, itself a mark of that spirit of liberty in souls who will not tolerate the ungodly oppression of an unhappy and hateful marriage? Yet churchmen do deplore this fact as a "mark of growing immorality." How do they make clean the exterior, when they cannot reach the hopeless filth within! How do they call down upon themselvs the condemnations of "their master" against their Pharisaical prototypes!

The church has ever professed itself a moral and spiritual—*i. e.*, having to do with quality of motivation—agency, and as such it is a failure, as such it is dead. Rejoicing in the law-compelled forms of morality, it "boasts many things of itself," and points to our advantages as against the abuses of freedom or the excesses of savages. Macaulay has said that "freedom is the only cure for the evils produced by freedom," and surely compulsion has never demonstrated its superiority. Yet the church has ever ruled by compulsion alone, either in superstitious threats or legal force. It cannot do otherwise. Professing to follow one who preached freedom, it is the apostle of oppression.

The church is dead. The child of Roman absolutism has lost its power, has seen the last form of slavery, save that of the mind, thoroughly eradicated in the progress of evolution in the last two centuries, and yet it is to-day striving to use the arms of freedom and progress to maintain that, and will not succeed.

"Christian" activity to-day is not the activity of the church, although striving desperately to keep life in the moribund body. In societies of Christian Endeavor, in young people's guilds, White Cross armies, gymnasiums, reading-rooms, and other missions and charities it strives hard to reflect all credit upon an institution which in direct influence is powerless, and to help retrieve its hideous past. In societies for Suppression of Vice, temperance unions, anti-divorce leagues, and various other meddling compacts it strives to influence the ruling classes to restrain *by force* of law the moral delinquencies of the majority, and thus *compel* the observance of "Christ's moral standards." The activity among Christians to-day in forming these moral reform societies is differentiating church influence into hundreds of schisms, which work on even though the church in and for itself is helpless. Christians are building better than they know, yet the church remains, not a conservator of religion, but a huge political machine, a vast superstition trust, an agency for controling and compelling men to artificial standards, a dead-weight upon civilization, and a clog to progress.

Many persons, scarcely realizing their inconsistency, di criminate between the "church" and "Christianity," or between the "church" and individual Christians, calling "Christianity" the "body of teachings set forth by Jesus." Yet the church can hav no *raison d'être*, except as a vehicle of these, and as expressed by this vehicle Christianity has failed.

The teachings and ideals of Jesus, as properly understood, cannot be outgrown, but honesty demands some other name than Christianity for them—that has stood too long for the perversion they hav suffered, and in proper parlance refers to the church itself. The world looks forward to-day to an ideal of religion which shall truly regenerate—make over—the nature of humanity. It trusts more and more as "sacraments" of life to those agencies which refine and cultivate every faculty; which develop each individual into freedom and power to comprehend and govern self; which elevate the motivation into a sphere whence the actions of daily life may be maintained in healthy and normal channels, independent of law and compulsion. The age wants Mrs. Fuller's ideal "spiritually minded worldly men," men who in Pauline phrase are a "law unto themselvs." It wants, above all things, a real *religion*, and the need in evolution will generate the supply. The age wants a science of humanity, which shall understand and treat man for his obvious benefit, train him according to his capacity. It wants a system of ethics, an idea of right and wrong, founded upon *fact*, and not upon outgrown assumptions and harmful superstitions.

This ideal may be, probably is, Jesus's ideal, but we must make no compromise with past mistakes; we cannot call it Christianity. It will recognize the spiritual value of Buddha and Confucius, of the saints and prophets of all ages and nations; it must be the religion of humanity, whose first ideal is the man-divine. Now, in this new age of unprecedented opportunity we may hav perfect faith in the "rising of the sun of righteousness;" the true return of the "Son of man" in "spirit and in power;" the attainment of life's ideal; the putting away of all childish things, our superstitions and our errors.

ROBERT LAWRENCE.

The Problem.

We know not if there be a God;
  Nor know we, friend, the yet to be;
For out of reach of human thought
  Is soundless, boundless, mystery.

We may, from legendary lore,
  Crude, mystic, theories receive,
And in our helplessness declare
  Through self-delusion, "I believe."

But not a dogma, faith, or creed,
  No uttered word or written line,
Can, save by test of proven fact,
  Be claimed immortal or divine.

Belief and knowledge are not one:
  Belief presumes and knowledge knows;
And knowledge is but what the laws
  Of science and of sense disclose.

We know not if there be a God;
  But this we know, that if there be,
He givs the Reason that endows,
  Controls, performs, and governs me.

And as in nature no two things
  Are each to other counterpart,
So differ minds which seek to solve
  The things concealed from mind and heart.

Vain quest; vain waste of mental power,
  This unsubstantial, fruitless strife;
While round us lie to sense and sight
  The stern realities of life.

Enough to know that if there be
  A Power supreme o'er each event,
He must, foreknowing all, exist
  Omniscient and omnipotent;

Who with a flash, a word, a sign,
  Could still the strife that shakes our zone,
And with the splendor of himself
  Replace the unknown by the known.

Since then in ignorance we grope,
  And wisdom infinit wills it so;
Man's true philosophy should teach
  Contentment with the things we know;

And that for man to preach to man
  God's purposes and attributes,
Asserting as historic facts
  What scientific truth refutes,

Is but the arrogance of fools,
  The rash presumption of the weak,
Who claim from rotten creeds of old
  In "revelation's" name to speak.

"But Christ says this—and Christ says that,"
  The casuist argues in reply,
"Surely what God, the son, declared,
  Were *revelations* from on high!"

To whom I say: first prove thy Christ—
  A proof by doubters long desired—
Remembering, as with other faiths,
  Each founder claimed to be inspired.

But if 'twere proved that Christ was sent
  By God, his people to redeem,
It would but prove that God himself
  Hath failed in his salvation scheme.

For, since the blameless Jesus taught,
  Age after age hath passed away;
And, lo! of all the human race,
  A fraction name his name to-day.

And, of this fraction, who can say
  He stands unshaken by a doubt,
While subtle mysteries, like clouds,
  The truth of prophecy shut out?

And even he who most believes,
  Must feel his footing insecure;
For, if material life be false,
  Why should ethereal life be sure?

I envy not the restless heart,
  The frail, imaginativ soul,
That with unsatisfied desires
  Forever seeks a sightless goal;

That, half in terror of a hell,
  Half hopeful of a heavenly birth,
Lets go the claims of present needs;
  The opportunities of earth;

That, all oblivious of the feast
  Which nature spreads in daily food,
Knows not the hallowed peace that springs
  From utmost faith in utmost good.

Be still, O trembling child of fears!
  Awake, O dreamer of the night!
Arise, and bless the living day
  That sanctifies with healing light.

The golden light of confidence,
  That all is right, that all is just,
And that whate'er the future holds,
  There is no room for cold mistrust.

Be this thy creed: If God there be,
  Goodness and justice are his throne;
Who, knowing all, controleth all
  The mysteries of the vast unknown.

And that a power divine who placed,
  Unasked, our helpless natures here,
Created not to wreak revenge
  In some accursèd future sphere.

If this, my friend, false reasoning be,
  But this alternativ remains;
Our God becomes a hideous fiend,
  And man the victim of his pains.

Away with these debasing doubts—
  With all that lessens hope, away!
Be to thy nobler instincts true,
  And all the laws of life obey.

Stand firm! the world is at thy feet;
  Seek *here* thy mission, not above;
Liv to lift up each other's lives,
  And build thy heaven on human love.

Friend, think of this, and ask thyself
  If thy professions coincide
With the convictions, calm and clear,
  Which in thine inmost soul abide;

And if they do not, be sublime;
  The knell of ghostly gods hath rung—
Break, break thy bonds conventional
  And giv to honest thought its tongue.

CAROLUS.

Storms, Wrecks, and Special Providence.

The year E.M. 293 has been most cruel and destructiv. The death rate (outside of loss of life by earthquakes and floods) by violence exceeds that of any in my recollection. And the manner of death in many instances has been very cruel. If there is any God, or any being or power higher than man, then he, she, or it has been more cruel than any fiend managing the orthodox hell. The scenes of suffering left in the path of the irresistible and remorseless cyclone, which commenced its destructiv work early in the year, and seemed to hav a peculiar penchant for little children, women, and churches, were enough to melt the heart of an orthodox devil. The floods came next, and in their wild rush seized the weak, the helpless, the innocent, and the beautiful and overwhelmed them together with the strong, the guilty, and the deformed.

Then came the wrecks of boats and steamships on the rivers, lakes, and ocean, and of railway trains on land, with the drownings, crushings, and burnings of the helpless crews and passengers. Infants hav been drowned, or torn, or burned to death in the presence of their parents; wives or husbands within reach of each other, and yet each unable to rescue the other from such a horrible fate.

And in all these cases there has not been a single instance where a God, special providence, virgin, mother of God, son, saint, or other celestial being, power, or anything whatever above or superior to man, has lifted a hand or aided or assisted any man, woman, or child—not one. The question then comes naturally, What is the use of people paying money to build sacred houses, and for an army of over 111,000 ministers to intercede between man and these gods and goddesses with scanty bodices who cannot protect themselvs or do anything for their own support? In all my readings, conversations with people who had traveled extensivly, and in my own travels over continents and islands, through storms, shipwrecks, railway collisions, and the carnage of the battlefield, I hav never heard of or known of any person who was, under any circumstances, aided or assisted except by a human being, a dog, a cow, an ox, or a horse. Did you? So long as the gods of the religionists cannot aid us they are worthless, and it matters not what the "books" are, whether true or false. People are becoming practical. They hav no use for the useless. The burning question is, if applied to business, How much money is there in it? If to machinery, or anything connected with labor or power, What can it accomplish? And right reason would apply the same rules to gods and the entire celestial family. What can they do in making and pushing forward real, live, revolving worlds? What to aid man in protecting himself against the force of the elements? to subdue and bring under his control the elements of the earth? When man is in contention with a superior force and is about to be overcome, what can the theological gentlemen and ladies of the air do for him? The so-called ministers of religion say that they cannot do anything for him. This, then, should settle that question. The entire lot, gods, goddesses, saints, churches, and every person in any manner connected with religion should at once be wiped out, that is, all human laws should be withdrawn from their support. If true, they will remain; if false, they will crumble and decay. Truth is eternal and will remain.

P. V. WISE.

St. Joseph, Mo.

If we would be followers of God and the dear Savior, we must be contended to obey without questioning. They do not want any questioners in heaven. The man who asks questions is an Infidel, and only fit to associate with the devil. He is the wicked angel who demonstrated to our first parents in the Garden of Eden that our Heavenly Father was deceiving them as to the quality of certain fruit.

News and Notes.

Although Delphos, O., is overshadowed by an immense cathedral, and the Catholics are in numerous array, yet the light of Freethought is not extinguished, but sends many a ray into the darkness. The Delphos Liberal Society has a stanch membership, and it purposes to keep things lively for human progress, even under the very shadow of the cross.

The lecturer who comes to Delphos will hav a good time always. He will hav a hearty welcome; and if he happens to be discouraged at the outlook from other points of pioneer labor, he can brace up here with plenty of good fellowship, and feel that this "old world is growing brighter." B. A. Roloson takes the pilgrim at once to hospitable table and bright fireside, and there is all the fun in the world mingled with the "tug of war" for liberty and justice. I giv three lectures at Delphos on Jan. 30th and 31st and Feb. 1st, and the audiences are good from the beginning and constantly increase, although the churches are pushing their revivals, and hold services until two o'clock in the morning. The Christian Endeavor Society prayed until the members got hungry, and then they had supper and went to praying and singing again into the small hours. These all-night revivals will become popular, I guess, they are so much like the dancing parties that sinners enjoy. There's music and the festal board, etc. I wonder if some day they won't dance people into the kingdom of heaven, or win souls by a game of draw poker. If the sinners hav a good thing the saints adopt it sooner or later.

Charlesworth, with B. A. Roloson, started the Freethought organization in Delphos, about a year or more ago, and it has kept steadily on. Its object is "to encourage and promote intellectual and moral development, individual liberty, and human happiness unrestrained by church or creed." This is a broad and practical platform, and there are a large number in Delphos as elsewhere in sympathy with it; but many are not yet bold enough to let the world know just what they do think.

One pleasant feature of the meetings at Delphos was the presence of quite a company from a distance. Mr. Elmer Miller came from Crayon, Ohio, about fifty miles off; and he stayed through all the lectures. He is an occasional contributor to THE TRUTH SEEKER, and advances Freethought whenever he gets a chance. Mr. D. P. Lloyd was present the first night from Fostoria, and J. F. Hanenstein from Lima. Mr. P. J. Lauth, from Southworth, was at all the lectures; and others from a greater or less distance, not residing at Delphos. Delphos is a town of about six thousand inhabitants. Three or four railroads run through it, and it is a good rallying-point.

It has a big cathedral, the largest, I understand, in the state. It can hold a congregation of fifteen hundred. It cost $100,000, and its docorations cost another $100,000. It is simply magnificent—the windows and altars and images and painting. The railing about the altars cost $30,000, and was imported from Italy. I ventured into its sacred precincts with Roloson and other freinds, and admired the splendor and deplored the waste. The Catholics own pretty near half a million dollars' worth of property in Delphos, a square of real estate, with large buildings besides the cathedral.

It is quite satisfactory to discover that the women of Delphos are ready to be counted as Liberals. There were many ladies present at the lectures. Mrs. Nora Roloson, wife of B. A. Roloson, and Miss Dora Brundage, her sister, are stanch Liberals, notwithstanding early Christian training; and they gave a generous welcome to the Infidel lecturer. I must not forget to mention G. Bruno Roloson, three years old, a Freethinker from his birth; born to be an orator, I am sure, for he can talk, and has more sense than some folks older. He believes in equal rights and impartial liberty, without doubt. He attended all three of the lectures, and behaved like a little man, and slept soundly. Louis Eysenbach, president of the society, was at all the lectures, with his family, which count well for Freethought, he having ten children, and the church has not caught one. Two of his daughters are teachers in the public schools. Mrs. H. H. Brundage is vice-president of the society. Dr. Brundage is a Liberal, too. Jos. Roth, treasurer of the society, and his wife are devoted to the cause. W. S. Miller is radical to the backbone. His daughter favored us with music every night, and that was an excellent service. She is a Liberal, bright and early. Mrs. W. S. Miller, Mrs. J. H. Kuhns, Mrs. M. E. Brundage are in the ranks with their husbands; so that the Delphos Society is made up to a great extent of united families, and this is a beautiful feature about it and a source of life and progress. S. G. Roloson, photographer; B. W. Smith, Patrick H. Krutsch, F. J. Miller, N. B. Heidlebaugh, Frank Rye, and others are among those I met here, and the three days of my campaign passed off quickly and delightfully, and I think all feel that something was done for Freethought, intellectually and socially, and that we can look forward with greater hope and determination to do our level best. I am sure I can; and Delphos, with its cheery Liberals, has been to me a very encouraging field of labor.

While I was at Northport I made a statement of the case of an engineer on a railroad in Massachusetts who sued for damages and could not recover, the railroad making the plea that he was engaged in unlawful labor and not entitled to damages. A lawyer present at my lecture desired a record of this case, asserting that such a decision could not be rendered in Massachusetts, for it is a principle of law that the railroad could not make its own unlawful act—namely, making the man work on Sunday—a plea for non-payment of damages. While with Roloson, and by his aid, I went through the records to find the case I cited. It is well known that law books are interminable, and a record can not always be found, and in this case I was disappointed. I am quite certain of the case, and I hope those who know anything about it will hunt up the legal record and let me know just where to find it for future use. But I did find two cases in the law books where the same principle is involved, and which prove beyond question that I was right in my statement of Massachusetts law; and the railroad could make the plea and escape thereby payment of damages; and I will giv these cases for the benefit of others where a like dispute might arise:

The plaintiff sustained personal damages from the negligence of the defendants while assisting them in their work on the Lord's day; in an action to recover for such damages held that the plaintiff's illegal act in working upon the Lord's day was so inseparably connected with the cause of action *as to prevent his maintaining the suit* (Case of McGrath *vs.* Munn, Massachusetts).

A conductor of a street railway car performing his ordinary duties on Sunday is both laboring and traveling and can maintain no action for an injury by collision with a car of another company while so employed (Day *vs.* Highland Street Railway Co.).

This makes it plain beyond question that no workingman in Massachusetts can recover damages for any injury received on Sunday. Was there ever a more unjust law?

I left Delphos on Friday, February 2d, and it was a great pleasure after a long day's ride to meet in Chicago's magnificent Auditorium C. P. Farrell and Mr. and Mrs. Ingersoll, and to listen to this peerless orator of Freethought; and on Sunday night the pleasure was repeated at McVicker's. How the people do throng to hear Ingersoll, and how the old towers of superstition do tumble down when his electric words sparkle along.

On Monday evening, February 5th, Father Thomas Sherman, son of "Tecumseh" Sherman, made a brilliant and passionate plea for the Jesuits. Central Music Hall was crowded to its utmost capacity. Thunders of applause greeted the speaker. He painted the Jesuit as the ideal man, devoted altogether to the good and true and beautiful; a soldier and a saint; a gentleman, a scholar, and a hero. All of which remains to be proved. Father Thomas has a good deal of snap to him, and can fire up like the old warrior himself. The following, reported near the close of his discourse, is rather startling, and it may be well to put it on record as showing the spirit of the Jesuit still. I guess he will bear watching:

WHAT SHOULD BE DONE.

For my part, I hav no apology to offer for the acts of Catholics in vigorous protest against these wholesale vendors of infamy (referring to the American Protectiv Association lecturers). The father who slays the corrupter of his child must be left to the almighty. *The man who shoots an Anarchist at sight is a public benefactor.* These ex-priests are Anarchists of the worst stamp. They appeal to free speech. If by free speech is meant the right to debauch the minds of women and children at pleasure, then I for one say, *Better free bullets than free speech!* If America will not draw the line between liberty and license, then America means chaos and old night. There is no right to do public wrong, and every town and village must prevent it. Sue for libel? The evil is done when the suit is begun. Of course I know you will not agree with me, but if the blight of corruption were to threaten your own you would act on the principle of prevention. There are certain questions that cannot be touched in public without doing vast harm. The state exists to preserve public morality.

This is the principle that burned Bruno at the stake, and countless others. It is the same old doctrin that justifies persecution. "There are certain questions that cannot be touched in public without doing vast harm"—namely, such questions as the purity, genuinness, etc., of the papal church. He who discusses these questions must hav a "free bullet." Ah, Father Thomas, you gave yourself away that time. You may put on sheep's clothing, but the wolf will growl. Father Thomas is a Torquemada at heart, a true Jesuit. "Free bullets." Yes, that has always been the policy of Rome. "Shoot an Anarchist at sight." He meant "Infidel," of course.

I am glad to announce that over five hundred pages of "Four Hundred Years of Freethought" are now in type, and that the writing of the book is practically completed. Of course there will be the arrangement of the portraits and biographies, and this will take time, besides the binding, etc. But whatever happens to the Secular Pilgrim, the book has been born out of his brain, and I hope it will liv.

Those who hav not subscribed I hope will do so. It will cost two thousand dollars to publish the first edition. I hav devoted months to the work. I feel sure that it will contain information and thought that cannot be found elsewhere in the same compass. I want the help of friends.

SAMUEL P. PUTNAM.

Observations.

Concerning visions of the dying, like that attributed to Pasco Hodges, of Wilmington, North Carolina, I hav not read any more sensible remarks than those of Dr. J. M. Buckley. Although Dr. Buckley is a clergyman and editor of the *Christian Advocate*, he rejects all the superstitions of Christianity except those a professed belief in which is essential to orthodoxy. In his recent book on "Faith Healing, Christian Science, and Kindred Phenomena" he talks like a Materialist. His study of psychical things, including mesmerism, which he has practiced more or less, leads him to the same conclusions, so far as he goes, that were reached by the late La Roy Sunderland, with whom he was well acquainted. Dr. Buckley says: "During the past thirty years I hav seen many die, and many who thought themselvs to be dying who afterward recovered; but I hav no ground to suppose any of the visions supernatural, nor hav I seen any indication of the development of a faculty of cognizing another world." His explanation of death-bed visions is that the vital force is so nearly exhausted as to be incapable of stimulating any of the brain cells except those early impressed; and a dying person is more likely to look backward and see his childhood home than to look forward toward what he expects to find after death. Devout and consistent Christians, Mr. Buckley says, sometimes die in great agony of spirit, while total unbelievers pass calmly away, their minds unruffled by apprehension or remorse. The fact as he states it is that "when the dying appear to see anything it is in harmony with the traditions they hav received." Thus dying Catholics may hav visions of the Virgin Mary, because they hav been trained to supplicate her and hav had her image before them in the church; but she never appears to Protestants who hav not been trained in their youth as Catholics. "Where wicked persons see fiends and evil spirits, they harmonize with the descriptions which hav been given in the sermons, poems, and supernatural narrations with which they hav been familiar."

That is a natural and sufficient elucidation; and it may be ornately said that mental phenomena not susceptible of explanation on this hypothesis are referable to the imagination or dishonesty of those who assert them. Probably in the case of Hodges, Dr. Buckley's method need not be applied. Given a dying unbeliever, an unscrupulous priest, and a reporter hunting for a sensation, and you hav the best raw material and the highest class of skilled operativs for the manufacture of lies that the planet affords.

The Manhattan Liberal Club failed to furnish the press with a list of its lectures for February, and for that reason I did not know that on the evening of Friday, February 9th, Miss Ida Craddock, of Philadelphia, would deliver a discourse on "Survivals of Sex Worship." Otherwise I should hav attended, going early to avoid the rush. I learn from a person who was there that at the close of Miss Craddock's remarks an officer of the club arose and suggested that inasmuch as the lecture was indecent and unfit to be either listened to or discussed, the meeting do now adjourn. Those who, like myself, missed this chance to be corrupted, may be able to make up the loss by indulging in a little moral agitation on their own account; nevertheless, such an opportunity as Miss Craddock's lecture affords cannot be lost, I fear, without deplorably lessening the sum total of human cussedness.

The persistently obtuse silver men continue to display the incorrigible nature of them, by maintaining that it is better for a merchant to pay his bills out of cash in hand than to borrow money for that

purpose and pay interest on it. They even go so far as to apply the same principle to the government, arguing that while the treasury contains uncovered and uncoined silver, there is no economy in issuing interest-bearing bonds. They will never learn what a hardship such a course as they propose would work to those who liv without work. The bond system and the banking system exist in such a beautiful and harmonious reciprocal relation that none but a silver man or a greenbacker would disturb it. It is so simple, too! Like the manual of arms, it is reduced to numbers. At number one, the banker buys government bonds, paying for them in gold, and issuing bank notes at the rate of $90 in notes to $100 in bonds, and drawing interest from the government on the bonds. At number two, having turned his own notes and his customers' deposits into greenbacks or treasury notes, he exchanges these for gold at the subtreasury, withdrawing gold from the government, which necessitates the issuing of more bonds. At number three, he buys these bonds, issues bank notes as before, exchanges them again, and goes back to the first position. The present ability of the bankers to double up indefinitly, and also to draw interest both on what they owe and what others owe them, shows what a hardship the silver men, by blocking the system, are trying to work on a worthy class of citizens.

The female sex has been taught another lesson in obedience and silence, and the Rev. Mr. Pelletreau of Ballston, N. Y., is the teacher. The female beneficiary is Miss Vassar, a member of Mr. Pelletreau's church. It is a conceded fact that clergymen want to do all the talking, and it is equally well-known that the average female has some talking ability of her own. So while Pelletreau preached, Miss Vassar conversed in a whisper to other members of the choir. The displeasure of the pastor at this being manifest, the young woman endeavored to consume some of the superabundant vitality of her jaw by chewing gum, which still more harassed the spirit of Pelletreau. When he could endure it no longer, he quit his pulpit, advanced to the center of the chancel, and, in secular phrase, called Miss Vassar down. Then the young woman arose, stiffened her neck, and talked back. Finding that extreme measures were demanded, the clergyman braced himself for a final effort, and thundered at the kicking female the words of St. Paul, "Let the women keep silence in the churches." Fortunately for Miss Vassar, nature besides furnishing woman with a pliant tongue, has also provided her with seating power and superior proportions for sitting down substantially and with comfort. The young lady availed herself of this gift of nature, and subsided. Miss Vassar must yield to Pelletreau in the matter of silence; but the pastor has won only half a victory. Where in the scriptures can be found any inhibition on the chewing of gum?

Does anybody know whether the Friendship Liberal League has ever asserted its interest in the property of Levi Nice, bequeathed to the "Infidel Society of Philadelphia" twenty-five years ago? "Immediately after the death of both my said grand-nieces," says the will of Mr. Nice, "then it is my will that my real estate aforesaid shall go to and be held in fee simple by the Infidel Society of Philadelphia, hereafter to be incorporated, and to be held and disposed of by them for the purpose of building a hall for the free discussion of religion, politics," etc.

A judge named Sharswood, who occupied the bench of the supreme court of Pennsylvania at that time, decided that the will was void for the reason that no Infidel society existed in Philadelphia; and the judge added that it was moreover improbable that one ever would exist. Judge Sharswood, who does not appear to hav had brains enough to sustain a headache, went further, and, in what Mr. Wakeman would call an *obiter dictum*, said: "The laws and institutions of this state are built on the foundation of reverence for Christianity. To this extent, at least, it must certainly be considered as well settled that the religion revealed in the Bible is not to be openly reviled, ridiculed, or blasphemed. Indeed, a hall dedicated in perpetuity to the free discussion of religion, politics, *et cetera*, under the administration of a society of Infidels 'would be a nursery of vice, a school of preparation to qualify young men for the gallows and young women for the brothel; and there is not a skeptic of decent manners and good morals who would not consider such a debating club as a common nuisance and a disgrace to the city.'"

The decision that a corporation cannot be formed for the purpose of holding property already bequeathed to it is said to be good law; for it is according to Coke, who, by the way, was one of the most atrocious villains that ever escaped tar and feathers. Nevertheless, if the society existed at the death of the grand-nieces, the fact of its then being a qualified devisee should somewhat modify the relevancy of Mr. Coke's proposition that "a possibility upon a possibility is never admitted by intendment of law." I know that Coke was a bigot and totally destitute of the sense of justice; I know also that he has been dead several hundred years, and that therefore his opinion about current affairs is entitled to great respect; still I think he might safely be ignored in cases where his opinions obviously do not apply.

One of the great ornaments on our system of doing things is the fact that the will of a testator cannot be carried out until some antic on the bench has had an opportunity to consider how it will affect his own interests or prejudices. Probably Sharswood is dead—the lapse of a quarter of a century givs us reason to hope; but as the place where bigotry or idiocy reigned in one generation is often competently filled by hypocrisy or rascality in the next, the probability is that the will of Levi Nice is broken forever.

L. I., Feb. 7, 1894.

THE TRUTH SEEKER Co.: If you are not agoing to publish the book, "Four Hundred Years of Freethought," why do you not return to the subscribers their money?

ONE OF THE SWINDLED.

Friend, you err in roaring against the printers. Address your remarks to Putnam. He promised you six hundred pages, and nothing but some supernatural interference can now prevent him from giving you eight hundred. You must remember that the Truth Seeker Company has a conscience, and therefore cannot return you your money after having agreed to provide you with a book worth so much more than the humiliating sum received. Let out another reef in your patience, dear friend. The great work is just trembling on the horizon, and when it bursts upon you full-orbed, you will no longer regard yourself as one of the swindled. You will be One of the Delighted and Blest.

GEO. E. MACDONALD.

A Book Note.

Speaking of good books to sell, which likewise do good when sold, and also of good men to sell them, we can unreservedly commend "Old Testament Stories" and our friend W. M. Carpenter, who in a small New Hampshire town has sold within the past four weeks one hundred and three copies of Heston's humorous work. The way of the preachers in that town will be a trifle harder this year than last. For which, O Lord, make them, or at least us, truly thankful!

Mortuary—Elizabeth Hart.

Mrs. Elizabeth Hart, wife of William Hart, of Kirksville, Mo., author of "The Candle from Under the Bushel," died at her home in Kirksville on January 27th, at the age of sixty-three years. It was her request that no minister should hold services over her remains. Dr. M. L. Ward read a Spiritualist burial service from "The Truth Seeker Collection." A local paper reports that she had a premonition of her coming demise about a week before the beginning of her fatal illness, which lasted two weeks. She promised her husband, with whom she had lived for forty-six years, that, if it should be possible, she would communicate with him from the beyond. She calmly died in the faith in which she lived.

One of our most welcome exchanges is the New York TRUTH SEEKER. Like other things that come from America—cyclones, for instance—it arrives irregularly. The latest number before us is bright and interesting. Watson Heston continues his cartoons, George Macdonald has his keen pen again at work on the paper, and Charles Watts contributes Freethought notes from England. Mr. Watts says that the National Secular Society, at whose birth he assisted, is "in a better condition in every way than it has ever been." This is a statement which we are not prepared to contradict.—*London Freethinker.*

The assistant Comstock society, known as the Quadro-Centennial Committee of the United States Senate, has voted unanimously that artist St. Gaudens must so alter his pure design for the World's Fair medal as to make it acceptable to these Senators' demoralized imaginations. We shall be greatly disappointed if Mr. St. Gaudens does not once more and finally inform them that they will hav to find some one else to do the indecent work. What do these would-be critics know about art? Their trade is politics. Let them stick to it. Even there they are only apprentices.

Lectures and Meetings.

J. E. REMSBURG will lecture in Elmira, N. Y., Saturday evening, Feb. 24th. Elmira last heard a Freethought lecture some twelve years ago.

THE Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

W. F. JAMIESON desires to make lecture engagements in Nevada, Utah, and Colorado, along the lines of railroad East. Address W. F. Jamieson, Elsinore, Cal.

THE First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome.

S. P. PUTNAM'S lecture appointments:

Chicago, Ill., Feb. 18th, 25th.
Metamora, Mich., March 1, 2.
Toronto, March 4, 11.

Those who desire lectures at any points between New York and Chicago, and in the vicinity of Chicago during the month of February, will please write at once to Mr. Putnam, care of THE TRUTH SEEKER, New York.

JOHN PRESCOTT GUILD gives an "Essay on Giordano Bruno, the Martyr Prophet of Science," to the Spiritualists, Wyman's Exchange, Lowell, Mass., Sunday evening, February 18th, when he would be glad to greet all truth seekers in the Spindle City.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for February:

February 18th—"Personal Hygiene," Dr. Charles H. Shepard.
February 25th—"Morality without Christianity," Franklin Steiner.

MISS CRADDOCK spoke last Sunday before the Brooklyn Philosophical Association on "Survivals of Sex Worship." It was an attempt to show how largely that ancient worship survives in Christianity, and how little its devotees know it. She also made a plea for more enlightenment on sexual matters, so that the sexes might understand their relations to each other better than they do, and the miseries resulting from present ignorance on this matter be lessened. The audience was most attentiv throughout the address.

FRANKLIN STEINER'S lecture engagements are as follows:

Feb. 18, Alliance. O.	Mar. 11, Boston, Mass.
" 23, New York City.	" 12, 13, Harwich, Mass.
" 25, Brooklyn, N. Y.	" 14, Cotuit, Mass.
" 28, Ellenville, N. Y.	" 15, Osterville, Mass.
Mar. 4, Philadelphia, Pa.	" 18, Boston, Mass.
" 8, Norwalk, Conn.	" 21-23, Northport N.Y.
" 9, Meriden, Conn.	" 25, Newark, N. J.

Mr. Steiner has some open dates for his return trip. Address him, after February 12, in care of THE TRUTH SEEKER.

J. E. REMSBURG is now on his way East. His appointments as far as arranged are as follows:

Feb. 17, 18, Cortland, O.	Feb. 24, Elmira, N. Y.
" 19, Jamestown, N. Y.	" 25, 28, Scranton, Pa.
" 20, Ridgeway, N. Y.	" 26, N. Mehoopany, Pa.
" 21, Fairport, N. Y.	" 27, Tompkinsville, Pa.
" 22, Newark, N. Y.	Mar. 2, New York, N. Y.
" 23, Lisle, N. Y.	

Appointments for New York and Pennsylvania, also additional appointments for Ohio, Indiana, Illinois, and Missouri, will be published later.

COL. R. G. INGERSOLL'S lecture appointments and subjects for the present month are as follows:

February 17th—West Superior, Minn., ... Liberty for Man, Woman, and Child
February 18th—St Paul, Minn., Some Mistakes of Moses
February 20th—Saginaw, Mich., ... Shakspere
February 21st—Bay City, Mich., ... Shakspere
February 22d—Grand Rapids, Mich., ... Shakspere
February 23d—Jackson, Mich., ... Shakspere
February 24th—Battle Creek, Mich., ... Shakspere

GEO. L. PRATT, of Ridgeway, N. Y., writes: "J. E. Remsburg is to lecture here Tuesday, February 20th, at the Universalist church at 7.30 P M., and I want all the truth seekers in Western New York, and especially all those in Orleans and Niagara counties, to be here so we may get acquainted and know each other. I invite all such from a distance to my house for entertainment. If more come than my house will hold, we will adopt the custom in vogue among the Universalists and other Christians, and I know there are plenty of people among my neighbors who will giv free and hospitable entertainment. I hope all who intend to come will drop me a postal-card in advance. Trains pass Medina and Niagara Falls branch of the New York Central and Hudson River Railroad both ways between 3 and 4 P M., and two stages come that day. Rendezvous at Adler & Co's clothing store and I will see that the stage drivers of both stages wait for both trains and stop them. Trains stop at Lyndenville on the R. O. and Lake Shore Railroad both ways between the hours of 12.22 and 2.25 P.M. No stage that way. I will meet or send team for any who notify me they are coming that way. Ridgeway is three miles north of Medina and four miles south of Lyndenville."

The many admirers of Mr. Otto Wettstein's writings, which are of the unsophisticated materialistic variety, will be glad to learn that his Congress address on the "Giant Delusion" is now obtainable as a pamphlet for 10 cents.

Letters of Friends.

A Strong Plant from a Sample Seed.

ST. MAGDALENA, IND., Jan. 28, 1894.

MR. EDITOR: Some one has sent me a copy of your paper and I like it so much I herewith send money for the same for one year. I hope to be able to send a few subscribers in a short time. Wishing you success, I am, Yours in Freethought,

MRS. ELIZA W. HAINES.

That Live Secular Church.

PORTLAND, OR., Jan. 27, 1894.

MR. EDITOR: Inclosed you will find $3, which pays for paper to next January. I think a great deal of it and could not get along without it. We hav some lively meetings in our First Secular church in Portland every Sunday evening. The hall is filled every time. Wishing you every success, I am, Yours respectfully,

HENRY BENNETT, SR.

Trying to Spur Them Into Activity.

BAKER CITY, OR., Jan. 1, 1894

MR. EDITOR: I send one new subscriber. I hav not the money at present to renew my subscription. Just send the paper right on; I will send the money as soon as I get it. If you hav any tracts for distribution please send some and I will make good use of them. There are plenty of Freethinkers here, but all seem to be silent. I think their silence won't last long if I can get some tracts scattered among them. MRS. M. C. KEYTON.

A Characteristic Offer.

FRIEND, NEB., Jan. 27, 1894.

MR. EDITOR: Inclosed find $3 for renewal. I would like to send you other subscribers from here, but do not know how to procure them. But if you hav any old or infirm subscriber unable to pay for his paper I will gladly pay for some such.

J. W. GILBERT.

[Mr. Gilbert's generosity need not be wasted, as we are carrying several aged and impecunious Freethinkers on our list. Some of them wouldn't like to hav their hard lines published to the world, so we refrain from mentioning them.—ED. T. S.]

School vs. Revival.

GRAHAM, MO., Jan. 29, 1894

MR. EDITOR: Inclosed find postal order to apply on subscription for the accompanying list of names.

The Methodist church of this town has been making an effort to increase its membership. It has been striving for the last four weeks, but so far has failed to cut the mustard. The kind of material used for their purpose is getting scarce in this community. We hav a good school, with three departments, and most of the pupils hav learned their alphabet and multiplication table, which makes it uphill work for the enemy of intelligence.

G. D. MOWRY.

Clergy As Silent As God.

LOS ANGELES, CAL., Jan. 30, 1894.

MR. EDITOR: It is a pleasure to inform you and your readers that Los Angeles has again paid proper tribute to the name and memory of the immortal Thomas Paine. Prof. W. F. Jamieson was the principal speaker on this, the 156th anniversary of his birth, and other talented speakers followed him, with a good musical program. It was a successful celebration as far as oratary and music were concerned, but financially it was otherwise, as we were twenty-one big dollars behind on expenses.

We hav been favored with a course of seven lectures on Freethought subjects by Professor Jamieson, and the possibility exists for a debate on that ever-interesting subject: "Does a Man Liv After he is Dead?"

The clergy are as silent as God since his last conversation with Moses, and they don't hanker after a debate, so far as heard from. C. SEVERANCE.

Trademark of the Free Methodist.

BERRYVILLE, ILL., Dec. 24, 1893.

MR. EDITOR: I hope you will excuse me for being so far behind. Please find check, for which you can carry me a while longer.

I hav no chance of getting into a club; the nearest outspoken Liberal to me is eight miles distant and the next one is eighteen miles away. I hav never had the pleasure of hearing a Liberal lecture. I had the money promised by Liberal friends to hav Mr. Remsburg giv us two lectures, but it soon got rumored that he was an Infidel and I could get no house. I knew if I got Mr. Remsburg we would be sure of a debate, for we hav several Campbellite ministers here who hav boasted in their cowards' castles how easy it would be for them to silence any of those Infidel lecturers.

The Free Methodists hav been raising hell for some time in our neighborhood. They hav a great many converts, but I cannot say that one of them is of good, sound mind. They are recognized as honest people, but they are weak mentally and very easily excited. I know of several who hav lost what little sense they had before they became sanctified.

D. M. GADDEY.

The Halls of Congress the Temple of Liberty—Perhaps!

OURAY, COL., Jan. 23, 1894.

MR. EDITOR: Received all books O. K. I don't know whether you people realize that a powerful bond and gold serpent entered the United States in 1873; that ever since then it has had its head in the United States treasury; that its body has coiled around our industrial system so tight that the time has come when the people must and will kill the reptil, or it will starve the people into industrial slavery. It has invaded the sacred temple of liberty, the halls of Congress.

I am for Freethought, free coinage of silver at 16 to 1, and for free men and free women. The voters of Colorado, by six thousand majority, hav said to the world: Colorado must and shall be the second cradle of freedom, by restoring to woman her natural rights, and partly righting man's inhumanity to woman within the state. Why, if woman's rights were to be voted on again to-morrow, with the honest study that has been given it of late, I truly believe the majority would be twice six thousand.

These are the views of a Colorado miner.

E. T. HAUGHEY.

Don't Let the Senate See God's Denuded Arm.

PAULINE, ARK., Jan. 22, 1894.

MR. EDITOR: Talmage's wail: "Arm of the Lord awake!" "God has never half tried!" "There is such a reserve force." After contemplating the inroads of Mohammedanism, he yells: "We are looking for the stretched-down, bared arm of the God of nations." This is news. We thought that distinguished person (Talmage's God) had "half tried" when he worked once six days and got so tired he had to rest, and for some time afterwards could only walk in the garden in the cool of the day; when he drowned the world in the cause of morality; stopped the sun to murder; when he wrestled all night with Jacob. But now we know what was the matter—he didn't roll up his sleeve to his shoulder and "bare his right arm." Still we suggest a better way would be to go into training for three months and then strip bare to the belt and try Corbett.

Since I come to think of it, Talmage's prize-fighter has killed but three or four himself. Let us see—there was Er, and Onan, and Nabal, and perhaps one or two more. It was his followers who did the killing, but said he told them to do it. We hope to hear from Heston on that comet's-tail arm.

DR. W. R. BACHELOR.

That Must-Be-Good-Which-Is-Counterfeited Argument.

HARPSTER, O., Jan. 25, 1894.

MR. EDITOR: The tab on your valued paper notifies me that I am slightly in arrears. I therefore inclose $5 for it two years longer. And, as I wish to deal square, I inclose a little slip describing a little "slip." I often try to call my orthodox friends down by calling attention to the frequency of such "slips." But whenever I thus try to call them down, as I was saying, they will come and counter by saying: "These slippers are all counterfeits; the counterfeit game is never worked on a bad bank, and the goodness of the bank is usually in proportion to the number of its counterfeits." Pretty sound logic, I must confess, as to ordinary banks, and if it applies to the great Christian bank it must be sound indeed. But I come back at them again by saying: Banks themselvs detect these counterfeits on sight, or if they can't, and there are many counterfeits, they hav to go out of business and wind up their affairs; while the Christian bank, having ignored Mark's casting-out-devils, speaking-with-new-tongues, taking up serpents, drinking-any-deadly-thing, laying-hands-on-the-sick test, they hav no means under heaven given among men whereby they can tell a genuin from a counterfeit Christian until he has done his deviltry and is caught "dead to rights" at something that causes weeping and wailing and gnashing of teeth in a whole neighborhood, and at something that he would not hav had an opportunity but for the church's garment of sheep's clothing.

Therefore don't you think, Mr. Editor, that the logic of the argument carried fairly out requires that the "true church" should either resurrect the said casting-out-devils, etc., "detector" ("detectors" —that's what they called it in wild-cat banking times), as it is wont to resurrect the old savage Puritan blue-laws every now and then, to worry and torture good men for no other offense than carrying brains too large to grapple a lot of Munchausen nonsense, unsupported by any evidence such as would be admitted by a backwoods justice of the peace to prove the least material fact in a dog-fight case. Don't you think they had better, with other fossils, resurrect Mr. Mark's casting-out-devils, etc., test, find some other equally potent one, redeem or atone for the deviltry of the counterfeits their stamps keep in circulation, or go out of business, turn over the church property to atone, and round up so that a long-suffering church and god-tax ridden people may be rid of the ravages of these omnipresent wolves in sheep's clothing, and which they would be rid of but for the sheep's clothing?

Awaiting your views, I remain your ancient patron, CYRUS SEARS.

Rather Rough on the Parents.

LONE ROCK, OR., Jan. 15, 1894.

MR. EDITOR: Inclosed you will find $1.50, which is all I hav. I hav been waiting to get some money that is due me, so that I could send you $6.50, which would pay for my paper two years, as I hav always sent before, and would also hav given me a copy of "Four Hundred Years of Freethought," and also enrolled my name in Brother Putnam's great book, which I should consider a far greater honor than to hav it enrolled in the lamb's book of life. But if I cannot get what is coming to me, I cannot pay what I owe you, and then those fellows down town will suffer, as creditors do here, and so we all become rascals together. However, you can set this $1.50 to my credit on subscription to the glorious old TRUTH SEEKER, and if I do not send the remainder when the time is out, stop my paper and I will go without if it kills me; I would rather die than sponge my reading off the struggling Liberal Editors of to-day. The Liberal cause out here has a gloomy outlook; three churches organized in our little town, and the people nearly destitute, and now we hav got a God house stuck up in our midst. I call it the Lone Rock Imposition, when the lambs come bleating around me to get my opinion, for I am out of patience with their tomfoolery. We hav had one after another of their different kinds of fingerboards in here this winter holding protracted meetings in our school-house and disturbing our school, drawing the children's attention from their studies. How they would kick, and not without cause either, if we had a dance every night in the week to prepare the children's minds for study next day! They cannot hurt me through my own children, for they can no more affect them than they could wet a duck by pouring water on its back, but I feel so grieved to see the bright young minds filled with such silly rot instead of common sense, and I think we hav the brightest lot of children here of all the places in which I hav lived. I think they hav taken all the sense their parents ever had and left them destitute. I do hope that the time is not far distant when the sun of science and not the sun of righteousness will shed its effulgent rays over this benighted, preacher-ridden community.

Well, before I close, I must send a good-speed to all the dear TRUTH SEEKER family; I hav been so enlightened, amused, comforted, and cheered by their letters that I feel that they are indeed friends. It makes no difference if I do not always agree with all. I hope they will take me as one of the TRUTH SEEKER family and cover my many faults with a mantle of charity. A. M. CRAWFORD.

Behold, How These Fakirs Do Lie!

GRAND RAPIDS, MICH., Feb. 1, 1894.

MR. EDITOR: While not a subscriber to that grand old paper, THE TRUTH SEEKER, direct, I hav taken it almost continuously two or three years, and am very much in love with it. I ordered two copies at a news-stand in this city, and left one for sale, paying the dealer for it if not sold. In this way THE TRUTH SEEKER has gained another subscriber, as that extra number is now sold regularly.

I had the pleasure of knowing Mr. Heston and his wife when they lived at Fort Wayne, Ind., and a nobler man than he is I hav no desire to meet. When I learned of his financial distress, and read his appeal for aid it grieved me much, because of my inability to respond at that time. If he is still in need of assistance to tide him over, let me know. Kindly giv my best wishes to Mr. and Mrs. Heston, with the hope that the climatic influences of San Diego are proving beneficial to Mrs. Heston's health.

We are to hav a rare treat February 21st, at Powers's Opera House—a lecture by by that greatest of all orators, Col. R. G. Ingersoll.

THE TRUTH SEEKER, I suppose, as the name implies, is a seeker after truth wherever it may be found; but I hav been under the impression that its special aim was to fight superstition in every form. Next to religion, political discussions engender more ill-feeling than anything else, and it seems poor policy to me to fill THE TRUTH SEEKER's columns with such fruitless, discord-producing matter. There are numberless books, pamphlets, and papers, giving both sides of the question, to be had at little expense by anyone desirous of studying political economy.

In a recent number of THE TRUTH SEEKER was a letter which suggested some questions to me. It is this: If the mind and "soul" are the same, how much of a soul has an infant one hour old? If the mind and the creativ power are interdependent, what could such an infant "create?"

Is not the brain matter; is not the mind dependent on the brain, and do they not both grow with the body? If their existence commences *with* the body, is it not foolish to claim that either exists *after* the body?

I inclose a telegraph clipping from the *Inter-Ocean* of January 22d concerning the death of a certain Pasco Hodges, of Wilmington, N. C. Believing it to be a "fake," I wrote to the postmaster of Wilmington, asking for information. The inclosed letter and clipping from the Wilmington *Messenger* of January 21st is his reply. How is one to refute such things?

F. G. BALL.

This is the dispatch printed in the *Inter-Ocean*, and following it is the letter from the postmaster at Wilmington:

RALEIGH, N. C., Jan. 22, 1894.—Many persons in Wilmington believed Pasco Hodges died and came to life again for the purpose of telling his friends that heaven and hell were realities. Before falling ill he was an Atheist, as were many of his friends. They did not believe there was a God, a heaven, or a hell. His views changed, however, on his deathbed, and on Friday he was baptized by Father Cahill, of the Catholic church, and ordered his Atheistic books to be burned. On Saturday he became unconscious, and the physicians fearing that the end had come, requested his wife to leave the room. Soon afterwards he sat up in bed, called his wife, and, taking her in his arms, said he had died but she had brought him to life by her distress. Then to the startled group of Atheistic friends who had by this time collected around him, he said expressivly (*sic*):

"There is a hell; there is a heaven; I hav seen both."

Then he described both, and saying that Jesus was waiting for him and he must go, bade his wife farewell, placed his hands in the attitude of prayer, became unconscious, and remained so until the end. Those around who had professed unbelief trembled and wept bitterly.

WILMINGTON, N. C., Jan. 27, 1894.

MR. F. G. BALL—*Dear Sir:* Replying to your favor of the 24th inst. I beg to say that Pasco Hodges was a genuin resident of this city, and there hav been numerous wild stories afloat as to the deathbed scene.

I mail to you copy of a Wilmington paper of last Sunday, giving a detailed account of his death, and beg to say that I do not know anything of the particulars from a personal knowledge.

I return you the clipping.

Yours truly, J. S. MORTON.

[This tale has all the familiar features of the ordinary priestly lie about the deaths of Infidels. The picture of Atheistic repentance and remorse is painted in lurid colors, but it will frighten no one who has sense enough to be worth standing-room on this earth. Note the bathos of the closing sentence: "Those who had professed unbelief trembled and wept bitterly"! What "Atheistic books" did the "dying Atheist" order burned? Can "Father" Cahill tell? What liars these medicin men are!—ED. T. S.]

Dangerous Wisdom.

BINGHAMTON, N. Y., Jan. 20, 1894.

MR. EDITOR: From the columns of our newspapers, the majority of which pander to the tastes of orthodox Christians by publishing church notices and a class of Sunday-school short stories and rhymes, it is very noticeable that the publishers do not exercise as keen a censorship over the matter which, in the shape of a record of current events, gets into their grist of news items as would be of most benefit to the churches in sustaining a reputation for morality or many other godlike qualities. A late copy of the Utica *Saturday Globe*, which only a few months ago published a lengthy lie about Thomas Paine (which was referred to by a correspondent of THE TRUTH SEEKER), contained a statement made by a Japanese priest at the theological congress in Chicago wherein he said that the antagonism of the people of his country to Christian missionaries was forced by the missionaries themselvs stirring up dissensions among the people and inciting to rebellion and violence. The Japanese were compelled in self-defense and to protect their lives, homes, and families to oppose the missionaries.

Another weekly literary sheet, published at Scranton, Pa., which always reproduces one of Talmage's sermons, along with a hodge-podge of goody-goody stories, last week contained the following paragraph:

There is a firm in Ohio which, according to its own statement, has furnished for a number of years past sermons, lectures, and literary productions to many ministers throughout the United States. For stock sermons the terms are $1.50; for a sermon on topic assigned, $3. Lectures are from $5 to $50, according to style, length, etc., and the firm pledges itself not to duplicate any production within a radius of two hundred miles.

The Binghamton, N. Y., daily *Republican* is a stanch defender and friend of orthodox ecclesiasticism. I hav many times noticed its editorial leanings toward the established order of things. Its Saturday edition advertises all the churches and meetings, and tells who preached or is to preach. I was astonished, one day recently, to find the following among its telegraph items:

PROVIDENCE, R. I.—The preliminary trial of Rev. Frank H. Sheffield, of Westerly, who murdered his five-year-old daughter, Margaret, at Rocky Point last Monday was held in Apponaug. When the bloody garments and little shoes stained with blood were exhibited, Sheffield looked at them for a moment, a flush spread over his face, he dropped his eyes, and then allowed his head to sink upon his breast. There was no defense offered. Sheffield was adjudged probably guilty and bound over to await the action of the grand jury. Just before being removed from the court-room Sheffield had a severe paroxysm and had to be forcibly removed.

News of this kind getting into the columns of a press notably under control of the church is very convincing because it is not to be supposed that such news is sought after with any very particular avidity.

From the columns of another sheet, which several months ago declined to publish an article I sent it, that simply referred to church persecution of anti-Christians during the Middle Ages, I hav just clipped the following:

Gypsies hav no religion and some of them hav such an aversion to churches that they never pass by one without a muttered curse. In European countries they never suffer themselvs to be buried in a churchyard, but whenever allowed, they bury their dead in out-of-the-way places. This antipathy to churches and religious forms is supposed by some persons to hav originated from their persecution in the Middle Ages, but, whatever its origin, it is a fixed fact.

This little item, published in the manner it is, carries more weight against the church than any half dozen articles I could hav written. I repeat now what I hav often said before—that the church, especially the Protestant church, is committing gradual suicide by the expression of any liberal idea, by allowing the press to publish the news as it comes, and by permitting the free, non-sectarian education of our children. J. B. SWETT.

Burns and Paine.

A TRIBUTE TO TWO HATERS OF SHAMS.

By John Prescott Guild, before the Spiritualist Society, Lowell, Mass., Sunday, Jan. 28, E.M. 294.

The world, the devil, and Tom Paine
Hav tried to crush us all in vain;—sing.
The reason of their failure is—
The Lord protects the Methodists.—sing.

Thus used to "line" and sing the devout disciples of Charles Wesley, who, when the unsurpliced Thomas Paine was inspiring Americans with the spirit of liberty, was himself preaching the Tory gospel of obedience to the British king and Parliament.

The Methodists to-day boast their strength, to which they hav grown under a free government founded by the maligned Thomas Paine and his reason-guided cohorts, who "swore on the altar of their God eternal enmity to everything that can enslave the mind of man"—as voiced by Jefferson, another "doubting Thomas," who would "not believe every spirit talking through a white cravat."

Truth courts verification, but faith's faithless ministry remand investigators to the court of inquisition for the punishment of heresy, and after burning the life out of their bodies consign their souls to ceaseless tortures in endless hell.

While "the unspeakable Turk" to-day stands guard over the alleged sepulcher of the so-called prince of peace to keep his discordant Christian worshipers from killing each other, yet in America, and wherever the principles of Thomas Paine hav taken root and borne fruit, the Methodist and Presbyterian, Romanist and Armenian, are accorded equal right and jostle each other in street and public hall with the security of common citizenship and the feeling of common destiny by kinship from Mother Nature.

Still there are those who are glad to come to these fair shores and enjoy the blessings of a land uncursed by a crown and unfettered by a crosier, and with their foreign brogue on their tongue, and the mark of a master on their forehead, deny the beauty of the character that instituted their franchise according to the natural "rights of man," which none but him ever defined so well.

One of the announcements in this morning's papers was to the effect that Rev. Robert Court, D.D., pastor of the First Presbyterian church, would preach on the subject of "Sundry Times"—"God, who at sundry times and in divers manners spake unto our fathers by the prophets," being of course intended, and which was taken as the text.

The reading of this notice led your speaker to the solemn court of the Covenanters, and suggested the following friendly note, which was sent up to the pulpit, the *sanctum sanctorum* of parchmented godliness:

LOWELL, MASS., Jan. 28, '94.

ROB'T COURT, D.D., *Rev. Sir:* To-day the friends of Thomas Paine celebrate his anniversary. As you hav long annually and justly praised Robert Burns for his devotion to the people's liberty, will you not now say a kindly word for the Scottish bard's often-traduced English compeer, the first and foremost advocate of American independence and republican equality—the "author-hero" of the Revolution? He was one of those "sons of the morning," "at sundry times and in divers manners" sent to light the world to "universal brotherhood," and who, "when he came to his own, his own received him not." Though the ranter and the romancer hav tried to blacken his fame by calling him "a brute and an Atheist," yet his own confession of faith, exemplified in his life, was: "I believe in one God and no more, and I hope for happiness beyond this life." "The world is my country; to do good, my religion."

Respectfully, JOHN P. GUILD.

This "epistle of John" was intended to draw the gospeler's fire, and it had the plotted effect. Indeed, it proved like a red blanket flung at a furious bull.

To this polite request to remember his political savior the divine referred, without reading it to his sheep, while reviewing the XIXth psalm, saying in parenthesis that Paine in the very book he wrote against the Bible had praised Joseph Addison's metrical paraphrase of it as the most beautiful thing in the English language. "It is true," said Dr. Court, "that Paine helped on the Revolution by writing 'Common Sense,' a political pamphlet, the ideas of liberty in which he drew from the Bible, which he freely quoted, and then professed at least that he believed. He afterward wrote the 'Age of Reason,' as he named it, ridiculing the scriptures. He was engaged in this both in France, where he was concerned in the revolution then going on, and in the United States, where at last he died blaspheming. Burns, with all his errors, never attacked the Bible; his assaults were aimed against ecclesiasticism. He called in a Presbyterian minister when on his deathbed and confessed all his sins. There is no comparison between the two men."

Of course to confess your sins to a Presbyterian minister liquidates all your crimes. The blood of Jesus then marks you as God's child, and you sail to bliss on angels' wings. Delightful morals, are they not?

In the course of the sermon Dr. Court took occasion to say that the prophets were God's mouthpieces, preaching righteousness, fearless alike of king, priest, and people; that such a man was John Knox, and if ever an old prophet came back it was through him. He [Dr. Court] did not say that any one did, though certain ladies of Lowell claimed that Joseph Addison had spoken through them; the idea was too ridiculous to think of. He also made the charge (which he ought to be brought into court to prove, if he can) that "the Unitarians stole the Huguenots' Presbyterian church in Boston, and are enjoying it to-day through the nefarious transactions in the superior court of Massachusetts."

The foregoing is as nearly verbatim as I am able to recall it. To all which kindly remarks I will comment in the words of his own scriptures—"Behold how these Christians love one another." I don't know why any ladies of Lowell should not be honored with a friendly visit by the shade of Dr. Addison to-day as well as that a lady in Nazareth should hav been courted by the Boss Holy Ghost near two thousand years ago.

Yes, Paine was a prophet if ever there was one, and Isaiah may hav been his ministering spirit, for all we or Dr. Court knows. Certainly Mr. Paine was not fool enough ever to hav said as Dr. Court, jackdaw-like, repeated, that the Bible would cease to be read in ten years after the "Age of Reason" was published.

That the Bible is read now more extensivly than ever is due largely to the disposition of the people, which he helped greatly to form, to not allow the clergy to do all their thinking. He believed in reading the Bible like all books, for himself. The more it is studied by the populace the less they are controlled by the dogma of the church in its interpretation and view of its authorship. Paine believed more of the Bible, doubtless, and had a more personal God in his fancy, than do an important proportion of churchmen and clergy and theological tutors to-day. The heretic in gown to-day outranks the Infidel in coat a hundred years ago. Why not? Isaiah and Jesus were both executed as blasphemers, same as were Socrates and Bruno.

Paine attacked ecclesiasticism and also showed up the inconsistencies of the Hebrew-Christian scrap-book, claimed as its authority or record of ordination. He denied the divine right of kings, assumed from the texts: "The king beareth not the sword in vain;" "Submit yourselvs unto the powers that be, for the powers that be are ordained of God."

As J. J. Morse, the great London Spiritualist, has said in a Fourth of July oration on Thomas Paine:

No wonder religious people feared him in the country across the sea. If his doctrins were true, he had undermined a state that sanctioned the divine right as associated with kings; torn the mask away from a hereditary ruler, uprooted the fiction of an aristocracy that, like leeches, sucked the blood from the common laborers of the land. No wonder they denounced him, for his voice was as the voice of a god, kindling life and action in the hearts of men that, in the name of liberty, they might drive the evils that oppressed them from the world!

That eternal vigilance is the price of liberty, is a proverb emphasized by every step on a bibled pulpit stair up which a shameless cheek mounts to discount reason and defame the honest, self-sacrificing thinker for the sake of a paltry salary, or under the vain pretense of saving souls by a change of heart, when what is most needed in both pulpit and pew is a change of brains.

The trouble with the preachers of revealed religion, as they call it, is, having no rational principle of their own, not having been born with any natural religion of doing good, as they confess, "conceived in sin and brought forth in iniquity," they cannot understand nativ virtue in anybody else, for rational things are rationally discerned, and therefore they attribute total depravity to everybody else and call for them to be born again in order to get into heaven, and picture hell and the devil as the things that are to be avoided, instead of holding forth to moral sight the worthiness of right and the glory of true self-respect.

In this respect Robert Burns preached a better sermon than any pulpiteer ever propounded, when he sang:

The fear o' hell's a hangman's whip,
To keep the rogues in order;
But when I feel my *conscience* grip,
E'en let that be *my* border.

They may call Paine a blasphemer, because he cursed hypocrisy and lies. They may call him an Infidel, because he repudiated sham and showed himself a man. Such "blasphemy" is his beatitude and such "Infidelity" is his indelible fealty.

As E. A. Stevens, the able Chicago Secularist, wrote some time ago in THE TRUTH SEEKER, closing an account of a brilliant lecture by ex orthodox minister Samuel P. Putnam on "The Glory of Infidelity:"

"The Glory of Infidelity" makes us proud to bear that term of reproach; it makes life eminently elastic, and proves that heretics increase the world's wealth of knowledge; it givs us clearer, wider, deeper stretch of mental vision, and thus confronts us as Secularists with the importance of our present duty, besides picturing the substantial realization of a Secular paradise, where peace, wisdom, and justice may find a resting-place, and bigotry, hatred, and superstition be forever banished.

Let me conclude with this sentiment for Thomas Paine on his anniversary Sunday: If Thomas Paine, the lover of liberty for all, for you and me, for white and black, the advocate of reason in face of intellectual treason, has been damned therefor by his angry maker and sent forever to dwell in flaming hell, while every gallows bird is jerked to Jesus and borne on angel wings to realms of glory, because with a noose round his neck he has confessed his cussedness and been sopped with the "blood of the lamb" alias "holy-water," then I want to be excused from that ignorant and ruffian crowd and seek my company in the other direction.

The Best Offer Yet of Seeds

is that made on page 112 of this issue of our paper, by the great Seed House of Peter Henderson & Co., of New York, who will send Sixteen Varieties of Sweet Peas (including the famous Emily Henderson), together with their Illustrated Catalog, at about half the regular prices. This offer is well worth reading and accepting.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Washington's Birthday.

Though no one knows when he was born,
Nought of the year nor month nor morn,
Children are taught to praise the name
Of Jesus, and to sing his fame.

Of Washington we know the day
He came on earth his part to play;
No fraud was used about his birth,
No myth to fright the folks of earth.

Yes, Jesus through his mystic life
Wrought deadly hate and world-wide strife:
War and torture, all in his name,
Hav been practiced for priestly gain.

But Washington was in the van
Of those who claimed the rights of man,
And with them gained a victory
O'er kingly foes from o'er the sea.

And he was friend of Thomas Paine—
That son of man whom priests defame;
That man who givs all priests offense
In "Age of Reason" and "Common Sense."

He risked his life 'gainst deadly foe,
To help his fellows here below;
And all his deeds were works of love,
Without commission from gods above.

Oh! go not back two thousand years,
And worship him of fraud and fears!
But if to man praise must be done,
Then giv that praise to Washington.

L. G. R.

[But Washington's treatment of Thomas Paine was anything but kindly. See Conway's "Life of Paine."—ED. C. C.]

Wit, Humor, Patriotism, and Independence.

The old year has passed into the realms of memory and oblivion. The new one is upon us, and day by day into Time's "wallet of forgetfulness" we throw incidents of minor worth, while memory stores away the more important ones for future reflection. The old year went out smilingly and the new one came in fully as gorgeous, fully as beautiful. I wish ye snowbound Northerners could enjoy some of our beautiful Colorado days. Our autumns are lovely, our winters usually mild. Six days of the new year hav slipped into the past; the seventh is going. I suppose the Lord knows by this time just what he is expected to do during the ensuing year. Ministers all over the land assume the right to prepare for him annual programs, and lest he should be remiss they afterward prepare weekly ones. The fulfillment of these programs are always insisted upon by a formal "Do Lord," coming from away back in the "amen corner." He is always given timely notice of his official duties. As you say, Miss Wixon, as Christmas came on Monday, "We shall see what we shall see."

This is that ill-used and much-abused day, Sunday—that day over which there has been so much controversy. At the Lord's feast the prayers hav been duly warmed over and served in the most approved manner, the guests partaking with closed eyes, ready to swallow anything that is offered them. It has been some time since the people of Canon hav been favored with an open-eyed, broad daylight feast of reason and common sense. Something over a year ago Prof. W. S. Bell stopped off on his way across the continent and delivered an exceedingly interesting lecture. He is a Freethinker and his remarks were well spiced with a genial flow of wit. It has been just a year since Mrs. Mattie P. Krekel gave us a call. She delivered two lectures in which she illustrated Liberalism in a very comprehensiv and convincing manner.

A few incidents hav come within my notice which may afford a little diversion to the readers of the Corner. On one occasion, when visiting a schoolmate, as we were all seated at table, the father, as was his custom, "asked the blessing." There was a little five-year-old in the family whom I noticed growing quite restless during the ceremony. He had evidently been taught to sit quietly, but his hands were going as though afflicted with something akin to St. Vitus's dance. The little fellow's eagerness burst forth in chorus with his father's closing words, "For Christ's sake," by saying, "For Christ's sake, giv me a piece of pie." I had been thoroughly amused at him all through, but at this my amusement was almost unbearable. The joke was too rich. Piety gave way and I was relieved by an audible titter all around. I never heard whether the Lord enjoyed the joke or not.

One morning a small boy was walking briskly along when he chanced to meet a woman in the service of the Salvation Army, who said to him: "My boy, wouldn't you like to work for Christ?" Not having time to converse with her, he quickly replied: "No, madam; I am going to work for Mr. Sell to-day," then hurried on. Of the two he was business.

A Sunday-school boy of our neighborhood, about nine years of age, felt somewhat doubtful of what his teacher had told him regarding the efficacy of prayer. Accordingly, he consulted his mother to know if he had been properly taught. She replied that she supposed he had. With this he fell to his knees in earnest prayer. It being Christmas eve, she thought him praying that Santa Claus might look upon him with favor. He arose early the next morning and ran to a neighbor's house, where lived two playmates who were almost blind. Quickly returning, he exclaimed: "Mother, prayer isn't true at all. The little Cooley boys can't see any better than before." The little boy, instead of the big God, had the big heart.

Once while working in the garden I came across, to me, a curious worm. A few steps away was a very religious young man, who I knew professed quite a knowledge of natural science. Calling his attention, I said: "What do you call this?" "I will tell you," said he. "That is a tobacco worm." He then struck an attitude of eloquence, not unlike that of the great Grecian orator, and in a most sanctimonious tone, making every word stronger with an upward motion of his head, he continued: "If there is as great a difference in the present life and the life to come as there is in the tobacco worm and the beautiful moth which develops from it, it will be superb indeed." Overcome by amusement, for a moment my face was buried in my sunbonnet. On looking up, I found that he retained a reverential attitude, and was looking as surprised as though he had expected me to uplift my eyes in solemn prayer—knowing I was an unbeliever—lest I might escape the possibility of such a boon.

The anniversary of the birth of the great Thomas Paine is close at hand. Doubtless before this reaches the Corner readers it will hav been celebrated. I trust he will be as ably defended this year as he has been for several years past. I will here relate a little incident which occurred while studying English and American literature at school. My classmates were of the pious order. One morning among other authors in our lesson was the name of Thomas Paine. As an unusual circumstance the principal gave us our own selection of the subjects of the lesson, each taking one of the authors and writing from memory on the blackboard. The text-book itself had, as usual, slighted the author of "The world is my country, and to do Good, my religion," and I knew my classmates would do as much. Remembering one of Watson Heston's illustrations, where Thomas Paine was represented as clearing a forest of its rubbish and worthless trees, I selected him as my subject, and wrote: "Thomas Paine was a defender of human rights. He was born and lived for many years of his useful life in England, telling her where she stood politically. He, having labored for England, came to America. By writing 'The Rights of Man,' 'Common Sense,' 'The Crisis,' and the 'Age of Reason,' he led the colonists into the right channel. His was in fact the intellect which roused the American people to independence. In the sluggishness of the political forest he uprooted the undergrowth of hypocritical weeds and left the trees of worth growing in a free and unpolluted soil, beneath a clear sky, in an atmosphere of joy and freedom. 'Always defend the defender of mankind.'" The effect was what could hav been expected on Sunday-school scholars. As I repaired to my seat I noticed a smile and a wink being passed around the class. I then read what I had written. The teacher looked somewhat astonished, but said nothing. As yet I hav heard of but one text-book which pays a fair compliment to the memory of Thomas Paine. That one is Montgomery's "United States History," which says that even Washingson never dreamed of a separation between the colonies and Great Britain until after the publication in Philadelphia of a little pamphlet called "Common Sense." I am told that the author also compliments him highly as a writer.

It is thus in Liberal minds livs the memory of the noble and just. We may look through the category of the ages and we will find none more original in character than Thomas Paine. Never did a grander type of humanity figure on the possibilities of a race. He realized every phase of life. All along down the stream of Time, his persecutors all forgotten, will be remembered the name and deeds of Thomas Paine. ORELLA LOCKE.

Canon City, Col, January, 1894.

[Our Liberal lecturers ought not to pass Canon City without making a stop. We would like to hear often from our gifted friend, Orella.—ED. C. C.]

Correspondence.

CROMWELL, IA., Jan. 13, 1894.

DEAR MISS WIXON: This is my first letter. I am nine years old. I go to school. My teacher's name is Miss Edith Alvord, an unmarried lady, and her hair is gray. I hav one sister and one brother. Papa takes THE TRUTH SEEKER. W. S. Bell came to visit us, and we had a good time. We played high five and ran a race, but Mr. Bell could not catch me. We would be pleased to see him again. There are but few Liberals here, and we havn't had a Liberal lecture this winter. There has not been snow enough to run my coaster. I hav not had much fun this winter. It is just go to school all the time. We liv one one mile from Cromwell and the C. B. & Q. R. R. This is a nice blue grass country; stock could stay out all winter if there was no snow. Good improved farms are $50 an acre.

I would like to correspond with some Liberal about my age. EDNA E. GEIER.

[No one can fault with that letter.—ED. C. C.]

ATCHISON, KAN., Jan. 1, 1894.

DEAR MISS WIXON: To-day is the beginning of another year and my wish is that Freethought will triumph as grandly as it did in the year we hav just bidden farewell to. I believe Freethought gained a victory last year that the church cannot overcome. It fought for the greatest of all world's fairs to be thrown open on Sundays, and it won the fight grandly and nobly. She held a convention in Chicago in which men from all over America and Europe assailed religion for a week, uttering living truths. Not a quarrel was heard. The Christians held a Parliament of Religions at Chicago which consisted of boisterous quarreling, in which the "great" Joe Cook was a conspicuous figure. The two great meetings proved to the world that Freethought can hold a meeting without fighting, while Christianity cannot.

The men who should be praised for the good work done in the past year are Colonel Ingersoll, the Demosthenes of America; S. P. Putnam, the poet-lecturer, and hero of "Four Hundred Years of Freethought;" Charles Watts, Saladin, and G. W. Foote, the champions of our cause in England; John R. Charlesworth, the young and brilliant orator of the West; E. M. Macdonald, editor of the grandest paper beneath the shining sun; L. K. Washburn, editor of the oldest Freethought paper in the world; Robert C. Adams, Canada's brave and fearless champion, and C. B. Waite, the noble president of the American Secular Union. The women who had the courage to defend what they knew to be right are Miss Wixon, the woman who has done all in her power to make the children happy; Mrs. M. A. Freeman, the Secular Union's brilliant secretary; Helen H. Gardener, the Freethought novelist, and Voltairine de Cleyre, Freethought's woman orator. With these brave men and women fighting for our cause Freethought made 1893 a glorious year; and if 1894 is as glorious we can be thankful, not to almighty God, but to truth and humanity.

Wishing you a happy New Year, I remain, Your Liberal friend,

CHAS. B. REMSBURG.

[Our friend Charles modestly refrains from mentioning the name of his honored father, John E. Remsburg, among the valiant workers for a better time to come. He is one of the most effectiv and brilliant orators in the ranks of Freethought, of whom we are all proud. Best of all, his bright, progressiv sons are being trained in the way they should go, and are already making their mark in the world, young as they are.—ED. C. C.]

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Who believes in no Christian creed; hence I advertise. She must be a good cook and housekeeper; also 5 ft. 5 in. to 5 ft. 9 in. in hight, weigh 140 to 165, and have blue eyes, light complexion, light or golden hair: age 25 to 30. I am a poor man (mechanic), farmer's son, fairly educated, honest, industrious, steady, quiet, and unassuming, have no licentious or intemperate habits, belong to no church or lodge, am fond of home, and want a wife who will help me earn one which we both can enjoy. Maiden reader, if the above describes you and you would like a plain, honest workingman, like me, then don't hesitate to write to me. References furnished and required. Correspondence strictly confidential.

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LAWYER BROWN is a Sunday-school teacher. He was endeavoring to inculcate in his pupils' minds the necessity of a firm belief in things spiritual, when one of the class, with open-eyed astonishment, exclaimed, "Why, Mr. Brown, I heard you tell a witness in court the other day that you didn't care what he believed! All you cared about was what he knew!"—*London Freethinker.*

"WHAT do you mean by faith?" was the question. "Please, sir, when you believe anything you are quite certain is not true," was the prompt answer an Indian boy gave me. But the story on this subject I delight in most was that of the little boy who asked his mother what faith was, and received the not very judicious reply that faith was believing in something you could not see, but which was told you by a person whom you could trust. "For instance," she continued, "if I told you there was a chair in that corner, you would hav to believe it, though you could not see it." "Yes, mother, but should I be bound to sit in it?"—*Spectator.*

IN Pittsburg, Phipp's Conservatory, in Schenley Park, was opened on a recent Sunday, and four thousand people visited it. This nearly threw the *Christian Statesman* into hysterics, whereupon the *American Sentinel* comments: "This is truly awful! What is the country coming to, when people even in Pittsburg will persist in visiting a conservatory on Sunday? Mind you, a *conservatory!* a wicked place, in which flowers actually grow and exhibit their gorgeous tints and exhale their sweet perfumes *on Sunday!* How long, American Sabbath Union, oh, how long? Cannot the papacy or somebody put a stop to such things ere the 'American Sabbath' be—smothered in a bank of winter roses—murdered in an evil resort wherein flowers are permitted to run opposition to the Sunday pulpit."

I AM reminded of a story which the late Cardinal Cullen used to tell. The cardinal was taking a walk by himself in the country one Sunday afternoon, and seeing a boy on the roadside holding a goat by a rope he entered into conversation with him. The following was the dialog: The cardinal: Were you at mass to-day, my boy? The boy: No, your riverence, I wasn't. The cardinal: Why not? The boy: Because I was howlding the goat. The cardinal: Were you at mass last Sunday? The boy: No, I wasn't, your riverence. The cardinal: Tell me, do you ever go to mass at all? The boy: No, I don't. Don't I tell you I do be howlding the goat. The cardinal: But couldn't you sometimes get some one else to hold the goat for you? The boy: No, your riverence, I couldn't. You don't know that goat. The devil couldn't howld that goat; you couldn't howld that goat yourself.—*Catholic Review.*

IN a certain locality there lived some years ago, and may yet, a good old Methodist brother and a good old Presbyterian brother. They got along very well together until they tried to trade horses or talk religion, and then the Methodist brother always lost his temper, and said things he was sorry for. On one occasion they had traded horses, and though the result still rankled in the breast of the Methodist, he was on terms with his neighbor, and they had met in a piece of meadow and started a discussion on pre destination. It proceeded warmly until the Methodist brother lost control of himself, and, with horse trades and John Calvin mixed up in his mind, he exclaimed: "Go 'way from here; you're a thief and a liar and a Presbyterian." This was too much, and the next minute they were rollover in the grass, clawing like a pair of cats, and pretty soon the Presbyterian was sitting astride of his foe bumping his head into the soft ground. "Take it back," he yelled; "take it back or"—bump—bump—"I'll knock your old head off." "Stop and I will," gasped the Methodist brother. The Presbyterian let him up "That is," he continued, as he brushed himself and spit the dust out of his mouth. "I'll take it back on the first two counts, but you're a dad blamed old Presbyterian anyhow," and it was an entire week before they were friendly again.—*Exchange.*

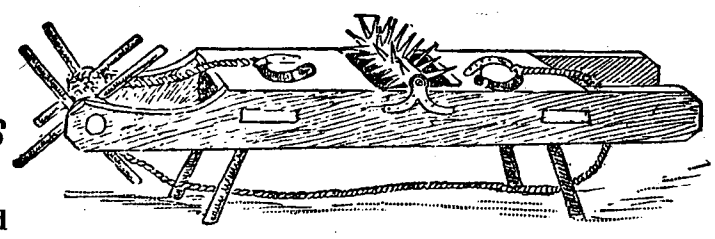


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THE optimist is he who insists upon believing that everybody is comfortable because he is.—*Puck.*

"No florid prose, nor huried lies of rhyme,
Can blazon evil deeds or consecrate a crime." —*Byron.*

WE do not see any sense in thanking God for the potatoes the school-children hav contributed for the destitute.—*Boston Investigator.*

WE do not believe in appealing to the uneducated. We disapprove of making people "Freethinkers" before they are *thinkers* at all, either bond or "free."—*Saladin.*

IT is unfortunate for mankind, but fortunate perhaps for tyrants, that the poor and the wretched hav not the instinct or the pride of the elephant, who will not reproduce his species in servitude. —*Chamfort and Vauvenargues.*

THE clergy can now only prop creeds once believed essential to public order by invoking the laws for a moral system largely based on those creeds. All Sabbath laws and blasphemy laws contain the old virus of theological persecution and ecclesiastical authority. Their worst effect is not palpable.—*Moncure D. Conway.*

IT is only now that the world is growing so delicate and refined that it can see the beauty of a fact; that it is developing a taste so rare as to distinguish between the false and the true; that it can be moved by the gentle breeze as well as by the winter's gale; that it can see a greater beauty in a statement true to life than in the inflated tales which children read.—*Realism in Literature and Art.*

THERE is a general tendency Romeward among Protestants. They took the first step in this direction when they united the church with the civil powers, and every religious law made by the state is an additional step in the same direction. By making Sunday laws Protestants render special homage to Rome, for they are thus elevating and enforcing an institution which rests solely on the authority of the Catholic church.—*H. P. Hosler.*

IT is one of the fundamental principles of our government that "all men are created equal." It is not the prerogativ of any one to be lord over any other, to prescribe rules by which he must liv. They are equal in this, that all hav an *equal* right to think and act as suits their inclinations. But this right is limited by the fact that all are equal, which forbids each to do anything that would encroach upon the rights of his neighbor. For that which would interfere with the rights of others is not a right. Rights cannot conflict. Rights run in parallel lines, never crossing, never clashing.—*L. A. Smith.*

IT does, indeed, seem at times as if a certain class of delusions were fixed and immovable in the human mind. Accepted from time immemorial as truisms, reason and experience alike, no matter how clear the teachings of the one may be or how bitter those of the other, produce no real impression. The thing is repeated over and over again in words slightly varied, but always when analyzed reducible to the same residuum. Fixity and uniformity of belief are good in themselvs; and unlimited freedom of thought and discussion, no matter how decently exercised, hav a dangerous tendency to unsettle! In other words, faith is not generally felt that truth is only made stronger and clearer by discussion, and that error only has to fear from it. The average historical writer, like the average man, instinctivly clings to his delusion—hence the cant with which so-called histories are replete.—*Charles Francis Adams.*

MOST of the literature and art the world has known has been untrue. The pictures of the past hav been painted from the distorted minds of visionists and the pliant brains of tools. They hav represented impossible gods and unthinkable saints, angels and cherubs and demons—everything but men and women. Saints may be all right in their place, but a saint with a halo around his head was born of myth and not of art. Angels may be well enough, but all rational men prefer an angel with arms to an angel with wings. When these artists were not busy painting saints and Madonnas, they were spending their time painting kings and royal knaves, and the pictures of the rulers were as unlike the men and women whom they were said to represent as the servil spirit of the painter was unlike the true artist of today. Of course an artist would not paint the poor. They had no clothes that would adorn a work of art, and no money nor favors that could pay him for his toil. An ancient artist could no more afford to serve the poor than a modern lawyer to defend the weak.—*C. S. Darrow.*

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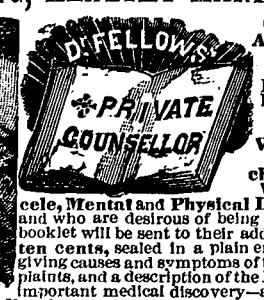
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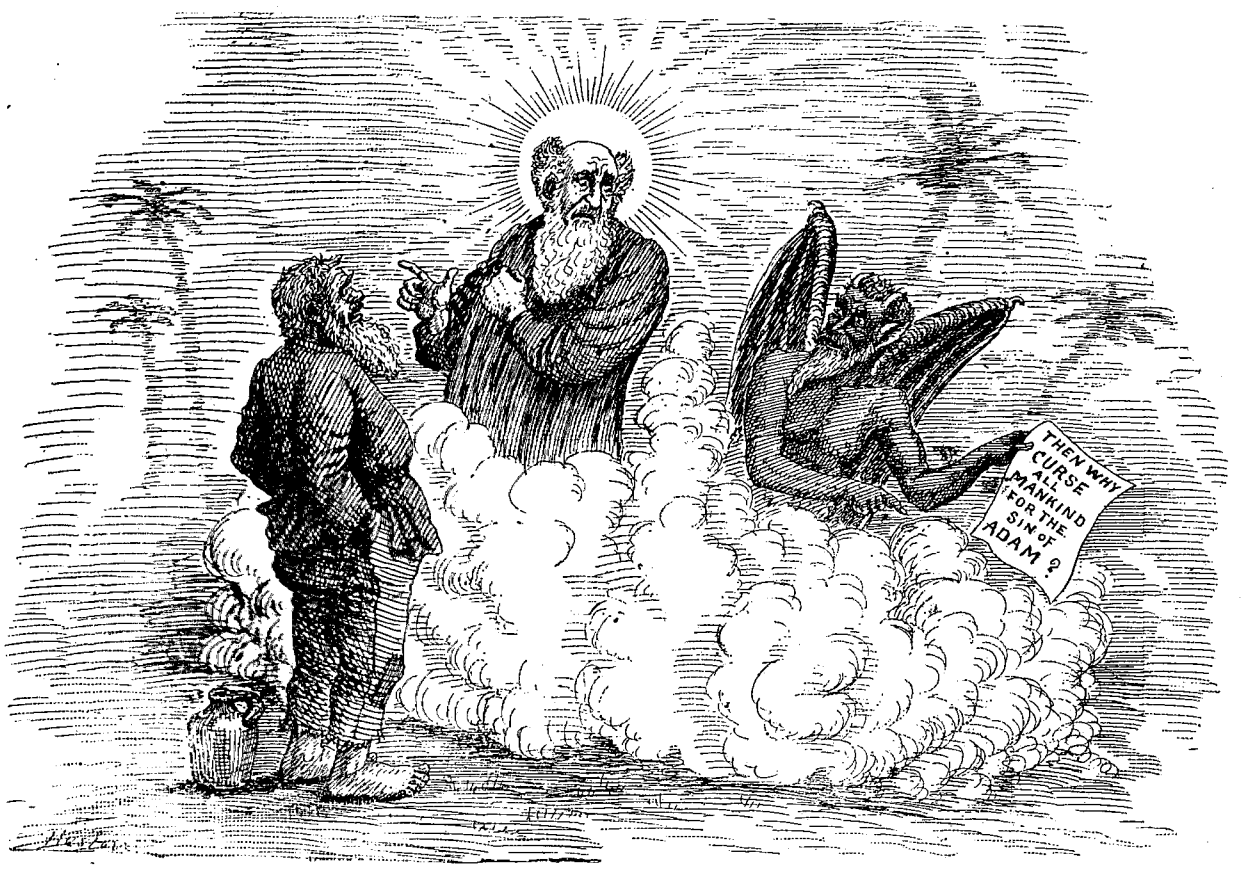


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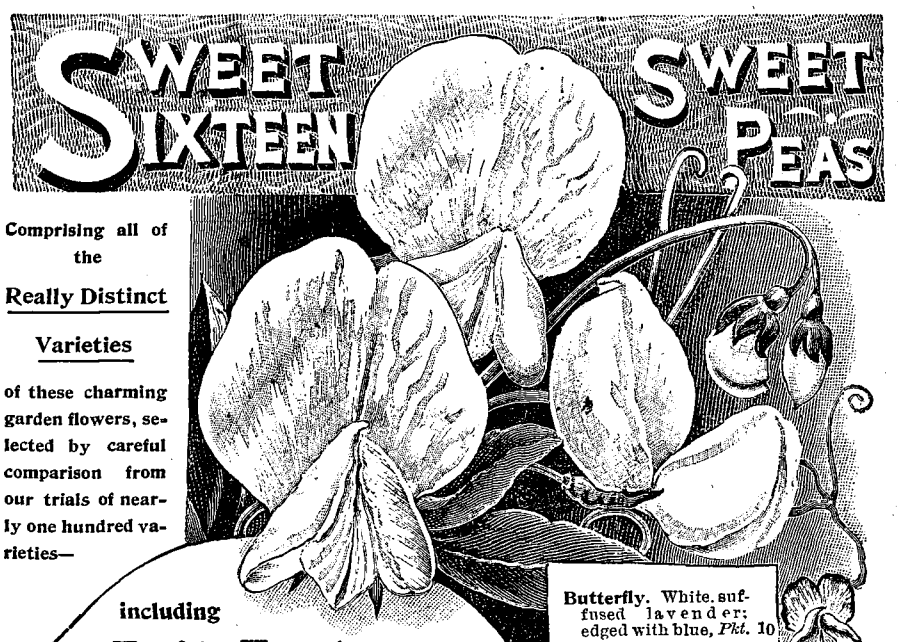
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News of the Week.

IT is proposed to run a trolley line from New York to Philadelphia.

RODNEY DENNIS has been reëlected president of the Connecticut Humane Society.

KING BEHANZIN, of Dahomy, has surrendered to the French, and will be sent to Senegal.

DURING 1893 Boston lost almost $5,000,000 by fire, and the United States $150,000,000.

IN Massachusetts there is manifested a growing feeling against the compulsory vaccination laws.

THE French troops near Timbuctoo were nearly annihilated by the nomad Touregs, and Timbuctoo is besieged.

THE Board of Aldermen of Boston has appropriated $500,000 for park improvements, to giv work to the unemployed.

OFFICIAL reports of last fall's floods in Japan show 1,400 people killed, 1,000 missing, 46,000 buildings demolished, and 300,000 damaged.

THE Mississippi legislature elected A. J. McLaurin to fill out the unexpired term of United States Senator Walthall. He has less than a month to serve.

A mechanic's lien for $138.23 was foreclosed in the Court of Common Pleas in this city. The bill of costs amounted to $435, to which should be added the fees of counsel.

GEO. E. WILSON, of Chicago, will soon bring out a new book on immoral literature. He is on the track of the blackmailing gang which livs on the smaller booksellers.

A TRANSATLANTIC steamship pool is in course of formation. It will control the steerage and second-class passenger travel and may affect the first-class. Many agencies will be dropped.

A WIND and rain storm blew down a church at Gate City, Ala., in which thirty women and children of the Christian Endeavor Society were holding services. Three will die. A judgment.

THE bill repealing the Federal Election law passed the Senate on February 7th by a vote of 39 to 28. The affirmativ vote was cast by 35 Democrats and four Populists. President Cleveland has signed the bill.

THE Brazilian insurgents captured the Itapa with the government Admiral Goncalvez on board. Rear-Admiral Julie de Cesar Noronha now commands the government naval forces. Severe fighting at Nictheroy last week.

UNITED STATES MARSHAL PORTER, of Alaska, has ordered the arrest of every white man known to hav formed illegal marriage relations with nativ women. As a result nearly every man on board the United States steamer Pinta is in jail in Sitka.

THE United States corvette, Kearsarge, which on June 19, 1864, sunk the Confederate cruiser, Alabama, off Cherbourg, France, foundered on the night of February 2d on Roncador Reef. She was on the way to Bluefields, Nicaragua. A total wreck, but only one man lost.

THE *Petite Republique Francaise* says that the French minister of war has ordered that hereafter the army shall be supplied with French canned goods, instead of American. This will increase the cost of the goods to the government 130 per cent.

IN the mayoralty election at Duluth Rev. T. Lewis, Republican, was elected by a majority of 3,025 in a total vote of 10,300. One of the causes of the defeat of John Jenswold—nominated by the Populists and indorsed by the Democrats—was the fact that his *wife* is a Catholic, and so the Apaists worked against Jenswold.

THE McCreary Hawaiian resolutions, sustaining President Cleveland and condemning Minister Stevens, passed the House by a vote of 176 to 57. Only three Democrats voted against the resolutions. Of the Populists Baker and Kem voted with the majority, and Bell, Boen, Davis, Harris, Pence, and Simpson, with the Republicans.

THE ex-priest, J. T. MCNAMARA, has been found guilty at Independence, Mo., of slandering Father Dalton, making the penalty twelve months in the county jail and a fine of $500. An appeal was taken. The jury in the charge of slander against Father Lillis disagreed. The bonds on McNamara are $500 in the Lillis case, $500 on the charge of circulating obscene literature, $1,000 on the charge of slandering Mother Vincent, and $1,500 on the appeal.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 8. {PUBLISHED WEEKLY.} New York, Saturday, February 24, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



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Descartes.	Kepler.	Pestalozzi.	Cervantes.	Goethe.	French Salon.	Bradlaugh.	Harriet Martineau.
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Hume.	Newton.	Combe.	Shakspere.	George Eliot.	Thomas Paine.	Phillips.	Lucretia Mott.
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THE TRUTH SEEKER,
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THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 8. {PUBLISHED WEEKLY.} New York, Saturday, February 24, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - FEBRUARY 24, 1894.

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In Place of Christianity—What?

A correspondent wants to know what he should substitute for the Christian religion to make himself and the world better. What does Christianity offer? is a preliminary question. Leaving the God dogma to one side, as it is not the private property of Christianity, we find that this religious system rests on certain assumptions pertaining to the origin of the world, the first appearance of man on the earth, his early and subsequent relations to God, his alleged "fallen" state, places of future reward and punishment, his possible redemption through the shedding of the blood of a God-man said to hav been sent to the earth for this purpose, the infallibility of the collection of books in which we find the account of the "creation" and the later reputed events, etc., etc.

Christianity says that the universe was created by God, in six days. Science says that the universe has existed for unnumbered ages, and is the result of the operation of forces never at rest, in and upon matter, which cannot be destroyed, and hence could not hav been created. Therefore, substitute for the unverifiable guess of theology the demonstrable truth of science.

Christianity says that a perfect man and woman were made by God a little less than six thousand years ago. Geology shows that man has existed on this earth at least a quarter of a million years, and biology demonstrates that he was no more nearly "perfect" in the past than he is to-day, to put it very mildly. Study natural science instead of accepting a theory of man's beginning proved to be wholly unbased on facts.

Christianity avers that the first man and woman were tempted to sin by a bad god called a devil, who appeared in the guise of a snake; that this first "sin" brought suffering and death into the world, and forced upon God the necessity of drowning all but a handful of earth's inhabitants in a universal deluge. The revelations of science show us that suffering and death were always concomitants or effects of sentient existence; that animals lived upon each other millions of years before the time of the alleged creation, and that the legend of a universal flood grew out of the fact of local floods in ages when a man's "world" was the very limited province in which he lived. Therefore, again, search for truth as it is in nature and compare it with the assertions of the theologians.

Christianity declares that the drowning expedient was not a success, the descendants of the few who were saved being as great sinners as the people who were drowned. So God had recourse to the experiment of sending one-half of himself to associate with a young woman, the result being the birth of a hybrid—one-third of himself—through whose vicarious sacrifice all who should believe the Munchausenism would be enabled to dodge hell, a place of excruciating and eternal torture, by giddily walking a terribly narrow footbridge across a chasm debouching into the "bottomless pit," and squeeze into heaven, a place of eternal insipidity and felicity. The virgin-born redeemer scheme has always been a trump card of the religion manufacturers, and there is nothing new about this Judean one save the names of the characters. In place of the fantastic tale our correspondent should place the deductions of sound common sense and critical scholarship. As a matter of fact, the more sensible Christians of to-day hav found something to put in the place of these nonsensical dogmas. About all they retain of the old simon-pure Christianity is the name, although some of them cannot get its spirit of intolerance out of their blood.

Christianity says that the Bible is authentic, genuin and inerrant, the very word of God. Impartial investigation and historical comparison show beyond the shadow of a doubt that it is largely unreliable in its historical averments; that much of it is spurious, and that from Genesis to Revelations it abounds in errors of every conceivable kind. The evidence is simply overwhelming that it is the work of imperfect man. In place of this book as an infallible guide given us by God, we take it—as we take all other books of the past and present—as one of the fruits of man's groping after knowledge and happiness, and we are prepared to accept whatever there is within its covers which is good *viewed in the light and measured by the standards of this age.* We must not stultify our reason and smother our ethical sense in order to accept as true and moral statements and maxims merely because they are found in an old book which a priest, who is a party in interest, assures us is divine.

Then, for what is false in Christianity we advise our friend to substitute all attainable truth; for the vengeance of the gods, the best possible human justice; for the intolerance of the creeds, the right of private judgment in all things, that is, Freethought, abstract and concrete; and for nightmare dreams about heavens and hells in unlocated spheres, the study of sociology and ethics, that the hells of this world may be destroyed and its heavens multiplied, widened, and beautified.

Christianizing the Constitution.

The *Church Reformer* of February 10th has a full report of the hearing in behalf of the Christian amendment before the sub-committee of the House Committee on the Judiciary. The sub-committee consisted of Representativs Charles J. Boatner, of Louisiana; Wm. L. Terry, of Arkansas, and Wm. A. Stone, of Pennsylvania. Representativ Isaac Goodnight, of Kentucky, a member of the Judiciary Committee, but not of the sub-committee, was also present. Representativ Elijah A. Morse, of Massachusetts, who introduced the resolution in the House, was present as a special attorney for the Reform Association, taking full notes of the hearing, and interjecting arguments in favor of the Covenanter program. The theocrats were also represented by Revs. H. H. George, W. J. Robinson, T. P. Stevenson, D. C. Martin, and D. McAllister. Surely that was a one-sided hearing.

Part of the time devoted to the hearing was consumed by an informal conversation on "certain aspects of the resolution." The *Christian Reformer* says:

"It was brought out by different speakers that Romanism makes the Pope the final authoritativ interpreter of moral law for nations as well as for individuals. Nations must, according to the papal claim, which is inherent and essential to the papacy, accept moral law as interpreted by the infallible Pope as final. Protestants hold that the nation must interpret moral law in its own sphere of action for itself, taking help from advice, and counsel from churches or other bodies or individuals that may address it by petitions or memorials or public meetings."

In other words, matters of conscience and morals are to be decided on one hand by the infallible head of a church, and on the other by an infallible majority led or bullied by churches and their auxiliary societies. On one side we must obey the Pope, or be excommunicated; one the other, we must submit to government by preacher or be fined and imprisoned. It is the old dilemma—the devil on one side and the deep sea on the other. As between the two, we prefer the first. Those of us who do not believe in the devil do not fear him; the ghostly penalties of Rome do not frighten us in the least; so long as we can keep church and state

separate, the Satan of the Vatican may fire all the ecclesiastical arrows at us that he pleases. But in the deep sea of legal punishments the least superstitious of Freethinkers may easily drown. We much prefer to keep our Constitution as it is, and take our chances in a fair field with Rome and the Covenanter.

Here is a thought for Secretary McAllister and his associates: Has it not occurred to these gentlemen that the church of an infallible Pope may just as readily as the Protestant churches giv "counsel" and "advice" to the state which sets out to control conscience and morals? Why may not Rome thus help the nation "interpret moral law"? You gentlemen claim that you are helping the nation do this when you seek by the use of every influence and instrumentality at your command to amend into the Constitution a recognition of God, Jesus, and the Bible. You say that this is not the union of church and state, oh, no. It is simply the "interpretation of the moral law" by the Protestant minority, which *calls* itself "the nation." But suppose the Catholics are in any nation in a majority, cannot they in the same way secure the national recognition of the Virgin Mary, of the confessional, *et al.*, and this without a union of church and state if you are right in your contention that your schemes do not involve such union? Of course. All they will hav to do will be to giv "advice" and "counsel" "by petitions or memorials" addressed to the law-making body, or by "public meetings" mold public sentiment and influence legislators.

To return to the hearing on February 1st: Dr. McAllister made an address to the sub-committee, which we hav not space to answer in detail. Some of the questions asked and remarks made by the representativs call for a few words. Judge Boatner thought that the clause in the proposed amendment which makes "acknowledgment of the just government of Almighty God over nations would bring us into serious trouble. We should acknowledge God's supreme authority, and I believe all our blessings come from him. But it will never do to charge the evils which are man's own doing upon the Almighty." Mr. Boatner does not say what he thinks of the omnipotence of a God who lets man overturn his moral law.

Mr. McAllister thought that the adoption of this amendment would "effectually guard against all uniting of church and state." He added:

"Let the nation itself recognize its own obligations in its proper sphere of law and rights, distinct from that of the church, to take the law of God as the rule of its conduct, and then let it interpret and apply that law for itself, and there will be embodied in one fundamental law the most effectual barrier possible against all intermingling and confounding of the relations and functions and duties of church and state."

This is charmingly frank. Hitherto there hav been unions of church and state, more or less close, and there hav been state churches in various nations. But now we are to hav a state which is at the same time a church, or to make use of a compound which we hav often found it convenient to employ, a state-church. This state-church is "to take the law of God as the rule of its conduct," and is to interpret and apply that law for itself," and this taking and interpreting are to erect an "effectual barrier against all intermingling and confounding of the relations and functions and duties of church and state." But *what* is "the law of God?" Each sect says it knows just what that law is. *Who* are to "interpret and apply" it? Congress and the state legislatures, presumably, aided by the president and the governors and the courts. This will make Congress and the legislatures practically church councils, and the legislators priests. But suppose that the priests in Congress, for instance, do not "interpret" the "law of God" in a manner satisfactory to the priests in the pulpits, what then? More "advice" and "council" will be tendered, we presume, and the barrier between the churches and the Church will be badly shaken. We hav so many kinds of religion that there is bound to be very lively times in these church-state councils (now called Congress and legislatures) when the political priests of the the warring sects set about the task of interpreting and applying some part of "the law of God."

Could any clearer demonstration of the folly and criminality of this carrying of religion into politics be made than Mr. McAllister has given us in the paragraph quoted? Religion is a matter which the individual must decide for himself. When "the nation" begins "to interpret the law of God,' pandemonium breaks loose.

Congressman Goodnight asked: "How will this affect the Unitarians?" To which Congressman Stone replied: "They are not of great account so far as numbers are concerned." Of course not. They do not cast many votes, and everybody knows that only large masses of voters hav any rights. Christian law is made for the protection of the strong, who do not need it; not for the weak, who do. But Mr. Goodnight was not satisfied with the answer of Mr. Stone, and he retorted: "No, not in numbers, but that does not meet the question." Manifestly not. Mr. McAllister said there would be "no difficulty whatever with such representativ Unitarians as Dr. Channing and Dr. A. D. Mayo," and Dr. Stevenson supplemented, "or Dr. Gannet." Continuing, Mr. McAllister said:

"Such men hav said that a mere acknowledgment of God, without a distinctivly Christian element, such as that in the words, 'according to God's appointed way, through Jesus Christ,' would not meet their desires. A number of these men hav been activ workers for the Christian amendment of our national Constitution."

These men are fine representativs of the "Liberal" Christians! In this bad company should be placed Dr. Miner, the Universalist.

Dr. McAllister argued that the Jews would not resist the adoption of this amendment because, in spite of the fact that the unwritten constitution of this country is distinctivly Christian, they hav come here. Why did they come, he asks in substance, if they fear Christian institutions will jeopardize their liberties? His answer is that they hav no such fear. He says:

"Jews hav come hither attracted by the liberty which the moral laws of Christianity hav secured. They enjoy full protection in all their rights just because the nation is Christian in its unwritten constitution."

This is special pleading. Jews hav enjoyed a very large liberty in this country because we hav had much less of Christianity in our written and unwritten law than hav had most other Christian nations, for this nation *is* Christian in the sense that a majority of its people hav at least a nominal belief in what to-day passes for Christianity. But if Jews come to this country *because* of our unwritten Christian constitution instead of in despite or disregard of it, then they must hav gone to England for the same reason in the years before the repeal of the disability acts under which their people suffered. Then England had an unwritten Christian constitution and written Christian statutes which cruelly discriminated against the Jews. Yet they lived there. Why? Was it because they loved Christian oppression and oppressors, or because they must liv somewhere and other Christian nations were still more outrageous in their persecutions? Is not this one of the chief reasons why they come here? Russia is a Christian nation and the Jews are very oppressivly treated there. Why did they remain until thousands were banished? Was it "just because the nation was Christian"?

It is rank nonsense to claim that the Jews will favor the Christianizing of this government because the *absence* of Christian laws here has enabled them to dwell in America in a state of comparativ security denied them in the Old World, where Christian prejudice and Christian laws hav robbed, tortured, and slaughtered them for centuries. Mr. McAllister, usually a shrewd polemic, was fatally off his guard when he advanced this argument.

The Constitution provides that amendments to it may be ratified by either the legislatures of three-fourths of the states or by three-fourths of the conventions in the states, which conventions may be ordered by Congress when it submits the amendment. Up to this time all proposed amendments hav been submitted to the legislatures, but the one now pending in committee of Congress is to go to conventions, as the resolution now reads. Why this departure from the old custom? Why the expense which these conventions will involve? Is it not apparent that the theocrats think that members of conventions elected on this issue will serve their purposes more surely than will members of the legislatures? The action of the latter in voting against ratification might not seriously imperil their political futures while, as we think the Covenanters reason, there are many strongly Christian communities in which politicians would not dare stand out openly on an anti-amendment ticket, and so the amendment candidate would hav an easy race. Then the theocrats undoubtedly presume, with good cause, that there would be very many constituencies in which, because of their comparativ poverty or their failure to realize the necessity for unceasing activity, the opponents of the amendment would fail to act promptly and vigorously. It seems to be certain that there is a very large and hungry cat in this convention mealbag. We cannot be too alert and aggressiv.

Another Pious Lie Nailed.

Mr. Watts tells us something about the "Converted Atheist Shoemaker" in his "Notes" this week. Mr. Foote, in his paper, the London *Freethinker*, completes the story. He has found that the "Herbert" of Rev. Hugh Price Hughes's narrativ was a Charles Alfred Gibson, of Northampton; that he never was a Freethinker, much less a distinguished speaker at Victoria Park and in the Hall of Science; that he and all others of his father's family were Christians, and that before his alleged conversion from Atheism at the West End Mission he had worn the uniform of the Salvation Army; that his wife Julia was the author of the essential features of the story, and that Mr. Hughes had received the tale from her and "Sister Beatrice" of the mission without the least attempt at investigation and had worked it over and embellished it with fanciful additions of his own, sending the finished romance out in a large pamphlet as a sober history of the conversion of one of the foremost Atheist speakers in England. The father and brothers of Gibson, earnest Christians, repudiate every material allegation in Hughes's pamphlet and appeared upon the platform of the Hall of Science to substantiate Mr. Foote's statements. But all these facts do not prevent Mr. Hughes from flooding England with Mr. Holyoake's "vindication" of the Methodist novelist, which goes far to prove that that gentleman knew all the time that his story was a fake of the worst kind. Mr. Holyoake admits that Gibson was the name given him in confidence by Mr. Hughes as the real cognomen of his "John Herbert." Mr. Foote is doing his part of the work thoroughly, after the manner of the English Freethinkers, and the lie will be chased by the refutation into every nook and corner of the land. One hundred thousand copies of Mr. Foote's exposé will be at once printed and distributed. The London newspapers reported very fairly the Science Hall meeting at which the Gibsons appeared.

Referring to *Puck*, the *Catholic Telegraph* remarks:

"Catholics throughout the country could teach *Puck* a sorrowful leason if they would, but they won't. It is simply astonishing what an amount of patience the average Catholic has for the insults heaped upon him and his church by some secular sheets which he helps to maintain with his money."

And the *Catholic Review* adds:

"It is a barber-shop paper—and in intelligence matches its clientele."

There is certainly something inharmonious about those two statements. It seems to be a fact that the *Review* means to depreciate the intelligence of barber-shop habitues, else it would not hav flung the epithet of "barber-shop paper" at *Puck*," coupled with the statement that its intelligence matches that of its readers, in said shops. But how are we to reconcile this with the assertion of the *Catholic Telegraph* that Catholics help to maintain *Puck?* which must mean that they buy the paper, in which case the conclusion seems irresist-

ible that their intelligence is on a par with that of the barber-shop patrons, and as the intelligence of *Puck* matches that of the latter, it does not seem that the mental superiority of the Catholics has been established.

Book Review.

RESEARCHES IN ORIENTAL HISTORY. Embracing the Origin of the Jews, the Rise and Development of Zoroastrianism, and the Derivation of Christianity; to which is added, Whence our Aryan Ancestors? By George W. Brown, M.D. Fourth Edition.

Dr. Brown has been a pioneer and practical reformer all his life. Going to Kansas in the early years of the fierce struggle out of which that perpetually perturbed domain was born a free state, he threw himself into the conflict with the slave power, and fought worthily in the cause of human justice. Calm, firm, thoughtful, and courageous, he was never a partisan at the expense of truth, fair play, and humanity. He has sought all his life to get at the facts, to dig deeply for the radicals from which grow upward all aspirations, religions, politics. He has never been satisfied to believe on hearsay and to yield his reason at the behest of authority. He has patiently explored, collected, classified, reasoned, and one of the results of his painstaking investigations is this work on our desk, "Researches in Oriental History." The book has slowly developed, appearing first in short installments in the columns of a public journal, and its author had ample time in which to arrange and systematize the material which he had carefully collected. It was Dr. Brown's purpose to show how the religious beliefs and the ecclesiastical hierarchy of our time and nation hav grown from seeds sown by the priests and mystics, by the prophets (so-called), and scientists of bygone ages, distant lands, and early religions. He holds that it is better to explain superstitions and distorted conceptions than to attack them. When they are understood they cease to astonish, terrify, and corrupt. Dr. Brown quotes Las Casas in this connection: "Idolaters never giv up their idols voluntarily, because no one can leave, of his own choice and with pleasure, that which he has drawn in with his mother's milk. · · · Before idols can be taken from their hearts, we must know the conception and estimation the idolaters hav of their gods, and then paint upon their hearts the conception of truth." Our author adds: "Is there not more hope of reforming the idolater by teaching him how and by whom his idols were made, than by an indiscriminate slaughter of those lifeless and senseless objects of ignorant devotion?" Such is the spirit and such the purpose whose concrete fruit is this handsome volume of Oriental Researches.

In the preface Dr. Brown states that his "facts are almost wholly drawn from well-known ecclesiastical and reliable historical authors, many of whom were writing in the interest of the church to further protract its power and its existence. Great care has been taken to avoid skeptical authority."

"The subject of morals, Christian or otherwise," has not been canvassed in this volume. The author's object was to trace the rise of dogmas. In this time of theocratic machinations for the subversion of the system of civil self-government which has hitherto been the pride of the American people, the publication of such a work as this Dr. Brown deems most opportune, because it shows the sources and explains the meaning of the dogmatic affirmations which misguided men are seeking to force upon their fellow citizens by the power of the law.

Part I. of "Researches" is devoted to investigations of Jewish History. Dr. Brown disputes the Christian assumption that "the pagan theology, physics, politics, poetry, history, and rhetoric are deduced from sacred names, persons, rites, and records." He demonstrates that the exact opposit of this is the truth. In this connection he quotes at length from "Ancient Empires of the East," by the Christian interpreter of the Assyrian monuments, Prof. A. H. Sayce, of Oxford University. The territory later occupied (from about 1700 B. C.) by the Chaldean and still later by the Babylonian empire, was formerly substantially covered by the Accadian empire, whose capital was Agade. Of the civilization of those pre-Christian and *pre-Jewish* ages I will let the Christian scholar, Professor Sayce, testify:

From the earliest period the literature of Chaldea was stored in public libraries. · · · Every great city had at least one library, and the office of librarian was considered honorable enough to be held by the brother of the king. The most famous of the Babylonian libraries were those of Erech, Larsa, and Ur, and of Agadé. The older library of Babylon perished for the most part when the town was destroyed by Sennacherib. Scribes were kept busily employed in copying and reëditing old texts, and more rarely in preparing new ones. The copies were made with scrupulous care. · · · When an Assyrian scribe was in doubt as to the meaning of a character in his Babylonian copy, he either reproduced it or gave it two or more possible equivalents in the Assyrian syllabary.

The libraries established by the Assyrian kings at Assur, Calah, and Nineveh, were formed in imitation of those of Babylonia. Like the Babylonian libraries, also, they were thrown open to the public, though it is extremely doubtful whether the reading public was so large in Syria as in the sister kingdom. At any rate, their contents were derived almost entirely from Babylonia. The tablets or books were all numbered and arranged in order, and the table of the chapters in the great astronomical work compiled for Sargon's library at Agadé (B. C. 3800) enjoins the student to hand to the librarian in writing the number of the book or chapter he wished to procure.

Think of it! These marvelous libraries, these great storehouses of learning, already in existence, only 200 years after the creation! Why, Adam had yet 730 years to liv! Cain would not be born for thirty years! It was 2055 years before the birth of Judah, alleged to be the father of the Jews! And yet all languages, all literature, all art, all science, all ethics came from the Jews!

Again, Professor Sayce:

Observatories were established in all the chief towns [of Accadia], and astronomers-royal were appointed who had to send fortnightly reports to the king. At an early date the stars were numbered and named; the zodiacal signs had been mapped out while the vernal equinox still fell in Taurus; and eclipses of the sun and moon had been found to recur after a certain fixed time, and were consequently calculated and looked for. The equator was divided into degrees, sixty being the unit, as in other departments of mathematics. · · · Time was measured, at all events at a later epoch, by means of the clepsydra, and the gnomon or dial was a Babylonian invention. So, also, was the week of seven days, which was closely connected with the early astronomical studies of the Accadians, the days of the week being dedicated to the moon, sun, and five planets. The 7th, 14th, 21st, and 28th days of the lunar months were kept like the Jewish Sabbath; and were actually so named in Assyria. They were termed *dies nefasti* in Accadian, rendered "days of completion of labor" in Assyrian; the Assyrian *Sabattu* or "Sabbath" itself being further defined as meaning "completion of work" and "a day of rest for the soul." On these days it was forbidden, at all events, in the Accadian period, to cook food, to change one's dress or to wear white robes, to offer sacrifice, to ride in a chariot, to legislate, to practice augury, or even to use medicin.

This was in the Accadian empire, which went down 1700 years B. C. and 129 years before the birth of Moses. Twelve hundred years before a Jew was known. But here was a "Sabbath," rigid, puritanical, cruel, long before there was a Moses to whom Jehovah could hav given the command for the observance of the "Sabbath of the Lord!" which we of to-day are told we must reverence under penalty of the law's condign punishment. The only change is, that the asserted divine attributes of Moses's (!) Sabbath hav been transferred to Constantine's Sunday. Professor Sayce finds the very name "Sabbath" upon the pre-Jewish pagan monuments. Such is the "witness of Assyria," according to a learned Christian professor, representing a great university.

Dr. Brown shows that there are no monumental traces of the Jews in Egypt, quoting Naville, Kenrick, Brugsch Bey, and other authorities. In this chapter he speaks of the historical work of the Egyptian priest, Manetho, which was mutilated by Christian apologists to make it serve their "purpose by harmonizing Jewish, Christian, and Egyptian chronology." It was finally destroyed by Christian vandals with the Alexandria library. A few quotations made by other writers from it are all that remain to us.

Palestine was a land of caves and robbers; the Jews were idolaters; there were no Jews prior to the Babylonian captivity; Jews and Phenicians had a common history; their religious views were substantially the same that they brought with them from Persia, the latter nation having received them from ancient Bactria, whose people were taught by Zoroaster 2,400 years B.C. This Zoroastrian source of the most important Hebraic and Christian doctrins has been admitted by a Catholic writer in the London *Nineteenth Century* in this year of grace, 1894.

The remaining chapters of Part I. are devoted to a comparison of the statements of Jewish and contemporary historians, to an inquiry after the authors of the Jewish records, an exposition of how Bibles are made, and an explanation of Dr. Brown's reasons for writing this book.

Part II. givs the results of researches in Zoroastrianism; Part III. tells us of the derivation of Christianity, and Part IV. answers the question, "Whence came the Aryans?"

In some future issue of THE TRUTH SEEKER I may, with the Editor's consent, present to its readers a few more fragments of this fascinating and instructiv book.

I. C.

W. F. JAMIESON expects to lecture in Scofield, Coalville, and Salt Lake City, Utah; and in Merced and Escondido, Cal.; also to hold a four nights' debate in Los Angeles. He can accept no calls from Arizona and New Mexico this year. Address Elsinore, Cal.

In Opposition to the Christian Amendment.

To the Friends and Members of the Freethought Federation:

I shall arrange to be present at Washington, March 6th, to meet the present dangerous movement to amend the Constitution so as to make this a Christian government, which amendment will legally disfranchise every Freethinker in the land. I desire funds to push this work, and I ask friends at once to rally to my assistance. Write to members of committee and to your senators and representativs in Congress. Send your contributions for the work to E. C. Reichwald, treasurer of Freethought Federation, 165 South Water street, Chicago.

SAMUEL P. PUTNAM,
President of Federation.

Lectures and Meetings.

THE Milwaukee Liberal Club meets at Severance Hall, 421 Milwaukee street, every Sunday at 7.30 P.M.

COL. R. G. INGERSOLL lectures Saturday evening, Feb. 24th, at Battle Creek, Mich. Subject, "Shakspere."

THE Radical Library meets in Skerrett's Hall, Ridge avenue, and Green street, Philadelphia. Open on Tuesday, 7.30 to 10 P.M.

THE Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

S. P. PUTNAM'S lecture appointments:
Metamora, Mich., March 1, 2.
Toronto, March 4, 11.

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free.

W. F. JAMIESON desires to make lecture engagements in Nevada, Utah, and Colorado, along the lines of railroad East. Address W. F. Jamieson, Elsinore, Cal.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome.

THE First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for February:

February 25th—"Morality without Christianity," Franklin Steiner.

FRANKLIN STEINER'S lecture engagements are as follows:

Feb. 25, Brooklyn, N. Y.	Mar. 12, 13, Harwich, Mass.
" 28, Ellenville, N. Y.	" 14, Cotuit, Mass.
Mar. 4, Philadelphia, Pa.	" 15, Osterville, Mass.
" 8, Norwalk, Conn.	" 18, Boston, Mass.
" 9, Meriden, Conn.	" 21–23, Northport, N.Y.
Mar. 11, Boston, Mass.	" 25, Newark, N. J.

Mr. Steiner has some open dates for his return trip. Address him, after February 12, in care of THE TRUTH SEEKER.

J. E. REMSBURG will lecture in Elmira, N. Y., Saturday evening, Feb. 24th. Elmira last heard a Freethought lecture some twelve years ago. He has been lecturing to crowded houses in Ohio. He had fifteen engagements in Northern Ohio. He is now on his way East. His appointments as far as arranged are as follows: Scranton, Pa., Feb. 25th and 28th; N. Mehoopany, Pa., Feb. 26th; Tompkinsville, Pa., Feb. 27th; New York, N. Y., Mar. 2d. Appointments for New York and Pennsylvania, also additional appointments for Ohio, Indiana, Illinois, and Missouri, will be published later.

The *Christian Reformer*, referring to a Sunday session of the House Committee on Ways and Means, and a resolution against it introduced by Joseph Cook at one of his lectures, observes:

"The hand of God is so manifest in the present distress that Senators and Representativs should see and fear, without having their attention specially called to it by religious assemblies."

Andrew D. White should write an addendum for his "New Chapters in the Warfare of Science." He could fill many hundred pages with extracts from sermons preached and editorials written by clergymen in this country during the last ten years, which are as stupidly superstitious as anything he has cited from Middle Age ecclesiastics. What kind of a God do these men worship? Do they, in this age, believe that a just being is deliberately torturing the poor because of the offenses of the rich and ruling classes?

THE *Freethinkers' Magazine* for March is a Professor Tyndall Memorial number. It contains articles on the late Prof. John Tyndall from Professor Huxley, George Jacob Holyoake, Moncure D. Conway, and Charles Watts of England; Elizabeth Cady Stanton, Parker Pillsbury, Prof. C. de B. Mills, Prof. A. L. Rawson, T. B. Wakeman; and B. F. Underwood, of this country. Price, 20 cents. Address, *Freethinkers' Magazine*, Buffalo, N. Y.

Freethought and Secular Notes from England.

THE NEW YEAR.

The year 1894 has commenced in England amidst conditions far from discouraging. True, the financial outlook in this as in other countries is not too bright, and the state of the thousands of unemployed casts a gloom over society in general. But notwithstanding these drawbacks, there are many rays of sunshine to cheer us when contemplating the prospects of the twelve months upon which we hav just entered. The working classes throughout England manifest by their activity and the dignified stand they hav taken, that they rightly understand their position. Moreover, by their persistent and orderly propaganda it is evident that they hav discovered the right method of having their wrongs redressed. They are more united than they ever were, and, as the result of this improved attitude, the government has responded to the demand for legislation in the interests of labor. While, in my opinion, the future of the working classes must depend largely upon themselvs, Parliament can assist in getting rid of impediments which the church and the aristocracy hav placed in the way of the toiling millions working out their own redemption. And this is what the British House of Commons has been endeavoring to do for months past. Their efforts hav been, to a large extent, successful, for they hav carried three measures of first-class importance and magnitude: The Home Rule bill, the Employers' Liability bill, and the Parish Councils bill. What will be the ultimate fate of these measures in the House of Lords, cannot at present be definitly stated. But it is evident that the people of England are not in a mood to be longer fooled by an Assembly of irresponsible men who represent no one but themselvs, and that very badly. This House, with few exceptions, is composed of what John Bright termed "moral invalids and intellectual imbecils." There is every sign now that if the House of Lords is not destroyed altogether, as a legislativ chamber, it must be entirely remodeled upon a democratic basis. If a second chamber is retained in this country it will hav to be made an electiv one; the hereditary principle must cease, life peerages must be established, and the bishops will hav to withdraw and confine their labors to what they are supposed to understand—namely, the endeavor to keep together a church that is rapidly losing its once undisputed authority. These are among the reforms that are not far distant. The time of their accomplishment will depend very much upon the conduct of the lords themselvs within the next few months. They hav already once rejected the Home Rule bill, and considerably reduced the value of the Liability bill, and now they hav before them the third great measure. Will they mutilate or reject that? If so, in my opinion, their doom will be sealed.

OTHER INDICATIONS OF PROGRESS.

Whatever tends to improve the condition of "the hewers of wood and drawers of water," must be of interest to Freethinkers of all nations. Undoubtedly Secular legislation is now at the front in England, for every measure that is passed in the House of Commons which has for its object the material improvement of the people, enables them the better to carry out the Secular philosophy of life. The government has decided to establish the eight hours system of work per day for every man and youth employed in the factories and workshops under the control of the war office. As the London *Daily Chronicle* observes:

> The social effects of the change are great, and they will be felt not simply among the twenty thousand workmen who will immediately benefit by it without the loss of a single shilling in wage, but by the whole body of workingmen in this country, by the great Anglo-Saxon communities beyond the sea—in some of which the eight-hours day is already an almost sacred institution—and by every European country where the labor movement goes on. It is another concession to what are truly called the rights of labor, the human right to rest, to the enjoyment of family life, to self-culture, to amusement, and to variety of social outlook.

Furthermore, the government is pledged to introduce three other bills in the interest of the laborer—a new factories bill, a quarries bill, and a miners bill—all intended mainly to giv additional security to the life and person of the workman. The advantages of secular education are not to be lost sight of. A new regulation of considerable importance has been issued under the new act of 1893. Henceforth no child under eleven years of age will be allowed exemption from school attendance, whether partial or total, and all by-laws now in force in the districts which may provide for the school exemption of a child on his attaining the age of ten, or some lower age, will be construed and hav effect as if the minimum age of occupation were eleven years. Friends of educational progress will regard the change as a most beneficent step in advance. To prolong the school life by a whole year cannot but hav a lasting effect for good on the children. It is probably the most important educational advance that has been made since Mr. Mundella's act of 1880. The vice-president of the committee of council on education is also busy in substituting the teaching of science in our public schools in lieu of the old theological notions which hav so long marred the instruction given to children. Already he has appointed twelve new inspectors of science and he is also seeing that the physical condition of the children is not impaired by unhealthy school-rooms. Thus the right kind of school-masters are taking the place of the one-idea clergyman, and the realities of this life are being deemed of greater importance than are speculations as to a future existence. This is a Secular triumph of which we, as Freethinkers, feel justly proud.

AN IMPENDING STRUGGLE.

Of course it was not expected that the supporters of theological teachings would giv up their educational control over the rising generation without a struggle. Hence, at the coming school-board election these pious gentlemen intend putting forth all their energies to defeat the friends of free secular education. The practical view taken of this matter by the Freethinkers in England is, that while we should allow every person to enjoy his religion, he should pay for it himself and not tax others to support a mere personal conviction. The only true policy to be adopted in a public scheme of instruction is that the children should be taught only that which is necessary to make them good and useful citizens. Moreover, the teachers should be considered. Their duties are at present sufficiently onerous without imposing upon them the task of playing the part of amateur theologians experimenting on minds incapable of understanding the religious puzzles involved in Bible teaching. A prominent churchman recently stated that if some way is not speedily discovered out of the "religious difficulty" the "ultimate end will be in having no religious teaching at all. What we hav to fear in England to-day is not non-conformity, but Secularism." Thus spoke Mr. Torr, the recent candidate for Parliament in Lincolnshire. There is much truth in his remark, and I would suggest as a means to get over the difficulty that the public schools should be utilized for secular training only, and that the inculcation of religion should be confined to the churches and, if it is thought desirable, to the home circles. The squabble at the coming election will be, whether the Bible shall be read without comment or be read and "explained."

> Strange that such difference there should be
> 'Twixt tweedledum and tweedledee.

A BLOW AT PRIESTLY DOMINATION.

The Parish Councils bill, to which I hav already referred, deals a heavy blow to the clergy and squires of the English rural districts, and it also largely increases the principle of self-government in London. The old vestry system of London, at the head of which was the vicar of the parish, is to be swept away, and the vestries and the guardians will in future be placed under the control of the people of the metropolis. But the greatest check to clerical influence and aristocratic monopoly will be in the country districts. During the last three hundred years the poor folks in the villages hav been under the thumbs of the parson and of the squire. They were not allowed to hav any more to do with their local affairs than if they were inhabitants of the Celestial empire, except to pay and bear the burdens of a cruel monopoly. All this will be changed when this bill becomes law, for the people will then be allowed to arrange the affairs of the parish wherein they reside. The bishops and the clergy are not only troubled at this change of rulers, but they dislike the idea of the poor having control of the money and of the charities which hitherto these servants of the Lord hav used at their own discretion. To take the management of these funds from the parson and the squire, and to appoint laboring men to administer them, is considered by churchmen as "a wicked and an infamous attempt at the spoliation of the church of God." It is deemed by some of the orthodox party a dreadful and an appalling thing that workingmen should be placed on a level with the minister of one who "had nowhere to lay his head." The fact is, a contempt is growing in the mind of poor Hodge for his parson. The villagers were taught in their childhood to reverence their pastors and masters, to obey the king and all in authority under him, and for them now to claim to hav minds of their own, and to refuse to be led like lambs to the slaughter, is denounced as base ingratitude. However, the knell of the downfall of priestly supremacy is sounded and a victory is at hand for the principles of true democracy.

CHILDREN AND THEIR "BETTERS."

Under the above heading the following letter appeared in the London *Chronicle* of January 19th. It illustrates the humiliating, degrading, and non-self-reliant manner in which children are trained who are under the influence of the country parson and squire:

> Miss Florence, Balgarnie, writes: "In your issue of January 18th you describe as an 'extremely fatuous piece of tomfoolery' the remark made by a clergyman at the English Church Union in Birmingham, to the effect that in driving along the queen's highway he knows by the difference in demeanor of the children whether they are brought up in denominational or rate-supported schools. I venture to think, however, that the remark is not so 'fatuous' as it appears, and I hav long ago come to the same conclusion. The child from the voluntary school may be recognized, especially in rural districts, by its obsequious behavior on the queen's highway to those it has been taught to call its 'betters'—*i. e.*, 'the squire and his relations'—and distinguishes itself by standing still with open mouth to make 'bob curtsies' to the 'gentry' as they roll by in their carriage. If the carriage happens to be empty it matters not, the curtsy is made all the same to the outward and visible sign of wealth and patronage. Would that in every school which lays claim to state aid we might see written in letters of gold the words of Victor Hugo: 'I bow only to genius—kneel only to goodness.'"

SUCCESSFUL INTOLERANCE.

Last year the legislature of Guernsey passed a bill on primary education which was to include the teaching of the doctrins of the Church of England under the direction of the rectors of the different parishes, and such schools were to be supported from the public taxes. The whole of the Non-comformists of the island resented such an affront to religious liberty and equality. Petitions against this injustice were unavailing, for bigotry was too strong in this instance for justice. The queen, by the advice of the council for conducting the affairs of the channel islands, has given her sanction to the bill in its entirety, and for the present injustice reigns.

PROFESSOR TYNDALL AND CHRISTIAN MOCKERY.

Professor Huxley pays a touching and sympathetic tribute to his late friend, Professor Tyndall, in the *Nineteenth Century* for last month. Some professed Christians were sadly disappointed that Tyndall in no way modified his Agnostic views before he died. His friends, I regret to say, did not fail to perform a farce at his funeral; for they buried him in a churchyard and had the inconsistency to hav the church burial service read over his body. Of course it could not harm the professor, but what of the clergyman in holy orders who was the principal actor in the farce? He must hav known that nearly every word of that service, when applied to the great Agnostic, must hav been a sham. The same thing was done with the illustrious Darwin. It is too much the custom when Freethinkers die to bury them in "the sure and certain hope of a resurrection," even while it is well known that during life they had no such hope. I regard such theological impertinence as a violation of common honesty and nothing less than a solemn mockery.

SUGGESTIV FACTS.

During the past year the deaths of nineteen clergymen in England reveal the fact that their gross personality was valued at £1,152,530, which represents nearly six million dollars. This is a good sum, divided among nineteen preachers of a gospel that makes poverty a test of perfection, and that pronounces riches the greatest impediment to entering the kingdom of heaven. These followers of the "poor Galilean" evidently believed that "a bird in the hand is worth two in the bush." The anomalies of the Church of England are like Sam Weller's knowledge of London, extensiv and peculiar. The bishop of Winchester recently prohibited his vicar taking part in a united communion at a Presbyterian church, upon the ground that it would be contrary to church laws. The vicar retaliated by reminding his lordship that he patronized those who performed mass for the dead, which was also against his church law. Hence the vicar is unable to see "the equity of interfering with his Christian liberty." But he does not bear in mind the distinction drawn by Shakspere—namely, "What in the captain is but a choleric word, is in the mouth of the corporal blasphemy." It is no new thing for bishops to preach one thing and to practice another. They seldom do unto others what they would that others should do unto them. There is now in preparation a catalog of the British Museum. Part I. has just appeared, from which we learn that the museum contains only one edition of the whole Bible in the two

original languages of Hebrew and Greek, and that this edition is the one published at Leipsic in 1741 by Michaelis. This will be rather startling information for some of our English Bible idolaters.

TWO REVEREND CHARACTERS.

A great fluttering goes on in clerical circles in this country whenever the Rev. Charles Gore is announced to add anything to his "Lux Mundi." The ex-librarian of Pusey House is a vicar and a high churchman, and for some time he has been endeavoring to engraft the metaphysics of Hegel upon the creed of the Church of England. In his forthcoming addition to the above-mentioned work he intends to explain and to justify the position that he has taken in this matter. When the book appears the controversial pens will make the ink fly, as five other "eminent men" hav joined Mr. Gore in his new high-church constellation. Another reverend gentleman of a very different school has just caused some excitement in theological circles. This is the notorious Dr. Parker, of the City Temple of London, who is not at all backward in resorting to peculiar expedients to advertise himself. His latest novelty is to challenge the bishop of London to occupy the Temple pulpit, and to state the case of the national church; while he, Dr. Parker, is to be allowed St. Paul's Cathedral wherein to state the claims of nonconformity. What this means or why this challenge was given, is not explained. But the doctor says it must be a "debate," and the first who makes an offensiv personal remark shall retire. This is certainly a unique idea of debate, with only one disputant at each session, and the subjects to be dealt with so totally different, as conformity and nonconformity undoubtedly are. The two discourses may be termed lectures, but to designate them "debate" is like the peace of God—it passeth all understanding.

THE UNITARIAN LUX MUNDI.

The Anglican party hav issued their Lux Mundi, which was followed by the Dissenters' "Faith and Criticism," and now we hav the Unitarians' manifesto in a work called "Religion and Modern Thought." This is indeed a period of literary activity in the theological world. Explanation and defense are found necessary, in order that Christianity may retain the professed adherence of any portion of the thinking public. These pious manifestos are very amusing to the disinterested observer. First, the Pope issues his claims, then the Protestant Church of England comes with its exposition; this is followed by the dissenting statement of Christian principles, and lastly comes the Unitarian elucidation of the "true faith." Be it observed, they each differ widely from all the others as to what is to be understood by Christianity. It is clear that competition is not confined to commercial pursuits. It is singular, however, that the Unitarians should be the last in the field of criticism to which in times past their leading men devoted so much of their time. In the work just issued, evolution is regarded as the means employed by God to unfold "his own power and glory." Then we are told that the Unitarians "brush away all miracles from the Bible, treating even the resurrection of Jesus as a legend." It appears that Unitarianism is losing ground in its old home, Boston, Mass. We hav always thought that this phase of the Christian faith was too indefinit to catch hold of the masses.

DEATH OF A FREETHOUGHT VETERAN.

Many English Freethinkers who are in the United States and Canada will probably remember Mr. J. P. Adams, who thirty years ago was the principal manager of Freethought propaganda in London. Death has recently closed his career, which was a most valuable one to the Secular cause. He was a thorough Atheist and a deadly opponent of all phases of theology. At the period named he was a regular contributor to the *National Reformer*, and he was never happier than when working to promote the cause of Freethought. For the last few years age and physical infirmity rendered it imperativ for him to retire from activ life. When living, he was respected by all who knew him, and now he is dead his memory will be revered by his many friends on both sides of the Atlantic.

THE CONVERTED ATHEIST SHOEMAKER.

The Freethinkers of England are just now in the midst of considerable excitement in consequence of a certain action that Mr. George Jacob Holyoake has recently taken in reference to this well-known case. The facts briefly are these: Some years ago the Rev. Hugh Price Hughes, a Methodist minister of some notoriety, published a story that he had converted an Atheist who was a popular speaker on the Secular platform in this country. The real name of the alleged convert was not given, and as the Freethinkers here knew of no such departure from their ranks, Mr. Bradlaugh, who was then president of the National Secular Society, wrote to the reverend gentleman for the name of the convert, and also for particulars of his conversion. But neither the one nor the other was given. This occurred in the summer of 1889, and as time went on no information of this said conversion could be obtained, despite the fact that repeated efforts were made to secure it. Then Mr. G. W. Foote wrote a severe criticism upon the story (which he emphatically denied), under the title of "A Lie in Five Chapters." So the matter stood until recently, when an arrangement was made between the Rev. H. P. Hughes and Mr. George Jacob Holyoake that the latter gentleman should investigate the case and publish the result. This has been done, and the *Methodist Times* for January 18th has a full report of Mr. Holyoake's "investigation," with his portrait. This was considered a trump card for the Methodist paper and for orthodox Christians in general; the more so when Mr. Holyoake asserts: "I do not doubt the substantial truth" of Mr. Hughes's statement. Mr. Foote, in the *Freethinker* of January 21st, also publishes the report of the investigation, and his reply thereto. The president of the National Secular Society still adheres to his original charge against Mr. Hughes, and denies that the investigation was a fair and reliable one. For instance, he was not made aware of what was going on, and moreover the name of the "converted" man is not even now made public. Apart from Mr. Holyoake, none of us know more than we did before he undertook his task of inquiry. At the time of my writing the case is in a very unsatisfactory state. It will not, I presume, rest where it is, and in my next "Notes" I hope to be in a position to state that the facts, one way or the other, hav been discovered. Although I entertain a profound admiration for Mr. Holyoake, I am at a loss to conceive what induced him to associate himself with our opponents in the matter without consulting with Mr. Foote, who certainly should hav had his representativ present at the investigation. After reading all that Mr. Holyoake has published upon the subject, I am of opinion that Mr. Foote was right in doubting the accuracy of the story and in demanding proofs of the allegations made. But what is done is done, and the best way to settle the whole matter is to hav a *complete* investigation, and let the name of the heroic Atheist (?) be told to three gentlemen of our party, in confidence, if necessary. Of course I in no way impugn my friend Holyoake's veracity; but, as he admits he is not infallible, his judgment *may* be defectiv, particularly when it was exercised under the peculiar circumstances of this one-sided inquiry. Inasmuch as thousands of persons are interested in the truth or otherwise of the story, I contend that more than one person should be informed of all that is to be known in reference thereto. CHARLES WATTS.

A Word With Mr. Perry.

Mr. Perry, I want to talk about spirits and Spiritualism, concerning which I know nothing. You know all; you are the teacher, I am the learner. You know all, and are positiv; I know nothing, but am inquisitiv. I can reason only from analogy; you claim to reason from facts. You say of Mr. Wettstein: "If he had made half the effort to obtain and observe some of the facts and evidences of the reality of spirit which he has made to oppose it," etc.

I never had an opportunity to investigate Spiritualism, and I frankly say so. But I am taking the most direct means open to me to do so, by asking a man who knows all about it to instruct me. To my mind, with the information which I hav been able to gather, spirits seem as impossible as gods, ghosts, devils, and witches. I hav read a great deal about Spiritualism. Men say that it is true and a reality. But if we should take all that is said as truth, without exercising our reason, where would we be led? We should be compelled to believe in the six days of creation. We should believe in the inspiration of a dozen or twenty so-called inspired books, in gods begetting other gods, immaculate conceptions, the rib story, the snake, the Samson story, the flood story, the Jonah story, and a thousand other stories which outrage science and sense. Even the law of gravitation would be in question, for it is told that men hav gone up from the earth bodily. Thus we see the danger of trusting to what others say without proof, and without using our reason and senses.

You convey the idea that you hav evidence that death does not "end all." To my mind there is no such evidence. Will you tell me how it is possible for a mind to exist without a physical organization and a nerve system? In other words, tell me where I can find a mind disconnected with animal life. Will you please tell me how it is possible for a brainless skull to think? How a dead eye can see? Will you explain how one can feel when there is no nerve to convey the sense of feeling to the brain? What kind of man would remain if deprived of the sense of feeling, tasting, smelling, seeing, and hearing? He would not know as much as a jelly-fish. There would be nothing to enjoy, nothing to suffer. For Webster defines death as the total and permanent cessation of all the vital functions. Will you tell me how a dead man can speak, see, hear, stand, or perform any act, either mental or physical, or enjoy or suffer anything?

But you reply that there is a soul, a spirit, or a something, which passes out of a man at death and which can exercise these functions. Will you please explain to me how death can be total and at the same time only partial? Tell me what this soul, spirit, or something is, that I may get an idea of it. If it is something it must hav length, breadth, depth, and ponderability; tell me how much it measures, put it on the scales and tell me how much it weighs. I may convey to your mind the scent of a flower you never saw, by telling you that it smells like the rose. You tell me what this soul, spirit, ghost, or what-not smells like. Tell me how I can hear it, see it, feel it, or get some tangible idea of it through my senses. Put something into an envelope, which has neither weight, length, breadth, nor thickness, which can neither be felt, tasted, smelt, seen, nor heard, and send it to me. I want to find out what that envelope will contain. If my mind is so obtuse that I cannot understand, I want to know the fact. But to me the difficulty seems to lie in trying to describe something which does not exist. You try to imitate a noise which you never heard, or to describe something which you never saw, and you will begin to realize where the difficulty lies. So it seems to me, but I do not know.

I hav read of Indians appearing in full nativ costume—with bows, arrows, tomahawks, and scalping-knives. I hav read of their being adorned with feathers, scalps, teeth, claws, bones, beads, and shells, and that the rattle of the shells and bones and beads could be distinctly heard.

Do these Indians at first appear in a nude state, or do they appear in full dress, with feathers, tomahawks, shells, bones, and beads, all complete? Are the bones, beads, etc., real bones and beads, or are they spiritual? If spiritual, what was it that died to furnish souls or spirits for them? Then what becomes of them? Do they dematerialize when the Indians vanish? I should think it would put nature to her very best effort to dematerialize a flint arrowhead or a tomahawk made of iron and steel. I hav heard of spirits appearing with rich jewelry and costly diamonds, which are considered next to imperishable. Suppose a person should capture one of the diamonds, would it melt in his hand, or would it remain a diamond? I heard Jay Chaapel, a Spiritualist of some note, tell of seeing a spirit with a brilliant diamond breast-pin. I asked him whether it was a real diamond or a spiritual one. He said it was a real diamond. Now, where did that diamond go?

You say "Spiritualism is founded on the evidence of our senses." Now can you not so present the facts of Spi itualism as to do away with these seeming impossibilities, and make them evident to my senses? You say of a table that "it did such things as standing on its two legs, rapping a certain number of times, and so on as desired. The same was tested by others in the party, to the entire satisfaction of everyone present. It is a reasonable thing to believe that it was what it purported to be, viz, spirits."

Now let us compare this kind of evidence with the evidence in regard to witchcraft. How long ago is it since men of undoubted veracity stood up in open court and in the most solemn manner swore to things which we know were impossible? And that evidence was not only "to the satisfaction of every one present," but to a grave judge and what was considered an impartial jury.

How do you know that the table was made to perform those evolutions through the agency of spirits? Not long ago I was reading of a young man who had the power of making a table perform according to his will, but finally the power departed from him. An electrician got him into his office and pumped him full of electricity, and behold! he could operate the table as well as ever. Now, as "it is impossible to show what matter cannot do," how do you know that the table was not moved by electricity instead of spirits? I do not ask these questions to bother you or to corner you, but ask them in the same spirit that a pupil asks questions of his teacher.

Is it not a fact that a modicum of faith is required to make Spiritualism a success? You know that faith is the chief stock in trade among Christians. Without it they could do nothing—with it they can remove mountains. And it may be possible that a doubting Infidel; one who takes nothing on trust; one who investigates; one who requires evidence, not "faith" of things unseen, can never be able to understand the mysteries of Spiritualism.

Naples, N. Y. JOHN PECK.

News and Notes.

Franklin Steiner arrived in Chicago on Saturday, and we spent the day in visiting together. We first called on Mrs. Freeman, the secretary of the American Secular Union, who has just recovered from a severe sickness, but keeps at her post, and the work goes on. Then we went down to E. P. Peacock's establishment and had a pleasant chat with him. He has just been getting out some Freethought leaflets, and they are circulating among the enemy with great effect. Mr. Peacock is a tower of strength to the Liberal cause in Chicago. He is generous in the use of his money, and occasionally he sets a gunpowder train for orthodoxy which does a deal of execution. Just now they are trying to put the Bible into the schools of Chicago, and are making a house-to-house visitation to effect this purpose. But Peacock is preparing his ammunition, and the orthodox propaganda will hav a "surprise party" one of these days.

Saturday evening we spent at the home of Mr. and Mrs. Geo. L. Robertson, with other friends, and as usual there was a delightful reunion. However, we missed Mr. and Mrs. Stevens, who are now away on a trip to Ohio.

Sunday morning Steiner, Reichwald, and myself went to hear Mangasarian. His subject was: "Thomas Paine in a New Light." Now I did expect to hear something good from Mangasarian. He is an eloquent speaker, evidently a scholar and a gentleman, and well furnished with ideas and gifted with language. I must confess, however, that I was greatly disappointed in the tone of his lecture. It was quite orthodoxical, transcendental, mystical, goody-goody, namby-pamby. It was milk for babes all over. It wouldn't do for a stalwart Liberal. He damned Paine with faint praise. He acknowledged the greatness of Paine, but did it with poor grace; and, although he said they had nothing to do with his subject, he mentioned the scandals about Paine, his quarrel with Washington, etc. He didn't say that any of these things were true or false, right or wrong, but he stated them as matters of curiosity, like old women's gossip. As to giving any "new light" on Paine, he did nothing of the sort. He simply used Paine as a gateway to a discussion of the value of the Bible. The Bible in the light of ethical culture was really the subject of his discourse, and on this subject he advanced nothing novel. It was simply a rehash of that transcendental vice of trying to find the "soul of good in things evil"—to my mind one of the most foolish things a man can waste his time upon. Of course, according to Mangasarian, there is a "soul of good" in the cyclone, the earthquake, fire and flood and pestilence. There is a "soul of good" in rattlesnakes and wolves and spiders and fleas. There is a "soul of good" in murder, lying, robbery, rape, and all the rest of the evils that throng the world.

Mangasarian didn't like Paine's method. There was too much fight and vigor in it. It was too destructiv. Paine tried to find the error mingled with the truth. "Don't do that," says the preacher, "but try to find the truth in the error." Now I consider that any man who discovers an error and crushes it is a benefactor to his race. This process of trying to find the truth in error is one of marvelous ingenuity, but quite barren of results, for there can be no truth in error, nor can there be any error in truth. This is simply a play upon words. It befogs the mind. It confounds and confuses. Now what the world wants is analysis and distinction, clearness of thought and preciseness of definition. But Mangasarian mixes things, and creates a great intellectual blur.

How he tried to put some sense into the story of the Garden of Eden! He said the man who wrote that had far greater wisdom than Paine, who criticised it. It was a solution of the problem of evil. "And what," says Mansarian, "is the origin of evil?" He answers, "the desire for knowledge." Now this is manifestly wrong, for evil, as we understand it, existed millions of years before man came into existence. Death is an evil, but desire for knowledge does not make it. Nor does this desire make all the evil in man himself. The desire for knowledge makes man suffer more, because it makes him see the evil and feel it more keenly, but the evil is in the world before the desire. Desire only discovers evil. Again, says Mangasarian, "The doctrin of the atonement is right, for," says he, "we see this vicarious sacrifice in the mother's love, in the martyr's devotion to principle." If this is so, the fact that a mother suffers for her child, or a martyr dies for truth, is an evil, an injustice. But it is a confusion of facts and ideas to say that this suffering of a mother or a martyr is anything like the orthodox "atonement." According to that doctrin, Jesus suffers the penalty in the place of the sinner, and the sinner by faith in Jesus escapes the penalty. Now this is simply and absolutely wrong, and no legerdemain of words can make it otherwise. This method of interpreting the Bible and its doctrins is, I think, immoral. It is intellectual magic and sorcery. It bewilders the mind. Let us hav the plain common sense of Thomas Paine, and call things by their right names. What is the use of trying to put into the Bible a modern philosophy that its writers never thought of? They said what they meant, and it is no use to try to transform their leaden views into golden visions.

Mangasarian said he attended the Paine meeting, and he took up a copy of the "Old Testament Illustrated," and he was horrified. "Too bad, too bad," he said, "to make the dear old Bible look like that. Why, I would rather," he continued, "bow down before the Bible in savage ignorance and worship it as a fetich than to thus ridicule its sacred pages."

Well, if this is "ethical culture" I don't accept it. I say stick to the truth. The old homely saying is, "You can't make a silk purse out of a sow's ear." That is my philosophy. A sow's ear is a sow's ear, and all the ethical culture in the world can't make it anything else. This is a disagreeable truth, no doubt; but how can we help it?

Mangasarian was surprised to think that modern Freethinkers, who are mainly Agnostics and Atheists, should glory in Thomas Paine, who was a Deist, and who passionately denounced Atheism. Mangasarian does not seem to understand that Freethought is fundamentally a *method*, and not a *result*. Mangasarian himself attacked the method of Paine; and it is that method and not Paine's belief that ranks him with the world's great Freethinkers and Infidels. It was the method, first of all, of intellectual honesty, of acknowledging facts. It is the method of plain speaking and plain writing.

One of the unfair flings of Mangasarian was that he spoke of "the slovenly scholarship" of the "Age of Reason," and he justified this phrase, "slovenly scholarship," by Paine's admission that he had no books to consult, not even the Bible itself, when he wrote the work. A "slovenly" scholar is one who has opportunities to use books and does not. Paine had no choice. He couldn't get the books. He had to trust to memory. Is that slovenliness? Did he make mistakes in either reasoning or facts? Point them out. When Paine afterwards consulted the Bible he found his references correct. Is that evidence of "slovenly scholarship?" It is evidence of great memory, accurate reading, and careful thought. Paine was not a scholar like Erasmus, or Strauss, or Renan, but he was just as good a scholar as any of his opponents, and just as good a scholar as Channing or Parker. Paine was a man of wonderful information, and no living theologian or philosopher of his time could hav written so accurate a criticism of the Bible under the same circumstances as Paine did. Mangasarian said that if Paine had lived in times of peace he would never hav been heard of. Does not Mangasarian know that Paine invented the first iron bridge? Why, if Paine had lived in times of peace his name would hav been illustrious in the world of invention. He would hav shone at the World's Fair amidst its mighty machineries. Paine was not a creature of circumstance; he was a great original force.

I did not think that Mangasarian would so falsify the record; that he would giv such a childish discourse about this great man, and show such a want of appreciation. It shows the limits of his creed and culture. He can nobly understand and appreciate a Buddha, a Goethe, an Emerson; but when he comes to a man like Paine or Ingersoll he is beyond his clear vision. He cannot see them as they are. They are shadows to him. He does not behold in nature's breadth their real grandeur and nobleness.

When Mangasarian does a good thing I will giv him credit; but when he does a poor thing and a bad thing, as he did in this discourse on Paine, I shall go for him. He deserves to be severely handled.

Well, in the evening I listened to Franklin Steiner on "Secularism and Christianity," and here was a discourse worth listening to. It was the result of thought, and was stimulating. I hav high hopes of Steiner. He is an earnest student, and he has the oratorical faculty. First, in the construction of his lectures; they are real lectures. They are not talks or exhortations, or a string of bright thoughts merely. There is a well-developed argument, a logical process from beginning to end, and a progress of ideas. Secondly, in the manner of delivery, which is animated, persuasiv, and interesting. He speaks freely and forcibly. If he does not falter by the way, he will become one of the ablest lecturers in the field.

Mrs. Ames presided, and it is a good sign for the Chicago Union that women are thus at the front and show their sympathy and earnestness for Freethought. The Union progresses, notwithstanding the hard times. It has good audiences and pays its way, and that shows vitality and determination. Among its lecturers to come are General Trumbull and H. C. Bennett and others of the leading men of the city. The Union goes ahead, like Thomas Paine, into the forest and cuts down the trees and lets in the sunlight. SAMUEL P. PUTNAM.

Sparks from the Lecture Field.

Since my advent into sunny Kansas, and more especially the city of Wichita, I hav met with signal success in my lectures. I am able to report many new additions to our cause and the membership of the Federation will increase. I hav held a series of weekly meetings, lecturing every Sunday night in Wichita, and now I hav several other appointments in the vicinity, with an occasional trip into the territory of Oklahoma.

Wichita is full of excitement on religious topics. The preachers are driven to every expedient possible in a vain endeavor to keep the lambs within the fold, and away from my lectures. But my audiences hav steadily increased from the first, and our Paine celebration held on January 29th capped the climax. There were nearly six hundred people present and two hundred had to be content with a place to stand.

The program consisted of music rendered by Professor Blume and Mrs. Sandford. Their selections were received with enthusiastic applause and encored. Isis B. Martin recited admirably Thomas Paine's poem, "The Converted Jew." Mr. J. H. Purdy, another enthusiastic Liberal, gave a reading of the poem, "The Statue of Liberty and Thomas Paine." The program was enlivened by two good readings by G. W. Collings, editor of the *Kansas Leader*, a journal of Freethought and reform. Between these numbers I gave an oration on Thomas Paine, dealing with his religious and political work, and showing the services he rendered to America in her memorable fight for independence. The facts I gave were a revelation to many present, for there were several orthodox Christians in the audience, and the effect of this celebration will be that in Wichita many people will hold more kindly feelings toward Paine's memory than they hav done in the past.

This was a splendid triumph for Freethought. Many of our friends came from points miles away, and J. L. Cooper returned to Wichita from El Reno, Ok.—a distance of one hundred and sixty miles—purposely to join in this Paine celebration. It was the first of its kind ever held in these parts, and by it the bed-rock of orthodox Christianity has been moved.

One old Scotch Presbyterian, a preacher of the hell-fire order, whose breath emits a sulphurous odor whenever he givs a sermon, thought well to allude to our celebration in his church the following Sunday. He abused Paine, and abused those who had participated in the celebration. This reverend shepherd told his flock of sheep, whom he fleeces every year to the tune of several thousand dollars, that "he had in his possession a letter, purporting to hav been written by a girl who had visited Paine on his death-bed, and wherein she declared that she had heard Paine calling on the name of Jesus for help, mingling his cries for mercy with groans, curses, and vile epithets." I will giv him one hundred dollars, poor as I am, for a copy of that letter, with a chance to see the original, together with proofs of its authenticity and genuinness. Now, sir, be a man, produce the letter, or else, by silence, acknowledge yourself guilty of wilful falsehood.

This same preacher, by the way, is a worthy disciple of his pretended master. Christ whipped the money-changers out of the temple, after telling his hearers to "love their enemies," and this professional juggler laid his polluting hands upon our old friend Zopher Tuttle, although the latter, whose white hair should command respect, had passed seventy-six years. Mr. Tuttle had simply called on him for information concerning the residence of another gentleman of the cloth. He drew the old man into an argument, and because he was beaten in the encounter, this man of God siezed the venerable Mr. Tuttle by the coat collar, and clenching his fist put it under his nose, remarking at the time:

"You old Infidel, you ought to be ashamed of yourself. My God does not require me to fight for him, or else I would do it, and thrust you out of my house."

I had challenged the Ministerial Alliance to a debate, but they preferred not. I then received a challenge from some obscure lady who was willing to maintain, against my assaults, that "the Bible is essentially true, and its God the true God." Who was she? Nobody knew, except a few who knew that she belonged to some church. Practically speaking, the people of Wichita knew nothing about her, and I knew less. I demanded then that she should receive the indorsement of the Ministerial Alliance before debating with her. Or failing that, one of the preachers should meet me, or all could debate with me in turn. Some local scribe attached to the *Eagle* thought fit to try to force me into a debate with any obscure individual who may challenge me, and he even went so far as to claim for her a negativ victory over me. But as I had first challenged them, and as they would neither indorse her, nor stand up on their own account, I claimed, on the same grounds, a negativ victory over them all.

With the valuable help of the local Freethinkers we are making good headway, gaining ground rapidly. I hav engagements to lecture in several parts of Kansas, and at El Reno, Oklahoma. My work here will terminate at the end of March, when I shall return East. I hope to get a goodly number of lecture appointments between Kansas and Massachusetts. Friends desiring lectures between here and the East, during the months of April, May, and June, may address at once at Wichita, Kan., or at the headquarters of the Federation in Chicago. All mail matter will be promptly forwarded to me from each place, so as to cause no delays.

JOHN R. CHARLESWORTH.

Observations.

The annual exhibit of the Westminster Kennel Club opened at Madison Square Garden, New York, on Tuesday of this week, and the *World* publishes the pictures and the names of the men and women connected with the show, none of which persons were ever heard of before. It seems to me that fame is cheap when a man is distinguished by the dogs he owns.

I hav three communications from California people respecting the Midwinter Fair now open at San Francisco; also a newspaper article written in a frank spirit. One communication is from a merchant, who says that the city is full of footpads and tramps, and starving men, women, and children. As a conservativ business man he is preparing for duller and more desperate times than ever, which, he predicts, will mark the period following the closing of the Fair. The second communication is written by a railroad man, a level-headed and trustworthy person. It contains the statement that the projectors of the Fair "hav bitten off more than they can swallow." The third one expresses the opinion of an observing young woman who has traveled extensivly, said opinion being that the show is a bold advertising scheme, so worked that the patron instead of the advertiser pays the expense. It costs almost as much to see the foreign curiosities as it would to visit the countries where they are produced. Fifty cents is charged for admission to exhibits dear at a quarter; twenty-five cents to those worth a dime, and ten cents to others not worth anything. The departments are so arranged, one within another, that the visitor must spend the last nickel out of a ten-dollar piece before he gets to the core of the thing. The newspaper article, which I hav just referred to as written in a frank spirit, speaks of the exhibition as "the Midwinter Fake."

A DRY ESSAY ON MATRIMONY.

The institution of matrimony assumes so many different forms nowadays, that to simply say a person is married does not mean all that it once did. As far back in the history of conjugal life as the records of the divorce courts go, we find that marriage meant the possession of the man by the woman for a short and insane period preceding the wedding, and the possession of the woman by the man thereafter. He professed to be her slave just long enough to induce her to become his in fact. She promised to obey him, which was a definit arrangement, while he got off with a pledge to do something expressed by the vague term "cherish." It was not an equitable adjustment of differences, and the man must hav known it all the time, though he said nothing; but the women hav only recently discovered the fraud. The quickened female perception is now producing results, and in three principal cities of the American union there are indications of departure from the historical system. In Brooklyn, N. Y., just a few days ago a young lady who was led to the altar by the male individual that had for some time professed to be her enamored slave, requested the officiating person to omit the word obey from the marriage obligation. The report of the proceedings does not say that his request was granted, but the protest against an absurd form is on record; and perhaps the day is not far distant when women will marry men without making any more promises than they intend to keep.

The second divergence to which I wish to allude has occurred in Boston, and I shall hav to study the subject more deeply than I hav yet done before I shall be prepared to say that it is a desirable one. The new style of Boston marriage is described as a sympathetic union of two women who hav not been able to make agreeable matches with persons of the opposit sex or with members of the clerical profession. How many such marriages hav been made, or consummated, as the term is, the papers do not state, but the prospectus is out and women as eminent as Susan Channing and Edna D. Cheney hav advocated and defended the habit. Whatever may be said against such consortments, certainly it is the business of nobody but the contracting parties, for we may safely say that women old enough to hav given up all hope of marrying a man hav reached the age of discretion at least. Probably if the Boston system of sympathetic unions were traced to its beginning, it would be found to hav its root in economy; for the New England women are proverbially spare of figure, and no observant person who views one of them can fail to remark the wasteful vacancy of surrounding space. Some attempts at adjustment. hav been made by the introduction of the three-quarter bed and single pillow, but the disparity still exists. In the absence of anything more satisfactory, then, there is no reason why one expectant and another blushing old maid should not enter into the relation here discussed. But what poet would hav the courage to write their epithalamium?

Philadelphia, it seems to me, is far in advance of either Brooklyn or Boston in the matter of chaste unions; for while the Brooklyn method leaves out the obligation of obedience, and the Boston marriage is based on sympathy, the Philadelphia union is a purely spiritual one. No ante-nuptial promises are exacted from the bride, and the groom has no strings on him whatsoever. Again, there is a chance that the Brooklyn system may be undesirably fruitful, and the Boston innovation is hopelessly lacking in completeness for an opposit reason; but the Philadelphia marriage, with the *danse du ventre* as its outward and visible sign, contains more possibilities than a busy person can find time to speculate upon.

Thus when our current matrimonial market has been closed, and the offenses of all who hav bargained thereat hav been granted pardon and oblivion, the future—by the grace of the Brooklyn girl, the Boston old maids, and Miss Craddock—will still contain mischief for the human race.

In the *Century* for February, Mr. Washington Gladden, a minister, tells how a short time ago he was called upon to preach the funeral sermon of a man called Land-Bill Allen. This Allen, who died in an Ohio poorhouse, was reported to hav been the author of the Land bill or Homestead act, under which the United States government has been donating land to settlers for many years past. When Gladden set about gathering up material for his discourse upon the achievements of the deceased, he found out that Allen never had anything to do with getting up the bill. He further discovered that beyond some incoherent talking, and some more incoherent writing that was never printed, Allen had never done anything for the land bill at all. Yet Allen left documents in his own handwriting asserting his authorship of the measure, and a few months before his death he stated to the reporters, with an unblushing front, that his bill passed Congress in 1863. His literary remains show that he was a crank and a deliberate liar, but he had stuck to his falsehood so well and repeated it so often, that finally people believed it, and his body lay in state for a day under the dome of the capital of Ohio. Furthermore, subscription papers were circulated for funds to build Allen a monument, thus reversing the proverb that a prophet is with out honor in his own country. Allen was a genuin prophet—that is, nothing that he said was true.

Perhaps there are other places in the United States besides Ohio that hav local originators of the Land bill. The last time I was in Maine I heard people sixty or seventy years of age relate that they had seen or heard of Jeremiah Hacker when they were children. They called him Uncle Jerry. In Aroostook county, two of my aged relativs, both settlers, appeared to believe implicitly that they owed their farms to the efforts of Uncle Jerry. The first Homestead bill was introduced into Congress in 1814.

About twenty years ago a little group of gray-haired men gathered every month or so in the fruit-store of Henry Beeny, at the corner of Fourth avenue and Twenty-fifth street, New York. I recall the names of Evans, Ingalls, Devyr, Rowe, West, and Masquerier as of this remnant of the Free Soil party, whose platform in 1848 is said to hav embodied the homestead idea. The group no longer meets, and Mr. Beeny's fruitstore has disappeared. A true history of the Land Reform movement might perhaps correct as many mistakes as are discovered by research in other directions.

A circular is received from Horace G. Knapp, secretary of the General Union Temperance Committee, inclosing a petition to the New York legislature for "the removal of Political Caucuses from saloons." The object is not a bad one, and if Mr. Knapp will inform me how a state legislature has acquired the right to control caucuses, I will head a petition and circulate it among the infants of my Bible class. I will also sign another petition to the legislature for the removal of political caucuses from church vestries. I would sign both petitions as a matter of accommodation, and not for the reason that my signature to them would be productiv of harm. The saloon in politics, or politics in the saloon, has a bad sound; but no legislation originating in saloons is half as potent for evil as that which originates in the church. The saloon men hav not asked that their property be exempt from taxation, nor do they demand that all other places of business except their own be closed by law on one day out of seven. A cursory glance at the temporary effects of liquor selling might giv one the impression that the saloon is a greater evil than the church, but historically and permanently it is not. Neither is the saloon politician—carelessly oblivious of other people's business so long as he is permitted to follow his own undisturbed—as dangerous as the church politician, who conceives himself to be the custodian of his neighbor's morals and the regulator of his habits.

As for the caucus, it is the very fountain-head of popular government; it is before the legislature, and not responsible to it. That Secretary Knapp should imagin that the legislature may dictate to the caucus shows how far he is from knowing as much as he ought to, and how well accoutered he is to start a political reform movement.

TO VARIOUS PERSONS.

J. S. MARTIN—Do not be surprised that my observation about your boat brought so many inquiries that you had to employ a secretary. My notice fulfilled every condition that could be imposed by an advertising agent, being in our regular type and next to pure reading matter, than which I write no other.

R. F. GRIGSBY, Calistoga, Cal.—The paper containing your article on the initiativ, referendum, and imperativ mandate is read. I note that your plan promises to reduce the number of our representativs to one-half or one-third what it is now. That is good for a starter, but why not let the last third go with the other two? Since the war our representativs in Congress, besides drawing their salaries, hav done nothing but obstruct commerce, interfere with trade, unsettle finance, invade the liberties of citizens, create panics, and invite general national disaster. I hav not the slightest doubt that if all legislatures should adjourn *sine die*, and the president and governors go home, there would follow such an era of prosperity that hair would almost grow on bald heads.

DR. E B. FOOTE, JR., Manhattan Liberal Club—I regret that the facts with regard to Miss Craddock's lecture before the club, and the vice-president's remarks after the lecture, were not as I stated them. Would suggest that Miss C. be recalled and that the proceedings be reviewed to conform with my account of them. If you can think of any more feasible way to adjust the occurrences to the record, it will be entertained by your sincere admirer.

S. L. HOGAN, Friendly Correspondent—Your suggestion that I turn my attention to politics is noted. Can't do it. I hav tried it occasionally, and for three weeks thereafter didn't know whether to approach the Editor humbly for losing him a subscriber, or to assume unusual importance for gaining him two or three new ones. The balance is on my side just at present, especially in silver states; but in localities where one of the old parties givs a majority at every election larger than the male population, the chances are against my catching on. Nevertheless I will keep your thought in mind.

GEO. E. MACDONALD.

Letters of Friends.

The Church and Financial Issues.

DORA, Mo., Feb. 2, 1894.

MR. EDITOR: I hav been a reader of THE TRUTH SEEKER from the beginning, and am afraid that under our financial system, it, and most anything else, will fail; our republic is about at an end; there are a good many Liberals here, but they are unable to subscribe; they hav to sell their wheat at about thirty-five cents per bushel. I wish you could devote some space to the financial question, which is hurting us worse than the church, and we hav plenty able men in our ranks to discuss the same. ANTON FISHER.

To Encourage the Man and Help the Cause.

CAMERON, Feb. 2, 1894.

MR. EDITOR: Will send $5 for paper and books as per list. Perhaps later I can find a new subscriber, but fearing that the down-town fellows might be out of coal, I will remit right away. Put me down on Mr. Putnam's list for his "Four Hundred Years of Freethought," to encourage the man and help the cause along. I hav no doubt the book will be a mental treat to anyone reading it. Wishing him and THE TRUTH SEEKER ample success in all their undertakings, I remain yours,

L. C. LIVENGOOD.

Some Information Wanted.

WATSON, MINN., Feb. 6, 1894.

MR. EDITOR: Inclosed find check for $3, with which credit my subscription account. I notice Mr. Ole E. Hagen, of Crookston, Minn., informs your readers that he has started a Populist paper. Our friend seems to be very industrious and I hav always counted him among the Liberals, but how a man can work to the extent of publishing a paper in the interest of the God-in-the-Constitution cause and still be Liberal and patriotic, is not easy to figure out. Would like to hav Mr. Hagen explain himself on that subject.

O. EIDUN.

It Is Worth Three Dollars in Gold if Anything Is.

OMEGA, OKLAHOMA TERR., Jan. 31, 1894.

MR. EDITOR: Inclosed find $3, for which please giv me credit on subscription.

I do not see now how I can pay you the remainder before next July or August. By that time I hope to hav some more 25 to 40 cent wheat to sell. This getting down to a gold standard is, in my opinion, raising h–ll with things in general. However, if there is anything that I consider worth $3 in gold it is THE TRUTH SEEKER, and I do not feel right in not being able to do better by you. But I still hope to do better by the time another harvest comes round. D. W. ARMSTRONG.

Cannot Giv It Up—It Is too Difficult.

BEN HUR, CAL., Jan. 24, 1894.

MR. EDITOR: I did think I would drop the paper as times are so hard and money so scarce and I am taking four or five other papers, but it is difficult to part with old friends, so I inclose money order for $3, for which you will please forward a twelve months' ticket for another cruise on THE TRUTH SEEKER craft with the Editor and the Man with the Badge Pin. Oh, by the way, if George would turn his guns against the rotten political hulks of the two old parties, I think he would be a power for good in our country and would be hard to beat. With my best wishes for yourself and the whole TRUTH SEEKER crowd, I am yours truly, S. L. HOGAN.

Purposes to Help Watson Heston.

FORT STANTON, N. M., Feb. 6, 1894.

MR. EDITOR: I am a natural Freethinker and am proud of it, although my parents were religious and tried very hard to pound it into my head; but fortunately they failed to do it.

I hav been reading your paper for the last ten years and think it one of the best papers, doing more good for Freethought than any other paper now in circulation. Watson Heston's cartoons are grand. I am going to take up a collection among my Liberal friends in this section of the country and send it to him to aid him in his grand work.

Freethinkers are gaining ground very rapidly in this section of the country, considering the character of the population. About one-half the people are Mexicans and of course they are Catholics; and they are kept in ignorance by the priests who are sent here to enlighten them. I am a Freethinker first, last, and all the time.

S. T. GRAY.

'Travels in Faith" as a Missionary.

LUMBERVILLE, PA., Feb. 2, 1894

MR. EDITOR: In my last letter to you, which contained a renewal of my subscription, I also ordered five books, four of which hav come to hand; the other, "Four Hundred Years of Freethought," I presume will be forwarded as soon as it is ready. Of the four books, I think that "Travels in Faith," by R C. Adams, is the best fitted for missionary work, and I do most earnestly recommend its circulation, and suggest that whenever a Freethinker has a dollar to spare for such purpose he order four copies to be mailed to such of his pious friends as need only such plain and logical reasoning, based upon the eventful experience of the author, to lead them to travel the same journey.

Inclosed find $1, for which send four of "Travels in Faith" to the following addresses. Yours with earnestness,

WATSON KENDERDIM.

Eleven at One Enlistment!

GOLDEN POND, KY., Feb. 7, 1894.

MR. EDITOR: Inclosed find check for $22 to pay for subscription list. I send you eleven. Following is our list of subscribers: Thirteen for THE TRUTH SEEKER. Other Liberal journals: *Ironclad Age*, two; *Freethinkers' Magazine*, two; *Lucifer*, one; *Independent Pulpit*, one. From what I hear from other country places I hope we are doing quite well. However, the future looks much brighter here. I think the hardest part of the work is done. For a long while only a few would read Freethought at all; now I could giv away books and papers every day. Our people are most all Liberal to a very great degree. I don't think you could find more than forty devout Christians in our section of fifteen hundred people. We hav fairly good schools and a good intelligent community and prosperous people. Our little village has only about seventy-five inhabitants. No church.

Hoping to hear from others,

Your Liberal friend, E. W. RODES.

An Acrostic to "The Truth Seeker."

Throughout all time and ages,
Where religion hath took root,
Human liberty and justice
Hav been trampled under foot;
Earth's millions hav been mourners,
And to-day are mourning still,
Through the edicts of its leaders,
That say, Banish, torture, kill.
Religion, yes, religion,
What deeds thy name implies;
Unveil its crimes, ye Lib'ral hosts,
Till this vile serpent dies.
TRUTH SEEKER nobly leads the van
In this most worthy fight.
Hold up its hands, then, ye who can,
And help it spread the light;
Show by the zeal your cause bespeaks
The generous heart and hand;
Enthrone you thus our tenets true
Throughout each clime and land;
Endear the principles we teach
By kindly acts and deeds;
Keep steady on until the light
Of liberty succeeds.
Entomb you thus by nobleness
Of reason, logic, love,
Religious faith in devils, gods,
From hades to heaven above.

Paine Celebrations in Philadelphia.

PHILADELPHIA, PA., Jan. 30, 1894.

MR. EDITOR: Inclosed I send you a clipping from the Philadelphia *Inquirer* containing a report of the two large Paine celebrations held in this city. I think it worthy of publication in THE TRUTH SEEKER, for it is very rarely indeed that the daily papers notice our meeting. I was greatly pleased on reading that the Spiritualists had an all-day celebration, as it diffused the leaven more widely. Our hall being packed to overflowing, we could not hav found accommodation for them with us. It gives me very great pleasure to report that our celebration was the most successful one that we ever had the pleasure of attending, not only in point of audiences, but as regards talent and financial outcome.

Yours for Universal Mental Liberty,

GEO. LONGFORD.

[We are much pleased to receive such good news from Philadelphia, and only the pressure upon our columns prevents the reprinting of the *Inquirer's* very fair report.—ED. T. S.]

The Voice of the Sky-Pilot Is Heard in the Land.

LIVERMORE, IA., Jan. 31, 1894.

MR. EDITOR: The sample papers and R. G. Ingersoll's arguments received at Goldfield, Ia., in good order. The sky-pilots hav been holding revival meetings the past five weeks with the result that the people had so much love for their fellow-man at the close of these meetings that they said I ought to be run out of town for giving some of the more intelligent people of the place a few copies of THE TRUTH SEEKER and the Ingersoll arguments. One gentleman, who said he had the love of God in his heart, took a copy of the paper, which I had left on the office counter in the hotel, and shoved it into the stove and told me I should be run out of town, etc. I was afterwards informed that this man was never known to pay his honest debts when he could avoid it. But as he had now joined the church they hoped he would pay up.

The sky-pilot cries most in the winter time and just now the Iowa sky-pilot is in clover. It's a rich field for holy drones.

I am, Yours fraternally,

JOHN AYLWARD.

No Preacher to Support Nor One at the Burial.

MOUND CITY, KAN., Feb. 4, 1894.

MR. EDITOR: I see by the reminders sent out every week that you are anxious for all to pay up, and my subscription is past due. I had to try to raise the money to pay for your valuable paper. I hav read it so many years I cannot giv it up yet. I inclose $3. The new year did not begin well with me, as I lost my wife on the 8th of January, and I am left with two little girls on my hands, one five and the other two past. They are good, healthy-looking children, with well developed heads and smart as can be; I don't want to giv them up to be dragged up in the church, which they would be, so I am trying to care for them myself. I am much confined to the house by so doing, and, as I am known to be an Infidel, it is impossible for me to get a woman to keep house and take care of the little ones. I hav a good home of my own and some other good property to keep me from starving, and no preacher to pay.

I wish to mention about the burial of Mrs. Adams. One of the Eastern Star members—Mr. Ely, a lawyer—made a good address at the house. The lady members walked in line before the hearse, and then they officiated at the grave. The whole affair was very well conducted, and some of the Christians said it was very nice indeed; and the preacher got left.

Should some Liberal woman who reads this think such a place would suit her, I should like to hear from her. Must be of middle age, without any incumbrance.

Yours respectfully, JAMES ADAMS.

Some Very Incisiv Remarks.

ILWACO, WASH., Jan 29, 1894.

MR. EDITOR: I am taking THE TRUTH SEEKER and I consider it a good paper, and hope it will kill all the humbug religions. I look upon all preachers as Sunday beggars and a dangerous set of men. When I was small I used to get whipped because I would not sit and listen to the preacher's nonsense. They say God made all things, and made them out of nothing; made man out of nothing. Any person with good sense would know better, as something cannot be made out of nothing. They say there was a flood at one time, and all but Noah and his family were drowned. They also say God is merciful; was he merciful when he caused a flood to drown children, even little babies that did not know right from wrong? Anybody that will pray to such a murderer as that has not good sense. There are two Sunday beggars at Ilwaco now, and hav been for three weeks holding meetings and setting the people crazy with their lies about heaven and the merciful God. They say: "Pray to God and he will help you." God never helps anybody, and you can pray till you are white-headed, and God will let you starve before he will giv you one grain. Why? Because there is no God. I wish somebody would tell me where all the water went after the flood; did the merciful God make the water into nothing as he made the world out of nothing? Yours respectfully, A. J.

The "Heavenly Solomon."

VINELAND, N. J., Feb. 7, 1894.

MR. EDITOR: The following is the advertisment of one of Vineland's reverend cranks in the Saturday paper:

"The Heavenly Solomon," will be the subject of Rev. D. H. King's discourse in the Presbyterian church to-morrow morning.

Isn't that rich?

If the Vineland farmers had some substance as full of fertilizing matter for their sandy soil as such a sermon must be of falsehood, their sweet potatoes would weigh twenty pounds apiece. Just think of it, the *heavenly* Solomon! with seven hundred wives and three hundred concubines, all supported by plunder and fraud, as his father David's wives and concubines were, when he was called a man after God's own heart. If I had not been too deaf for sixty years to hear a public discourse or common conversation I would hav heard that sermon if I had been carried to the church on a wheelbarrow. I am now authorized to pay Mr. King $3 for a copy of his sermon, which will pay him two or three times over for writing it.

Here is what my song says about Solomon:

The Bible calls Solomon wisest of all,
With one thousand women, all slaves to his call,
Supported by him by plunder and fraud,
Yet lying priests call him the wise man of God.
A good man with one good wife will do very well,
But a fool with a thousand is in a live hell.
So much for old Solomon, foolishest fool
Of all that are named in the old Bible school.

J. HACKER.

No, of Course Putnam is Not "Venerable."

TROY, N. Y., Feb. 15, 1894.

MR. EDITOR: For the inclosed stamps send me a few copies of the cathartic creed. I know I am behind in my dues. I hav had only a little work since the "bloated bond-holders" contracted the money market. I will remit just as soon as I get to work, which, I think, will be very soon. Politics are booming here. The Democrats are divided. The Republicans are confident, and the A. P. A. intend to raise sheol with all hands.

The clergy here are trying to close up the saloons; and they are angry because public opinion is against them. They went to the mayor and asked him to close them up. He told them to go to Albany and get laws passed in their favor. If any "unassigned gentleman," or any other kind of a gentleman, thinks he, she, or it can get the best of Putnam in argument, or our George in logic, he had better take my advice and quit. I am opposed to anyone calling my friend Putnam "venerable Putnam," as I still remember him as a blythe, happy young man, fair-haired and full of life and ambition, pretty much as the cut in THE TRUTH SEEKER represents him I intend to hav one of his books if I hav to pay $5 for it. S. D. JEFFERS.

Without Guidance of Priest or Book.

PROVO CITY, UTAH, Jan. 18, 1894

To Whom it May Concern: As you recognize in the Truth Seeker family of correspondents both learned and unlearned, Christians and non-Christians, saints and sinners, and are no respecters of persons, I will say a little helping to investigate the great question as to whether religion is necessary to make and keep man moral, or whether man can be liberated and go without guidance of priest and book, behaving without being scared with hell or enticed with heaven. Many Freethinkers honestly

believe religion a necessary humbug to fool the ignorant into being good; hence so many are luke-warm Freethinkers or acting as Christians. I am inclined to believe mankind can be good without the belief in a God-Son-Ghost-heaven-hell religion. We are civilized and intelligent enough to be good without being paid for it.

It will be a long job to eradicate superstition, as many are constituted to naturally love ceremony, sham, and display. Religion to many is fascinating; it is fashionable. How inconsistent of providence to endow men so that they must differ so widely, causing much contention and strife, because one believes religion to be so beneficial and harmonious and another, just as good and wise, believes it to be detrimental and discordant. If all who believe in religion were good and all who do not were bad, we would know what to do. We know it is possible to be moral and happy without belief in religion. Yours for investigation. ANDREW SWARD.

"Brother George" Can Blush Again.

BARRE, MASS., Feb. 6, 1894.

MR. EDITOR: Inclosed, please find $8—$3 for renewal of my subscription and $5 for Mr. Putnam's "Four Hundred Years of Freethought." I could not send the money before. I hope I am not too late for my name in the book. I think it ought to be there, for I took the platform in 1852 agaist Bible and church superstition, and hav been at it ever since with my tongue and pen as my health and circumstances would permit.

I am delighted as ever with THE TRUTH SEEKER, but cannot speak in its praise in detail—of its editor and staff—its numerous supporters and correspondents—its grand, good articles that cheer me in my loneliness and seclusion; of that prince of artists and designers, Watson Heston (to whom I would send a small gift, if I knew his address); to the lecturers, who giv us their experiences; but last of all would I make my glowing "Observations" on "Brother George" and welcome his return to his first love, the little, great, incomparable TRUTH SEEKER I never was reconciled to his departure and straying off into Western fields, and robbing us of his valuable services, and I am more than rejoiced to find him back where he belongs, and hope here he will remain until his head is frosted with fourscore years—long after I will be gone and forgotten as is the decayed mummy in the mausoleum of the past, with no resurrection (in expectation) in kingdom came.

Yours for life, ELLA E. GIBSON.

And Protestants are Fomenting the God-in-the-Constitution Rebellion.

CHICAGO, ILL., Jan. 30, 1894.

MR. EDITOR: I inclose $4.50 for paper and "Dynamic Theory." Times are so terribly hard in the West we can only by close and careful management and economy keep out of the clutches of the fortunate financial party or parties. My sympathy goes out for you in the struggle to keep your paper before the people. Sympathy does not pay debts, I know; yet every man should first discharge his own obligations, if possible. I shall continue to be a subscriber for your most valuable paper while I liv and in that one particular assist you and the cause of Freethought and religious liberty. It seems to me that with what knowledge you impart concerning the power Catholics are getting in our country you would attempt to show our people why such strides are being made. In principle I am a Democrat, but I hav observed for a long time that every Democratic vote is indirectly assisting the Catholic church. Only one Catholic out of a thousand is a Republican, and in that matter only for the benefit of his church.

The Protestant ministers are all the most contemptible cowards the world could produce, and their followers are no better.

Look at the condition of your own city, Baltimore, and Chicago—all are run and controled by Catholics. I am not particularly opposed to Catholics but for their record.

I am sure if religion was kept entirely out of politics there would be more harmony in it and a better government. By permitting it to take the first place it gives the one denomination the opportunity long sought to get control of our country, and it is on this one point I say the Democrats are assisting them by every vote they cast, and the Protestant ministers are either cowards or fools not to grasp the situation. P. WINEMAN.

The Heaven of Justice and Love on Earth.

WEST TEXAS, Feb. 7, 1894.

MR. EDITOR: I hav been waiting until this hour, hoping for one or two new subscribers; hav failed to get them, so I send herewith $6.50 to secure THE TRUTH SEEKER one more year, and S. P. Putnam's "Four Hundred Years of Freethought." Also please send me your catalog of Liberal books.

By borrowing from the country we boast a population of 1,034, and hav five churches—Catholic, Baptist, Disciple, Methodist, and Presbyterian. Their ways are evidently not God's way, for his must be one way and theirs are five ways. The Catholics are "woman" worshipers, "The virgin mother of Jesus, queen of heaven," the woman that married a man "Joseph," and lost her virginity by having children, sons and daughters, and that, too, after having consorted with a God, ghost, or may be it was after all "Joseph." The Baptists, a mixed lot of predestinarians, free agents, *et al.* The Disciples, who swim to heaven by way of a duck puddle, frog pond, or may be a river. The Methodists, who get there by sprinkling, pouring, or may be by swimming in company with Baptists and Disciples at a respectful distance. The Presbyterians, ditto the Methodists, with variations.

There is another class I had nearly forgotten: "The Liberals," so-called; they seem to be traveling on a straight line, accepting truth whether found in the Bible or science, rejecting error, wherever found, either in the Bible or out of it. I think they are on the direct road to heaven, and will enter at the broad gate. It seems to me the others are on diverging roads, crooked, will enter at side gates, may be back gates, but I hope all, *all* will land safe in that golden city, eternal in the heaven of heaven, that is, if there is any heaven to reach. So mote it be.

LEM JONES.

A Brother Tells His 'Sperience.

SALIDA, COL., Jan. 26, 1894.

MR. EDITOR: Thinking perhaps it might be of interest to some of your readers to know the experience of another who has been liberated from the shackles of superstition by Freethought, I will venture a few lines of my own.

Being a child of delicate health and endowed with a vivid imagination and sensitiv nature, it is not strange that I was an easy subject for the operations of the religious fanatics. I professed Christianity at an early age, and also contracted the notion that I must be a preacher. While reason slept superstition fastened its deadly fangs in me. I imagined that Christians were better than other people (I hav been undeceived since), and, as I thought I must liv a perfect life, I would "backslide," because of every slight error, thinking I had committed a terrible sin, and consequently must hav fallen from grace. But having great fear of death and believing that if I should die "out of the Lord" I would be utterly damned, I would seek the Lord again, in order to escape hell and its tortures. I heard a great deal of talk about sanctification, and concluded if a little religion was a good thing it must be better in larger doses; so proceeded to get dosed, and upon being advised to "take it to the Lord," went into a coal-shed and put in the night "seeking," but "found it not." I hav often wondered I did not lose my reason entirely, but consider myself lucky to hav lost only a portion of it. That dose of holiness physic settled me on holiness, for, as Heston puts it, the more I was bored the holier I got. I still held the idea that I should be a "cushion-pounder," and, being advised this time to "study God's word," went to work in dead earnest, with the result that I found it must be, some of it, the fruit of that other fellow's inspiration.

This is the time I got my "foot in it," for the "superior angels" of this world advised me to giv up trying to preach, for they "believed the devil had me body and soul." Encouraging! When I told them I could not believe that there was a hell at all—oh, horrors! When I asked them to give me a straightforward answer and tell me if they believed it, they told me (how true!) if hell was left out the whole system must fall. Then it was I began to doubt their own sincerity. After such interviews as this I might expect to hear a sermon from our "beloved pastor" about "damnable heresies," or something of an equally pacifying nature.

Just as soon as I began to doubt their holy book I was pitched into from all sides, not by the wicked sinner, oh, no! but by the good Christians themselvs. I was on the immediate route to hell, without any "stop-over" on my ticket. How I stood all this shot and shell from so many at once, I don't know, but I didn't let go even to "spit on my hands;" but I was not quite so enthusiastic.

My idea of being an orthodox preacher had dwindled to a hope that I might ease my conscience by taking up some work of moral reform. When Christian science came along and said: "You do not need to believe in hell; it is not necessary to believe there is a devil," it seemed to me that here was my forte. But, after trying that for about three years, I saw that its methods were impracticable, and found myself a dupe again. And so I hav been driven from one indefensible position to another until I hav arrived at Freedom's gaol, Freethought. Good-bye, cowardly superstition, forever! Hail Freethought!

Yours fraternally, ROLLA SMITH.

Aunt Elmina Grows Enthusiastic.

SNOWVILLE, VA., Jan. 27, 1894.

MR. EDITOR: The first of January finds me looking over the various floral catalogs I hav received and trying to decide of which florist I shall order my spring plants and seeds. In comes the mail, and I unroll from its wrappings the one published by John Lewis Childs, Floral Park, N. Y. Ah! I hav no need for further search. One cannot want more than all there is. Leaf after leaf is turned, and on each you find a much-to-be-desired specimen—nice, fine copyright engravings too, some almost as lovely as the real flowers could possibly be. The cover of the book is exquisitly beautiful, and well it may be, as it cost $10,000.

The frontispiece of "Superfine Pansies," with their rich colorings, is distractingly enchanting. Each flower looks right at you, seeming to say, "I'm just the pansy you want," and it really is so too, for you crave them all. The next colored plate is "The Mayflower Premium," and it is just as handsome as it can be. Then comes a plate of "Childs's New Chrysanthemums," three of the handsomest specimens of this popular flower you ever imagined. You will be sure to want all these.

And now we turn to a full-page colored plate of the "New Double Iris Kaempferi." Was there ever a handsomer sight? Such vivid colors and in such variety, and such lovely markings. Well, well; I'm determined to hav them, you mentally exclaim. And what is best of all, they will stand our hardest winters, and once yours they are yours for all time.

I wish I had leisure and space to speak for each flower of the flock:

Heliotropes with meekly lifted brow
Say to me, "Go not yet."

The crimson blossoms of the coral tree
In the warm isles of the sunny sea.

The morning glory "gladly opening to the sun's first ray."

The lily, "white, spotless, clear, and pure."

Then rose, sweet rose, with blush and smile,
And breath in which all sweets are drowned,
Thou com'st to bloom for us awhile,
And with thee is the summer crowned.

The sweet verbena, which, being brushed against,
Will hold us three hours after by the smell
In spite of long walks on the windy hills.

And oh, so many, many more. The very best you can do is to send twenty-five cents to Childs and get the book for yourself; 188 pages of flowers, and directions for planting and rearing. And the beauty of it is you get your twenty-five cents back with your first order and twenty-five cents more in superfine pansy seeds and a premium on the order besides. So you see it is a money-making investment as well as a priceless treasure.

Then there is the vegetable department—trees, shrubs, berries, etc., every one first-class and tip-top.

The "Rose of All Colors," on the cover, we must hav. Such a variety, I am sure, never before grew on one bush.

The wind whispers softly a secret to me—
It has seen the first rose of June kissed by a bee;
And I see its bright splendor flash out on the spray,
A little red world that will last for a day,

Don't say it is too early to think about spring flowers. We must study the catalogs and mark what we want and begin to lay by the pennies, so that when planting time comes we shall be able to get at least a few of the ones we most covet. I wish every TRUTH SEEKER reader would select some special flower and try his or her best with it, and report results to me next fall. I shall try the iris kaempferi, and will tell you my success with it.

I once had a lady friend who said she had never sowed a flower seed nor owned a flower plant. But she had never seen Childs's catalog and had her taste cultivated by its wealth of invitingly arrayed blooms.

'Twas a dainty little flower
That was sleeping in a bower
Underneath the spreading branches of the laurel and the pine;
Where a shadow was in hiding
From her sunlight lover, gliding
In his madly merry seeking for his dusky sweetheart's shrine.

Then the wind came gently drifting
And the leafy portières lifting,
Darted in and touched the sleeping flower with his magic art,
When she ope'd her eyes so tender,
Lighted all the place with splendor,
And the sunlight clasped the shadow to his palpitating heart.

—*Frederick A. Bisbee, on the Anemone.*

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Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Mystic Realms.

BY FRANK OLIPHANT.

There seems to be
No force or power that into mortal frame
The breath of life can put when once that vital flame
Has winged its flight, has ceased to light the regions
Of the brain and guide the nervous heart. Not e'en
That power that first gave form a throbbing pulse
Hav we e'er known to rouse the dead
From its protracted sleep; nor hav we in our
Harkenings heard the faintest sigh breathed back
Upon our ears from mystic realms
Beyond the dark abyss of death.

Between cold lips
No wagging tongue is heard to speak
Of beauties rich and fair beyond the grave; nor
Do the lips vibrate to tell of gilded halls
And streets of gold beyond the curtain of the night,
When they'v encased death's frozen tongue.
For from that distant, shadowy vale
No one returns to whisper to our souls
Its grandeurs or its solitudes; no eye looks out
Through lashes that hav close'
In this eternal sleep, to drink again
The glances of the loved ones left on earth;
No maiden's silvery laugh rings out
Upon the moon-lit air to haunt the vine-clad paths
Where she so lately with a lover wooed;
No infant-foot returns to stamp its dimpled print
In the honeysuckle glen; no huntsman's calling notes
Are heard to pierce the forest glade, no echo
Of his noisy horn is wafted from the hills;
No traveler returns to drink and bathe
His heated brow in babbling brooks
That wander like a silver thread through copse and woody dale;
No mother's tender words float back to warn
And guard the wayward son; no suffering wife
From her departed half receives sweet guidance
While revels he 'mid beauteous scenes of paradise—
The so-called land beyond the silvery stretch
Of starry lights, where day-light never hangs
Her curtain up—where never falls the sooty kiss
Of midnight's cheerless gloom!

How Jumbo Was Adopted by Betsey.

DEAR MISS WIXON: I hav seen you a great many times in Onset, where I often go in summer days, and I hav read your delightful little book about that pleasant watering place; so I seem to be acquainted with you, and I want to send a letter for the Children's Corner. I hav been a reader of the Children's Corner since you first became its editor. I turn to the letters the first thing after taking up THE TRUTH SEEKER. Papa has taken the paper for years.

I am sixteen years old, and, like most girls, am fond of pets. We hav one, a dog of seal-brown color, that we call "Jum," or "Jumbo." He was named Jumbo. A lady said he ought to hav a name that would suggest bigness, because he was then so very little. Now Jumbo has a history, and I think some of the children would like to hear about him. A lady friend of ours in Onset had a pug dog, who became a mother of three little puppies on July 8, 1891. Our friend told her little girl to drown them at once in a pail of water, as they were "mongrels." The daughter obeyed her, and just as the last was taken out of the pail to be buried in the sand, my mother came along and Lizzie said:

"Oh, Mrs. Stone, you ought to see what pretty puppies Nipsic had!" and she laid the cold, wet, lifeless little puppy in mamma's hand.

Mother said: "It seems too bad to kill such a nice-looking little dog."

"It is no use saying anything now," said Lizzie; "it is surely dead, for it has been under water quite a while."

Just then the little puppy gave a short bark, and mamma said:

"I will take it with me and let our old cat hav it; perhaps she may adopt it in place of one of her week-old kittens that died this morning."

Then the puppy was placed in the cat's box with the kittens. The mother cat adopted it at once. She was very proud of it, too. She seemed to think that while it was quite a common, every-day affair for a cat to hav kittens, it was wonderful for a cat to hav a baby dog. Doggie developed a wonderful appetite, and grew fat and strong, and the kittens one after another died, till only one was left. The mother cat, Betsey, spent the most of her time nursing and licking and caressing the puppy. She didn't care the least for the kitten, and it would hav died only for cow's milk.

When Jum was six months old Betsey died, and since that time he has been rather unhappy; he is always looking for his adopted mother. If he sees a cat when he is looking out the window, he cries till we let him out to go to her; but when they meet the cats never reciprocate his feelings, for they box his ears and sometimes try to scratch his eyes. When we say, "Where is Betsey?" he will run to the chair she used to sit in and whine and cry. Jum does not like music, or else likes it too much, and we always put him in the cellar when we begin to play. He has got so now that, when we say "Jummie" when he cries, he will go to the cellar door and wait till we open it to let him go down. We think him very cute. He loves to watch mice, but doesn't try to catch them. He understands perfectly what we say to him. He doesn't like to mind very well.

I sincerely hope you will be able to print this letter. It is rather long, but I trust it will escape the wastebasket. I would like to correspond with girls or boys from fourteen upwards. I think you hav a lot of bright and intelligent writers, both boys and girls. May the Corner prosper is my wish.

JEANNETTE V. STONE.
38 *Bailey Street, Dorchester, Mass.*

[The writer of the above is not only clever with her pen, but is also gifted with a sweet voice, and the quality and smoothness of its tones hav charmed all who hav listened to them.—ED. C. D.]

Correspondence.

AVERY, IA., Jan. 20, 1894.

DEAR MISS WIXON: I am a young Freethinker, converted to reason and Freethought by reading the TRUTH SEEKER, and noticing other young Freethinkers writing to you, I thought I would send a few lines to help encourage you in your good and noble work of trying to save the young people of this country from priestly dominion and religious superstition.

There is quite a number of Freethinkers in this town. As is usual with this class of people, they are composed of the best, the most honest and intelligent members of the community. I hav suggested to some of them that we hav a Freethought Sunday-school started here where we young people could be instructed in nature's laws and Freethought principles, so as not to be led astray by wily priests and taught to run after strange gods. Perhaps in the near future we will hav one.

I should like to correspond with some of the bright boys and girls of the Corner. If any of them wishes, I will teach them the interesting science of phrenology, or how to read by phrenological, physiognomical and temperamental signs the characters, motivs, and dispositions of strangers or such persons as they may come in contact with.

Should like to know Miss Wixon's opinions of phrenology.

YOURS truly, AXEL PETERSON.

[THE TRUTH SEEKER has reason to be proud of its converts, as the above letter shows. Thanks for kind words of encouragement and appreciation.—ED. C. C.]

COALING, ALA., Jan. 9, 1894.

DEAR MISS WIXON: You asked me to describe cotton. I shall not use the description used in botany, but just as I see it here We bed up our land in three to five-foot rows, then plant the seed with a planter or by hand, by drilling them. Plants come up with two leaves on one stem. In about two weeks it has two more leaves, and in a month it has six or eight leaves and begins to show signs of limbs, and by the first of June shows forms or squares inclosed in a frilled shuck, and by the 20th it blooms. The blossoms are white the first day, turn red the second, and fall off the third. In one month the boll is grown, and opens in about six weeks from the time it shows forms. The main stalk keeps on growing and putting out limbs, which in turn do the same, and grows until frost. Some of it grows twelve feet high, but the most of it is from four to six feet high. Now, this is when everything is equable, seasons and weather; but when the weather is cool, cloudy and rainy, in August the worms come; then cotton evolutes into worms. In two weeks the field looks as if fire had been through it. I send you a lock. Plant it in a hothouse in small paper boxes about the 15th of April, and when the weather gets warm plant it in rows eighteen or twenty inches apart, and you will hav some nice plants.

Yours truly, BRANTLY WARD.

[A good description of the cotton plant. Thanks for fine specimen and for seeds, which will be planted; but probably our season is not warm enough for it to mature.—ED. C. C.]

PORT TOWNSEND, WASH., Dec. 27. 1893.

DEAR MISS WIXON AND THE CORNERITES: We write to tell you that we are trying to form a Sunday club of young Freethinkers, and we hope we will be successful in the attempt; but it is hard work converting the young folks to the good cause. Some folks think it is always good to be on the safe side, in case "it might be so." Our school-mates think it just *awful* that we are Freethinkers; but in our estimation, "To be a Freethinker is greater than to be a Christian." We hav "The Descent of Man," by Charles Darwin, from which we will read extracts every Sunday, and we will soon hav "Four Hundred Years of Freethought," by Samuel P. Putnam, and then we are sure we will hav a very nice time. As Annie is occupied in writing a letter to one of her Freethinker friends (of the masculin gender), she has thoughts for nothing else, and I will finish composing this letter. We would like very much if some Freethinkers would come and lecture in Port Townsend. We would surely be present at each lecture. Inclosed please find a clipping from the *Examiner*, which we would like to see in the column entitled "Not For Parsons." Wishing you and the Cornerites all a Happy New Year, We remain,

Your Freethinker friends,
LOUISA IFFLAND,
ANNIE L. BARTHROP.

[A Sunday club is just the thing—a step in the right direction. Do not be discouraged if you make only small headway at first. "Large streams from little fountains flow." Lecturers will please remember Port Townsend when in that vicinity. Thanks for kind wishes, and also for the very beautiful New Year's remembrance from Louisa and Annie.—ED. C. C.]

ST. JOSEPH, MO., Jan. 21, 1894.

DEAR MISS WIXON: I hav never succeeded in getting a letter started towards the Atlantic before, but I think I can muster courage enough to drop this one in a letter box.

I take great interest in THE TRUTH SEEKER, being a regular reader of it, and especially the Corner, although I am not what you would call a child, but, as we grow older, strange to say, our childhood clings to us all the more.

This was illustrated yesterday at an entertainment at which I was present. A wax group was the subject, portraying a scene in that well-known German fairy tale entitled, "Snow White." You all can remember it as your mother used to quiet your childish cries with its soothing effects.

The lecturer gave us the story in full detail, and at the close I found myself, as well as many others, turning away with a regretful sigh, as the lecturer smilingly said we had listened to it just as if we were children again.

But I am wandering from my subject. I was going to tell the Cornerites about the place where I live. Just imagin (I hate to ask any more) a dusty or rather smoky city, and on the outskirts a nice little village with a nice little natural park close at hand, where in the summer months the pleasure-seekers lounge among the shady trees on the banks of a small stream, with here and there a footbridge, and farther on a larger one, where the electric cars furnish music as well as transportation to those that like to enjoy the pleasure and beauty of Dame Nature.

If you can imagine such a place as I hav done my best to describe, you will hav my habitation complete.

We hav in our addition, I am sorry to say, four churches—that is, four churches too many. We hav also, I am glad to say, one school-house, but which is not too many.

If it was only the reverse, how fortunate we would be, but such it is all over the world; to one structure of knowledge there is double the number of houses of superstition and ignorance.

But through it all shines the brightness of combined science, reason, intelligence, and liberty, which will, I hope, some day melt into insignificance the church of superstition, by its brightness alone and those brave words, as well as true, of Thomas Paine will be our Bible:

"The world is my country; to do good my religion."

To think of these words, spoken under the circumstances that they were, is enough to make one love the speaker.

With a kind wish and a full-grown hurrah for all of my Liberal friends and coworkers I will close. Any correspondence from Liberal friends will be gladly welcomed. Hoping that this will do a little good at least, I am your Liberal friend,

WM. D TROTTER.

[A little good!—such letters do a great deal of good. Come again.—ED. C. C.]

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NOBILITY, the nobles say, is an intermediary between the monarch and the people. Yes, as the hound is an intermediary between the sportsman and the hare.—*Chamfort and Vauvenargues.*

ALTHOUGH the true end of all knowledge is action, and it is only for the sake of action that knowledge is sought by the human race, yet, in order that it may be gained in sufficient breadth and depth, it is necessary that the individual should seek knowledge for its own sake.—*W. K. Clifford.*

THE God of the Old Testament rewards and punishes visibly and signally here; he terrifies often by his anger; he reforms sometimes. The God of the New Testament makes little difference here between those whom he approves and those he disapproves; so little that he is charged with injustice for it; but he lies in wait to punish the latter hereafter with unrelenting vengeance and eternal torments, when it is too late to terrify because it is too late to reform.—*Lord Bolingbroke.*

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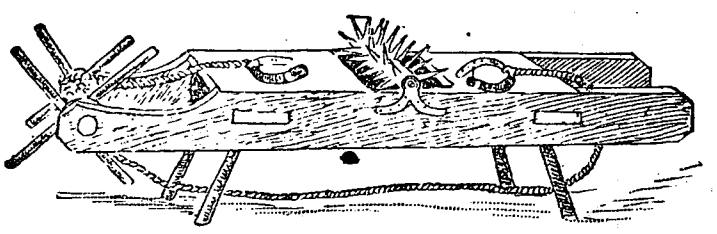


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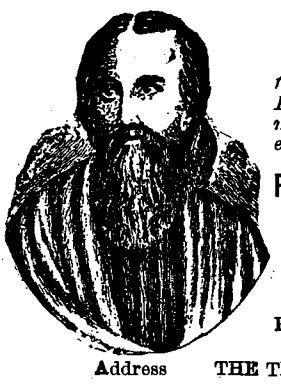
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TEACHER: Who was the first man? First boy: George Washington. Teacher: Next. Second boy: Adam. First boy (indignantly): I didn't know you meant foreigners.—*Boston Globe.*

"WHAT must precede baptism?" asked the rector, when catechising the Sunday school. "A baby," exclaimed a bright boy, with the air of one stating a self-evident truth.—*Tit Bits.*

A CENTERVILLE, Ia., deacon made the following announcement at a social recently: "Miss Jones will now sing 'Put Me in My Little Bed' with Mr. Brown, the pastor." The irreverent youths of the congregation hav not ceased to snicker over the remarkable announcement, and hereafter the good deacon will see that a comma is placed right, before going ahead. —*Scott County Argus.*

WE hav all heard the story of the man who was wrestling with the bear, and prayed, "Lord, if you can't help me, don't help the bear, but stand one side, and you'll see the all-firedest bear fight you ever did see." Well, this is old, too—older than the oldest settler—for away back in the days of the Leshes, their chief once prayed before going into battle: "Be on our side. An' gin ye canna be on our side, aye lay low a bit, an' ye'll see thae carles get a hidin' that must please ye."—*Forest and Stream.*

As there is neither partridge-shooting nor cub-hunting on Sunday, Lady Di, when in the country, whiles away the Sabbath by taking on a Sunday-school class. This week she undertook to instruct her neophytes by relating the story of Jacob and Esau. She was well in her stride when she was pulled up by a touch on her shoulder. Turning round, she beheld the vicar at her elbow. "For pity's sake, Lady Diana," said that holy man, in agonized tones, "cut it short. You are getting the hair on the wrong man."—*London Freethinker.*

CONVERSION.

Where the Pacific heaven smiles there lies
the darkest isle of isles—
So wrapped in heathen ignorance that 'tis
blacker than the blackest hat—
And there, on pious work intent, a first-
class missionary went;
A man of most persuading power, who
saved a dozen souls an hour.

And then, for many years, no word was
from that missionary heard;
And so the missions board sent out five
pious men, of courage stout,
To see if aught save moldering bones remained of Reverend William Jones.

And so they sailed the ocean o'er, and
duly landed on the shore;
Where they were much surprised to see a
man in heathen toggery
Whose face was Jones's at a glance, although a flour-bag formed his pance.

Forward he came with beaming face, and
hailed the crowd with unctuous grace:
"My friends, my dear benighted friends,
providence works to curious ends,
And certainly has brought you here to
listen to my words of cheer.
You all are on the road to hell—repent,
like me, and all is well.

"Cast off the sinful bonds that link you to
the pit's hot, sulphurous brink!
A pure and holy heathen be, and know the
joys revealed to me.
Ten wives hav I, whose virtues rare incite
me with them to compare.

"And if a single woman can be better than
the worthiest man,
His soul in goodness must be swimmin'
who emulates ten lovely women.
Also we find the plural wife by competition
lessens strife,
And having never one old maid, of gossip
we are not afraid.
Our savings of each year are sunk by all
in one grand annual drunk,
Which everybody being in, none taunts
his neighbor with his sin.
They join our band and learn at last how
happily life may be passed.
And see how kindness, love, and peace
attend sweet heathendom's increase.
Come, save your souls and mend your
lives, embrace our faith—and fourteen
wives!"

What more? Of that we cannot speak.
We only know that, just last week,
Twenty-five missionaries went to where
those searching saints were sent,
To send back to the virtuous world some
tidings of the saints who hurled
Themselvs upon a savage strand to find the
leader of their band,
Whose utter disappearance must hav
caused much trouble to the just.

MORAL.

A "mish" is much improved sometimes
by wandering into foreign climes.
—*Puck.*

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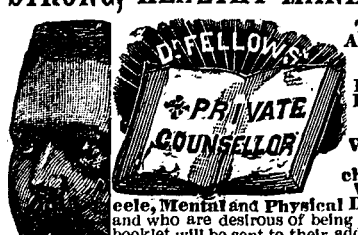
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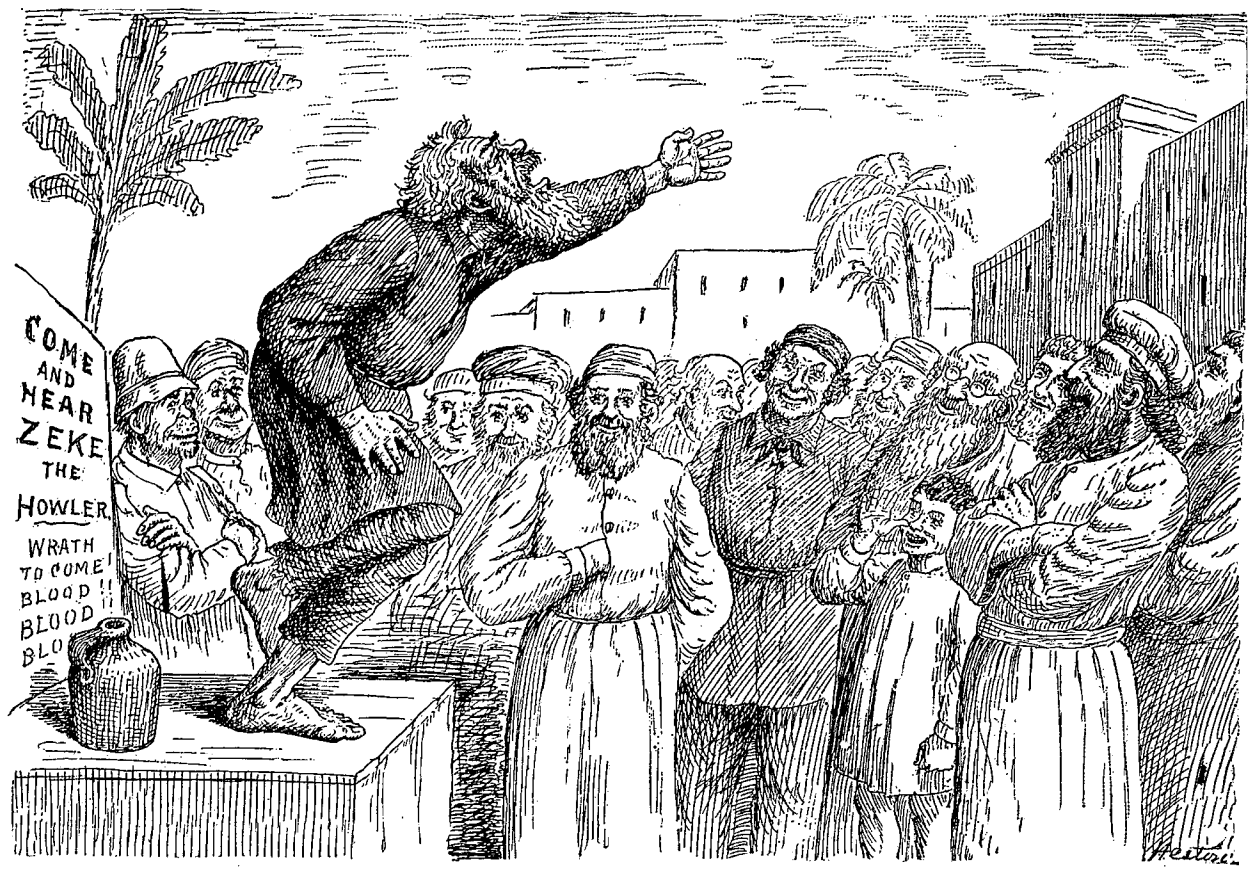


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Each canvasser for signatures should take two copies of this petition and have both signed; one to be sent to the House and the other to the Senate. All adults, men and women, should sign.

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Petition to Congress Asking It to Reject the Proposed God-in-the-Constitution Amendment.

To the Senate and House of Representatives of the United States, in Congress Assembled:

We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your Honorable Body to reject the proposed Amendment to the Constitution prepared by the National Reform Association and offered in the Senate on Jan. 25th, 1894, by Senator Frye, and in the House on the same day by Representative Morse. The proposed Amendment would change the Preamble to the Constitution by the insertion of the sentences within quotation marks which follow the words "We, the people of the United States," in the paragraph below:

We, the people of the United States, "devoutly acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations; grateful to him for our civil and religious liberty, and encouraged by the assurances of his Word to invoke his guidance, as a Christian nation, according to his appointed way, through Jesus Christ," etc.

We ask the rejection of this proposed amendment for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That the rights of all classes of citizens may be conserved and perpetuated. It is manifest that the adoption of such an Amendment to the Constitution would be, in fact, the incorporation of certain religious and sectarian dogmas in the fundamental law of the land. Such recognition of religious dogmas in the civil law was very carefully guarded against by the wise founders of the Republic, both in the Constitution as originally adopted and in the First Amendment thereto.

3. As the Constitution now stands no discrimination, on the ground of heresy, can be legally made against any citizen. More than one hundred years of experience amply justifies this wide tolerance and forcibly pleads for its continuance. Men of all shades of religious, non-religious, and anti-religious belief can and do render allegiance to and acceptably serve the State, and this without hypocrisy or perjury. Should this proposed Amendment be adopted, it would at once shut out of public life candid and honest men, whose reason, for any cause, cannot accept one or more of the three creedal statements contained in said proposed Amendment, but unscrupulous doubters and rejecters of these creedal affirmations would have no difficulty in taking the oath of allegiance to the Amended Constitution. Hence said proposed Amendment offers a premium for hypocrisy and perjury, and is, consequently, in the highest degree immoral. It is also unjust, in that it deprives a part of our citizens of their equal rights, because of a difference of opinion. Again, it must be hurtful to the State, because, as already shown, it would admit pretenders and timorous men to positions of trust and responsibility, and bar out men of honesty and courage.

4. The experience of all times and nations has shown conclusively that every attempt to *force* from the citizen a direct or indirect acknowledgment of the truth of any of the dogmas of religion is disastrous. It creates new religious hatreds and intensifies the old; it demoralizes religion and corrupts the state; it tramples the equal rights and liberties of the deserving citizen, and puts into the hands of bad men a dangerous and terrible power over the property, persons, and lives of their fellow-citizens.

5. If Theistic, Trinitarian, and Christian majorities may to-day rightfully force upon Deistic, Atheistic, or Agnostic, and Unitarian and non-Christian minorities their distinctive creeds, what warrant have we that some other day the Catholics, the Methodists, or the Presbyterians will not Amend into the Constitution their distinguishing sectarian dogmas? That step would logically follow the one which your Honorable Body has been asked to take, and against which we respectfully but strongly and unalterably protest.

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News of the Week.

ANNIE PIXLEY, the actress, is dead.

EDWARD BELLAMY'S paper, the *New Nation*, has suspended.

ROBERT M. BALLANTYNE, the popular writer of tales for boys, is dead.

SEVERAL election inspectors of this city hav been sentenced to prison for fraud.

THE Wichita Law and Order League is in the hands of a receiver. Assets, 13 cents.

THE Godey Publishing Company has assigned. The company published *Godey's Magazine* and books.

THE Senate committee on finance is reported to be making material alterations in the Wilson tariff bill.

A MEDICAL monopoly bill has been introduced in the Massachusetts legislature. A strong opposition is developing.

MOSES HULL, the Spiritualist lecturer and editor, was stricken with partial paralysis in his study at Anderson, Ind.

THE House of Commons has declared one of the Lords' amendments to the Parish Councils bill unconstitutional.

MYRA BRADWELL, the first woman lawyer admitted to the bar in Illinois, and editor of the *Legal News*, has just died at the age of sixty-three.

THE lower house of the Massachusetts legislature has passed a bill abolishing Fast Day, and making Lexington Day, April 19th, a legal holiday.

JOSEPH KEPPLER, one of the founders and owners of *Puck*, and the famous caricaturist of that paper, died February 19th. He was a great moral power.

MAXIME DU CAMP, the distinguished French author, archæologist, and Academician, is dead. His most famous work is the "History of the Paris Commune."

JUDGE BRENTANO, who presided at the trial of Prendergast, the assassin of Carter Harrison, has received letters threatening him with death if he refuses a new trial.

THIRTEEN miners are entombed at Plymouth in Pennsylvania. Hopes of rescue are not very strong, as the "squeezing" is repeated whenever obstructions are removed.

MORE religious riots in India. Hindu temples and Mohammedan mosques destroyed in Yeola, one hundred miles from Bombay. Disturbance quelled by military.

MASSACHUSETTS taxes foreign securities held by her citizens. In Boston alone there is $600,000,000 of such property, but the assessors hav listed but $40,000,000. Would income-tax officers find more?

PRESIDENT PEIXOTO of Brazil has issued a decree calling for a general election on March 1st. This is considered a blow at the insurgents, as the rebellions hav their basis largely in enmity toward Peixoto.

EMILE HENRY, an Anarchist, exploded a bomb in the café of the Hotel Terminus in Paris. A large number of persons were injured. In resisting arrest Henry severely wounded a policeman and a woman.

THE New Jersey senatorial deadlock continues. The Democratic leaders hav prevailed upon the race-track managers to hav no racing this winter, which could continue, as the deadlock prevents the passage of anti-racing bills.

A FRENCH Anarchist in London was killed by the explosion of some chemicals on his person. The police raided the Autonomie Club and found documents in French which were exact counterparts of some distributed in Paris.

DURING 1893 five Mexicans, seven Indians, thirty whites, and one hundred and fifty negroes, four of them women, were lynched in the United States. The crimes charged were rape fifty-two, murder fifty-seven, arson eight, and the rest miscellaneous crimes.

THE jury returned a verdict of "guilty" in the case of John Y. McKane, the Gravesend boss, accused of conspiracy in last fall's elections. Awaiting sentence, he was held in Raymond Street jail, Brooklyn, as a "gentleman" prisoner. On February 19th Judge Bartlett sentenced him to six years' imprisonment in Sing Sing.

THE Senate has rejected the nomination of Wheeler H. Peckham to be associate justice of the Supreme Court, because of Mr. Peckham's opposition to the candidacy of Judge Maynard in New York last fall. The vote was 41 to 32. On February 19th President Cleveland nominated for the position Senator Edward Douglass White of Louisiana and the Senate at once confirmed him.

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THE TRUTH SEEKER,
28 Lafayette Place,
NEW YORK.

THE TRUTH SEEKER

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Putnam and the Christian Amendment.

S. P. Putnam, President of the Freethought Federation of America, goes to Washington to oppose the proposed Christian Amendment to the Constitution. The Judiciary Committee of the House will giv a hearing on March 6th to the promoters and opponents of the amendment. The National Reform Association and the American Sabbath Union will hav several representativs on the ground to argue in favor of this measure, which is intended to destroy the secular character of our national Constitution and make it a Theistic and Christian platform. Rev. A. T. Jones will antagonize the theocrats from the point of view of the Seventh-Day Adventists, while Mr. Putnam will voice the uncompromising opposition of all friends of a government wholly separate from the church, and especially will he represent the Freethinkers of the United States. He is the elected chief of the Freethought party, the eloquent champion of the equal religious liberties of all citizens of the Republic. He must be sustained. He has to do battle against tremendous odds of numbers, wealth, and social prestige; but on his side is the truth; on his side is justice; on his side is freedom of conscience; on his side are the clear thoughts of the fathers as they embodied them in the Constitution which he hastens to the country's capital to save from the withering touch of the priest-politician; on his side are the noblest traditions of this people, and to him we look to do effectiv work for us, our children, and the unborn generations.

Mr. Putnam must hav the sinews of war; he must hav money. His expenses must be paid as they are incurred. You hav never yet failed him and the cause, and we do not believe that you will now in this supreme crisis. Please send contributions at once to the Treasurer of the Federation, E. C. Reichwald, 165 South Water street, Chicago.

There is another way in which you can help Mr. Putnam. Write at once to your member of the House, to your Senators. Telegraph to the House Judiciary Committee, either through its chairman, Mr. Culberson, or some other member, if you prefer. Address, giving the member's name, "Judiciary Committee, House of Representativs, Washington, D. C." Last week we gave the names of all members of both committees. Send money to Mr. Reichwald for Mr. Putnam. Send letters and telegrams to Congressmen, Senators, and especially now to the House Judiciary Committee.

Our Struggle for Existence.

The men and women of the United States who prize religious liberty realize at last that it is a struggle to the death with the church, the political church. No armistice or compromise is now possible. It is surrender or defeat for either the Theocrats or the Secularists. We must chain or break the wheels of the ecclesiastical Juggernaut, or it will roll over and crush us out of existence.

The National Reform Association, the American Sabbath Union, the Women's Christian Temperance Union, the Young People's Society of Christian Endeavor, and many other "fighting corps" of the churches, are executing well-planned, concerted, and persistent attacks upon the constitutional defenses of our equal religious and civil liberties and rights. We hav temporarily repulsed them in a few instances, but they hav pressed steadily onward, and where we dressed our thin lines yesterday they encamp to-day. On one specious pretext and another the courts hav uniformly decided against us. Constitutional safeguards hav been undermined by judges who were more anxious to serve the church than to protect the weak from the attacks of the powerful. The supreme courts of several states hav sustained the validity of Sunday laws, and a multitude of the lower courts hav done the same. The federal Supreme Court has affirmed in an *obiter dictum* that this is "a Christian nation." Congress passed and the president signed a bill intended to close the World's Fair on Sunday, and, although the Fair was not kept closed all the time, the legal victory was with the theocrats, for the Appellate Court of Illinois has just decided that Judges Stein and Goggin, whose acts kept it open, did not hav jurisdiction. Besides, none of the decisions which were operativ to prevent the closing of the gates took into consideration the real and vital principles involved. In Montana we hav thus far succeeded in keeping the Bible out of the schools, and in Ohio the hearing of prayers in the lower house of the legislature has been dispensed with this winter. These triumphs are encouraging, but, unfortunately, not decisiv. Nothing will be permanently settled until the theocrats are disastrously defeated on the battlefield of national politics. With God and Jesus and the Bible in the Constitution and the Supreme Court merely the highest tribunal of a state-church, Ohio and Montana will easily be whipped into the ecclesiastical traces.

One of the latest decisions against the religious liberty of the citizen is that of the Appellate Court of Maryland, rendered in the Judefind case. Mr. John W. Judefind is a farmer living in Kent county. He is an Adventist, and husked corn in his field on Sunday. Arrested and taken before a magistrate, he was fined $5. He appealed to the Circuit Court, was tried, and again fined $5. He carried his case to the Court of Appeals on a writ of error, which alleged that the Sunday law of Maryland is void because it is in violation of the first paragraph of the fourteenth article of the Constitution of the United States; because it is in violation of article thirty-six of the Bill of Rights of Maryland; and for several technical reasons, one of which was that the warrant was issued and served on Sunday, and another that the bond was void because it charges "Sabbath-breaking," when no such offense is known to the laws of the state. The court denies that any writ of error lies to it in this case. But, although this disposed of the writ, the court proceeded to deal with the alleged unconstitutionality of the Maryland Sunday law.

The court said that the law in question contravenes neither the federal Constitution nor the Maryland Bill of Rights. Of course "numerous decisions sustain this view." We take this occasion to remark that Freethinkers and other advocates of a free Sunday will hav to make up their minds that the courts will in the future, as they hav in the past and as they do to-day, decide that Sunday laws are constitutional. They will continue to misinterpret the organic law until they are forced to do otherwise by an aroused and aggressiv public sentiment. The church militant is in the saddle. We shall never enjoy the religious liberty contemplated by the fathers and provided for in the Constitution until she is unhorsed. The Maryland court continues:

"Nature, experience, and observation suggest the propriety and necessity of one day of rest, and the day

generally adopted is Sunday. There will always be differences as to how the day shall be spent, but the advantage is too apparent to doubt. In interpreting these differences we must not place unreasonable constructions upon them; but a man, if he defies the law of the state, must expect to be punished. If the position of the plaintiff be correct, then the law prohibiting the sale of liquor on Sunday, etc., is unconstitutional, as would be most, if not all, of our laws concerning Sunday. The court says that Sunday has been observed as a day of rest from the foundation of the state, and cites Kilgore *vs.* Mills *et al.* (6 G. and J., 274, and 11 Maryland, 313) to prove the position, and it says the laws are looking to a still surer making of the day a day of rest."

But nature, experience, and observation do not suggest the propriety of compelling one to rest in the particular manner favored by a Christian majority. The fact that a man, if he defies the laws of the state, must expect to be punished, answers no question as to the constitutionality and righteousness of the law. *There* is the real issue always; *there* is where the line is drawn between the just man and the Sabbatarian. No doubt the early Christians expected to be punished if they disobeyed the laws of Nero, but that did not demonstrate the validity and equity of those laws. When judges talk such twaddle as this uttered by the Court of Appeals of Maryland, what hope is there of a fair administration of law and an orderly and prosperous social state? The court further avers that "Sunday has been observed as a day of rest from the foundation of the state." What of that? It could just as pertinently be said that Monday has been observed as a washday during the same period and that therefore a law to punish a woman for doing her washing on Tuesday would be constitutional and equitable. Maryland has had a "blasphemy" statute for a long time and no doubt these Daniels come to judgment would declare that it is valid because it is old, should an Atheist be prosecuted under it and the case come before them.

We should be grateful to these judicial gentlemen for their comforting assurance that "the laws" of Maryland "are looking to the still surer making of the day a day of rest." Which means, of course, that the Christian lawmakers and adjudicators are determined that the people shall comport themselvs on that day as the church desires them to do.

A national Sunday law is on the program of the Covenanters and their allies. Rev. H. H. George, of the American Sabbath Union, and who is now in Washington lobbying for the God-in-the-Constitution amendment, is reported by an Iowa journal o hav said at a Sunday convention in that state in December last:

"We are living in stirring times. We must cry aloud and put our shoulder to the wheel. We propose to stop this Sunday desecration. The Sunday trains are dependent upon the Sunday mails for support. Stop the trains, and that will stop the Sunday newspapers. All denominations of any note are now united in this movement, Catholic and all, and we hav succeeded in getting the coöperation of all labor unions, temperance associations, and other societies, political and ecclesiastical, to unite in one solid move on the present Congress, to force them to pass a national Sunday law. We are prepared to make Congress understand that this is a Christian nation. We would be a set of fools to giv up the battle now after gaining the victory over Congress in the World's Fair movement. We must hav a Sabbath day as we want it. We hav got to get out on the streets and cry, 'Yet forty days and we shall hav law.' Those who will not be persuaded to keep the Sabbath [Sunday] can be informed that they will be compelled to do so. The states hav Sunday laws, but this is not enough. We are going to hav a national law, and I think I am sure we shall hav it before the first session of this Congress is closed. Measures are now effected to besiege Congress with representativ men from every organized body in the land, and they will not dare refuse us. The church should use the power of Congress to control the sin of the nation, and if she does not do so, blood will be on her garments."

That is the way these men talked before Congress passed the World's Fair Sunday closing bill, and we thought the boast was a vain one, but we were very soon undeceived. Shall we be caught again?

"We must hav a Sabbath day as we want it"! The insolence of it! "We are going to hav a national law"! How do free men and women like this talk? And how will they like the *fact?*

Referring to the final disposition of the Clingman World's Fair injunction case by the Appellate Court of Illinois, the *Christian Reformer* says:

"Christian citizens must be blind if they fail to see how this injunction case demonstrates the necessity of an authoritativ and undeniable constitutional basis for Sabbath laws and all such distinctivly Christian institutions of our government. · · · Of all the practical arguments for the Christian amendment of our national Constitution, this Clingman injunction suit is the strongest that can be urged. · · · Let the attitude of the nation in all its courts and laws, toward the Sabbath and the Lord of the Sabbath, be so clearly defined by a constitutional acknowledgment that all such trickery will be hereafter impossible."

In other words, if the Christian amendment, now in committee of Congress, had been a part of the Constitution at the time of the World's Fair, Mr. Clingman could not hav appealed for his rights under that Constitution, and Judge Stein could not hav kept the gates of the Fair open on Sunday. Now, Freethinkers, you can see clearly some of the possibilities of mischief which are wrapped up in this amendment which Mr. Putnam, as your representativ, goes to Washington to oppose, and you will realize the imperativ necessity of holding up his hands. The seeds of crime in that embryo amendment are numberless. Read again these words which we hav quoted from the *Christian Reformer*, and note particularly that the theocrats are striving to obtain "an authoritativ and undeniable constitutional basis for Sabbath laws and *all other such distinctivly Christian institutions of our government.*" Do you know what that means? If you do not, read the history of any country in which the church controled the state.

Will the theocrats pause in their work when they hav succeeded in incorporating Christian dogmas in the Constitution and the statutes? What are laws worth if not enforced, and who but Christians can properly and remorselessly enforce Christian laws? It is the wish and the intention of the Covenanter party to shut non-Christians out of all public positions, and very probably also to disfranchise them. Does this seem incredible? Nevertheless it is true. Read these excerpts from an editorial in the *Christian Statesman* of Jan. 6, 1894:

"It is absolutely necessary for the safety and welfare of the nation and the national interests, that the government itself be held to the strictest conformity to the divine law. If it holds and exercises the divine authority over men, it should be required to use that authority, according to the divine direction. · · · The divine powers and prerogativs of civil government are safe and beneficent in the hands of men only when they are directed and controled by the divine law. 4. The importance of vesting with the powers of civil government, such men only as fear God and are true to his law. This follows from the very nature and province of civil government. If it is the ordinance of God's government over men, in their civil capacity, and is clothed with his authority, and exists for the accomplishment of his purposes among men, and can be safely administered only as directed by his law, it certainly follows as a logical necessity that they who administer its powers must be the obedient servants of God, and men who love his law. · · · Will the Christian citizens of the nation learn the lesson? Is it possible to so far remove the film of party prejudice from the eyes of intelligent Christian men, as to enable them to see that what our land needs is not so much the supremacy of any party, or of any mere secular policy of governmental administration, as the elevation to the places of governmental authority and responsibility, of men who are able, and fear God, and honor his holy law?"

These sentences are their own commentary.

What is being done by the theocrats to push the Christian amendment? Meetings in furtherance of the movement hav been held in a number of cities and towns, especially in Pennsylvania; at one meeting $225 was raised for the work in Washington, and $180 more for the same work was reported in one issue of the *Christian Reformer*, besides more than $400 for the general work of the National Reform Association; a mass meeting was held in Pittsburg on March 2d, and it was expected that a large delegation would go to Washington from that meeting and be present as a moral backing at the hearing on the 6th inst. So many are going that special railway fares and hotel rates in Washington were secured; while the amendment is pending, a monthly, the *Constitutional Amendment*, will be issued, and also a new weekly series of National Reform documents (the "Christian Amendment Series"); subscriptions are being solicited to send these documents to all the ministers and other influential persons throughout the whole Union; the association wishes to send out each week one hundred thousand copies of the smaller document and the same number each month of the larger one; petitions are being widely circulated; all friends of the treasonable scheme are urged to write letters to their Representativ and Senators, and it is expected that hundreds of telegrams will be received by the members of the House Judiciary Committee from March 5th to 7th. These are some of the measures being taken to "arouse the public conscience" in order to intimidate Congress and so secure a favorable report from the Judiciary Committee. The enemy is splendidly organized, is under perfect disciplin, is fanatically enthusiastic, and in the final struggle at the polls or elsewhere can depend upon the dormant yet powerful superstitions of millions of Christian men and women who may now think that they are opposed to the demands of the National Reform Association, but who will find it impossible to resist the Christian appeal to their early teachings and their fears—"He that is not for me is against me."

Now we know what is before us—a long and stubbornly contested fight to preserve the most important parts of the national Constitution and with them our dearest rights as American citizens and free students in the great world-school of thought. All that our ancestors wrested by the force of brain and the might of the strong right arm from noble and priest and king is at stake. The traitor political church has once more flung herself at the white throat of liberty. Her murderous hand must be wrenched away at whatever cost. She must be thrust back into her place and taught to respect the rights of the people. She says government is from God, by which euphemism she means herself. We say all just government is of the people, and when she attempts to usurp their authority she does so at her peril.

Defeat the Christian amendment.

Do We Want the Bible in the Schools?

Some of our friends seem to be inclined to take exception to our opinion that the American Protectiv Association is antagonizing the Catholic church from the standpoint of the fanatical Protestant, and that, having no clear conception of the basic principles of religious liberty and civil justice, it aims simply to shut Catholics out of office in order to make places for Protestants. To such we respectfully commend the matter which follows.

The *American Citizen*, of Boston, a paper strongly in sympathy with if not actually an organ of the American Protectiv Association, says:

"We sincerely hope that this great organization—founded on Christian principles—with the Bible as its supreme constitution—will adhere closely to the spirit of the book which has made Protestantism what it is, and without which Rome has degenerated into a corrupt and despised ecclesiastical despotism."

The *American Eagle*, of Kansas City, Kansas, the official organ of the American Protectiv Association in that state, prints the platform of principles of the state organization. Here is the tenth plank:

"We demand that the Bible, which has been the recognized text-book of our fathers, be maintained in our public schools as the rule and guide of all moral actions."

Do we want the Bible in the schools?

State Superintendent of Schools Prendergast of Minnesota thinks it will not harm any Freethinker to hav a selection from the Bible read in the schools. It is also possible that a selection from Ingersoll or THE TRUTH SEEKER would not harm any Christian if read in the same place, but the chances are that the Christian would say something bad.

The Illinois appellate court has decided that the state court that issued an injunction forbidding the World's fair managers to close the gates on Sunday, had no jurisdiction. Well, the gates were kept open. Practically, the victory was with common sense and liberty. Technically, the Sunday-closers won. Yet it is never to be forgotten that Congress was the first usurper. Following its illegal action

comes all the rest. This "battle," so-called, was but a skirmish. The real battles are to come.

"Some of our thoughtless contemporaries think it is very inconsistent to send a cargo of rum and a missionary together to Africa. But what could be more appropriate? The missionary tells the nativs how to die, and the rum kills them. See?"—*N. Y. Voice.*

Our pious neighbor will find itself outside the church soon if it keeps on telling the truth in this careless way.

"We will engage to make as strong an argument for polygamy out of the Bible as any man can make for the liquor traffic out of the Bible."—*Voice.*

That is an easy task, Mr. Funk. *We* will engage to make thrice as strong an argument for either out of the Bible as you can make against either out of the Bible.

District-Attorney Perry notified David Overmyer, counsel of Moses Harman, that he should call up the case of his client and move for sentence at the term of the federal court sitting in Topeka last week. However, the court has adjourned and Mr. Harman is still in undisturbed occupation of the sanctum of *Lucifer*. It is well.

"The American Sabbath Union, the New York Sabbath Committee, and a number of the other Sabbath associations and unions hav issued a circular reminding the ministers and churches that the first week in April has been for several years observed as a season of united prayer for the Lord's day, and suggesting that, as the first of April comes on Sunday, special attention be given to that topic both in sermons and prayer."—*Independent.*

April 1st is All Fools' day.

The American Newspaper Publishers' Association, lately in session in this city, adopted a resolution in condemnation of House Bill No. 4,732, now before Congress. This is the proposed new gag law drafted by the Society for the Emolument of Its Officers and is intended to put the control of the advertising and news departments of the daily papers and other periodical publications into the hands of a gentleman temporarily residing in Washington and adorned with the mellifluous title of Postmaster-General. It is very gratifying to observe that the American publishers know *this* fool law when they see it, even if they do shut their eyes to some others equally inimical to the freedom of the press and to sound morals.

The president of the Women's Christian Temperance Union of California has just written to the secretary of the National Reform Associaton in hearty approval of the present attempt to Christianize the Constitution, and asking for 1,000 blank petitions to circulate for signatures in the only state that has no Sunday laws. Mrs. J. C. Bateham, of Kentucky, orders 200; Mrs. Mary C. Woodbridge, of Chicago, 200; Mrs. Dr. R. J. George, of Beaver Falls, Pa., orders nearly as many, and in addition has had several thousand printed at her own expense. All these are prominent officers of the Women's Christian Temperance Union, Mrs. Bateham and Mrs. George being national officials. Did some one say there is no danger?

Some years ago Colonel Ingersoll, in speaking of Samuel P. Putnam, said:

"Mr. Putnam believes Freethought has a future; that the time is coming when the superstitions of this world will be forgotten or remembered—some of them with smiles, many of them with tears. His abilities are of the highest order. He compels the admiration of everyone who really loves the just and true."

Besides believing that Freethought has a future, Mr. Putnam is doing as much as any other man to hasten it and to make it glorious. The campaign which this soldier of progress is about entering upon is an important one, and we hope that the comrades will rally at his call. Colonel Ingersoll has not overestimated the abilities of Mr. Putnam.

Franklin Steiner delivered his lecture on "The Great Religious Conspiracy" before the Manhattan Liberal Club on Friday evening, February 23d. The lecture was an excellent presentation of the subject, showing that the two great priesthoods, the Catholic and the Protestant, are making a simultaneous assault upon the constitutional guarantees of the religious liberty of the citizen, and that they hav already intrenched themselvs in custom, statute law, and judicial dictums and decisions. The address was well delivered, enthusiastically received, and the few lame criticisms upon it were easily and effectually disposed of by Messrs. Rowley, Wakeman, Ames, Sullivan, Foote, and the lecturer. A young man from the TRUTH SEEKER office sat at a table by the door and very successfully solicited signatures to the petition against the God-in-the-Constitution amendment.

The anthropologists of the Bureau of Ethnology hav received a report embodying the results of a study of the skull of Pizarro, whose mummy was recently disentombed in Peru. It seems somebody has been "startled" by this revelation of the cruel conqueror's character. We are informed that "the skull reveals all the marks of the criminal type as recognized by science to-day." He "was a murderous and blood-thirsty brute." The cranium "has even the so-called 'fossa of Lombroso,' which modern criminologists hav never discovered except in confirmed and habitual enemies of society." And so on. No one familiar with the career of this wholesale murderer will be either "startled" or surprised by these statements. Pizarro was the remorseless and unscrupulous destroyer of a civilization superior in every respect except militarism to that of Spain. He was a devout Catholic, and could neither read nor write.

The London *Freethinker*, referring to the God-in-the-Constitution amendment, says that the American Secularists hav forestalled the clericals "with a sixteenth amendment to the Constitution, declaring that no state shall pass any law respecting an establishment of religion, or authorize any payment of money to any church, religious society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control." There are some mistakes in this. The Christian amendment is already under consideration by the Judiciary Committees of the Senate and House. There is a society of Protestants which stands sponsor for such an amendment as the *Freethinker* outlines. It is aimed at the Catholics. Several of the leaders in this society are workers for Sunday laws and other Christian statutes, and there is not a known Freethinker among them. It is more than probable that the God-in-the-Constitution scheme will find supporters in this society.

It is very difficult to please all the good folks, and it seems to be impossible for them to agree among themselvs as to the moral qualifications that go to the making of a saint. The *Christian Statesman* is very warm in its praise of the late George W. Childs. He would not publish a Sunday issue of the *Public Ledger;* he kept all bad advertisments out of its columns; he was a great moral beacon-light for the young, etc. Next comes the *Voice* with this broadside of denunciation of the same man and paper:

"George W. Childs, who has just died after a life crowned with public respect for his many benefactions and the many noble traits of his character, was nevertheless the proprietor and editor of the *Ledger*, of Philadelphia, when it sold the columns of its editorial page to the drunkard-makers of Pennsylvania for so much cash, and printed their lies and misstatements in such a way as to lead the average reader to suppose that the editor was responsible for them. For the assistance rendered by his paper in a critical hour to the work of wrecking homes, breaking mothers' hearts, damning bright boys, and filling brothels with fallen girls, a thousand charities cannot atone."

All of which goes to show that men are "poor critters," doubtless made so by God for some inscrutable purpose.

The Cincinnati *Catholic Telegraph* pours out its wrath upon *Puck* because of the latter's cartoon "representing the Catholic church as a cat in its various stages of growth until it becomes a fierce and murderous tiger with its claws on the prostrate forms of a public school boy and his mother, who has around her waist a belt on which is inscribed the word 'Liberty.'" From this it appears that at least one Catholic editor accepts the Darwinian principle of development with a quick-time attachment, for he has a common cat change into a tiger. Possibly he will not take kindly our suggestion that the tiger was a tiger all the time, only at first it was a young and small tiger. Another thing: We don't believe the artist intended the Goddess of Liberty to be taken for the school-boy's mother! We are afraid that the *Catholic Telegraph's* editor is more familiar with representations of the Madonna and child than he is with pictures of the Goddess of Liberty and the school children she guards. In fact, we apprehend that this Catholic, like his church, knows so little of Liberty and its symbolical figure that he is unable to recognize either when placed before him.

Women hav long been the most generous givers to the church and other religious institutions. It seemed that the priest got all the money rich women had to spare during life or leave at death. But a change has begun, let us trust. Here is a list of the bequests of three women, all reported in one week, and not a dollar to a church! Good! The board of managers of the Germantown (Pa.) Hospital hav received a bequest of $100,000, left by the late Mrs. H. Pratt McKean; Mrs. Mary E. Schenley, of London, England, who is a large landowner in Pittsburg, Pa., has given that city the magnificent gift of Schenley Park, the ground for the newsboys' home, the site for the new institute for the blind in Oakland, the historic old block house at the point, $1,000 to the charity fund, and a voluntary reduction of rent to all her tenants. Lately she has contributed $10,000 to the fund for the purchase of another public park. And Phipps Conservatory, Schenley Park, is open on Sunday, right in the city of Pittsburg, the home of the *Christian Statesman!* Mrs. Charles Brown, Quincy, Ill., by will leaves $300,000 to public charities. She givs $55,000 and her residence and furniture to inaugurate and maintain a home for the aged poor in Quincy; a bequest of $5,000 to the Woodlawn Home for Orphans in Quincy, and $5,000 to the Industrial Home for Girls in Evanston, Ill.; $75,000 to the Illinois Humane Society, $45,000 to the Louisiana State Society for the Prevention of Cruelty to Animals, $15,000 to the Massachusetts Society for the Prevention of Cruelty to Animals, $15,000 to the Quincy Humane Society.

The Way a Lawyer Looks at the Scheme.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Please send me several petitions against the proposed amendment to the Constitution. I can obtain a number of signatures here and will write to one or two of the members of the judiciary committees.

I think it very important to notice that the resolution, as introduced, proposes the amendment for ratification by *conventions* in the several states instead of by *the legislatures* of the several states. As provided by Article V. of the Constitution, Congress may propose an amendment either to the legislatures or to be ratified by conventions. Every one of the fifteen amendments to the Constitution has been by Congress proposed to and ratified by the legislatures. Should the resolution be concurred in by two thirds of both houses, the National Reform Association evidently realizes that it must be much more difficult for those who are in favor of a government "of the people, for the people, and by the people" to overcome the ignorance and superstition of the masses and induce them to choose delegates to conventions who would oppose the ratification than it would be to educate a few score members of the legislature in each state, many of whom are already elected. The National Reform Association is well organized to influence the ignorant millions, while the opposition is better prepared to bring convincing arguments to the few. Therefore the ratification by conventions is sought to be proposed by Congress, which Congress may do but which it never has done. You may object to my language, "the ignorant millions," but, as you realize that there are "Congressmen who hav never before heard of this God-in-the-Constitution movement," the sooner we come to realize the ignorance of millions of their constituents the sooner will we be prepared to throw off the chains of superstition with which we are now bound and prevent them from binding us with more. I do not write this for publication, but hope that I hav called your attention to an important feature of the resolution.

R.

Communications.

A Grand Campaign—The Press and the Platform.

Immediately after the publication of my book, "Four Hundred Years of Freethought," I wish to enter upon a thorough Freethought campaign throughout the country. The times demand it. There was never greater danger than at present. What is needed is agitation and education. On every side there are signs of ecclesiastical aggression. The church powers, through the facilities of corrupt politics, are surely and almost without resistance encroaching upon the liberties of the people. A long and hard battle is before us for human rights. The first thing to be done is to enlighten the people in the principles of American government, of justice and freedom, of humanity and progress The glorious principles of Freethought must be declared in their universal application. The clear light of reason must illuminate the message of science, of equality and fraternity.

This requires a determined effort. It requires perseverance, courage, energy, and generosity. It requires steady work all along the lines, in every locality. Wherever there is a handful of Freethinkers they should do something. They should arrange for at least one lecture, if not more, in their community. Let this be done all over the country, and a great advance will be made. There will be a vast power in such a general and united effort.

The platform and the press must work together in this great enterprise. The word spoken and the word printed each has its own influence. The lecture arouses as the book cannot; but the book educates through silent days and in the depths of thought as the lecture cannot. It is my purpose in the important campaign which I now undertake to combine these two in a method not before adopted, and which I believe will giv new and far greater success to our cause. I am sure that the Liberals of this country will see the immense advantages of the plan proposed, and will do their level best to make it a brilliant triumph in every state in the Union. Of course I must be amply supported by Liberal friends or I cannot carry it through to the great results which certainly can be reached if there is cordial co-operation. What I propose is this: To giv lectures at the usual reasonable rates, and in addition to the lecture to donate a certain amount of books, to be used by the Liberals who pay for the lecture as campaign literature for their own benefit and the education of the community in which the lecture is given. In this way the lecture will leave behind a permanent and extending influence. My terms, therefore, are as follows:

For $12 I will giv one lecture and $4 worth of books; for $30, three lectures and $13 worth of books; for $50, five lectures and $22 worth of books; for $60, six lectures and $30 worth of books; for $100, ten lectures and $60 worth of books. These books are to be publications of the Truth Seeker Publishing Company, *Investigator*, *Freethinkers' Magazine*, *Independent Pulpit*, and other Liberal publishing houses; Ingersoll's works, Washburn's, Watts's, Remsburg's, Shaw's, Putnam's, etc.—Freethought and scientific literature. I shall pay my traveling expenses, but I shall expect board to be provided for me at every lecture point. It would be impossible for me to pay hotel expenses at these rates.

It will be seen that the only way by which I can successfully carry out this method of lecturing is to hav a large number of appointments; at least five hundred—better one thousand. This will probably be the last extensiv campaign that I shall make in this country, and I want to devote at least two solid years to the work. I want to go into every state in the Union and to every place where there is a handful of Liberals. I want to make this a campaign both of agitation and education; I want to create a pervading and growing influence, and this comes by means of the books. If I giv five hundred or a thousand lectures on these terms, thousands of dollars' worth of Liberal books will be distributed all over the land, and this cannot be done in any other way than as I propose. What a tremendous influence this will be for many years to come!

I hope that wherever possible Liberals will arrange for six lectures. In this way they will get $30 worth of books, which will form a splendid nucleus for a Freethought circulating library. Besides, it takes about six lectures to thoroughly arouse a community, and it takes that number of lectures to adequately explain Freethought in its relations to life, philosophy, science, politics, and human happiness and progress.

It is understood that these lectures are to be given consecutivly. I must lecture every night to pay my way, and Sundays must always be counted for two lectures; one in the daytime, and one in the evening. It is only by continuous labor that I can make both ends meet.

When two or three lecture points are a few miles apart, they can join forces for six or ten lectures at the rates above, provided that all my traveling expenses are paid from point to point in this combination.

I shall not be able to enter upon this campaign until the first of June next, on account of business connected with the publication and distribution to subscribers of "Four Hundred Years of Freethought;" but between now and that date I want at least three hundred lecture appointments, and I earnestly ask those Liberals who think of accepting these splendid offers to write me at once, for although I may not be able to visit their field immediately, yet by knowing beforehand what lectures I am to giv throughout the country, I can arrange to do so at the least possible traveling expense, and it is by thus having three or four hundred lectures on my list that I am enabled to make such excellent rates, for what I thus save in travel is put into the books.

It is understood that Liberals who pay for the lectures will make their own selection of books, only they must be strictly Freethought and scientific books. I cannot afford to make these rates for any other kind of literature.

The following are the titles of the ten lectures I shall giv during this campaign:

"Rights of Man."
"The Religious Conspiracy."
"Liberalism and Christianity."
"Freethought and Morality."
"Evolution and Creation."
"The Bible and Modern Thought."
"Spiritualism, Theosophy, and Freethought."
"Liberty and Authority."
"Ethics of Jesus."
"Geology and Genesis."

Now, I hope that the Liberals of America will accept this magnificent method of work and push forward with fresh enthusiasm to larger fields of effort. I set my mark at one thousand lectures for this campaign. That will distribute over $5 000 worth of books. Think of it! Rally. Let there be a memorable advance. Write at the earliest moment to SAMUEL P. PUTNAM,
Care of THE TRUTH SEEKER, 28 Lafayette place, New York.

Still Searching for Light.

Why writers of ability in one line of thought exhibit analytical powers of a high order when discussing one particular question, and, refusing to accept preconceived notions unsupported by logical reasoning as proof of a doctrin, cling only to that which can be demonstrated with reasonable certainty, abandon reason and logic when they enter the discussion of other subjects requiring exactly the same qualities which make them eminent in their chosen line, is a question which no fellow can answer, while all are forced to admit that that is just what most eminent writers do when they venture out of their accustomed field. Citations without number can be made in proof of this assertion, as for instance the matchless Ingersoll, who, when talking about the tariff, is quite as illogical and dogmatic as he is sound and argumentativ when pointing out the mistakes of Moses. That grand old man, Gladstone, on the other hand, is an Ingersoll in logic when discussing questions of political economy, but degenerates to the intellectual level of that eminent praying machine, Dwight L. Moody, when he defends theology. Descending a little in the scale of eminence, we find that able image-breaker, Samuel P. Putnam, absolutely resistless in his pitiless logic until he runs afoul of the currency question, at which time he utters such absurdities as make the judicious grieve. Look at that wit and poet, "the man with the badge-pin," who with this dual description needs not to be further named in order to be recognized by readers of Freethought papers, who, able and concise on his chosen subject, yet furnishes a spectacle for gods and men when he alludes, even casually, to the question of finance. And last, not least, witness our able coadjutor in iconoclasm, John Peck, whose sledge-hammer blows against theology hav turned churches into theaters and robbed clergymen, without number, of tranquility and sleep, but whose utterances on the currency satisfy the thoughtful that his Agnosticism in the matter of finance is beyond dispute. If Mr. Peck did not claim to be competent to teach others in regard to financial matters, there would be no cause of complaint against him. But as he assumes the role of teacher, it is entirely in order for one who, while acknowledging his need of instruction, refuses to accept mere assertion as conclusiv, to question the preceptor and accept or reject his assertions according as the evidence impresses him. Since, then, school is open, let an inquirer ask Mr. Peck if the fact that the making of fractional currency, such as cents, nickels, and dimes, is a governmental monopoly, taken in conjunction with the fact that one can realize on such assets at the various sub-treasuries, in any other kind of currency one desires, does not sufficiently account for their passing at their face value? If the answer be negativ, the next question which suggests itself is, Does Mr. Peck believe that fractional currency would continue to circulate at its nominal value if the mints were open to the free coinage of cents, nickels, and dimes at ten cents' worth of copper, twenty cents' worth of nickel, and fifty-thee cents' worth of silver to the coined dollar? If the answer be affirmativ, we may ask if the certainty of ultimate redemption in intrinsic value, when required, of any of the currency, fractional or otherwise, is not a large factor in establishing the confidence of the people generally in money which has no intrinsic value, or which has very much less than its face value in intrinsic worth? If yes, is "intrinsic value a fallacy?" If no, why does money which lacks intrinsic worth in any degree ever go to a discount as compared with money of *full* intrinsic worth? Further, what principle of political economy is ignored when the government "uses a costly material, such as gold, instead of a cheap material, like paper, for money?" When Mr. Peck speaks of an "economic principle" is he entirely clear in his mind regarding the difference between "economic," as applied to the science which treats of the production and distribution of wealth, and "economical," which he here uses as expressing merely the idea of costing less? When Mr. Peck, then, speaks of the government "ignoring an economic principle," does he mean that there has been a violation of the principles which underlie the laws governing production, or does he mean to imply that the laws of frugality hav been disregarded? We are sorry to be obliged to press this point, but it is essential that we should know.

In conclusion let us inquire if, "when a man pays a debt with a paper dollar, the dollar is redeemed," it is not equally true that Mr. Peck's note would be redeemed by the operation of the holder paying it out to some one in exchange for some commodity to the value of its face? Would Mr. Peck despair of ever seeing his note again in consequence of such a transaction, or would he bear in mind the date of its maturity and hustle round for funds to meet it, when it met him, as it surely would? Now, in answer to these questions, let Mr. Peck not attempt to wax sarcastic in regard to the questioner's diet nor ask for a reason for a rainbow not standing upside down, but let him sincerely and honestly answer if he can, or if he cannot let him come off the preceptor's perch. E. O. ROSCOE.

Religions in South America.

The Roman Catholic is the religion of Brazil, as well as of the rest of South America. In the Argentine Republic, Uruguay, and Brazil there are members of other denominations. These denominations are as strong as the foreign element happens to be in that locality, for the only nativ converts are a few servants, dependants or hypocrits for selfish ends, all of whom return to their old allegiance as soon as the foreign influence is removed. In a few cities where the numbers justify a church is built; other, weaker sects hire or borrow the use of halls. The churches as a rule hav their benches far apart, and the hall meetings are sad affairs; in Brazil it is especially so.

Missionaries from America are often to be met in these countries; what good they are doing from a religious point of view is to be found only in their reports to their home church or the society that sends them, for upon the spot itself the good effect is not seen. Their schools may be exceptions, for in many parts these are found in a reasonably flourishing condition; but where these schools are free from these missionary influences they are better still, for often their dogmatic action in regard to religion disgusts their patrons, and many flourishing schools hav been broken up.

The nativ women, even if they hav sufficient education to teach, possess none of those qualities which could enable them to govern a school. The customs of society make them timid and mistrustful of themselvs; the functions of a school-mistress demand more freedom of action than the customs of the country allow the nativ-born, while the foreigners are better educated, possess more self-reliance, and are freer from the hampers that nativ society puts upon its own women. As for being sectarian, this is against them; but, as many are callous on religious subjects, they prefer these schools to those taught by the Catholic priests, especially for their daughters and small boys.

The religious status of South America, so far as I hav had opportunities to observe, can be summed up in this sentence: The nativs are all Catholics, and their priests divide them into two classes, that is, good and bad Catholics. It is an accepted doctrin of their church that all must be received by infant baptism into the church, and ever afterward they are Catholics; and this infant baptism the priest sees is not neglected.

From Protestantism the priests hav no fear, for they know its weakness and their own strength. Besides the truly devout that hav all faith in the pope and the dogmas of their church, there is another large class that sees the great good that they are doing with their schools for the training of the young, houses of refuge for the unfortunate, and hospitals for the sick of all nations, and even many that profess no religion at all or disbelieve in that of the Catholic church hav great respect for them on account of their charities.

In their daily walks of life their religion does not trouble them if they see proper to gamble, drink to an excess, go to the horserace on Sunday, or do any other act which is a sin in the eyes of others. Their spiritual advisers can absolve them from all sin, although in South America such actions as the above are generally recognized as having in them no sin that calls for the aid of the priest or pricks in the least a Catholic conscience.

A few women, and occasionally a man, attend mass and confession regularly. On saints' days of grand display of pomp, glitter, and fireworks the attendance is larger; but the general indifference and apathy on these subjects among the masses I should think would be alarming to Rome, for among these baptized Catholics there is a large per cent that totally disbelieve in the signs and symbols of the church.

The Protestants reap nothing from this, for those who leave Rome approach no nearer to the borders of their belief, but on the contrary go out into Materialism, and the number of these to-day in South America count up into the millions, but so little interest is taken in these subjects that you seldom hear them discussed, yet a direct reference brings a ready response that they are disbelievers.

The last ten years hav brought to the surface the question of government aid to the established church, which has invariably ended in the total severance of church and state, and many even going further, and decreeing that marriages are illegal without the sanction of civil authority. This was a deep stab to the powers of Rome, and disbelief is at the bottom of it all.

From the census of the state of Rio de Janeiro for the year 1892 I take the following figures: Foreign inhabitants, five and three-tenths per cent; twenty per cent of total is school population; all males between seven and fourteen years and females between seven and twelve, inclusiv, are reckoned in the school population; only eighteen per cent of this twenty per cent attend, or three and six-tenths of total population. This is only one state, but for all Brazil the per cent is two and three-tenths of total.

Four persons (two couples) are married yearly for each one thousand inhabitants; sixty-five per cent of the population is unmarried; thirty-two per cent married, and three per cent widowed. (France has fifty-two per cent unmarried, and thirty-nine per cent married.) Seventy-eight out of every one hundred cannot read or write, and ninety-nine per cent are Catholics (nominally).

The men are some two per cent in excess of the women, and the children of illegitimate birth are thirty per cent of total. J. Ross.

At the Front.

On February 7th I began a journey to the Atlantic coast and my first stopping-place was Murray, Ia, a village of five hundred inhabitants. I was to open the way here for Freethought, among people who had never heard an Infidel lecture and who possessed all sorts of forebodings as to what both the lecture and the lecturer would be. Mr. J. S. Banker made the arrangements, and through the kindness of Mr. Decker, who owns the Opera House, we were enabled to hav a hall. The Christians were taken by surprise. The Methodist preacher inquired of all he met, "Who invited this vile Infidel to come here?" My first lecture was given to a full house. No opposition was offered. But the next day the whole town was in an uproar. Although there are three churches, there is but one resident preacher; so the first step was to call in the outside ministers The Methodist sky-pilot, Rev. Mr. Matheny, walked over town the entire day inviting all to go to church, and by evening every church was fired up and lighted. Some said that I ought to be rotten-egged; others that I ought to be ridden on a rail; and, to hear some talk, I was already hung and quartered. Christians are too cowardly to carry their threats into execution. They are prevented from doing so, not by fear of hell, but fear of the jail and the penitentiary.

As on the second night I had three churches to contend against, my audience was not as large as on the previous one. I do not think there are a dozen Liberals in Murray, and the first evening my audience was composed of just the people I wanted —Christians. Everybody was discussing the substance of the lectures and the Christians said something about a debate in the future I told them that I was ready and to bring on their David at any time.

I enjoyed the hospitality of Mr. J. A. Wick, a veteran Freethinker. Mr. and Mrs. R. Jones came up from Osceola. My thanks are due to Messrs. Wick and Banker, who, standing alone in a den of bigotry, bravely hold to the sky the banner of Freethought and progress.

On the morning of February 9th I left Murray for Ottumwa, where Colonel Ingersoll was to lecture in the evening. I had never heard or seen our great champion and no opportunity could be better. The most enjoyable hour of my life was spent with the colonel in his room at the Ballingall Hotel. While there a reporter came up to interview him on the great questions of the day—political and religious. I do not remember one-half of the witty and eloquent words that were spoken while I was in his presence, but I felt that I was in the company of the greatest man now living—a great man in every sense of the word. In reply to a remark I made to him about the discussions he had and the innumerable challenges he receives he said that whenever the churches will unite on a man and indorse him as their representativ he will be ready to meet him, but that he will pay no attention to the little "fly-up-the-creek" parsons who seek a discussion with him to bring themselvs into notoriety. The lecture of the evening was on "Shakspere," and for nearly two hours the audience was charmed by Colonel Ingersoll's eloquent interpretation of the great dramatist. To hear this lecture is to understand Shakspere better, for he has not a more devout student and loving admirer than Ingersoll.

Saturday morning found me in Chicago, and the first friend I greeted there was Geo. Robertson. Soon I saw Mr. Reichwald, and finally Putnam, whom the labor of writing a history of Freethought seems to hav no effect upon, for he is as robust and jolly as ever. Saturday afternoon we called upon Mrs. Freeman, whom illness has prevented from attending the Secular Union's meetings for several weeks. On Sunday morning, accompanied by Mr. Reichwald, we went to hear Professor Mangasarian lecture upon Thomas Paine.

On Sunday evening I lectured before the Secular Union. The hall was full, and a short discussion followed the lecture. The Union seems to be regaining its old prestige. It appointed a committee to call upon the editor of the *Times*, which journal has been giving false and vituperativ reports of the meetings, written by some bigoted reporter. The editor apologized and said that the thing would not occur again.

The Salvation Army had a trial of the devil at their barracks on last Friday night, and the well-known Freethinker, Jehu Barr, appeared as a witness in his Satanic majesty's defense. The *Herald* published a report of the trial which was very amusing.

While in Chicago I was the guest of Mr. E. C. Reichwald, the energetic treasurer of the Federation, whose kindness I will not soon forget.

Delphos, O. Franklin Steiner.

Looking Backward—A Bit of History Reviewed.

During the year 1887, when the McGlynn affair was at its hight, the *Catholic Herald* of this city published several articles which spoke approvingly of Dr. McGlynn and supported his views. This evidently touched the archbishop in a tender spot, for he immediately proceeded to use his ecclesiastical power to intimidate the publisher. To effect this he wrote the following letter, which, from an ordinary citizen, would be punishable with imprisonment:

452 Madison Ave., New York, Apr. 13, 1887.

To the Editors and Proprietors of the *Catholic Herald, Gentlemen:* By this note, which is entirely private, and not to be published, I wish to call your attention to the fact that the Third Plenary Council of Baltimore, following the leadership of Pope Leo XIII., has pointed out the duties of the Catholic press, and denounced the abuses of which journals, styling themselvs Catholic, are sometimes guilty. That paper alone, says the council decree (No. 228), is to be regarded as Catholic that is prepared to submit in all things to ecclesiastical authority.

It warns all Catholic writers against presuming to attack publicly the manner in which a bishop rules his diocese.

For some time past the utterances of the *Catholic Herald* hav been shockingly scandalous. As this newspaper is published in this diocese, *I hereby warn you that if you continue in this course of conduct, it will be at your peril.*

I am, gentlemen, Yours truly,
M. A. Corrigan, Archbishop of New York.

After reading such a letter as the above, one is inclined to think that the Constitution of these United States, providing for and upholding the liberty of speech and of the press, is, after all, only a pleasant fiction, which existed alone in the brains of our heroic forefathers. The leopard cannot change his spots, nor can the pope's litter change their nature. The Corrigan of seven years ago is the Corrigan of to day; the threat made then holds good now; and were he able, the whole secular press would be muzzled, if not entirely suppressed. Men who speak as they think and write as they think hav ever found an enemy in the church of Rome. She has no use for truth seekers and truth tellers. The lies which she forged to shackle the thought of the Middle Ages would hold reason as tightly now, were it not for the freedom of speech and pen.

The Catholic church is not sleeping, and it is not harmless. It stands to-day a great and powerful menace to our institutions. It threatens everyone as Archbishop Corrigan threatened Daniel O. Laughlin, the publisher of the *Catholic Herald*, seven years ago. May he never hav us in his clutches, is all we ask. Lindsley Flavel Mines.

Churchly Purpose and Performance.

Josiah W. Leeds, the Quaker associate editor of the *Christian Statesman*, is making himself very officious in the attempt to bulldoze the news companies into refusing to handle papers which do not come up to the standard of stupidity favored by Mr. Leeds and his confreres. These people seem to think that truth is dangerous, and music and the drama they are sure also need a censorship. Such men and women as these are saved only by their comparativ obscurity from making themselvs as ridiculous as United States Senators hav done over the St. Gaudens medal. ∴ A Christian paper, attacking the cheap theater, says that it attracts those who cannot afford to attend the higher priced ones. It adds: "And there is not much difference between them, after all, in the effects upon the morals of their patrons." This last reveals the real grievance of the church. It hates the theater because the theater is a rival teacher and entertainer. But the time is coming when it will claim all there is good in the work of the theater as its own. Only recently a clergyman declared that the theater was the offspring of the church. ∴ Rev. H. H. George, representing the National Reform Association at Washington, has been informed of a man who will be one of fifty to giv $500 each "to press the acknowledgment of God upon the nation." Mr. George says that $1,000 is wanted at once for "the special work in Washington." There are not less than eight or ten most important questions, such as a National Sabbath law, a uniform marriage and divorce law, the Honduras Lotterv scheme. the sixteenth amendment on the school question, and above all the Christian amendment to the Constitution. These, and others besides that should be pressed before Congress at once, and hav summoned all the influence, and weight, and worth of the Christian sentiment of the country to back them up. ∴ "Christian people are called upon, more loudly to-day than ever before, to speak out, and demand that the law of God be applied to the settlement of the questions so vital to the safety and welfare of our country." "And above all the Christian amendment." Does Mr. George speak unadvisedly? No. Congressman Morse of Massachusetts already has before the House judiciary committee an amendment to the federal Constitution providing for the recognition of God. The mine is ready to be sprung. What are Freethinkers ready to do? ∴ Rev. Mr. George, National Reform agent at Washington, calls loudly for petitions to be sent to the Senate against the admission as states of Utah, New Mexico, and Arizona If these Reform meddlers display their usual dexterity in manipulating "petitions," they will hav twenty million names before the St. Gaudens Senate in a month. ∴ The police at Rome hav discovered a grand swindle perpetrated by some very devout French Catholics of high rank, prominent among whom is the widow of the late Marshal Saint Arnaud. Circulars were distributed in all countries calling for contributions to the "Holy Father," whom the Freemasons kept chained and lying upon straw in a deep cellar of the Vatican. The money was wanted to procure the Pope's liberty, and bring him in safety to France. Quite a number of pious suckers did bite, among them the French bishops Chai and Glenard each gave twenty thousand lires. To those who said that the Pope was all right, it was answered that it was a sham pope (a devil in Leo's person), who occupied the papal chair, and made a fool of men like Chauncy Depew. The Countess Arnaud had in her house a fine altar surmounted by a hollow madonna statue, whose inhabitant, a girl, spoke to the pious visitors and made them put up their cash. "What fools these mortals be!"

THE SUNDAY STRUGGLE.

Sunday closing recently reported from Terre Haute, Ind. ∴ The Holyoke paper mills will hereafter be closed on Sunday. ∴ The new city council of Toronto is opposed to the resubmission of the Sunday car question the coming summer. Of course nothing better could be expected in that city under existing conditions ∴ Almost $2,000 was paid into the Pennsylvania treasury last year as fines for violation of the Sunday laws. How much longer will a self-vaunted free people permit this stealing to continue? ∴ On January 14th all the ministers of St. Louis preached on "the observance of the Lord's day in secular matters." ∴ The Philadelphia fetich-worshipers are trying to secure the enforcement of the Sunday law of 1794 in that city. Of course the priests are pushing the movement.

Freethought Federation of America.

HEADQUARTERS: 165 South Water street, Chicago.

S. P. PUTNAM, President.

JOHN R. CHARLESWORTH, Sec.; E. C. REICHWALD, Treas.

Vice-Presidents:

Franklin Steiner, N. F. Griswold, B. A. Roloson, J. M. Peck, I. J. Porter.

OBJECTS OF FEDERATION:

Keep church and state forever separate.—*Grant.*

In no sense whatsoever is this government founded upon the Christian religion.—*Washington.*

It is wicked and tyrannical to compel any man to support a religion in which he does not believe.—*Jefferson.*

The divorce between church and state should be absolute.—*Garfield.*

A religion that depends on the state for its support, is for that reason a bad religion.—*Franklin.*

Religion and the manner of discharging it can be directed only by reason and conviction and not by force or violence.—*Madison.*

To the Friends and Members of the Freethought Federation of America:

The present dangerous attitude of the Christian church requires immediate and energetic action on the part of Freethinkers. We must meet them in the halls of Congress where they are pushing forward the "God-in-the-Constitution Amendment." I shall be at Washington, March 6th, without fail, to speak before the judiciary committee. I expect to hav a host of clergymen to contend against. But besides the contest before the committee the agitation must be extended throughout the country. The ecclesiastical party are scattering broadcast their pamphlets. We must do the same. I propose at once to publish and distribute by the thousand my lecture delivered before the International Congress, "The Rights of Man." This lecture shows the dangers which are before us and the work which we must do. We must enlighten the people in regard to our platform. They do not understand it. They do not know that the principles of our Constitution are daily violated. Freethinkers do not realize it themselvs. They let things drift. We cannot afford to do this any longer. The issue is now forced upon us. The church has taken a tremendously aggressiv step; and the church is determined to succeed; this is no child's play on its part. It is the logic of its very existence; the spirit that for ages has animated it, and which will not die out; the struggle before us is one of the greatest in human history: the results will be of incalculable importance. We must hav funds to push our work, and I hope that every Liberal will do what he can. We must hav money for the campaign at Washington. The church has its agents there all the time. We must publish "The Rights of Man," and send that forth as widely as possible.

Send all contributions to E. C. Reichwald, 165 South Water street, Chicago. Hereafter all contributions to the treasury will be published weekly in THE TRUTH SEEKER, so that every donor to the fund can see that his money is paid in, and what it is used for. Now is the time for action.

SAMUEL P. PUTNAM,
Pres. Freethought Federation of America.

B. C. Bennett, South Norwalk, Conn	$1 00
B. A. Roloson, Delphos, O	5 00
J. Henry Schroeder, Arago, Or.	2 50
F. C. Koechlin, Troy, Wis.	1 00
C. E. Anderson, Grafton, N. D.	1 00
F. D. Rope, Waterbury, Conn.	1 00
Unknown, Waterbury, Conn.	50
W. B. Orchard, Boothbay, Me.	50
C. D. Sterns, Steamboat Rock, Ia.	25
L. Hofna, Grand Rapids, Mich	2 00
Wm. C. Decker, Crawford, Mich.	5 00
W. J. Jones, Blank, Utah	3 00
G. M. Gates, Butte City, Cal.	5 00
Joe Lomax	2 00
Geo. L. Pratt, Ridgeway, N. Y.	1 00

E. C. REICHWALD,
Treas. Freethought Federation of America.

News and Notes.

It might hav been advertised "standing room only" at the hall of the Chicago Secular Union on Sunday night, February 18th. It shows that there are some live Liberals in Chicago, and that the radical element is bound to survive and, more than survive, to be a progressiv force. The pioneers always hav to bear the brunt of the battle; and so it is with the Chicago Secular Union—the only organization in Chicago squarely committed to the Demands of Liberalism. There are Liberal organizations, more or less Freethought, labor, and reform organizations, and Liberal churches, where orthodoxy is so diluted that you can scarcely catch a flavor of it; but the Secular Union is the only one entirely at the front.

After the lecture, the subject of which was "Liberalism and Christianity," there was quite a discussion. There is a Rev. Mr. Morgan, who comes every Sunday, and who poses as a Christian; but, as he rejects most of the Christian doctrins, it is pretty hard to tell exactly what he does believe. He dwells in a cloud of metaphysics and sentimental imaginations. He loves Jesus and thinks the Golden Rule is the supreme thing, and his criticism generally ends in an exhortation. On the whole he liked the lecture, and what I defined as Liberalism he called Christianity, a confusion of terms which is quite common. As I remarked in my lecture, the most important thing in the world to-day is *definitions*. What do words really mean?

Van Orman, my old army comrade, a devout Anarchist, but of the mild, philosophical sort who reason, but do not fling bombs, said that I did not get at the real Jesus, who was not so much a churchman as a social reformer, and in that respect worthy somewhat of admiration. I replied that in discussing Christianity we must take the Jesus of Christianity, and the Jesus of Christianity is the Jesus of the gospels *exactly as they are*. The Christian has no right to any other Jesus. To change the gospels in any respect is to dissolve the foundations of the Christian church. It sinks into the quicksands at once. It is all nonsense to talk about the "real Jesus," for there is no real Jesus, as Mr. Betts showed by some extracts from church history. There is no valid record of the existence of a Jesus. And then, as Stuart Beattie said, if you do find him, what's the use? He can't teach us anything. We are away ahead of him, and know a thousand things that he never thought of. But it is manifest that whoever Jesus was, he was not a Christian; for no one could be a Christian until Christianity came into existence, and Christianity was not in existence until years after the death of Jesus. So it is unhistoric to talk of the "Christianity" of Jesus. Jesus hadn't any. But the point is this—the Christian religion is founded upon the Jesus of the gospels, and therefore the Christian religion must hold to what this Jesus says. And if the Jesus of the gospels says, "He that believeth will be saved, and he that believeth not will be damned," then the churches are bound to affirm that saying. It is their creed, no matter whether the "real Jesus" ever said it or not. The "Jesus" of the gospel record did say it, and that is the "Jesus" that the churches must stand by, and it is that "Jesus" who makes their creed.

Mr. Beattie pointed out the great danger that now threatens from the Romish church. Almost all the city officers of Chicago are Catholics. They make a combination that is hard to beat.

Mrs. Sarah E. Ames pointed out a sharp distinction between the Christian and the Liberal in that the one accepted the Bible as of divine authority and the other did not. He who believes a statement merely because it is in the Bible cannot in the very nature of things be a Freethinker.

Mr. Barr, the "devil's defender," put in some few suggestions as to the cruel teachings of Jesus. The Salvation Army recently undertook to try his Satanic majesty. Barr took the witness stand for the defendant. The prosecuting attorney inquired if Mr. Barr had any personal knowledge of the devil. The witness said "No."

"Where do you get your information?" was the next query.

"From the Bible," said Barr.

"But we can't allow such testimony," said the attorney.

"Why not?" said Barr. "You use the Bible *against* the devil. It's only fair to use the same witness in *favor* of the devil."

The judge thought so, too. But the devil was convicted nevertheless.

Barr has moved for a new trial.

I lecture next Sunday again on the vital questions of "Liberty and Authority."

The ever-encroaching union of church and state is seen in the following. It crops out even in the tariff question. The churches want free trade in everything that is for the use, benefit, and glory of the church.

The ecclesiastics want exemption from duty on stained or painted glass and works of art when imported for the use of a church. Cardinal Gibbons has interested himself in this matter, and the representativs of various church associations hav joined in the petition.

On this matter the Chicago *Times* well says:

The frequent exemptions granted to religious organizations in our tax laws, both national and local, are illogical and giv the lie to the basic theory of independence of church and state, which is part of our national code. Under the immunity granted to religious, educational, literary, and philosophical societies a horde of abuses can spring up.

If congress will be logical it will either tax stained glass, regardless of the purpose for which it is imported, or admit it free altogether.

This is a point on which the work of the Federation can come in. If we hav a tariff, let it be impartial

The Young Men's Christian Association for the past few years has been up to the usual orthodox dodge. The association has a large, valuable building which it rents for business purposes, and for the use of its tenants has been stealing the city water. It has just been discovered, and now they must pay tax to the amount of several hundred dollars a year. When the Christian property is not exempted by law, then stealing is resorted to. Wouldn't that make fine baptismal water?—holy water, indeed, stolen from the taxpayers of Chicago.

Mrs. Myra Bradwell, of this city, has recently died. She was editor of *Legal News*, which has a national reputation. For years she fought to hav her legal personality recognized, which the courts declared was lost in the fact of her marriage. This was in 1869, and was Christian legislation as to the rights of women. Since then she has been admitted to practice in every court in the United States. This is a victory for Freethought. It seems strange that less than thirty years ago woman was debarred from a profession for which she was amply qualified and passed the highest examination, simply because she was a woman. The church law prevailed in this republic until then. The destiny of woman was marriage, said the court, and therefore she can not practice law. The head of the wife is the husband, even though he be a fool and she a genius. But brains hav won, and St. Paul is now laid upon the shelf.

S. P. P.

Observations.

"A highly esteemed friend in New Orleans," remarks the New York *Sun*, "asks us if we hav observed the fact that Senator White, of Louisiana, is the first Roman Catholic ever appointed to the bench of the Supreme Court of the United States. Our friend is mistaken. Chief Justice Roger Brooke Taney, who presided over the Supreme Court for nearly thirty years, was a Roman Catholic."

Mr. Taney was eminent otherwise than as a Roman Catholic. He is the distinguished blunderbuss who emitted the opinion that the colored race has no rights which white men are bound to respect.

We are often caused to wonder
By the lightning and the thunder,
Which phenomena do faze us by their majesty and might;
But at present it's the twitter
Of another feller-critter
That's permitted to amaze us, beating nature out of sight.

It is Roscoe o'er the river,
Who is posing as the giver
Of intelligence supernal on the subject of finance,
With the casual injection,
Touching tariff and protection,
That the notions of our Colonel are rejected at a glance.

Mr. Peck lacks information;
Putnam causes lamentation,
Says this Prophet of Gowanus, in their economic role;
While the man of witticism,
In the higher criticism
Makes exposure of his manners, like a monkey on a pole.

But the Prophet of Gowanus,
Who has chosen so to scan us,
Better quit the sort of meanness and retire into his hole;
It's a quite improper caper
For to write into the paper
And insinuate a Genius is a monkey on a pole.

Some time last year a sempstress named Emma Goldmann addressed an audience of laboring people in New York. It was evidently a hungry audience, for Miss Goldmann talked on the subject of bread. Her theory, as she developed it, was that since labor is employed in the manufacture of bread, from the farmer in the field to the baker in the hot cellar molding his sweat into his doughy product, therefore laborers hav a right to eat it; and she said to her hearers, "Ask for work; if they do not giv you work, ask for bread; if they do not giv you work or bread, then take bread." This system is not original with Miss Goldmann. Some time before, Cardinal Manning, a distinguished prelate of the Christian church, had written in the *Fortnightly Review:* "Necessity knows no law, and a starving man has a natural right to his neighbor's bread;" and the lady orator, being struck with the force of the remark, conceived that the present would be an appropriate occasion to repeat it. But Miss Goldmann overlooked the difference between her position and that of the cardinal. She failed to recognize the difference between the extent of liberty accorded the subjects of an effete monarchy like England and that granted in this free republic. She did not know that in England liberty is the prerogativ of clergymen, while in America it is enjoyed by an Irish constabulary, and finds its exercise in clubbing citizens who speak with a German accent. She was also blind to the distinction between Cardinal Manning, who, like the praying man, meant no good, and herself, who, like the blasphemous person, meant no harm, These were fatal oversights. She spoke the words

quoted, and disaster followed. Our "institootions" were undermined, the earth was rent, the firmament cracked, and several policemen within the sound of her voice were immediately sobered. Confidence was restored by sending Miss Goldmann to jail.

The circumstances of the foregoing crisis are recalled by the receipt of a pamphlet containing a defense of Miss Goldmann by Voltairine de Cleyre. Voltairine does not repeat Emma's and the cardinal's sentiments, not because she has any respect for legal authorities, but because she does not think the advice is good. She is none the less severe, though, upon the exploiters of industry, and intimates that were she Emma and Emma Voltairine, there would be a Voltairine would ruffle up your spirits, and put a tongue in every wound of Labor's, that should move the stones of Rome to rise and mutiny.

The Defense is published in a five-cent pamphlet and Miss de Cleyre's address is 3515 Wallace street, Philadelphia.

The priestless funeral, which causes so much comment in localities where clergymen hav enjoyed a long and undisturbed monopoly of the last sad rites, does not excite any wonder in the rural precincts of the new Northwest. I hav even known people to be buried there without any ceremonies at all, for the reason that no one but a minister could be found to officiate; and only the ministers protested.

Near the little village of Edmonds, in Snohomish county, Washington, the funeral of a wife occurred not long ago that would hav had something humorous in it except for the respect in which she and her husband were held. An aged couple of the name of Plato lived there. They were both unbelievers and did not attempt to conceal it. The town had two rival church organizations—Congregational and Episcopal, the members of the one being known as "Congregationals" and of the other as "Episcopals." Both the pastors were tenderfeet, but the Congregational proved himself the best rustler and the balance of trade in marrying and burying came his way. The Episcopal said much and sawed the air, but he had no calls outside the pulpit. When Mrs. Plato neared her end the Congregational minister offered to pray at her bedside, but his services were declined on grounds of unbelief in their utility. For the same reason his proffer of a funeral sermon was not accepted. The Episcopal minister, learning that his rival would not officiate, and not knowing why, thought it a good opportunity for himself to show what he could do on such occasions, and resolved to improve it. Those acquainted with Mr. Plato's mental attitude toward religion said nothing, preferring to let matters take their natural course.

Meanwhile, Mr. Plato made arrangements with a neighbor to read a service from "The Truth Seeker Collection" or some other book of secular forms, and went seriously about the work of setting his house in order for the funeral. The place was at some distance from the clergyman's residence, but with his surplice and prayer-book in a satchel, he arrived there before the services began. Members of his flock were present to witness his triumph. The Congregationals were on hand, as they admitted, to see the fun. The husband, busied with the preparations, had not observed the clergyman's arrival. Everything was ready. The neighbor had cleared his throat for the reading of his part, and the hush that always attends such events had fallen upon the assemblage, when the Episcopal priest emerged from an adjoining room, "frock on and book in hand," as a relator described him. The Episcopals present looked jubilant, and the Congregationals gazed at one another and winked. But old man Plato soon attracted their notice. He was equal to the demands of the occasion. When the minister had reached the head of the coffin, the widower got up and faced him, running his keen old eye up and down the clerical garment, and then bringing it to bear on the preacher's face. When he had completed his scrutiny, he remarked, "Who *be* ye?" The minister was plainly and painfully surprised, but he found tongue to explain in a confidential whisper that he was a clergyman. "What's them togs ye hav on?" continued the old man. "A surplice," replied the other, and opened his book. "But say," interrupted the bereaved one, "be you a-runnin' this 'ere funeral?" The minister said he supposed so. "Well, I don't," said Plato; "I don't suppose anything of the kind. 'Twon't do. The old lady wouldn't hav it. I don't know who sent for ye, mister; I know I didn't, and I'm damned sure I don't want ye nor yer book, nor any of yer wawa. Young man, if ye intend to be present on this solemn occasion, ye'd better roll that surplus and set down amongst the congergation."

The clergyman could not say a word. He snapped his book shut, "jerked" his robe, as the removing of a garment is sometimes described; jammed both of them into his satchel, and hit the trail away from that house as though bears were after him. The widower's visage relaxed as he watched the intruder out of the clearing; then he smoothed his face back to its former condition of rigid solemnity, resumed his seat as chief mourner, and nodded to the neighbor to go on with the reading. And so the simple services proceeded.

Anyone with a keen perception for the humorous might smile at reading a description of this funeral; but I am told by a person who was present that no levity was exhibited, and that a more sedate procession was never seen than this which followed old lady Plato's remains to their grave in the woods.

A Western contemporary published in a district which last winter sustained an epidemic of smallpox, and which is now in the febrile stage of a religious revival, soliloquizes thus:

To think that the result of two long years of labor by George E. Macdonald in the cause of "intellectual emancipation" has been undone in two short weeks.

I think it took about the same length of time for variola to put the community under quarantine. Nevertheless, there are signs of returning health, for the same contemporary makes this rather stimulating remark: "Evangelist Cairns says that a wise Infidel keeps his mouth shut. What a wide difference there is between a wise Infidel and a wise evangelist!"

Ex-Mayor Hewitt of New York was at a banquet of the Southern Club given in this city on Washington's birthday, and being permitted to speak showed his appreciation of that privilege by calling the Southern statesmen fools. "I know your Southerners in Washington," he said, "and I know them to be ignorant. That is the only word that fits; blank, crass ignorance. Almost in a solid body, with a few honorable exceptions, they gave their votes to the Silver bill. That is the work of your South of to-day. That is the Southern statesmanship at the end of the nineteenth century. That is ignorance; that's what it is, ignorance, that goes forward with the dangerous strength of its own convictions. There is no fool like the fool who rushes in where angels fear to tread." He spoke of Calhoun and Clay and Benton and others as statesmen after whom the more modern representativs and senators should pattern, which might hav been improving advice if some of the Southerners had not hastened to point out that these great characters were silver men like themselvs. In fact, they go further and tell him that no great statesman has ever put himself on record against silver. Mr. Hewitt's grudge against Southerners dates back to the time when he was a member of Congress and some of them refused to vote for free pig-iron, off which Mr. Hewitt, who is an iron manufacturer, desired to hav the duty lifted in order that he might compete with Carnegie, whose factories are located nearer the source of the nativ product. The temper of some Northern and Eastern gentlemen indicates that if the whites of the South had been the slaves, there would not hav been much enthusiasm hereabouts for their emancipation.

GEO. E. MACDONALD.

Talmage, Don't Go!

Dear Talmage, don't desert the church,
And leave the trustees in the lurch;
For should the pastor go away,
The sheep forlorn would go astray
And mingle with the sinful crowd,
And then Old Nick would cry aloud—
While o'er that pile his eyes he cast—
"Ah, ah! the game's played out at last."
Should you go away 'twould pain us,
For who beside could entertain us,
With such bathos, flights, and kicks,
And lots of other funny tricks?
But shall—for want of sordid cash—
Our Tabernacle go to smash,
Amid the giant's organ's groans,
And the blushing holy stones,
Brought from famed Mount Sinai,
Where sacred thunders rent the sky,
While sullen walls look down in gloom
As conscious of impending doom?
And as if by demons sent
A hand writes "Twenty-three Per Cent!"
Oh, shall our sacred temple sink—
Be turned into a skating rink?—
A hippodrome—a concert hall—
A stock exchange, or, worse than all,
A rendezvous for city knaves
Called politicians, and their slaves;
A boxing ring, or, who can tell?
It may become a gambling hell—
A Brooklyn Monte Carlo—where
All hell might meet in conclave there;
Or perhaps a wild beast show;
O dear De Witt, pray do not go.
Tal' winked, then whispered low, "Don't fret,
I play this dodge to raise that debt;
I've tried the bold bluff game before,
Perhaps the trick may work once more;
If so, why then we'll happy be,
And sing the old Doxology."

OWEN JONES.

The Vaccination Question.

509 E. Locust street, DES MOINES, IA., Feb. 15, 1894.

The state board of health has ordered compulsory vaccination here, and a large number of our best Freethinkers are entirely opposed to it, and we want your grand paper to turn on its modern searchlight of investigation, giving your views of it. We think it is useless and dangerous. What do you think of it? We hope you will giv it hell.

W. CALDBECK.

For documents treating of vaccination we respectfully refer our correspondent to Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City, and to Colby & Rich, 9 Bosworth street, Boston, Mass. They are fully in accord with the views of Mr. Caldbeck. We should be glad to canvass many other reform questions, but our Freethought and religious liberty specialties fill our pages to overflowing.

Lectures and Meetings.

S. P. PUTNAM has given up his lecture appointments at Toronto in order to be at Washington March 6th.

JOHN E. REMSBURG will speak for the Manhattan Liberal Club, Friday evening, March 2d. Sunday afternoon Mr. Remsburg lectures on "Bible Morals," at the Newark Liberal League, 177 Halsey street, Newark, N. J.

THE Milwaukee Liberal Club meets at Severance Hall, 421 Milwaukee street, every Sunday at 7.30 P.M.

THE Radical Library meets in Skerrett's Hall, Ridge avenue and Green street, Philadelphia. Open on Tuesday, 7.30 to 10 P.M.

THE Pittsburg Secular Society meets in Curry University Hall, Sixth street, near Penn avenue, every Sunday afternoon at 3 o'clock.

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome.

THE First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

PROF. W. F. JAMIESON lectured at Illinois Hall, Los Angeles, Cal., recently. The large hall was well filled with attentiv listeners. The lecture lasted for about two hours and was warmly applauded. Mr. Jamieson sends us the good news that Dr. J. E. Clark, who has just opened a Freethought bookstore in Los Angeles, will hav THE TRUTH SEEKER constantly on hand, and will doubtless sell many copies every week.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for March:

March 4th—"The Future Civilization," Jas. A. Skilton.
March 11th—"Locomotion as Related to Life and Survival," Dr. M. L. Holbrook.
March 18th—"A Sermon to Liberals on Religion and Church," Dr. J. H. Duren Ward.
March 25th—"Moral Philosophy," Henry Rowley.

FRANKLIN STEINER'S lecture engagements are as follows:

Mar.	4, Philadelphia, Pa.	Mar.	25, Newark, N. J.
"	8, Norwalk, Conn.	April	1, Alliance, O.
"	9, Meriden, Conn.	"	3-6, Eaton, O.
"	11, Boston, Mass.	"	8, Dayton, O.
"	12, 13, Harwich, Mass.	"	8, Cincinnati. O.
"	14, Cotuit, Mass.	"	9, New Ross, Ind.
"	15, Osterville, Mass.	"	10, 11, West Point, Ind
"	18, Boston, Mass.	"	13, 14, Toledo, O.
"	21-23, Northport. N.Y.	"	15, Detroit, Mich.

Mr. Steiner has some open dates for his return trip. Address him in care of THE TRUTH SEEKER.

J. E. REMSBURG'S appointments for March are as follows:

Mar.	2, New York City.	Mar.	13, Marietta, O.
"	3. Northport, N. Y.	"	14, Alliance, O.
"	4, Newark. N. J.	"	15, Canton. O.
"	4, Wantagh, N. Y.	"	16, East Germantown, Ind.
"	5, 6, Sporting Hill, Pa		
"	7, Slouchburg, Pa.	"	17, 18, New Ross, Ind.
"	8, Williamsport, Pa.	"	19, Carrollton, Ind.
"	9, Brookville, Pa.	"	20, Morristown, Ind.
"	10, Connellsville. Pa.	"	21, E. St. Louis, Ill.
"	11, Zelienople, Pa.	"	22, Jerseyville, Ill.
"	11, Butler, Pa.	"	13, Union, Mo.
"	12, Bellaire, O.		

THE Brooklyn Philosophical Association last Sunday had the pleasure of listening to Franklin Steiner on "Morality Without Christianity." It was an able lecture and the audience were very attentiv throughout, and showed their appreciation by frequent applause. It was an attempt to show that Christian morality is to-day inadequate, and that a morality founded on Secular principles, resulting from observation and experience, and conforming to natural laws, would be all that could be desired in place of Christian morality.

The many admirers of Mr. Otto Wettstein's writings, which are of the unsophisticated materialistic variety, will be glad to learn that his Congress address on the "Giant Delusion" is now obtainable as a pamphlet for 10 cents.

Letters of Friends.

Has a Big Thing for Only $3.50.

HARRISBURG, PA., Feb. 12, 1894.

MR. EDITOR: I received the book, "Old Testament Stories," and I consider I hav a big thing—THE TRUTH SEEKER and book all for $3.50. You will oblige me by sending sample copies of the paper to the names inclosed. J. L. KNOX.

Freethought on the Boom at Delphos.

DELPHOS, O , Feb. 9, 1894.

MR. EDITOR: I inclose two money orders for $4 each, $8 in all, to pay the subscription for new subscribers to the paper for one year each.

Freethought is on the boom here. Charlesworth, Putnam, and Remsburg hav been here and Steiner will be here next week.

Vive la TRUTH SEEKER!

B. A. ROLOSON.

A Very Welcome Billet Doux.

NEW ORLEANS, LA., Feb. 14, 1894.

MR. EDITOR: Here is another love letter for you to the tune of $7, for which please renew my subscription and send your good paper to two more new subscribers. This makes six within six weeks, but if I had the time and a little money to spare I would increase the number to six times six within the next six months. Under constraining circumstances, I am doing the best I can, and hope to send some more recruits later on. ERWIN AUFFURTH.

A Note from Heston.

MORRISTOWN, TENN., Feb. 10, 1894.

LIBERAL FRIENDS: Some of you will be surprised that I should leave the sunny clime, Sunday freedom, and Liberal associates of Southern California for old East Tennessee, with its Sabbatarian tyranny, sloth, and religious bigotry, but I am here because I can add a few shekels to my income and thus get out of debt sooner. I shall remain here twelve months or perhaps longer, and may settle down here permanently provided I can endure the puritanical piety and hypocrisy of the people. This would be a delightful country to liv in if the people had the thrift, energy, and mental freedom of the North or West. Yours for Freethought and the destruction of Christianity. WATSON HESTON.

Successful in Spite of Priests.

MURRAY, IA., Feb. 14, 1894.

MR. EDITOR: Franklin Steiner delivered two lectures in our city February 7th and 8th to a reasonably well-filled house, considering the amount of opposition and prejudice engendered by some of our light-weight priests. When the people saw this young and courageous man, the very image of perfection in mental and physical endowments; when they heard him speak with every sentence filled with sparkling gems of truth; with every thought landing one step higher in the scale of human reason and morality; when they saw that nobility in man was his highest ambition; that liberty and truth are our friends and reason our guide—it was then that those priests, seeing the sky cleared by the sunshine of truth, received a just reprimand. Mr. Steiner made a very good impression upon most thoughtful people, which will in time ripen into a benefit to our fellow-man.

J. S. BANKER.

An Editor with a Mind of His Own.

PORT ANGELES, WASH., Feb. 17, 1894.

MR. EDITOR: Thinking some of our friends would like to hear from Port Angeles again, I write a few lines. The snow has been only about four inches deep this winter, and then it remained only three days. The ground is covered with growing grass, and the weather is almost like summer. The Liberals are not doing very much for Liberalism here at present, as they hav about all they can do to make their living; many of them ask me to giv them copies of THE TRUTH SEEKER, and I always giv mine away as soon as I hav read it. There is a newspaper here—the *People*—that is brushing away the cobwebs of superstition. The editor's name is E. M. Bohall. He has been rebuked by some of his subscribers for the reckless way in which he asks questions in his paper about our heavenly father, where he is, and what he is doing to help his children. Sometimes he defends himself by quoting a lot of scripture and then asking them how they like their own medicin; but last week he replied to one by saying, "If you hav any kick to make against this paper, just wait until the next issue, and see what you get and do your kicking then." I will send you some of the contents of the issue mentioned.

Yours for truth and justice,

FRANK MORSE.

Wholly Sarcastic.

WORCESTER, MASS., Feb. 3, 1894.

MR. EDITOR: Since my first attempt at literary work was favored with an excellent editorial from your pen, I think a small contribution on my part will not be out of place, therefore I inclose $1 with this missiv.

Not being able to lay claim to all knowledge, is it so surprising that the question should be raised by me whether it was possible to demonstrate that there is no overruling power? And since I did not see THE TRUTH SEEKER of last year and hav not read the pamphlet, "Design Argument Fallacies," it could not hav been an intentional slight to the "exhaustiv examination of the God theory," as furnished by the Editor of THE TRUTH SEEKER, but simply a reaching out for more light, and an expression of my ignorance on the subject, with a hope that the man who said he could prove there is no God would enlighten me and giv proof for his assertion. I hav not believed in the God of the Bible for ten years, but did not know that a process had been discovered whereby it is possible to prove the non-existence of a supreme being.

While there is no doubt that the belief in the God pictured in the Bible has caused more suffering than can be told, I am not out of the mist far enough at present to see how proving that death ends all will tend to make the world a better place to liv in; and, since you hav the proof wrapped up in pamphlets and sell them for fifteen cents each, I inclose $1 and ask you to send me a copy of the "Design Argument Fallacies" and such other books to the value of $1 as you think would most benefit one in my ignorant state and tend most to my edification.

J. A. FORSYTHE.

Man's Knowledge and Its Limitations.

FALMOUTH, N. S., Feb. 9, 1894.

MR. EDITOR: Will you allow me to add a few words to what Mr. J. A. Forsythe has said in THE TRUTH SEEKER for February 3d? Concerning the existence or non-existence of a God, I will say nothing. The question is beyond my intellectual grasp, but I should like to express an opinion on the knowledge of man and the limitations thereto.

The chemist finds bounds set to his knowledge. He cannot explain why chemical affinity should exist in nature or why of all elements fluorin alone should refuse a union with oxygen. The geologist cannot tell why one species of rock should be found in one country and not in another. The botanist will trace the growth of the oak from embryo to the full-blown monarch of the forest, but the silent cause of these blind motions will ever remain a mystery to him. Who can tell us why consciousness should exist in one arrangement of organic atoms and not in another? Dip into whatever science you will, there is always one point beyond which the human mind cannot penetrate. Can the mortal understand the immortal or the finite comprehend the infinit?

A knowledge of the first cause of nature I conceive to be the climax of all learning. When this is fully understood, science may fold her arms, for there is nothing more to learn; but until then there is work to be done. There are superstitions to be uprooted, which is of more importance to us at the present day than the existence or non-existence of a deity.

Nevertheless, Mr. Connor has a proof which will satisfy all except fools or bigots. It must be a recent discovery, for Paine, Voltaire, Hume, and Gibbon were unconvinced, and I do not think they can be counted under either of the above titles.

In conversing with a Christian not long since, he made the remark that it wasn't well to be too certain about these things. I replied that I knew of no one quite as positiv as the apostle Paul, for he "knew and was persuaded that neither hight nor depth," nor board fences nor bulldogs, etc.; and I know and am persuaded that when any nineteenth century Infidel claims to know positivly that there is no God, he reduces himself to the level of the above-mentioned arch-hypocrit. For my own part, I would like to be certain that this religious bugbear does not exist. Also I would like to be certain that I was coming into a future some time; but one seems to be as doubtful as the other.

Yourself hav said that all gods stand or fall together; but I see no more reason for plunging into Atheism, because we hav shaken off the clutches of superstition than the American colonies had for plunging into anarchy when they had freed themselvs from the grasp of tyranny.

Still, I am open to conviction, as every true Infidel is, and will inclose stamps for "Design Argument Fallacies."

But, admitting for a moment the existence of a deity, I know of no stronger argument against the inspiration of so-called holy writ than the fact that it is in itself a libel on the character and majesty of God.

Yours for truth, W. P. LAWRENCE.

[Why is the Bible a "libel on the character and majesty of God?" Because it says that he committed or ordered the commission of atrocious crimes? But suppose you had never seen the Bible, and had read in other books of similar atrocious crimes committed by or at the command of a devil; would not such allegations just as certainly constitute a "libel on the character and majesty of" the devil? If not, why not? For, in the last analysis, what do you know of the character and majesty of either God or devil except what you learn by the observation and study of the *works* of this God or this devil? All the crimes—and millions more—laid at the door of God by the Bible are actually committed, and to them are to be added all the horrible convulsions of nature, all the torments of animal existence. An omnipotent God does or does not exist. If he exists, the Bible has not libeled him. The truth is never libelous. Puzzle our brains as we may with nice distinctions and metaphysical subtleties, we shall never find it possible to reconcile God's alleged omnipotence with his alleged goodness. The moral sense which impeaches the God of the Bible impeaches likewise the God of nature.—ED T. S.]

Ingersoll—Shakspere.

PEORIA, ILL., Feb. 6, 1894.

MR. EDITOR: The writer of this brief letter had the pleasure and honor of sitting for two hours at an intellectual feast in Peoria—"The Genius of Shakspere," by Col. R. G. Ingersoll, the greatest word-painter, I believe, in the world. "We hav met to-night to listen and to pay a tribute to the greatest genius the world has ever known, and both his father and mother lived on earth," was the starting-point, which was received with repeated applause.

The painter, the artist, the sculptor, the teacher, the philosopher, the doctor, the druggist, and even the preacher, listened to his eloquent lines with pleasure and benefit. He said that "Shakspere was the only intellectual spendthrift the world has ever known." He should hav said Shakspere was the intellectual spendthrift of his time, for sixty-one years ago another was born; Ingersoll began where Shakspere left off. His peroration was beautiful beyond description—hardly reached by imagination. He carried his twenty-five hundred listeners as it were up a picturesque mountain, strewn with flowers and intellectual gems, bedecked on either side by as fine paintings as were seen in the art bnilding at the World's Fair; step by step they ascended until they stood upon the topmost peak. Casting a backward glance, they beheld the picture, varied and beautiful, perfected by the eloquent touch of silver and gold. Bursting from this soft, fertil picture an artist could see the lily in all its purity, the rose in all its beauty, and love in all its sweetness (and those who looked backward are not pillars of salt).

Oh, for the time when every pulpit throughout the world shall be filled with such orators! How great would be the change. How beneficial to man! The poison of superstition that has saturated the brain of fear for ages would be transformed into paints of the rarest hue, and by retouching the dark and frowning daubs of fear that bow to stupidity they would stand erect, and, like the statues on the peristyle, out in bold relief, holding in either hand a search-light revealing in every land the Goddess of Liberty holding in her hand the torch of reason. This would be so fatal to the miraculous that those who hav for ages sought to rule by fear and blind faith would pull the dark curtain down to hide their deceptiv faces from view for a short time only; then they will come forth equipped with truth, bearing the torch of reason. Colonel Ingersoll is the intellectual search-light of the world, and it is gratifying to know that the good seed sown in good ground is bringing forth gems of thought in every land. Peace must reign; optimists and patriots must rule; justice must decide. Then pessimists and traitors will hide their ugly visages from the god of truth.

Yours truly, C. S. RANDOLPH.

A Few Samples of Evangelicism.

WATSONTOWN, PA., Feb. 9, 1894.

MR. EDITOR: It don't take a newspaperman long to become acquainted with the fact when a newsaper changes hands—that is, changes editorial management. *Grit*, of Williamsport, is a progressiv Sunday journal, but its present editor, Mr. Watson I believe, must be suffering from a hard dose of "love of God," if I may judge from the article in a recent number about the Williamsport woman cured of some disease or other by the use of a dose of the Evangelical religion. It is easy for me to see that my old friend Geo. W. Rienhard is no longer at the helm of that paper, which talks to over one hundred thousand people every week. He never would pollute the columns of that journal with such damnable trash and lies.

But this throws me into reminiscences. I know something about the Evangelical folks myself. Their religion generally cures or kills. One night several years ago I was sitting at my desk writing when I heard a noise outside. It sounded just as if some farmer's calf had got fast under a fence and was giving forth its doleful sounds. I opened the door and saw two men leading a fellow to his home. I asked a passer-by what was up, and he told me the man had been to the Evangelical church down the road and the spirit of the Lord Jesus Christ was working in him. I thought if J. Christ was so severe with all his subjects I would not want to come under his personal notice, especially around the Evangelical woodpile. The next day I took the liberty to look after the man's personal character. I found that he had got an Evangelical preacher's daughter into trouble some time before. He married the girl, but her parents would not allow them to liv together. She died (in childbirth, I believe) and her parents had her cremated. The husband never knew of it, but when he found it out he went to Jesus with his trouble.

Just one more instance and I will stop talking on the subject of the Evangelical people. This week the following report is going the rounds of the press:

The master at Harrisburg has just completed his report in the Williamstown Evangelical church case. He decides that the Indianapolis conference was the lawful one. and that its findings and decision in the East Pennsylvania annual conference of 1891 are binding on the civil courts. This is considered a Bowman-Esher victory.

The above has reference to the church where the young man got his dose of religion. Two years ago the different factions of the church had a fight for the property. One faction had secured the church and a constable was placed within to watch it. The constable was decoyed away and members of the other faction entered with revolvers and shotguns and defended what they claimed as their property. Even the constable was afraid to enter, and had he attempted he would hav been shot.

Oh, this beautiful Evangelical religion beats hell a mile and seven-eighths.

J. WARD DIEHL,
An Infidel Editor.

Some Sane and Timely Words.

NEW YORK, N. Y., Feb. 21, 1894.

MR. EDITOR: I was witness to a pathetic scene last Saturday night. The stage was the sidewalk in front of the Fifth Avenue Hotel on the Fifth avenue side, and was lighted by the glare of many electric lights. The principal scenery was the million dollar hotel. The principal actress was a poor old woman, with a placid, gentle face, a bowed form, and clad in a plain, mud-bespattered dress. She carried in her hands a small pasteboard box, in which were pieces of candy and a few trinkets. Men, comparativly overflowing with wealth and ease, as evidenced by silk hats, piccadilly shoes, canes and cigars, stood about on this stage, and looked with electiv eyes upon gaudy prostitutes as they passed up and down the street on review. Painted faces, flowing furs, and crowning plumes they could see far up and down the sidewalk, but for this helpless, innocent, and consequently unfortunate woman, they could not spare more than one fleeting glance. I handed her a small coin and at the same time another man was hunting about in his pockets for a coin small enough to giv her, to somewhat relieve his conscience. Together on the same stage, in every-day life, are wealth, poverty, and prosperous debauchery.

I had to wonder how many of those men professed to love God. Perhaps all, perhaps some, and, very improbably, none; but regardless of professions, they hav been unconsciously trained in their belief by the prevalent Christian sentiment. I wondered if ever such a scene was presented in a country overrun by the Mohammedan religion, or in China, where many souls are supposed to be going to perdition on account of the absence of the gospel of Jesus Christ. And then I thought how much we need to be taught to love man more and God less; not a hypocritical, pretentious love, but a genuin, self-sacrificing, heartfelt, and helpful regard for others. Contributions may temporarily relieve individual cases, but the point is, hav not we, as well as our forefathers, been following a wrong leadership, that scenes like this one are repeatedly coming before our eyes? Society has looked to the teachings of the church for guidance, but has not the church failed absolutely to make even its members moral, according to its own standard, and hav its teachings affected society in the manner it intends they should? Is not the church compelled to seek to do through civil legislation what its thousands of pulpits hav tried to do, but failed to accomplish by the teaching of dogma and precept? Is it not time that honesty and justice should be the standards of society, and not hypocrisy? Should not the young be taught to regard the Bible as what it really is and to seek the source of all reforms in human reason? Is there not something fundamentally wrong about our social and economical systems, when young men and young women, with normal bodies, are obliged to pass to advanced age, without being mated for life, one man to one woman, and a home-life established, instead of seeking each other on the streets in a sly manner, which, in in its very method, dulls the conscience? And is it not a worse evil still, as long as the earth yields us her products in abundance, for an aged woman to be on the streets begging from unresponding men to escape starvation? L. D. CRINE.

Paine Memorial.

CORVALLIS, OR., Feb. 6, 1894.

MR. EDITOR: Paine's birthday was celebrated in Portland in the grandest style this year that I hav ever witnessed, and entirely by the home talent of the flourishing metropolis of our Oregon. It consisted of three grand lectures, one by a Spiritualist, one by our most worthy secretary, and one by our fourth vice-president. Each lecture seemed to be so grand and comprehensiv that it left nothing for the others to say. Then the literary exercises, consisting of the reading of poems composed especially for the occasion, interspersed with music, dialogs, singing, declamations, and regular theater plays taken from real life and adapted to the occasion, were admirable. So, although it cost me several days' time, one hundred miles' travel each way, together with other expenses, I feel that it was the best speculation of the year, with results so superior to money that there is no comparison. Then to think of the crowds unable to obtain standing room within ear-shot! But then comes the thought: A whole year must elaps before another such opportunity can be granted; I scarcely know how to employ the time.

On January 28th, as the time for the Paine memorial services was drawing near, I attended the Sunday-school and Bible class of the First Secular Church of Portland, and in the Bible Class "Immortality" was the word for discussion. A Spiritualist stated that the universe was composed of material and spirit, and we really love the Spiritualists when they strike these solid facts. Then soul, spirit, motion, all immaterialities, appear always with materialities, and on this planet, at the bottom of the air and the surface of the water and soil, soul, spirit, and motion hav been at work producing animals minute and immense, working the materials over and over until myriads hav become extinct and given place to the more refined, until the human animals hav become so refined that they wear clothes and handle tools. Yes, and one hundred and fifty-seven years ago they produced Thomas Paine, and now a member of the Portland Secular Church produced a free-hand drawing of Thomas Paine so natural that it could almost talk, while more animate material that eyed that lovely picture actually did talk as fluently or more so than himself; and all this material that has been collected at Portland of course was already there, but was growing wild in the Christian forest and very isolated, so that great men of wisdom and sagacity hav looked the timber through and through and could find only here and there at long intervals a stick that looked as though it possibly might be worked into a Freethinker, for the peculiarity of Freethinkers is that they must be born honest—conversion is no good—for on the first trial trip they break for the Christian woods. Now the first Secular church of Portland is composed of over one hundred specimens of this extraordinary timber, fitted and bolted with silver bolts so that they neither rip, ravel, or cut in the eye, and cannot be affected either by floods of heavenly grace or flames of hellish lies.

Yes, all who know anything of this wonderful piece of mechanism ask, "Who was the architect? Show me the master mechanic." At Castle Kehm, on the bank of the Willamette, in one of the wildest and most picturesque locations in Oregon, can be found the inventor, architect, contractor, master mechanic, and the full force of builders, all concentrated into one hundred pounds of material dominated by a vast amount of indomitable spirit, aided by soul, force, and motion, and all named Katie Kehm Smith, who wields the twenty-five pound sledge in forging those silver bolts with as much ease and dexterity as an archbishop or cardinal can manipulate a tack-hammer. B. F. HYLAND.

New Convert Willing to Put Up Money.

February 10, 1894.

MR. EDITOR: I hav read pro and con on the subject of Spiritism in THE TRUTH SEEKER and other periodicals and in books, and hav always been a regular "doubting Thomas," believing there could be no life outside of matter; that the so-called spirit manifestations were simply the reflex of my own brain, or perhaps the result of certain psychic conditions that we are as yet unacquainted with, but I hav of late been investigating the subject for myself; hav been in circles and lectures where tests were given; hav taken private sittings from Maine to California, and while I hav detected fraud, yet I hav often had given me the names in full and a perfect description of deceased relativs and friends (as well as some living ones), many of whom I hav not thought of for years; in fact, some young children that I never knew of until making inquiries since. I am frequently told where I will be on certain days, which comes true and is the least expected.

In a dark circle in Fort Worth, Tex., where the best of all mediums of my acquaintance officiated (Mrs. Maud Lord Drake), there were three or more spirits talking in audible whisper at one time, and one of those in Spanish to Spanish relativs sitting in the circle, all of them being recognized by friends, who held quite a conversation with them without the aid of the medium, who sat in the center of the circle patting her hands gently, and who kept up such a continuous talking that none should think she did the talking attributed to spirits.

While this is but a small part of what I hav witnessed, yet it is enough to make many of your readers sneer at the "nonsense" and think me a "deluded crank."

While this may be true and I will accept the compliment, yet I ask some one of good sense, who knows all about science and who is such a fine mathematical expert as to know there can be no room in space for spirits of all the deceased of earth, to explain how or by what fraud I was so deluded.

At another time I arranged for a light materializing circle to be held in my room at the hotel, and, as I assisted in hanging the curtain (cabinet), I know there could hav been no fraud connected with the cabinet. The room was but partially lighted when the medium was tied, and at the instant she entered the cabinet a hand appeared from between the curtains high above the medium's head, and, as there was no assistant or other than the medium inside the cabinet, I wish the phenomena explained. Please follow me a little further until I was called to the cabinet by supposed deceased friends, and as I put one hand in between the curtains, holding the curtains together with the other, I felt my hand within the cabinet patted rather hard, and at the same time a seemingly human hand reached far out of the cabinet and patted me on the head, in full sight and hearing of the twenty or more who sat in the room. At the very instant I was being so dealt with I reached into the cabinet and drew the medium forth and found her tied as when she entered the cabinet, and the curtains being thrown open, no one was visible, neither possible to be inside of the cabinet. At the close of the seance the medium requested that as many as could and so wished would enter the cabinet with her and see that no one untied her. This they did, and almost immediately they all returned with the medium untied. These are the facts as I saw them in my own private room, with but a borrowed curtain stretched across the corner of the room, where there could be no trap-door or other vehicle by which the medium could obtain assistance.

I hav seen tricks performed on the stage and off; hav seen Professor Hermann and others do what looked mysterious; but I fail to see how what I hav described could hav been a trick or delusion, and ask that some one explain.

Should there be any among your readers who hav lost relations and who think it impossible for any medium, an entire stranger to them, to tell them of their deceased friends—telling their names, when they died, how long they were sick, and many other things connected with their lives impossible for strangers to know, and who care to take the trouble and expense to test the subject, and find that what I hav written is untrue—I will forfeit $50, on condition they giv me the same amount, should they find what I hav said true.

A. D. SWAN.

No International Lines in Liberalism.

PERTH CENTER, N. B., Feb. 2, 1894.

MR. EDITOR: I hav thought it may help the cause of Liberalism to let your readers know how the cause is progressing in this section of the country. In Liberalism there are no national lines, so the headquarters of Liberalism in this section of the world is Fort Fairfield, Me., eight miles distant from where I liv. The village of Fort Fairfield is one and a half miles from the line dividing the state of Maine from New Brunswick. It is beautifully situated on the Aroostook river, and being the center of a fine agricultural country, it does a large trade in buying and shipping potatoes, besides supplying two large starch factories during the starch-making season. The town has a good water supply and electric lights. The different kinds of business usually found in a country village are well represented, including a bank and a newspaper office from which a weekly paper is issued. It has a goodly number of very fine stores and some handsome residences. The Roman Catholics, the Methodists, the Congregationalists, and the Episcopalians hav each imposing church buildings. They are, of course, exempt from taxation. But the building that I want to bring particularly to the attention of your readers is "Liberty Hall," which was built for the Salvation Army, but the army failed, and the building fell into the hands of Brother R. S. Baker, an old-time Liberal, who furnished the building with a bell and christened it "Liberty Hall." It is the headquarters of the Fort Fairfield Liberal League, which preaches in it the gospel of Liberalism. Of course it pays taxes. Fourteen years ago, when I moved into this section of the country, I heard of a dreadful Infidel that lived at the fort, who would go fishing on Sunday and did not believe in God, man, nor the devil. I lost no time in finding this man, who proved to be R. S. Baker, and after a little conversation I saw that we could shake hands on our religious beliefs. He was then a reader of the *Index*, THE TRUTH SEEKER, and *Investigator*, and was a life member of the National Liberal League. I found him a well-informed, genial, and hospitable gentleman, a strong Democrat, and at that time high sheriff of the county of Aroostook. He has since been custom-house officer under Cleveland's first administration, and has been selectman for a great many years. He is an intense lover of children; although he has none of his own, his home has never been without the patter of little feet; children belonging to the town were there tenderly sheltered until they could be provided for otherwise. Although he is now well up in the sixties a little boy climbs upon his knee, and puts his little arms around his neck and lovingly calls him papa. This little boy, when a mere infant, came upon the town, and Brother Baker, like good old Simeon of old, thought he was a child of promis, so he called him Percy Baker. Shortly after I became acquainted with Mr. Baker he arranged that I should giv a lecture at the Fort. The audience was composed principally of Liberals, who enjoyed the novelty of hearing their sentiments spoken right out in meeting. One gentleman, Mr. Gilman, walked twelve miles to attend the lecture. Although I occasionally visited Brother Baker, no attempt was made to organize nor hav lectures until last January, when the Fort Fairfield Liberal League was organized, and "Liberty Hall" placed at the disposal of the League. Soon after the League was organized a debate between Mr. Geo. Eastman, of the League, and Mr. French, of the Advent Society, and a citizen of the town, attracted a good deal of local interest and aroused a desire on the part of the public for more, which resulted in arranging a debate between Mr. Putnam and Rev. Mr. Wheeler, of New Hampshire, the report of which was published in your paper at the time. The editor of *Secular Thought*, Mr. Ellis, gave us two lectures. Mrs. Wentworth, of Knox county, Maine, a Spiritualist, spent four Sundays with us last fall, and drew good audiences. Mr. Joseph Connet, a member of the League, visited Chicago to attend the Freethought convention and came home enthusiastic. Mr. Connet is a good reader and has read several lectures before the League.

Last Sunday we held a Paine memorial service, which was pronounced a success. Brother Baker gave an interesting outline of Paine's services to the country during the Revolutionary war, and indicated the obligations the citizens of the United States were under to respect his memory. Brother Geo. Eastman showed the influence the "Rights of Man" had in giving to the citizens of America the liberty they enjoy, and of which they are so justly proud. I called attention to that immortal work, the "Age of Reason." Brother Gilman was present, and his white head was a benediction of hope and cheer. We hold our annual meeting on the 11th inst. We propose to celebrate Easter. The League has done good work so far, because the great motiv-power that has insured success has been the energy and perseverance of Brother Baker. I hope the movement may become strong enough to liv after he dies. GEO. E. BAXTER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Soldier I Am Longing To Be.

A soldier! a soldier!
I am longing to be:
To take up my arms
In the ranks of the free;

With my sword to strike down,
That which oppresses me.
To cut the chains of serfs
And to set the slaves free;

To drive from the world
The bigots and their creed;
To giv humanity
Everything that they need;

To dispel from the world,
Slavery of every kind,
To enlighten and free
The cramped human mind.

Coaling, Ala. WALTER R. WARD.

Haunted.

I am haunted, gentle reader, but in such a pleasant way
I do not fear the "specter" one iota.
In fact, I would consider it a dreary sort of day
In which I was unable to devote a
Good portion of the fleeting hours unto my cheerful "phantom,"
And I'm "awful sorry" for the folks who hav no "ghost" to "haunt" 'em!

My little "spook" came down the stair to "haunt" me t'other night
As late I labored o'er a dreary matter.
Through the grim shadows of the hall I caught a glimps of white
And heard a tiny slipper's gentle patter,
And presently a baby voice came through the door to greet me.
"Say, popper, did you fink I wuz a goblun come to eat ye?"

—*Harper's Magazine.*

The Course of a Life.

Born amid the splendors of an aristocracy, cradled in luxury, nursed by a mother whose brows the breath of infamy had not touched, attaining manhood under the most enlightened and ennobling conditions, it was the fate of my friend, Percy Walton, to die in a manner befitting a beast of prey. The story is a simple one, and if you will bear patiently with me, dear reader, I will relate it.

In the early part of our careers, now sixty years ago, Percy and I resolved to stand by one another despite anything that might happen. We were both then destined to follow the somewhat monotonous profession of clergymen, and in our studies were thrown into each other's company very often. Our parents being very religious, we were enthusiastic in studying for a calling supposed to be sacred, and at that time we thought it was.

Time passed; we had been graduated and each had received and accepted a call. Our two places were near each other, so we were not to be parted, even in pursuing our profession. They were what may be called "fat livings," and our "flocks" were easy-going, good-natured people, and so free with their money that if we wanted anytbing, and cared not to pay for it ourselvs, we could appeal to them with good results.

We had been preaching for a year, when one day my friend came to me with a very serious look. I shall never forget his face nor the day; for they were in contrast to each other. The day was bright with summer beauty. The sun was shedding its warm rays around, and the birds were warbling their songs, an abundance of beautiful flowers decorated the bosom of the earth, and a gentle breeze hardly disturbed the leaves on the trees. Such was the day. But his face! What a troubled look he had! His brows were knitted together, and as he came up the lane, I noticed he was in deep meditation. So deep was his abstraction that if I had not called his name he would hav passed the house.

"Excuse me," he said, in his pleasant way. "I am troubled with a few vexed questions, and if I cannot solve them any better than I hav so far been able to do, I shall be obliged to resign my charge, as I do not want to be a hypocrit for a moment."

I was surprised at the words, and, inviting him into the house, asked if I could be of any service.

"Look here, Reginald," he said, "you do not know how many perplexing questions we ministers can be asked that we cannot answer. There is an Atheist in our town, and he and I hav had a good-natured argument, but, to be candid, he certainly had the best of it."

"You fool!" I exclaimed, angrily, "don't you know we hav no business to talk to such people, and don't you know the harm they are doing?"

"Reginald," he replied, laughing, "do not be bigoted. Surely, if by our argument we can arrive at the facts, sound things to their depth and test their truth, we hav a natural right to do so. It is a right that is born with us, and no person can lawfully take it away. Of course I know these people whom you despise are ostracized from all good society, but I always remember that whatever a man believes he is a man for all that; and though he may differ with me, I will make him my friend, if he is my friend, and so long as he is a good and respectable citizen, I shall not ask anything more of him."

"You are too just for a minister," I replied suddenly, sorry I said so a minute later.

"On the contrary," he exclaimed, "if I am to preach the truth to others, I must know the truth myself. If I am to preach justice to mankind, I must be just, not to one class only, but to all classes. As broad as this I recognize religion."

"If you persist in believing so, you will surely be driven out of your profession, providing the authorities hear of it."

"Nonsense!" and then, becoming more serious, he went on: "I hav a few questions to ask, Reginald; will you hear them and see what you can do with them?"

"Yes," I replied.

"Very well. I hav been studying what is called science. It has proven a very interesting study; but it has set me thinking. We are supposed to believe in a heaven and a hell, are we not?"

I nodded assent.

"Then, this science, or a branch called astronomy, says that space is infinit, and that we might travel hundreds of years, at a high rate of speed, and yet never reach the nearest star, which is millions of miles away. Very well, if this be true, as I conceive it is, after thinking and reasoning to myself, then our heaven, with it angels, must be a myth—a delusion."

"Percy," I exclaimed angrily, "if you speak like this, why, you would drive me and the whole earth crazy. It is a lie, whoever said it."

"Nay, nay," he remonstrated. "Meet me fair. You promised to hear my questions and try to answer them, not avoid them."

"Very well," I replied resignedly.

"Then, another branch, called geology, says that this earth was once a molten mass, and that by a slow process it cooled down and became fitted for vegetable and animal life. Then, according to this theory, there can be no hell—aud for this I am very thankful, if it be true."

"Percy, you are becoming hopeless."

"Never mind, if it is the truth, we should not hesitate to proclaim it. What I am now going to say will indeed sound blasphemous."

[CONCLUSION NEXT WEEK.]

What the Little Folks Are Saying.

The little daughter of a friend had just mastered the art of expressing herself in intelligent sentences. One day her mamma had to reprove her, and, after giving her a sound lecture, told her to go upstairs to her room alone and ask God to forgiv her for her error. In a few minutes the little one surprised her mother by appearing in the sitting-room with a serious face. "Well, did you go upstairs and do as I told you?" "Yes," replied the child, "and God said, 'Great Scott! Elsie Murray, I'v known a great many worser than you!'"

A certain little girl from whom the Listener sometimes hears is evidently going to be a great logician. When she was called upon at school the other day to recite a verse from the beatitudes, she responded with, "Blessed are the dressmakers, for they shall see God." "But, my dear girl," exclaimed the teacher, "it is not 'dressmakers,' it's 'peacemakers.'" "Well," the child answered, stoutly, "my mother has a dressmaker, and she makes dresses out of pieces!"

"Mamma," said Mabel, "if people eat up all the toadstools what will the toads do when they want to sit down?"—*Truth.*

A Fifth ward mother tells the following story about her nine-year-old son. She was sick a-bed, and when the little fellow went into the room to bid her good-night, she said: "Johnnie, would you feel bad if mamma should die now, and go to heaven without you?" "Oh! mamma," quickly replied the youngster, "if you can go to heaven right off, go on, don't mind me."—*Lowell Sun.*

"Mamma," said Willie, looking up from the letter upon which he had been industriously at work, "how do you make an X? I want to write the word vaccinate."

Correspondence.

YONCALLA, OR., Jan. 24, 1894.

DEAR MISS WIXON: This is my first letter to the Corner. I enjoy reading it very much. My father takes THE TRUTH SEEKER and says he couldn't do without it. There are lots of church members in our little city, and they are always in a row. I went to church last Sunday, just for the fun of the thing, and to see the pretty girls. The preacher was just in the middle of a sermon when he was taken with cramps, and had to break off. I will tell the Corner friends where I liv. It is a little town 166 miles south of Portland on the P. C. Railroad. This is one of the best countries I ever lived in. Hoping this will escape the waste basket I will close for this time. Please correct mistakes.

FRANK BRUMMETTE.

[Please be careful about making mistakes. A good letter.—ED. T. S.]

WATERTOWN, MINN., Jan. 26, 1894.

DEAR MISS WIXON: I thought I would let you know that there is one girl in Minnesota seeking after the truth.

Watertown is a small village on the banks of Crow river. It contains five churches costing about $20.000, one schoolhouse and two teachers. The village contains about four hundred inhabitants.

There were no real Freethinkers in town until Mr. Thornquest came here. He circulated his papers and books and now there are a good many Freethinkers in tbe place.

We liv one-half mile from town on the banks of the Crow river. Our farm contains about one hundred and twenty-five acres. There are trees all around our house. Your Liberal friend,

AGNES D. EDWARDS.

[We are glad to hear from Agnes, and hope she will come again.—ED. C. C.]

AUSTIN, NEV., Jan. 17, 1894.

DEAR MISS WIXON: Owing to much study both at school and at home, I hav been unable to write to the Corner for a long time. I hav seen no letters from Nevada, and, in order to let the Liberal world know that the Silver state has at least one juvenil Freethinker who is awake and aware of the fact that Christianity is not tbe only standby, I will write.

I hav read but very few Liberal works. Since the demonetization of silver times hav been dull in Nevada, and for tbat reason I could not get a better stock of books, but hope to in the future. There are about a dozen Liberals in Austin, but none of them except our family take THE TRUTH SEEKER. We hav tbree churches, but only two are going, the Episcopal having shut down about four years ago on account of a deficiency of members (and funds also).

The other day a band of Sunday-school pupils, after coming from church, set a trap to catch their teacher, but his wife was the one who was caught. He went and had them taken to court and put under $100 bonds, but to-day let them off because they apologized to his wife. The ringleader of this flock of saints takes care of the church. This shows the size of modern Christianity.

I will tell you something of the town in which I liv. Austin is situated in a canyon about seven miles from Reese river. On the eastern side of the canyon all the mines are situated, about a hundred in number. All are closed down now except one. The company in charge now is running a tunnel. which, when finished, will be nearly a mile in length. Besides the mines, sagebrush is all the scenery here.

I wish some of the boys and girls of the Corner would write to me. Hoping this will escape the waste-basket, I will close.

HARRY MOSS.

[Thank you, Harry, for the above interesting letter. Those Liberals who omit to provide themselvs with THE TRUTH SEEKER do not know the good they are missing.—ED. C. C.]

First and Last Notice.

I hav written a book of 28 large pages, close print. Title, "Common Sense Thoughts on Equal Suffrage on a Free-thought Line." I sell it at cost-price, 5 cents; two for 9 cents, or three for 12 cents, postpaid. JAMES PONTIUS,
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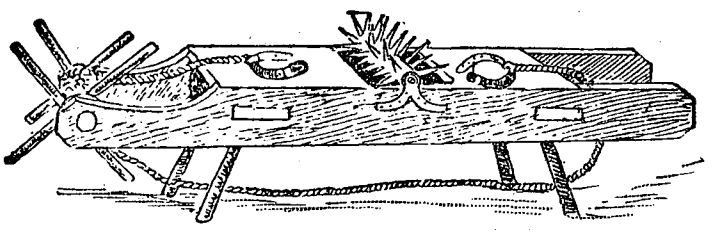
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This book is one of the most thorough and learned of the Freethought works that have come across the Atlantic.—*The Freethinker, London.*

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Not for Parsons.

TOMMY: "I owe Freddy Jones a licking." Mother: "How's that?" Tommy: "He knew his Sunday-school lesson better than I did yesterday."—*Truth.*

"WELL, little boy, what's your name?" asked the Sunday-school teacher, opening her Catechism. "Shadrach Nebuchadnezzar Jones." "Who gave you that name?" "I don't know. But if I find out whin I gets me growth they'll be sorry for it!"—*London Freethinker.*

TAKES Work Nowadays: "You niggers," says Uncle Mose, "dat t'inks you is gwine to git up dem golden stairs widout climbin', and climbin' hahd, is mighty much mistakened. I des want to tell you right now dat de yellervator is stopped runnin' eber since de days ob ole 'Lijah." *Indianapolis Journal.*

"BE not afraid of sin, if you pay well,
There are no wealthy men in the Roman Papist hell;
God opens him the gate, and lets him in,
The want of funds to pay, is far the greater sin;
For all things else on earth, you settle when in heaven,
So count your beads again and keep the tally even." —*John Dryden.*

"MAMMA, do you believe that God can see everything?" His mother assured him that God was omniscient, explaining to him what the term meant. "But I know, mamma there is something that God can not see." The mother, naturally, was shocked at the little skeptic's asseveration. "But I *know* he can't see everything!" "What can't he see?" "Why, mamma, he can't see the top of his own head."—*London Freethinker.*

AT the Revival Meeting.—Stranger: "I should like to say a few words to-night" Leader: "I don't know; hav you had a career of crime, been a drunkard, or anything of that sort?" Stranger: "No, indeed; I can truly say I hav always led a correct life." Leader: "All very well, no doubt; but the people won't care to listen to you. You'd better stay, however, and hear Bruiserboy, the reformed pugilist, and Mole, the saved sneak-thief. Both of 'em are rattlers." - *Boston Transcript.*

A THIEF AT THE BAPTIZING.

"If you please, sah," said a well dressed young negro to the lieutenant of police at headquarters last night, "while Ah was a-being baptized dis mawnin' somebody stole mah watch and mah money out of mah clothes which Ah had left in de basement, sah."

"What is your name, and where and how did it happen?" asked the officer.

"Mah name, sah, is Henry D. Bernwell, Jr., and it was dis hyar very mawnin', sah, at church. You see, dey had a big batizing up dere, sah. They was twenty-five culled persons baptized, sah, and I was one of 'em, if you will 'scuse me for sayin' it. We took offen our clothes, sah—that is our outside clothes, sah—down in de basemen', an' left 'em dere. Den we went up to be soused in de big basin, and while de preacher was a-sousin' us, some one of dem over at de end of de line furderest from de preacher slipped down into dat cellar and done went frew our clothes, sah.

"Dey took mah silver watch and chain, worth $10 any day, and mah money."

"How much money?"

"Only 35 cents from me, sah, but dat represents a pretty powerful sum dese hard times. Den dey took a good gold watch from another man, sah, and 75 cents. An' dey took 30 cents from mah cousin, sah, a young lady, and she feels mighty bad about it, 'cause she done had to walk home in de rain after a-bein' baptized. An' dey took some jewelry from anudder fella, sah, and I reckon if de thief had time he would hav gone frew all of de clothes, exceptin' his own, of course."

"Where is that church?"

"It am de Baptist church at Nineteenth and I streets northwest, sah, and it is a wonderful strong church. Dere was a fine crowd dere dis mawnin', and de service was powe'ful strong."

"Well, we will put a detectiv on the case, and try and recover the stolen property."

"Ah weesh you would, sah. Ah'll tell you one thing. Ah shorely doan' think dat dat thief's baptizin' dis mawnin' done him much good, do you?"

"No, I don't," acquiesced the lieutenant, repressing a smile.

"An' dere's one thing mo'. I done got religion dis mawnin', but ef I meets dat nigga' what stole dem things, it won't take mah mor'n a minute to get mah fightin' clothes on. No, indeed. Ump-um-m."

And, with a shake of his head, Henry sorrowfully went out of the door into the snow, to be alone with his thoughts of baptizing and fighting.—*Washington Post.*

Gems of Thought.

THE freedom of thought and utterance, the foundations of social civilization, are tampered with by all laws that cannot be equally applied.—*Moncure D. Conway.*

MOST social institutions appear to hav the object of maintaining men in a mediocrity of ideas and sentiments, which renders them easy to be governed.—*Chamfort and Vauvenargues.*

THOUGHTFUL people who are devoted to republican institutions, to government of the people, by the people, for the people, do not stop to inquire whether special governmental favoritism pays in dollars and cents or not. They see the growing danger of any sort of governmental control of private business and understand that such usurpation, if tolerated, will result in the overthrow of free government and in the most unbearable tyranny.—*Galveston News.*

THE language of the Materialist must always be preferred by science, because (as Huxley has judiciously observed) connecting the phenomenon of life with other phenomena, it invites the thinker to make researches into the physical conditions which accompany life, contributes to the progress of positiv knowledge, and tends to make us exercise over the moral world a control analogous to that which we exercise over everything which is in relation to the physical world.—*London Freethinker.*

SOME amiable and heterodox sects retain heaven and abolish hell. A kingdom in the clouds may, of course, be portioned off according to pleasure. The doctrin, however, is interesting in an intellectual point of view only, as illustrating in the naivest fashion the common fallacy of confounding our wishes with our beliefs. The argument that because evil and good are mixed wherever we can observe, therefore there is elsewhere unmixed good, does not obey any recognized canons of induction.—*Leslie Stephen.*

THESE old fairy tales hav lost their power to charm, as the tales of the gods and kings went down before. They hav lost their charm; for as we read them now they awake no answering chord born of the experiences that make up what we know of human life. When the beauty of realism shall be truly known, we shall read the book, or look upon the work of art, and, in the light of all we know of life, shall ask our beings whether the image the author or the painter creates for us is like the one that is born of the consciousness which moves our souls, and the experiences that life has made us know.—*C. S. Darrow.*

I HAV lately been reading some of the investigations made by the Anti-Vivisection Society. The descriptions of experiments are given not in the words of the anti-vivisectionists themselvs, who might be led by the intensity of their feelings into an extravagant use of adjectivs, but in the unprejudiced scientific language of the physiological journals or the monographs of the investigators. To giv the details of these operations would be almost as great an act of cruelty to the reader as the original operation was to its victims. Thousands of vertebrate animals are yearly sacrificed not to original scientific research, but in cruel class demonstrations of facts already firmly established.—*Kate Field.*

IN the study of history there should be but one law for all. Patriotism, piety, and filial duty hav nothing to do with it—they are, indeed, mere snares and sources of delusion. The rules and canons of criticism applied in one case and to one character, must be sternly and scrupulously applied in all other similar cases and to all other characters; and while surrounding circumstances should, and, indeed, must be, taken into careful consideration, they must be taken into equal consideration, no matter who is concerned. Patriotism in the study of history is but another name for provincialism. To see history truly and correctly, it must be viewed as a whole.—*Charles Francis Adams.*

LET Americans understand that underneath the velvet gloves are the same talons; beneath the brilliant vestments is the same lust of domination; under the honeyed accents are the same chords whose vibrations filled the souls of men with terror; under the acquiescence to public sentiment when the incomplete purpose is prematurely brought to light, is the never-weakening, ever-strengthening *will* to regain the temporal and spiritual power which the souls of the reformers threw off at the risk, and many of them at the sacrifice, of life itself. The boast of the Roman church that it never changes, is true. To draw a figure from its idea of transubstantiation in the reverse order—its accidents may change; its *substance* never.—*J. M. Buckley.*

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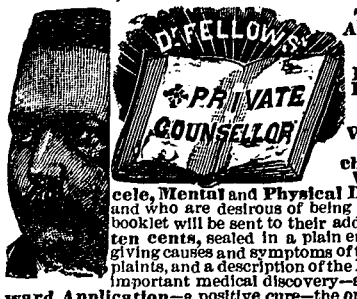
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Petition to Congress Asking It to Reject the Proposed God-in-the-Constitution Amendment.

To the Senate and House of Representatives of the United States, in Congress Assembled:

We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your Honorable Body to reject the proposed Amendment to the Constitution prepared by the National Reform Association and offered in the Senate on Jan. 25th, 1894, by Senator Frye, and in the House on the same day by Representative Morse. The proposed Amendment would change the Preamble to the Constitution by the insertion of the sentences within quotation marks which follow the words "We, the people of the United States," in the paragraph below:

We, the people of the United States, "devoutly acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations; grateful to him for our civil and religious liberty, and encouraged by the assurances of his Word to invoke his guidance, as a Christian nation, according to his appointed way, through Jesus Christ," etc.

We ask the rejection of this proposed amendment for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That the rights of all classes of citizens may be conserved and perpetuated. It is manifest that the adoption of such an Amendment to the Constitution would be, in fact, the incorporation of certain religious and sectarian dogmas in the fundamental law of the land. Such recognition of religious dogmas in the civil law was very carefully guarded against by the wise founders of the Republic, both in the Constitution as originally adopted and in the First Amendment thereto.

3. As the Constitution now stands no discrimination, on the ground of heresy, can be legally made against any citizen. More than one hundred years of experience amply justifies this wide tolerance and forcibly pleads for its continuance. Men of all shades of religious, non-religious, and anti-religious belief can and do render allegiance to and acceptably serve the State, and this without hypocrisy or perjury. Should this proposed Amendment be adopted, it would at once shut out of public life candid and honest men, whose reason, for any cause, cannot accept one or more of the three creedal statements contained in said proposed Amendment, but unscrupulous doubters and rejecters of these creedal affirmations would have no difficulty in taking the oath of allegiance to the Amended Constitution. Hence said proposed Amendment offers a premium for hypocrisy and perjury, and is, consequently, in the highest degree immoral. It is also unjust, in that it deprives a part of our citizens of their equal rights, because of a difference of opinion. Again, it must be hurtful to the State, because, as already shown, it would admit pretenders and timorous men to positions of trust and responsibility, and bar out men of honesty and courage.

4. The experience of all times and nations has shown conclusively that every attempt to *force* from the citizen a direct or indirect acknowledgment of the truth of any of the dogmas of religion is disastrous. It creates new religious hatreds and intensifies the old; it demoralizes religion and corrupts the state; it tramples the equal rights and liberties of the deserving citizen, and puts into the hands of bad men a dangerous and terrible power over the property, persons, and lives of their fellow-citizens.

5. If Theistic, Trinitarian, and Christian majorities may to-day rightfully force upon Deistic, Atheistic, or Agnostic, and Unitarian and non-Christian minorities their distinctive creeds, what warrant have we that some other day the Catholics, the Methodists, or the Presbyterians will not Amend into the Constitution their distinguishing sectarian dogmas? That step would logically follow the one which your Honorable Body has been asked to take, and against which we respectfully but strongly and unalterably protest.

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News of the Week.

THE revival contagion has spread from Brooklyn to New York.

Two more bomb explosions in Paris, this time in the quarters of the poor.

A MEMORIAL to Charles Darwin is to be founded in his nativ town of Shrewsbury.

NORMAN L. MUNRO, the New York publisher of cheap works of fiction, died last week.

THE entombed miners in the Gaylord mine in Pennsylvania hav not yet been reached.

THE Great Mosque of Damascus, erected in the year 86 of the Hegira, was destroyed by an accidental fire.

A MACHINE has been invented for drilling square, oblong, or hexagonal holes, heretofore found impossible.

FORTY-SIX men were killed and mortally wounded by a boiler explosion on the German cruiser Brandenburg on her trial trip.

THE League of American Wheelmen has at last got the word "white" into its constitution. The negro is the Jew of America.

DR. TYNDALL of the Broome street tabernacle, this city, took a live rooster into the pulpit recently with which to illustrate the devil's wiles.

A SNOW blizzard, starting in Cuba as a cyclone, struck Florida and proceeded up the Atlantic coast, reaching New York the night of February 25th.

A CHICAGO reporter interviewed four hundred wayfarers who refused to do any kind of work. Over three hundred and fifty of them were fairly well educated.

A FORCE of British sailors, sent inland on the west coast of Africa to punish slave dealers, were ambushed by Chief Fodisilah's savages and sustained heavy losses.

IN the House of Representativs, Bland still fails to get a quorum to vote upon his coinage bill. He told the obstructionists that they were mobocrats and Anarchists.

IN July the government bureau of engraving and printing will begin the printing of postage stamps, the government having rejected all bids offered by private firms.

A NEW version of the New Testament is ready in France. "It is almost radical in its character," says the *Independent's* correspondent. Woe to the inerrant word of God!

THE plurality of Galusha A. Grow, Republican candidate for Congressman at large in Pennsylvania (to fill vacancy), has now reached 182,000. Grow was speaker of the House in 1861.

ON February 20th a large body of the unemployed threatened to "clean out" the Massachusetts state-house if their demands for assistance were not at once heeded. They had evidently taken their cue from more wealthy beneficiaries of politics.

ROBERT C. ADAMS, president of the Secular Union of Canada, has challenged the evangelist, B. Fay Mills, to debate this proposition: "Which principles will best promote human welfare—those of Evangelical Christianity or those of Naturalism?"

REV. DR. GREER, of St. Bartholomew's Episcopal church of this city, has opened in connection therewith a loan bureau for the benefit of the poor. Rate of interest, six per cent. Cheaper than the three-ball men, but six per cent is a fair profit for the church.

THE House of Lords has yielded some of its amendments to the Parish Councils bill. The Duke of Devonshire, leader of the Liberal Unionists, advised the Lords to accept the judgment of the English people. The Commons hav accepted one of the Lords' amendments.

THE freshmen's banquet at Cornell was interfered with by the sophomores. Chroline gas was turned into the dining-room, and a cook died as one of the results and several students were prostrated. Tufts, Dartmouth, Rutgers, and other colleges hav also lately given exhibitions of ruffianism. Candidates for prison stripes are numerous.

AT Toledo, O., in a suit in a justice's court, it was brought out that among the purchasers of rifles to be used against the Catholics were the mayor of the city, the police commissioner, the chairman of the Republican City Committee, and many other prominent citizens. One of these men testified that they had expected a Catholic uprising, to begin in Chicago! A transparently false forged encyclical caused the scare.

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What Does It Involve?

What does the proposed Christian amendment to the Constitution contain? That is, what can be legitimately, logically, and legally deduced from it? Would it commit the nation to the acceptance of any fundamental dogma or dogmas of the Christian religion? What effect would it hav upon legislators, judges, and executiv officers in the performance of their respectiv duties? Should it be adopted, would the religious liberties of the citizen be more, or less, respected and secure than they are at present? Would it enable Christian, or pretended Christian, lawmakers and officials to oppress dissenters under the pretext of enforcing "moral" laws based, or asserted to be based, upon the Bible?

In attempting to answer these questions we shall go for information and exegesis directly to the official representativs of the National Reform Association. We shall let them tell our readers what this proposed amendment means and what they hope to secure for the church by its adoption. Out of their mouths we shall judge and condemn it.

In the first place, is the form of the amendment satisfactory to the Covenanter church and its executiv, the National Reform Association? The *Christian Reformer*, whose senior editor is David McAllister, treasurer of the Association, says:

"We are fully persuaded that no form of amendment has ever been proposed that includes so comprehensivly all the relations of a nation to God and Christ and the Bible. This form of amendment will bear study; and the more carefully it is examined in the light of God's word and the principles of political science, the more clearly will its greater fullness and accuracy of statement be seen."

Rev. R. C. Wylie, a corresponding secretary of the National Reform Association, fills nearly two pages of the *Christian Reformer* of February 24 with an analysis and exposition of the amendment. We will see what he says.

Mr. Wylie is unusually frank. Generally the defenders of the existing connection between church and state and the advocates of new bonds of union claim that all they want is an association of *religion* and the state; they do not wish, they aver, to hav the law recognize any particular church; they will be satisfied, they contend, if the fundamentals of religion are made parts of the organic law and respected in legislation. To this the opponents of Sunday laws, Bible in the schools, and Christian amendments hav always answered that any recognition by the state of a Christian dogma is to that extent a union of church and state; that all affirmations concerning sacred books, holy days, gods, and saviors are essentially theological and can be made nothing else, no matter how ingenious and ingenuous the arguments of their advocates. Now comes Mr. Wylie and candidly admits that theology and religion are one and inseparable, and that it is as much a theological as a religious amendment that he and his associates are striving to make a part of the Constitution. He is about to show us what this Christian amendment contains and involves, and in a preliminary way he writes the first paragraph below:

"The question for us to decide is, does it suitably express the Christian principles of civil government? In determining this matter let us consider, first of all, the theology of it. We find in this proposed form the following theological truths:

"1. The supreme authority of God in all the affairs of men and nations. . . .

"2. The just government of God in the affairs of men and nations. Whatever calamities come upon nations, they come under God's government and they come justly. National judgments fall not only upon the nation as a body, but also upon individuals and families. Hence the individual as well as the social aspect of divine providences is here taught. The righteous often suffer because of their connection with a sinful nation. The righteous character of God's government, when he sends prosperity, is also involved in the language of this amendment.

"3. The mediatorial authority of the Lord Jesus Christ. The expression 'encouraged by the assurances of his word to invoke his guidance as a Christian nation, according to his appointed way, by Jesus Christ,' is exceeding rich. [Yes, it is!] Having already acknowledged God's supreme authority, the next thing to do is to put the nation in right relation to that authority. This part of the amendment teaches that God guides, governs, controls nations in an appointed way by Jesus Christ. . . . The bare acknowledgment of Christ's authority is not sufficient. He is most highly honored when he is recognized as the appointed One.

"4. The undivided Christ is recognized in this amendment. It is a mistake to divide the mediatorial offices, and to assign the kingly office to the nation to the exclusion of the prophetic and priestly offices. He is the Prophet of the nation, not only in giving law, but also in giving encouragements and warnings. He is the nation's Priest. If not, there is no forgivness for national sin. He is undivided in his mediatorial office, and this amendment so regards him.

"5. The Divine Word is recognized in its entire relation to the nation. The Bible is law, and it is more. This amendment says, 'encouraged by the assurances of his word to invoke his guidance,' etc. It is true that the word 'assurance' means neither law, admonition, nor warning. But whatever it assures the nation of that would be of use in its guidance, is certainly involved in this expression. The nation is here speaking. It is invoking divine guidance. It is encouraged so to do by what it finds in the word. What is assured to the nation in the word that has anything to do with its guidance? Surely the idea of law, as well as promis and warning, is here involved. The Bible in its whole bearing on the nation is here recognized."

We make these lengthy quotations because it is necessary that all lovers of liberty should understand fully what the theocratic conspirators aim to accomplish. All these theological tenets will enter into and form a part of the organic law if the amendment is accepted by three-fourths of the states, and will be enforced through statute law by the federal and local governments. As we proceed in our examination of Rev. Mr. Wylie's exposition of the Morse-Frye amendment, we shall find that it is the intention and expectation of the National Reformers that these basic dogmas of the Trinitarian Christian church be accepted and enforced by all having anything to do with the creation, adjudication, and administration of civil law. This means that the Bible—or, rather, the Christian majority's interpretation of it—will be the real organic law of this nation. This means the control of the state by the church. This means the persecution of dissenters of all classes. This means the suppression of free speech, the gagging of the press, the blocking of the wheels of progress, the stagnation of thought, the return of the Millennium of Ignorance, when

> "Earth groaned beneath religion's iron age,
> And priests dared babble of a God of peace,
> E'en while their hands were red with guiltless blood,
> Murdering the while, uprooting every germ
> Of truth, exterminating, spoiling all,
> Making the earth a slaughter-house."

Mr. Wylie considers next the political philosophy of the amendment. He says:

"1. It teaches the moral personality of the nation. . . .

"2. It teaches that the authority exercised in ordaining a constitution of government is derived from God. It should be carefully noted that the people, according to this amendment, acknowledge God's authority in all the affairs of nations, while in the act of ordaining a constitution. Manifestly they acknowledge that they ordain the Constitution by virtue of a delegated power.

"3. There is here an acknowledgment that the nation is subject to God in Christ. A Christian nation is represented in this amendment as invoking divine guidance by Jesus Christ. This is the recognition, by the nation, acting wholly in the political sphere, of the important and

profound theological truth, that God deals with nations through the Mediator.

"4. We hav here a covenant relation established between the nation and God. The expression 'to invoke his guidance,' etc., places the nation in precisely the right relation to God in Christ. It is far more than a bare acknowledgment of Christ. Acknowledgment is not enough. When applicants for membership in the church are examined, we demand more than an acknowledgment of truth. We require an acceptance of truth, and of THE TRUTH, JESUS CHRIST. When the Christian nation is here represented as invoking divine guidance by Jesus Christ, it is represented as doing far more than merely acknowledging him as King. There is here a formal acceptance of him as the Mediatorial Prophet, Priest, and King of the nation. The language means, not only that the nation invokes through Christ, but also that it invokes guidance through or by Christ.

"5. The fact that moral issues arise in the sphere of national life and are to be settled by the Word of God, is here recognized. This thought will be presently considered more fully."

Yes, this amendment involves far more than the mere acknowledgment of Jesus. It "demands" the ACCEPTANCE of Jesus Christ as "Prophet, Priest, and King," and woe be to the doubter who cannot accept him as such. For this doubter the pains and penalties of civil law, aye, even the tortures of the Inquisition, if less appalling terrors do not suffice to prevent the expression of heretical opinions.

"The amendment from a practical point of view" next receives Secretary Wylie's attention. He asks:

"1. How would it be regarded by legislators? Suppose a moral issue were before the national legislature. Let it be the Sabbath, the saloon, the divorce, or any other moral issue. During the discussion, let some one read from the preamble of the Constitution the words, 'encouraged by the assurances of his Word to invoke his guidance as a Christian nation, according to his appointed way by Jesus Christ, our Lord.' Would any member of Congress be so obtuse as to fail to see the propriety and the duty of appealing to the Bible to settle the question? If it should be maintained that this form of amendment does not make it obligatory to appeal to the Bible to settle the question, it should be remembered that the preamble is not the place for a statement of an obligatory character.

"2. How would the judiciary regard this amendment? If they should take the oath sincerely they would regard themselvs as bound to seek God's guidance through Christ in all their judicial proceedings. It would be impossible for a court to declare, with a good conscience, a moral statute, framed in harmony with the morals of the Bible, to be unconstitutional.

"3. How would it be regarded by the executiv department? As bound to be guided by God in Christ in all official duties, and to enforce all moral statutes framed in harmony with it."

Undoubtedly the member of Congress would "see the propriety" of "appealing to the Bible" to settle vexing political questions if the clause quoted by Mr. Wylie were in the Constitution, and a vigilant priesthood were busying itself in giving "advice" and "counsel" to the law-makers. And be sure the priesthood would never fail to do its part. All it needs now is more legal rope with which to bind and strangle religious freedom. Giv it the amendment and it will very quickly compel the legislativ rope-walks to manufacture all the cords and cables it wants. The thoughtful reader will not hav failed to note that Mr. Wylie more than hints all this when he says that if it is asserted that this form of amendment does not make obligatory an appeal to the Bible by the lawmakers, "it should be remembered that the preamble is not the place for a statement of an obligatory character." Of course we understand what this means: Incorporate into the preamble of the Constitution the National Reformers' amendment, and Congress and the legislatures will soon be cajoled or bullied into putting into the statute-books all the "statements of an obligatory character" that the Covenanters desire. Think of it, free men and women of the United States! Here are large and powerful organizations purposing to so change the fundamental and statute laws of our country that Congress and the state legislativ bodies will be *compelled* to appeal to the Bible for authority for their acts! And these men—most of them—hav the audacity to claim that this would not be a union of church and state!

This Christian authoritativ interpreter of the pending amendment continues:

"There can be no question that the great mass of the people, Christians, Jews, and Infidels, would regard this amendment as making the nation, by profession, distinctivly Christian."

Yes, that is so. And with the nation "distinctivly Christian," what becomes of our boasted liberty of conscience? Of what worth to us are the struggles and sacrifices and martyrdoms of the past? What hope for the future? This monster of Theocracy must be choked to death by us, or it will destroy our every remaining free institution and enslave our children and children's children.

Mr. Wylie concludes his exposition with these words: "No form of amendment has ever been proposed that is so full, and so completely in harmony with the Bible as this." We are free to admit that it is a very carefully constructed series of affirmations, and it could not easily be so drafted as to contain more potentialities of evil than it does now.

Dr. McAllister follows Mr. Wylie's article with a few laudatory sentences and then adds:

"Of course it is possible that if the proposed amendment were in the preamble of the Constitution to-day, a judge might be found who would interpret it with a scale and scope of vision like that of an inverted microscope rather than with 'eminent historical and philosophical comprehension,' and through the medium of the discolored and distorted lenses of prejudice rather than through the translucent and symmetrical glasses of 'serene candor.' But after the years of discussion that must elapse before this amendment can become part of the Constitution, its whole meaning and force will be so clearly understood as to render impossible any interpretation that would strip it of even a part of its thorough-going national Christian character."

That is to say: It might now be possible to find a judge who is more or less influenced by the nobler traditions of the Republic and who yet holds with some degree of tenacity to the Fathers' ideas of religious equality and civil liberty, and who therefore would be unlikely to construe such an amendment to the Constitution in harmony with the wishes of the theocrats, but that, after the passage of the years which must precede the contemplated change in the Constitution, the courts of the nation would be so completely in the hands and indoctrinated with the reactionary principles of the ecclesiastical party that no judge would hav sufficient ability, honesty, or courage to so interpret the poisoned Constitution as to "strip it of even a part of its thoroughgoing national Christian character." We believe that Dr. McAllister will be proved to be a true prophet if the coming "years of discussion" so miseducate the people that they accept the proposed amendment, but we suggest to the reverend gentleman and his fellow-conspirators that it is just possible that when the "whole meaning and force" of this treasonable scheme are "clearly understood" it will be buried in the grave of disgrace by an enlightened and indignant people. And we assure these apostles of the reaction that they will hav our earnest co-operation in the work of making "clearly understood" the meaning, purpose, and scope of their wretched plot for the overthrow of this republic.

Christian Amendment Lobbyists Packing Committees.

Rev. H. H. George, chief of the National Reform Association and American Sabbath Union representativ in Washington, has a letter headed, "Stirring News from Washington," in the *Christian Reformer* of March 3d. And the "news" is indeed "stirring." He makes some statements that are simply astounding.

He begins his report of a day's labor with, "Well, I hav gotten in some splendid work to-day." What this preacher calls "splendid" work an ordinary politician would designate wire-pulling, and the world would add that it was wire-pulling of the most unscrupulous sort. He says that he first met Judge Culberson, chairman of the House Committee on the Judiciary, who said he would do all he could to secure the Reformers a prompt and full meeting of the Committee. Then he saw Representativ Stone of Pennsylvania, who "is most cordial and hearty, and says he will do everything he can to get the Committee together, and will help us in every way he can." Mr. Stone is surprised that some members of the Committee are opposed to the amendment; he does "not see how they can be, for it is right." Mr. Wolverton of Pennsylvania is seen; he is "quite as cordial and hearty," "will help all he can," and "volunteered to gather the Committee."

Then Mr. George went over to the other end of the capitol, and got in some of his ward caucus thimble-rigging. He saw Judge Pugh, chairman of the Senate Judiciary Committee, and found that gentleman "most cordial." Mr. George asked him if he would appoint his sub-committee for Wednesday. Why, certainly he would; "glad to accommodate us." Rev. Mr. George continues his charmingly frank narrativ. "And after a little very pleasant conversation, I said, 'Judge, would it be improper, as I am acquainted with Senator Wilson, of Iowa, to suggest that he be one of the sub-committee?'" Instead of telling the clerical lobbyist that such a request *was* highly improper, and that he could not for a moment think of packing the sub-committee in the interest of any combination, Chairman Pugh responded with alacrity, "He shall be so appointed, at your request." We do not believe that Senator Pugh will thank Mr. George for telling the whole country about this little game. The most hardened Tammanyite would blush to make such a confession. Packing a jury is morally and legally a crime, and packing a committee is the same morally, even if it is not legally. Is this a sample of the "purification of politics" that the "reign of Christ over the nation" is to giv us? If so, release McKane from Sing Sing at once; he will be a capital heeler for the National Reformers.

Mr. George went from Senator Pugh to Senator Wilson, whom he apprised of his assignment to the sub-committee. The Iowa Senator "accepted it kindly; will be very willing to serve, and his heart is right on all such questions." Mr. Elijah Morse, of Massachusetts, was the next friend of the amendment seen, and was found "brimful of interest." He at once called his stenographer, and dictated a letter to each member of the committee, insisting (*he* is not a member of the committee) that each one should be there on Tuesday morning.

"He also sent word to Culberson saying that the two hours of that day would be for the friends of the cause; and if there should be opponents present, they might look out for another time. [Does Mr. Morse run all the committees in that way?—ED. T. S.] I said: 'Would it not be better for us to divide the time with them and meet them?' 'No,' he said, 'you hav the grip on the subject; hold to it, and put in all your force. If they should get another time, we can perhaps be heard again. You must come that week prepared to stay all week.'"

What do you think of all this, Freethinkers and honest Christians who love religious liberty and believe in fair play in politics?

We gave in our issue of February 17th a list of the members of the Judiciary Committees of the two Houses. We reproduce them here.

Senate: James L. Pugh, Alabama (chairman); Richard Coke, Texas; James Z. George, Mississippi; William F. Vilas, Wisconsin; David B. Hill, New York; William Lindsay, Kentucky; George F. Hoar, Massachusetts; James F. Wilson, Iowa; Henry M. Teller, Colorado; Orville H. Platt, Connecticut; John H. Mitchell, Oregon.

Address letters, petitions, and telegrams to (giving name of Senator) "Senate Judiciary Committee, Washington, D. C."

House: David B. Culberson, Texas (chairman); William C. Oates, Alabama; Thomas R. Stockdale, Mississippi; Isaac H. Goodnight, Kentucky; Charles J. Boatner, Louisiana; Fernando C. Layton, Ohio; Simon P. Wolverton, Pennsylvania; Edward Lane, Illinois; Joseph W. Bailey, Texas; William L. Terry, Arkansas; David A. De Armond, Missouri; George W. Ray, New York; H. Henry Powers, Vermont; Case Broderick, Kansas; William A. Stone, Pennsylvania; Thomas Updegraff, Iowa; Robert A. Childs, Illinois.

Address letters, petitions, and telegrams to (giving name of Representativ) "House Judiciary Committee, Washington, D. C."

The *Congressional Record* shows that petitions in favor of the amendment are pouring into Congress. Checkmate them with counter-petitions!

Sabbatarianism Rampant in State and Nation.

Another state supreme court has swung into line in the ranks of Sunday despotism. That of Michigan has affirmed the constitutionality of the barbers' Sunday-closing act of the last legislature. No wonder the Sabbatarians are exultant and insolent. They hav not sustained a defeat for years. They hav won an uninterrupted series of victories over the friends of equal human rights. When will the tide turn?

On February 15th Senator Gallinger of New Hampshire introduced the following bill in the United States Senate:

"A bill to protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia.

"Be it enacted by the Senate and House of Representativs of the United States of America in Congress assembled, That on the first day of the week, known as the Lord's day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform any labor, except works of necessity and mercy and work by those who religiously observe Saturday, if performed in such a way as not to involve or disturb others; also to open places of business or traffic, except in the case of drug stores for the dispensing of medicins; also to make contracts or transact other commercial business; also to engage in noisy amusements or amusements for gain, or entertainments for which admittance fees are charged; also to join in public processions, except funerals, which last shall not use music; also to perform any court service, except in connection with arrests of criminals and service of process to prevent fraud.

"Sec. 2. That the penalty for violating any provision of this act shall be a fine of not less than $10 for the first offense; for second or subsequent offenses, a fine not exceeding $50, and imprisonment for not less than ten nor more than thirty days, and one year's forfeiture of license, if any is held by the offender or his employer."

This was read twice and referred to the Committee on Education and Labor. It is Senate bill No. 1628. The information reaches us that the notorious Henry W. Blair, of New Hampshire, is to introduce the same bill in the House. He will also introduce a national Sunday law.

It will be noticed that the bill for the District of Columbia excepts the Seventh-Day Adventists from its burdens and penalties. This is intended, undoubtedly, to purchase their silence, but it is certain that it will do nothing of the sort. The *American Sentinel* says that "Congress has no right to pass such a bill either with or without an exemption. The principle is wrong and no amount of exemption can make it right." This is the only position resting on the solid bedrock of justice and constitutional religious liberty.

The bill is an iniquitous thing from beginning to end. But it has one thing to commend it: It frankly says that it is in the interest of the churches. To be sure, the word "rest" is introduced, both in the title and body, but that signifies nothing more than the desire of its writer and promoters to throw dust in the eyes of the people who are called "laborers," and thus secure their assistance. We should know, of course, that it is meant to bolster up religion even if the word "worship" were entirely absent, but its presence says to all the nation that the bill is a religious one. The "Sabbath" worshipers are growing bolder and bolder year by year. They are greatly encouraged by their late success in Congress and their swiftly-recurring triumphs in the courts, and think they do not need to protest so much against the charge of wishing and promoting legislation directly in the interest of the church.

The forthcoming bill for national punishment of Sunday work (and presumably recreation) will probably include provisions forbidding the carrying and distribution of mails, and the running of trains, boats, etc., on Sunday. What else will be included in its inhibitions we can only guess, but we may be sure the Sunday autocrats will not be modest in their demands. All these actual and prospectiv bills for the curtailment of our natural and constitution-guaranteed rights admonish us that we must not go to sleep on duty. It is a time for stern and unremitting work rather than words, but words must precede action as thought should precede words. Watch the Christian amendment! Watch the Gallinger and Blair bills! Write and telegraph to Congressmen and Senators.

The Senate Committee on Education and Labor, to which has been referred the Gallinger District of Columbia bill, consists of James H. Kyle, South Dakota (chairman); James Z. George, Mississippi; Eppa Hunton, Virginia; Donelson Caffery, Louisiana; Edward Murphy, Jr., New York; Joseph M. Carey, Wyoming; William D. Washburn, Minnesota; Henry Cabot Lodge, Massachusetts; George C. Perkins, California.

This week's paper is dated March 10, but as we go to press Tuesday night (March 6), we hav no report from the hearing on the Christian amendment before the House Committee on the Judiciary.

The National Reform Association is receiving plenty of money these days. Week before last the treasurer reported the receipt of about $370, of which more than $160 was for amendment work in Washington. The enemy will be able to distribute hundreds of thousands of documents each week.

A meeting in the interest of the Covenanters' amendment was held in Boston, February 27th. Joseph Cook, Rev. Dr. Plumb, Rev. A. J. Gordon, D.D., were some of the speakers. "It is expected that Boston will speak out emphatically at the hearing at Washington, March 6th," quotes the *Christian Statesman* of March 3d. The enemy is alive and aggressiv.

The East Grand Forks *Courier* says that the people of that town and Grand Forks hav united in a call to the people of the two cities to join in prayer to God that he will "direct the physicians and nurses and restore the sick and comfort the bereaved, that the present epidemic may be stayed." The *Courier* thinks the advice is timely, and adds: "But for the love of God and humanity, boil the water, too." Boil the water first, and then pray, if you must.

It is significant that such Christian papers as the *Independent* and *Christian Advocate* do not say a word about the Morse-Frye amendment. They favor Sunday laws, and know that the amendment would make such laws constitutional, but not a sign do they giv of their attitude toward the amendment. Why? Are they waiting to see if the Covenanters are going to make substantial headway, before they commit themselvs to the treasonable movement? They cannot consistently oppose the amendment and yet fend Sunday laws. Are they frightened by the ogic of their position? If not, why do they not speak out frankly?

A large number of extremely pious people object to the selection of March 23d ("Good Friday") by Judge Brentano for the execution of Prendergast, assassin of Carter Harrison, because this day is "reverenced almost universally for its one preordained execution!" It would not seem to be necessary to suggest to these unduly sensitiv folk that if Prendergast *is* hanged on Good Friday it will simply prove that there were at least two "preordained" executions billed for that day, and so no harm would result, as it is fairly to be presumed that what God preordains he wishes to hav come to pass. Let the sheriff of Cook county proceed; if Prendergast was preordained to be hanged on March 23d he certainly will be, and if he was preordained *not* to be hanged on that day, the sheriff will be notified in due time. We'll warrant this to be good theology.

Next week (March 17) our readers will hav the pleasure of perusing another installment of Charles Watts's "Freethought and Secular Notes." He tells us something more about "The Atheist Shoemaker," enabling all to see how completely Mr. George W. Foote has exposed Hugh Price Hughes's tergiversations; and there is much else in his letter of living interest to all Freethinkers. Week after next (March 24) we shall begin the publication of a series of articles on "Church Property," giving the reasons why it should not be exempt from taxation, tables showing the wealth of all denominations in the United States and in the several states and territories and all cities having more than twenty-five thousand inhabitants, and various other items of information in connection with the great question of equality of taxation. Subsequently these articles on church taxation are to be put into a pamphlet which we intend shall be a hand-book for all who are working for the abolition of theological deadheadism.

Dr. Atwood in the *Christian Leader* (Universalist) takes issue with the *Outlook* in its contention that religion can be taught in the schools without inculcating dogma. The *Outlook* says that Jesus did not teach theology, to which Dr. Atwood replies that Jesus was a teacher; that "a teacher teaches something, doctrins; if they are religious doctrins they are theology. It is quite time that the nonsense about Jesus not being a teacher of theology were remanded to the intellectual owls and bats — *i. e.*, the unalloyed sentimentalists." Amen! And now, Dr. Atwood, please take hold and help us banish this theology from the common schools.

The *Christian Reformer* compliments the *Investigator* and THE TRUTH SEEKER very highly in this paragraph:

"Who are the legitimate enemies of the Christian amendment? This is not a difficult question to answer. For example, the organs of Atheism and Infidelity hav promptly shown their dark colors in most bitter opposition. The *Investigator*, of Boston, indulges in a most blasphemous attack, not only upon the proposed amendment, but upon the God of the Bible. And THE TRUTH SEEKER, of New York, a kindred sheet, is all aflame in the intensity of its anti-Christian and Atheistic hostility. These sheets are filled, week after week, with advertisments and cartoons and brief notes and longer articles, assailing the Bible, vilifying its most exalted characters, calumniating its inspired writers, libeling and defaming its code of morals, and blaspheming in the most horrifying manner the divine author of revelation and man's salvation. We shall not defile our columns with quotations from these blasphemous sheets. It is enough simply to indicate their character, in order that it may be known just what kind of company other opponents of the Christian amendment will hav. Is it not one of the best reasons why all respectable citizens, of whatever name or creed they may be, should pause before joining in any cause that will make them the associates and helpers of such a host as the Boston *Investigator* and the New York TRUTH SEEKER will lead into the conflict? These will be the chief opponents of the Christian amendment at the hearing before the Judiciary Committee of the House on March 6th. Who will be their helpers? We wait with no little interest for the answer to this inquiry."

Of course the latter part of this is intended to scare off the Christian and indifferentist opponents of the amendment. And no doubt it will hav its effect upon some well-meaning but timid believers in the Bible. The Infidel *bête noire* will be exploited more and more as the conflict deepens in intensity and bitterness. This will be an advantage to the cause of Freethought ultimately, for fair-minded Christians will not be slow to see that while Christian organizations and papers are doing all that lies in their power to convert a once free republic into a theological despotism the Freethought societies and papers are in the front battling for equality of opportunities, for the freedom of conscience, for the right of private judgment.

FROM Jan. 28th to Feb. 28th, J. E. Remsburg delivered thirty-five lectures. While in the east Mr. Remsburg was invited to speak in Boston, Philadelphia, and Brooklyn, but owing to previous engagements at other points was unable to visit those cities.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for March:

March 4th—"The Future Civilization," Jas. A. Skilton.
March 11th—"Locomotion as Related to Life and Survival," Dr. M. L. Holbrook.
March 18th—"A Sermon to Liberals on Religion and Church," Dr. J. H. Duren Ward.
March 25th—"Moral Philosophy," Henry Rowley.

MR. SKILTON was the speaker at the Brooklyn Philosophical Association last Sunday afternoon. He read a paper on "The Future Civilization;" also a paper written by Herbert Spencer and read before the Congress of Evolutionists at Chicago. The association is able to report favorably concerning the mid-week classes. Ten members are now engaged in the study of logic, and it is expected to take up shortly the study of comparativ religions, origin of Christianity, morality, and philosophy. All Freethought societies permanently organized might do the same, and thus train the young minds for effectiv work in the cause of Liberalism.

Noted by the Editor.

The witchcraft delusion is not yet dead in this country. Right here in this city, the *Age*, the leading organ of the colored people, and an ably-edited paper, has two or more columns each week of advertisments of witch doctors. And such advertisments may be found in journals published in the other cities of the Union.

The new Parish Councils bill, passed by the House of Commons, contained a provision that the councils should never meet in a public-house (saloon). In the Lords this clause was stricken out, every bishop present voting for the amendment. We should like to know what Rev. Mr. Funk, of the *Voice*, thinks of this action of the English bishops.

The *Christian Advocate*, speaking of the numerous deaths caused by the sudden and unexpected shutting up of folding beds, advises its readers to "sell them, giv them away, reconstruct them, or, at least prop them up." It is quite evident that Dr. Buckley is obedient to the orders of his God, for the first two clauses in which his advice is embodied are an almost exact echo of the Biblical command relating to the disposition of spoiled meat.

"The teachings, the procedure, the forms, the structure of the Catholic church are identically what they were when the first Catholic priest raised the cross on American soil."—*Cardinal Gibbons.*

If this is so the Catholic church is in the highest degree dangerous. It is a menace to the happiness, liberty, and life of every non-Catholic citizen of the republic. No enemy of that church could by any possibility say of it anything more severe than Cardinal Gibbons has in the words quoted. What it was when Columbus landed in America the world knows, and if it is the same to-day it is the cruel, unscrupulous enemy of light and liberty. All its fine professions of love for free institutions are then the veriest falsehoods.

Compare these two statements and tell us which authority you think is better qualified to speak advisedly of the actual position and the real intentions of the Catholic church:

"Those who will compare the present attitude of the Catholic church, as manifested by the bishops and by its organs, with that of a century ago, cannot but be sensible of a very great change in its position."—*New York Independent* (*Protestant*).

"You must remember that the Catholich church is the oldest institution in this country. Here, as in the Old World, with the passage of time, everything else has changed. Her organization, her principles, her doctrins, her rites, are precisely the same to-day as they were when Columbus first landed."—*Cardinal Gibbons* (*Catholic*).

"Atheism is a flowerless and leafless tree. The white bird of hope never lights upon it."—*Rev. M. M. Mangasarian.*

That is merely your opinion. There are those who see the very things—the flowers and the leaves, with the white bird of Hope in the midst thereof—which you declare do not exist. Doubtless for you they *are* non-existent, but do not forget that people are not organized alike, and that the conception of the cosmos which to one seems barren and dreary is to another fruitful of splendid aspirations and lights the way of life with a radiance soft and glowing. We may some day find what will seem to us a truer and more acceptable philosophy than Atheism, but so far we hav received no evidence of its existence.

"Really speaking, there are no Atheists, for there is no life without a purpose, without hope and faith and love."—*Rev. M. M. Mangasarian.*

This is a fair sample of the logic of the "Liberal" minister. As though one must believe in a God in order to hav a purpose in life, or to hav hope for the morrow of himself and of humanity, or faith in justice and mercy, or love for the lovable. What of Charles Bradlaugh? Who that believed in God worked more determinedly than this Atheist to destroy injustice, to establish liberty, to educate and elevate the people of England? What of W. Kingdon Clifford? What of Ludwig Büchner? What of Ernst Haeckel? What of the hundreds and thousands less distinguished but not less devoted and tender and steadfast?

"We hav long failed to understand why it is that a man who goes about the country lecturing against Catholicism should be in danger of being mobbed, while Colonel Ingersoll can go about the country lecturing against Christianity of all sorts and be treated with indifference."—*N. Y. Independent.*

Probably this is partly explainable by each of two facts: Colonel Ingersoll confines himself to attacks upon the fundamental principles of all religions, while most of those who lecture against Catholicism only are "ex"-something or other, whose stock in trade is "exposure," and whose language can be compared with that used by Colonel Ingersoll under the law of contrast alone. Then most of those criticised by the anti-Catholic lecturers belong to a race which has never been noted for its willingness to amicably discuss differences.

We wish to commend the observance of "Museum Sunday" in England to the thoughtful attention of Wilbur F. Crafts, Herrick Johnson, T. P. Stevenson, and other clerical gentlemen who are so fearful that God will smite this country with the besom of destruction if parks, museums, libraries, and other places of recreation and instruction are open on Sunday. The movement was inaugurated by the Sunday Society in 1892, the object being to help secure the Sunday opening of the national museums and art galleries in London. Then nineteen sermons were preached in aid of this object. On the second occasion of the observance of the custom forty-three sermons were preached, and it was announced that eighty art galleries and museums in the metropolis and in the smaller cities are now open regularly on the first day of the week. Rev. Jas. C. Street said at Birmingham that "the Sabbatic spirit which closed the great libraries, galleries, and museums was hostil to the spirit of true religion." We should like to see the commentary upon this of Congressman Morse, of Massachusetts.

There was recently a gathering of orthodox ministers in San Francisco. There does not appear to be anything wonderful in this, but when we add that these ministers invited Prof. Joseph Le Conte to present his views on evolution it will be seen that the assembly was something out of the ordinary. That clergyman should listen respectfully and without protest in their own meeting to the advocacy of such heretical views indicates that somebody has received a new revelation. Dr. Jacob Voorsanger, a prominent Jewish rabbi, applauded the arguments of Professor Le Conte, and stated that he accepted the theory of evolution. Prof. David Starr Jordan, who, as the Oakland *Times* remarks, "has recently admitted the monkey into fellowship and kinship with the human family," was also present. The *Times* further observes: "True, there is nothing incendiary in the theory of evolution, only it disturbs many musty doctrins, and, without being aggressiv or obtrusiv, wipes the whole book of Genesis off the slate of both Christianity and Judaism." No, this is not incendiary, but it burns up a lot of rubbish.

We hav previously noted some of the utterances of Rev. Compton Reade, and now we will quote him once more. He thinks that "the last and most fatal error of all" in the defense of religion in England, "concerns primary education." He has observed "that the school-board [public] system gave an enormous impetus to Nonconformity in London and elsewhere; hence the whole energy of Nonconformists has been directed toward" the extension of this system. "What is the result?" he dramatically inquires, and answers: "In some board schools the Bible tabooed; in others, the holy volume read, minus comment; in others, with what is termed undenominational teaching. Education, by a startling paradox, is being slowly divorced from religion, and this at the instance of the teachers and preachers of Christianity!" This is certainly a pleasing report, but we should say that the paradox is found in the fact that Christians are helping to do this good work, not merely in the fact that it is being done, as Mr. Reade phrases it. The divorce of primary education from religious instruction is not at all paradoxical, but it is very necessary.

The *American Sentinel*, quoting with words of commendation the greater part of our editorial, "the Cloven Hoof of the 'Sabbath' Satan," mildly says:

"In this article THE TRUTH SEEKER errs only in applying the name 'Christian' to things essentially *antichristian*. There are, properly speaking, no 'Christian persecutors;' and Sunday, instead of being Christian, is essentially pagan and papal."

We cheerfully admit that Sunday was a "pagan" holiday or holy day, and that Constantine initiated its observance by law among Christians. There is nothing in the New Testament which in terms warrants the Christian in observing it himself or compelling others to observe it as a Sabbath. So far we are fully in accord with the Adventists. But it must be remembered that Christianity is not to be judged by the Bible alone. It has a history, a continuous life through many centuries. The name "Christian" is to be interpreted not so much by the personality and teachings of the Nazarene as by the whole body of doctrins and the acts of the churches which hav borne the name until now. So interpreted, we cannot escape the conclusion that Sunday is a Christian institution. "We are confronted with a condition, not a theory." We sympathize with the efforts of our Adventist contemporary to bring its fellow Christians to the point of admitting that Sunday is not sanctioned by New Testament precepts and teachings, but nevertheless we cannot deny to tl em the name of Christian, for they are historically justified in claiming and wearing it. Messrs. Jones, McKee, and Bollman must bear in mind that, measured by the rule of faith in the promises and obedience to the commands of Jesus, they are themselvs no more Christians than the members of any other sect. Yet we willingly call them Christians, for if they and the others who lay claim to it are not entitled to the appellation there are no Christians in the world.

The logic of a gospel of exclusiv salvation leads inevitably to the Inquisition, as we hav shown very recently in these columns. When Mr. Bollman avers that there are, "properly speaking, no 'Christian persecutors,'" he seemingly forgets that the whole bloody business of witchcraft torture and murder flowed as naturally and inevitably from the Bible as water runs downhill. And what is true of the witchcraft delusion is equally true of other horrible fruits of the Bible conception of man's relation to supernatural powers. Christianity, built upon the Bible, was the inspiration; Christians did the bloody work.

Sparks from the Lecture Field.

The warm, soft climate of southern Kansas seems to be very conduciv to the development of Freethought, for I hav received several invitations to lecture in different parts of the state, and also a "call" from El Reno, Okla. This "call," however, was not from the Lord, but from a man of sterling worth, Mr. J. L. Cooper. Until quite recently he was a resident of Wichita. Up to the time of his advent into El Reno the preachers had things pretty much their own way. They had even gone so far as to condemn card-playing and dancing by the members of their respectiv churches, and had passed resolutions to this effect at the meetings of their association. But the moment "Jake" got there trouble commenced for the parsons. He talked Freethought to the boys; these readily fell into line, and after a brief consultation it was unanimously decided to send for me. I responded with alacrity, and soon found myself in the new territory. Mr. Cooper was on hand to meet me with a span of fine horses and an elegant sleigh.

El Reno is scarcely four years of age, yet it has a population of as many thousands. In a country so young, the spirit of American enterprise and pluck may be seen at its best. I found that the town possessed several large buildings of brick and stone, including first-class hotels. It has a number of wholesale houses, which command a good trade from the interior. Its greatest beauty consists in the grand fact that it is full of Freethinkers. Its city council, its judges and attorneys, bankers and business men contribute their full quota to the ranks of Liberal thought. I gave three lectures here on the 14th, 15th, and 16th of February. Our first meeting well-nigh filled the little opera house, but on each succeeding night standing room was at a premium. At the lowest computation there were between six and seven hundred people present. The audiences were enthusiastic to a degree. Very few of them had heard a Freethought lecture before, and the common expression was, "Those are exactly the ideas that suit me." Two of the preachers were present, but although I had given them a pressing invitation to take the platform in opposition to what I had said, and had challenged them all to a joint debate, they remained silent. Their silence, however, will last just long enough for me to get away, and then I shall doubtless be consigned to a very warm place. The clergy generally prefer to fight an absent foe. They find it much easier and the victory more sure.

During this campaign I secured about forty new members for the Federation, and those who signed the constitution very speedily organized themselvs into a local Freethought society. I read to the audience our platform and principles, and as each new sentiment was uttered it was greeted with applause. At the head of those who are valuable lieutenants in the hosts of Freethought in El Reno are Jacob Cooper and his comrade in arms, Charles Geck. The latter is also one of the "city fathers." Besides these I might mention Al. Jennings, the county attorney; Gustav Thelen, president of the Stock Exchange bank, and his trustworthy cashier, M. Eichoff. Then we hav S. E. Clute and his brother Frank, A. F. Martin, E. E. Wallace, J. L. Stoneman, A. W. Cottey, W. P. Gaskell, G. W.

Keller, and F. A. Newell, with many others. These were the first Freethought lectures ever given in El Reno, but now, like Oliver Twist, the Liberals call for "more." The Freethought lecturer passing through the territory will always receive a warm welcome here. I got the local newsagent to take some copies of THE TRUTH SEEKER and *Investigator*, and also obtained six new yearly subscribers for the former. I sold out my stock of pamphlets, and arranged for another supply to be sent to the town. This trip gave me new courage, new hope, new life.

On Friday morning, in company with Sid Clute, I rode over the plains to see the Indian schools at Darlington. We visited the schools and observed the methods by which the red-skinned children of the plains are taught the English language. Mr. I. W. Divier, the superintendent, took great pains to show us around the institution, and we found that the United States government is expending large sums upon the education and for the ultimate civilization of the Indian tribes. The children are for the most part of the Arapahoe tribe, with a small sprinkling of Comanches. The school was orderly throughout, and every command of the teacher met with prompt obedience. The children are taught to read, write, and sing, and also instructed in all branches of agricultural industry. Sewing machines are used, and the girls are taught to make the clothing worn by the younger children. The dining-room, laundry, and the domitories were visited, and the orderly neatness of the place indicates that in a few generations the Indians will lose their distinctiv tribal characteristics and be brought into closer touch with civilized methods of living. The roll of pupils is one hundred and eleven, and from the reports we learned that the average nearly equaled the enrolment. As a rule the tribes do not favor this educational system. They regard it as a departure from their ancestral habits. In some instances the parents hav refused to send their children to the schools, but when they apply to the agency for their supplies, they get none unless they hav conformed to the rule. In this way education is made compulsory. When I left El Reno for Wichita it was with the promis to return whenever an opportunity came.

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Watch and Pray.

[If the above-named injunction, so frequently impressed upon Christians, had been reversed, and made to read thus, "Pray and watch—the result;" things might hav been different].

And so —— thou prayest softly. Thou
Hast asked the infinit to bow
And hear thee babble!
Could the brain
Of mortal man conceive a train
Of thought more impudently vain
Than this? That one poor grain of sand
From life's wide surface, lifts his hand,
And calls on the immutable
To shift his purpose, change his will.
With calm assurance!
Will yon sky,
Against whose brazen arch the cry
Of billions, cursed by every pain,
Has hammered ceaselessly and vain,
Be softened, that thy plaintiv plea,
Thus offered up on bended knee,
May gain admittance?
Will thy god,
Who heard the moan of nations, trod
By tyrant masters; saw the slaves
Sink manacled to countless graves;
And war's red ravage heap its slain
On every hill and every plain,
And nothing said—hav aught to say
To thee, because thou deign'st to pray?
. . . . . .
Can'st thou suppose that he who rends
The cities' hearts with earthquakes; sends
The cyclone fraught with ruin's breath;
The plague and famin white with death;
The storm, which hurls with one fell shock
A hundred ships on shore and rock,
While shrieks and groans and terror's prayer
Rise wild, but useless, on the air;
Can'st thou suppose a god like this
Is troubled by thy woe or bliss?
. . . . . .
Alas! my brother:—This belief
Was dangled in the arms of grief
And nurtured at the breast of fear!
And priesthoods hummed it in the ear
Of trusting ignorance and hope,
Still striving fretfully to grope
For things unseen. And when at last
The breath of reason blew her blast
On learning's trumpet—tore the tale
Of mystic fable like a veil
From dogma's dominance—What said
Earth's cowled and mitred? Ask the dead?
The dead whose tortured bodies fell
As thick as rain-drops from that hell,
The Inquisition. Question well
Those fair brave women who, in shame
That men would shudder but to name
Were torn and broken, till their breath
Grew mercifully hushed in death.
And when thou hearest what they say
Of what they suffered at the spleen
Of those who bade their fellows pray
And think, "these things had never been
Had God so willed it."—Think again!
And ask thyself if all the shame
And woe accomplished *in his name*
Were impotent to move him; vain
To rouse his pity or his power
In that foul time, that awful hour,
When streams of blood and tears ran red
Between their banks of ghastly dead!
What hope, or thought, or chance can'st thou
For one mad moment entertain
Of luring him to lull thy pain,
Or hear thy supplication now?

COTTONOPOLIS, *in London Freethinker.*

Superstition's Favoritism.

Of all the unjust acts of government, that of exempting property, held by one sect or class, from taxation, is among the most prominent. This exemption can be upheld in no other way than by boldly asserting the favor of a few.

There is no difference between the recipients of this favor and the consequently imposed upon. They are all men, women, and children. Because a man believes in a creed makes him no different from any other man, and there is a variation between the silent believer and the paid preacher only in the way of business. Looking at exemption clearly, seeing it in a true light, is very different from viewing it from a point taken by bigotry, satisfaction, or benefit. From those positions wrong will appear right and what is truly correct will seem a perfect outrage. The moment a voice is raised in dispute, creed, coward, and credulity will uphold, hate, and defend. The one who dares to express his honest thought, or suggest for the benefit of the people, will be despised and slandered; will be hated and maligned. The probability is that sentiment will be expressed which, "in the last analysis, will say 'you should not tell what you think,' 'never mind your fellow-men,' 'work for us.'" Such a demand, of course, cannot be satisfied. We must work for our fellow-men, and can secure the greatest good to them by instituting the most honest government.

The particular division of exemption to which I refer is that of church property and clerical ownerships. The question is, is this property any different from any other property? The property is held, in one case, by a combination. Can this alter the property? It is held for the purpose of "getting money," and an alleged diffusion of what some are pleased to accept as the truth, and describe as coming from and teaching of a supreme being. This is in dispute. If it is left to argument, if it is left to reason, the deniers of this assumption undoubtedly hav the greatest amount of evidence in their favor. But laying aside all difference on the supposed truth of religion, it is only necessary to note that all do not agree; that there are many classes; that each class has its particular church.

The church has an object. It is a business affair, and each minister, priest, and so forth, is a business man in his (small) capacity. It is simply organized to accomplish a purpose. What difference is there between this and any other establishment to confer on it a legislativ favor? If the argument is taken on the stand of education, then why not exempt private schools, printers of "dailies," publishers of books, pamphlets, and writings of all kinds? If this is allowable we might continue the following into the exemption of paper mills and type foundries as necessaries to the printing trade; and still continuing with as much justification, travel through all the great divisions and sections of civilization. This argument from benefit is wholly inapt for the occasion. We cannot excuse exemption on these grounds. They are absurd.

It may be claimed as right, on the poor principle that it is desired by the people. So are goods, so is land, so are savings banks, and all commercial houses. There are greater desires for food than creed; a roof and clothing are a thousand times more necessary and useful than a church. If such a plea can be advanced it must relate to everything. Perfect dealings are demanded. We must follow the absolute.

The question is, hav we a right to exempt property from taxation, and if we hav, on what is the decision to hang, who will decide what property is to be exempt and why it should be? Who will decide belief? Is not the creed of one sect as precious to them as that of another? Why are not Freethought teachers exempt, and why not their property? Why are not Theosophists exempt, and why not their property? There are creeds, truer one than the other, but who will decide? Each one believes he is right, and each one believes the other wrong; yet we see no exemption in either case. Real reason, on the same lines, would compel the exemption of all taxation. Why should preference be given to Christianity? A garb, creed, or a little hypocrisy exempts. Is this a glory for the American people? Is it not apparent that this is partiality? These exemptions for the benefit of a few are detrimental to another many. Just in proportion as "benefit" is allowed to one set imposition rests on the other. The church property is of great value; the value should be returned to society. The recipients of this favor put the burden on the backs of those who labor hard through week and month, through days of weary work, and hours of tedious application. They would rather take from those who are struggling hard for it the value thus devoted to their selfishness.

It can be understood very easily why government institutions go untaxed. There is no sense in taxing what we raise taxes to support. But where there is no relation whatever to government, on what grounds can exemption be continued?

The Constitutional Amendment declares that no law respecting an establishment of religion should be instituted. Now either this is right or else it is wrong. If it is right that sects should be partially treated, in fact, paid for their belief, then the Constitutional Amendment is wrong and should be abolished. But if this is wrong, then Amendment No. 1 is right, and the necessary conclusion is that the state is wrong. If the state is wrong, this law, this class legislation, this partial conclusion, this diverted sect favor, this unjust exemption, should be abolished.

The amendment is right, the state is wrong. The government is for and is the people. It was not conceived for a division of society, it was not instituted for clergymen, it was not founded for mechanics, philosophers, Christians, Agnostics, or Infidels; it was formed for all the people. Every man, woman, and child was supposed to be equal. The proposition was to do justice. How could it hav been different? On what ground could preference be given to a class? Philosophers, investigators are of great value in finding the hidden and informing us of new-found facts, but in this case support is optional. A man may buy a philosophical work when he pleases and is not compelled by law to do so. Such a law would be considered monstrous. Suppose the government attempted to exempt Agnostics. There would be an awful time. The absurdity and injustice would be plainly shown under the irritation of non-political tenets. The same injustice would be shown more plainly if this scheme was limited to one creed, Catholic, or Presbyterian, or Universalist. The injustice lies in compelling one to pay for the others.

The Brooklyn *Eagle* gave in the last report (1893) of the board of assessors, $101,700 as ministerial exemption. Ministerial exemption, as explained, means the exemption from taxes to the amount of $1,500 on the holdings of ministers. The exemption of church property is $13,207,700. These, together with church parsonage, represent $13,444,100 taxes to come out of the poor man's pocket by indirect taxation.

If we hav any right to tax anyone for anything it is not justice to excuse some from the payment. There should be no party legislation. The sum of $13,444,100 would pay a vast amount of the debt of person to person. Objection is made to the thoroughfare being monopolized by railroads, yet we hear absolutely none regarding the land monopolized by church.

If there is reason to tax railroads for the monopolization of land, which they put to good use, though unintentionally, for the wealth-makers of Brooklyn—an act fully indorsed and recommended by the writer; then there is absolutely no reason, no basis on which to stand and assert the exemption of church, parsonage, and ministerial belongings. No more hav we a right to exempt a piece of land because a "house of God" is located thereon than to exempt the site of a banking establishment.

Where can be the justice in such legislation? This case cannot be compared with public libraries. They are for the diffusion of general knowledge. Churches are erected for the exposition of a special creed. The professors or instructors of a public institution are not exempted from the tax on their belongings to any amount. It is unjust. It is absurd. It is false. The falsity is apparent.

This result is the outcome of selfishness, of narrow-mindedness. It is devoid of all breadth. The broad-minded, the untrammeled, had nothing to do with this.

All that the church is relieved from falls on the poor. Those who builded are taxed on their wages received from the building. Those who paid the others to be taxed enjoy the benefit of their church, and are exempt so far as that structure is concerned. This law is an outrage, a crime. If they were

honest the clergy would endeavor to repeal this law. Perhaps time will accomplish what reason has not. "Time makes more converts than reason." Perhaps we will see things changed in a few years. We may before long hav a system of justification. Perhaps when people see this legislation for a class, for a particular opinion, when they are aware of the real facts, they will repeal these infamous laws. Perhaps they will institute equity a president over legislativ action. Perhaps they will insist, with one accord, that ethics must determin every act, law, and order. LOUIS BOWERMAN.

Brooklyn, N. Y.

Observations.

"Lady Cook, *née* Tennessee Claflin," is appearing in London as a contributor to the press, and articles over her name are printed in the *Westminster Review* and the *Agnostic Journal*. Her sister, Mrs. Victoria Woodhull Martin, also contributes a picture and a flattering sketch of herself to the *Whitehall Review*. These women had passed their glory here in New York before my arrival, but their reputation still lingered in the atmosphere. It did not tend to clarify that element. While yet in my minority I heard Mrs. Woodhull lecture in the Cooper Union, under the patronage, I think, of Mr. Cooper himself, on the "Garden of Eden." She then interpreted the first chapter of Genesis otherwise than geographically, locating that sacred patch in the vicinity of the female hypogastrium. I thought at the time that the lecture could hav been more appropriately delivered under the patronage of Mr. Harry Hill, but of course I was young then, and besides I had been imbued with a prejudice against the sort of place that Mr. Hill kept. He was afterwards raided by the police. Victoria recently brought suit against the British Museum for keeping on exhibition some earlier specimens of her literary work, whose authorship she repudiates. The papers report that she pays the costs.

Lady Cook, with whom Tennie C. has changed to Tennessee, affects moral and historical subjects, but those who knew her here say that she is illiterate and utterly incapable of writing anything, and that it is doubtful if she could read the articles appearing over her name without being terribly bored. But Vic and Tennie are achieving notoriety and are therefore presumably content.

My uncle Benjamin R. Tucker's *Liberty*, which last fall appeared likely to winter-kill, has sprouted again. It is a six-leaved product and will assert itself twice per month. It may be gathered from the editor's remarks that he regards our present governmental system as defectiv.

A lady rhymer, Helen E. Starrett, contributes a poem to the *Interior*, of which the following is the refrain:

And still, when come the bitter wintry nights,
And hungry, houseless, suffering men we see,
Stirred by a love and pity, like to thine,
We weep, dear Lord, with thee.

The mingled tears of the poet and the party addressed cannot possibly relieve the indigent persons alluded to. After this fashion, therefore, let Helen sing:

Dear Lord, though weak and having naught to spare,
We break a crust with each poor suffering one;
They are thine own, dependent on thy care—
Dear Lord, what hast *thou* done?

The good man's sons do never want for bread,
His daughters sink not to the depths of shame,
While by his utmost power they may be fed—
Are thine, dear Lord, the same?

Dear Lord, the earthly parent reasons right
That, having caused one of his kind to be,
He owes it shelter from the wintry night—
How is it, Lord, with thee?

Last Friday night, accompanied by Mrs. Badgepin and the Pledge of Affection which she presented to me in the latter part of 1890, I attended the regular weekly meeting of the Manhattan Liberal Club. The lecturer was J. E. Remsburg; subject, "False Claims of the Church." Mr. Remsburg remarked at the outset that he had delivered the same address before the society ten years ago, hearing which announcement the Pledge composed himself in an attitude of rest and proceeded to sleep. I listened to the lecture at the time of its previous delivery, and enjoyed it, though I had theretofore set type on it and read it in manuscript, in proof, and in pamphlet form. But "False Claims," as with the "Age of Reason," will bear reading frequently, and Mr. Remsburg's voice, like the purling of a streamlet, never palls upon the ear.

I hav heard reports that the Liberal Club is getting out of Freethought latitudes, and that its members are running after strange gods, like Socialism, Nationalism, and other idols of modern superstition; but from the way Mr. Remsburg's address was applauded I judge that the impression is wrong. The club is not committed to Mr. Oppenheimer. The spirit of debate is still powerful, so much so that criticism of the minutes of the previous meeting, instead of correction, is invited by the presiding officer. A fakir known as Bror Sundeen, claiming a gift from the Almighty in the form of mind-reading power, entertains the audience at this week's seance of the club.

Although, on the whole, there are more disappointments in this life than there is any reasonable excuse for, we can still, in most cases, see how things might hav been worse. Thus are our misfortunes mitigated in a measure and their harshness modified. I know an estimable lady, now verging on maturity, whose hand has never been solicited in marriage, but among her confidential friends it is no secret that on one occasion she suffered an affront in the form of an offensiv proposition from a man. As the chances of her ever entering a desirable union grow less, the fact of the affront emerges oftener from its concealment in her bosom and has assumed almost the dignity of a disappointment in love. The proposition has also lost some of its offensivness, and the recollection of it may some day be tinged with regret that it could not be accepted under the circumstances. Do not, then, dear reader, make undue haste to extend your sympathy to the unhusbanded female. She may, like this one, cherish a romance that provides her with consolation which the world knows not of. The tender recollections of maiden ladies are often undervalued.

When John Y. McKane, the Gravesend political boss, convicted of criminal interference with election returns, reached Sing Sing last week the warden of that institution inquired what religion he professed. It is not understood that any religious test is required as a qualification for entering Sing Sing, though if there were the population of the place would not be materially diminished; but the invariable asking of the question is suggestiv. The warden does not inquire what kind of an Infidel you are, but what kind of a Christian. Although Christians are the salt of the earth; although religion is the only basis for morality, and although a belief in God and Christ is the only influence that can restrain men from committing crime—in spite of these accepted lies, the warden takes it for granted that the criminal is a church-member, though the fact that he is a convict does not indicate what denomination he belongs to. If the warden should always and first inquire if the convict was a Spiritualist, I think the adherents of the Beautiful Philosophy would raise a howl, and there would also be cause for objection if he should substitute Materialist for Spiritualist; but I never heard of the Christians protesting. I expect he has assumed the Christianity of his guests so many times without an error that it has become a rule of the house. To return to Mr. McKane, that gentleman replied that he was a Protestant, which was true, as, in fact, he leaves a large and flourishing Sabbath-school to mourn the loss of its teacher and superintendent. Being further examined, McKane replied that he neither smoked nor chewed tobacco nor drank liquor. It must grieve every pious heart to know that this brilliant light will for the next six years shine only among criminals, and be snuffed out daily at 9 P.M.

The case is wholly barren of material with which to point a moral further than to remark that apparent piety is not a sure sign of honesty, and that steady habits are not incompatible with rascality, or bad habits with perfect integrity. A man may be a Freethinker, a Christian, or a hypocrit; he may or may not use tobacco, whisky, and profane language; there is no doctrin in any system of religion, philosophy, or hygiene that can keep a man honest who follows the calling of a political priest. Neither is there any warning in his fate, for the sober truth is that where methods like McKane's send one knave to the penitentiary they put a hundred others into offices of public responsibility and trust.

Ex-President Benjamin Harrison has gone to California to deliver ten lectures on Constitutional Law from a Presbyterian point of view before the students of the Stanford University at Palo Alto. The engagement was made with the founder of the university, who has since died, and the remuneration was fixed at $10,000. That is a good price for ten lectures, but it is unlikely that Mr. H. will ever collect it, as a returned Californian informs me it is generally understood that the widowed ex-president has entered into an engagement with the relict of the late Mr. Stanford on other than financial terms. If this is true it only demonstrates that the widow is a lady of business sagacity. Any prudent woman would save ten thousand dollars when opportunity offered, even though it involved linking her fortunes with those of an humble ex-president.

Four-fifths of the world is still in darkness. Without our aid God cannot spread the light. He is doing the best he can. We must do the best that we can. If God, sitting in the heavens and seeing this tremendous darkness, could sit there and do less than his best, he is not our God. He is doing the best he can with the power he has got.—*Bishop Foster before the Methodist Social Union.*

Doubting Thomases hav often wondered why
Any God of endless goodness and of might
Should permit himself to stand serenely by
While unrighteousness existed in his sight.

Unenumerated heathen every day,
Never having heard of heaven or its king,
By perversity of nature go astray
And Jehovah doesn't do a blessed thing.

And the Infidels hav noted that his hand
Isn't lent to any visible degree
When the blizzard goes careering o'er the land
Or the hurricane depopulates the sea.

Even innocence may not enlist his aid
Though it supplicate protection in his name;
For the strength to meet temptation prays the maid,
But the parson keeps a-calling just the same.

But an answer to the question now is gained
And the esoteric riddle has been solved,
All the hidden ambiguity explained
By the notion Brother Foster has evolved.

This Jehovah he discusses is so weak,
And so much does he resemble feeble man,
That whenever his assistance we bespeak
We can only hope he does the best he can.

We should not be asking favors of him, then,
As perchance he is commercially depressed,
Or perhaps he isn't luckier than men
And is not in a condition for his best.

After all the difficulties he's endured
Since his trouble with this universe began,
It is meet reward for him to be assured
Brother Foster thinks he does the best he can.

GEO. E. MACDONALD.

Freethought Federation of America.

HEADQUARTERS: 165 South Water street. Chicago.

S. P. PUTNAM, President.

JOHN R. CHARLESWORTH, Sec.; E. C. REICHWALD, Treas.

Vice-Presidents:

Franklin Steiner, N. F. Griswold, B. A. Roloson, J. M. Peck, I. J. Porter.

OBJECTS OF FEDERATION:

Keep church and state forever separate.—*Grant.*

In no sense whatsoever is this government founded upon the Christian religion.—*Washington.*

It is wicked and tyrannical to compel any man to support a religion in which he does not believe.—*Jefferson.*

The divorce between church and state should be absolute.—*Garfield.*

A religion that depends on the state for its support, is for that reason a bad religion.—*Franklin.*

Religion and the manner of discharging it can be directed only by reason and conviction and not by force or violence.—*Madison.*

To the Friends and Members of the Freethought Federation of America:

Rally, friends! The churches are raising thousands of dollars to push this Christian amendment. They are making a determined effort, and must be met by constant opposition. This issue is not for the time being. The argument before the Judiciary Committee is only a point in the long warfare that is to come. Fortunately, we hav the Constitution with us, and it would show amazing cowardice and weakness if we ever surrender this position. We are the conservativs in the defense of liberty; the Christians are the revolutionists in behalf of despotism. The victory is ours if we do not desert the post. But remember, we hav a vast organization against us, with a membership of twenty-one millions—one-third of the population of the country. Two-thirds of the people are on our side, but they are unorganized and do not realize the danger. It is our work as pioneers, Freethinkers, not only to meet the enemy, but to arouse the enthusiasm of our allies. We must educate the people. We must distribute our pamphlets by the thousand.

Send in the money. Every little helps. A hundred fifty-cent contributions will count a long way. Address E. C. Reichwald, treasurer, 165 South Water street, Chicago, Ill. SAMUEL P. PUTNAM,
Pres. Freethought Federation of America.

News and Notes.

Thursday evening, Feb. 22d, I listened to a lecture on "The Perfect Man," by Professor Copeland, formerly of San Antonio, Tex. It was given in the Methodist church, and there were some very startling and radical utterances for so venerable an institution. I hav no doubt it set many people to thinking, as it proclaimed the doctrins of evolution and social science. On the same evening I also attended a delightful entertainment given at Scandia Hall, under the auspices of a TRUTH SEEKER friend, J. M. Segner. It was musical and dramatic.

Miss Ime Segner, Florence Segner, and Bertie are quite gifted in this line. They are but young yet, and show great promis. They read THE TRUTH SEEKER faithfully. By the way, the Methodist church in which Professor Copeland gave his lecture is a property worth about $1,000,000; the church corporation has a yearly income of $60,000. It has now petitioned the city fathers for leave to tear down the present building and rear an immense business edifice in its place, a part of which, however, must be devoted to church purposes, or the land would be forfeited. It is the most valuable business block in the city—and no taxes are paid on it—with $60,000 income!

On Saturday evening a few of us had an enjoyable time at the home of Mrs. H. H. Harris. We hav not yet forgotton our artist friend Harris, who was always the life of the company, and a Freethinker in every fibre of his being. He died a few months since, but his radiant genius in art and social progress is gently remembered by a host of friends.

Sunday morning I called on Judge Waite, who among other duties is writing a series of articles on church encroachments, which show what the churches hav tried to do; wherein they hav failed and wherein they hav succeeded. These are valuable lessons of history. Judge Waite will be at Washington if pressure of business does not prevent, to join in the battle on the Constitutional Amendment proposed by the Christian party.

In the afternoon at Bricklayers' Hall I listened to a rushing debate between W. C. Pomeroy and Rev. Mr. Burch of the Methodist church. They were both good warriors, and made a fine display. In his address of welcome to the Labor Federation a few weeks since, Mr. Pomeroy had made some pretty severe strictures on the churches, affirming that they were not in sympathy with labor, and did not try to help labor in its contest with monopoly, but were rather on the other side. This address created quite a sensation, and the clergy felt it keenly, and one of their number, the Rev. Mr. Burch, prepared to defend the churches. Mr. Pomeroy was willing to meet him in debate, and Sunday afternoon last was set for the affair, and a vast crowd was present and intense interest existed. Rev. Mr. Burch did his part well. He maintained that the churches were in sympathy with the masses. By the church he meant what he called the Free American church. This of course excluded the Romish church. He admitted that there was a chasm between the churches and organized labor, but he said that was the fault of labor agitators and would-be leaders, who for their own selfish purposes were trying to widen the breach. What a labor agitator could gain by so doing was not demonstrated. It is generally understood that they who knuckle to the churches even in the labor party are the ones who get the loaves and fishes. The main question really at issue was not referred to by Rev. Mr. Burch—namely, that the church was an instrument for future salvation, and not for this world, and therefore in the very nature of things could be of little practical benefit. He tried to show that the church was a good, charitable institution, and did giv bread and butter to the poor. This is granted; but he did not show that by scientific and practical measures the church had ever grappled with the problem of labor, or had tried to settle it in the interest of universal justice. He merely touched upon outside issues. He did not get at the heart of the matter.

I am glad to say that W. C. Pomeroy put in his work splendidly. He was not afraid to denounce the churches and their theological dogmas. He was not afraid to declare not only the principles but the name of Thomas Paine to that vast assembly. "If the churches will work for this world," said he, "all right. We will join with them; but what is the use of working for a world of which we know nothing." He showed plainly that the church as an institution was not in favor of the rights of labor; that it did cringe to the money power, although a few individual Christian clergymen were the other way, and did dare now and then in their pulpits to say a word for justice to all. I think the Rev. Mr. Burch himself must hav learned something from Mr. Pomeroy's brilliant arraignment, which was the eloquent voice of labor against the old-time superstitions that hav ground it into the dust.

Mr. Stead presided at the meeting, which he opened with prayer and the hymn:

All hail the power of Jesus' name,

and I didn't know but I was in a revival meeting until I heard Pomeroy's address, and there was "no religion to speak of" in that, and

The rock of ages, cleft for me,

rather disappeared. Mr. Stead is a typical Englishman. He has much good sense, mixed with a good deal of nonsense. Some of his ideas are very Liberal, and he has the courage of his convictions. He is evidently a crank, but he is blown about by many a heterodox breeze, and he says many things that would horrify the churchman. I rather liked him after he got through praying and did a little talking about the affairs of this world. He spoke truths that it would be well for Freethinkers to ponder over on the question of property exempt from taxation, etc.

In the evening I lectured before the Secular Union, on "Liberty and Authority." There was a large audience present; and a deep interest was manifested in this greatest of all practical questions. While all Liberals are opposed to the authority of Bible and church, there is some difference of opinion as to the authority of the state, what shall its authority be, and to what extent shall it be submitted to. I took the ground which it seems to me all Liberals must eventually take—of Jeffersonian democracy; against all parental government of any kind whatsoever, be it in the interest of religion, morality, economics, or anything else. The state is simply a police-force to prevent crime; and liberty can only be maintained by thus restricting the powers of government. Mr. Holmes, Mr. Van Armun, Mrs. Parsons, Professor McNally, and others debated the question in a very able manner. They went rather beyond Jefferson and didn't want any government at all; but as it is admitted that the rights of any individual in the nature of things is limited by the equal rights of all others, there must be some way to define these limitations and maintain rights according to this natural law; and what is this but a government as Jefferson defines it? I find that Anarchists, when driven into a corner and confronted with the existence of crime, are compelled to admit the necessary existence of an authority to prevent this. "Anarchism," says one of its level-headed upholders, "affirms the right of association for driving out or restraining the thief, the murderer, the ravisher, the criminal of any class or name, private citizen, or public official—whoever invades the domain of the individual, and takes by force or fraud life, liberty, or property." Of course no one defended bomb-throwing "Anarchy," or any resort to force or violence, for true liberty means peace and brotherhood to all mankind.

The line of battle for all Liberals at present is the total separation of church and state. If we use the state for economic purposes, as the Socialist desires, it is certainly a most dangerous instrumentality in this direction so long as the church is united with it. And it is also apparent that we cannot reduce the power of the state until we banish the authority of the church. All must acknowledge that the church and state question is the fundamental question. Until this is settled there is no surety of human progress and liberty.

The Chicago Secular Union, the only organization in this city that occupies this line of battle, should be supported, notwithstanding differences of opinion on many points. New faces appear in the audiences, new members are coming in, and with new elements there should be a new and brighter advance.

Among others whom I hav met here is George Wilson, who was arrested for selling literature on sale at every book-store of any standing in the city. This was apparently because among other books he had for sale Paine's and Ingersoll's books, etc. He was imprisoned for awhile, but this was declared unlawful and he was released. His book-store is still carried on at 312 State street; and although he has suffered many losses he does not surrender. Freethought books and journals are for sale as usual.

I leave Chicago for Washington. I am obliged to postpone my appointments at Toronto in order to be at Washington March 6th. I consider it of the first importance to speak before the Judiciary Committee of Congress in behalf of the Constitution as it is. It is no use to say there is no danger, for there is danger, and it is increasing.

I hav a pleasant stay over of two days at Metamora, Mich., where I giv two lectures in the town hall to large audiences. This is the first time Freethought has made an effort in this place and it has been eminently successful.

Metamora is fifty miles north of Detroit. It is the center of a fine farming country, and, as it does not depend upon any manufacturing interests, it has not so deeply felt the hard times, for the farmers in this country are pretty well fixed. Even if they don't make any money, they can stand it, for the land is generally free from mortgages I understand; and hence there is the solid earth to depend upon, anyway.

The weather here is delightful—that is, overhead. It is a beautiful sunshiny day. The skies are like silver, and the fields and woods with the white snows are charming to look upon. But the "going" is awful. The mud is deep, and it is almost impossible, from some quarters, to get into town, and some, indeed, prefer to walk rather than to tug through with a team. I should hav had many more hearers had the traveling been favorable, but as it was, every seat was occupied, which is doing pretty well for a village of two or three hundred inhabitants. There are two churches here and it is pretty hard work to support them. The community on the whole is Liberal, and is growing more so. A few years ago it was impossible to raise enough for Freethought lectures; but now in this case it is easily done. It is the same in many places where Freethought lectures hav not been given. It needs but a determined effort, and the work is accomplished.

There is a stanch Freethought element in this place, composed of the best citizens; and by combined action, through lectures and otherwise, it can exercise great influence. Among the comrades of our grand army here are Philo Isham, Joseph Gould, Dr. Geo. W. Stone, Elias Martin, who acted as chairman of the meetings, L. Y. Struble, Mark W. Kelly, Hirum Lee, Leroy Thomas, Alva Barnes, Rufus Wilder, John Freer, John Brown, Richard Easton, Isaac Lewis, and others. On the whole, this is one of the finest points I hav struck for Liberal work.

I visited the schools of Metamora with my friend, Mr. Martin, who himself was formerly a schoolteacher and is interested in educational matters. I find the schools under excellent management, with very little theology in the text books compared to what there used to be, and the methods of teaching are more practical. The children are taught to think for themselvs. The Bible, however, is read in the schools, but I hope for better things where so much Liberalism prevails. As Mr. Martin says, "It is evolution and progress."

I stopped over at Detroit a few hours and visited with my old stanch friend, E. Chope, who has been a Liberal for over fifty years, and is one of the leading business men of Detroit. He settled here in 1837. There were only eight thousand inhabitants in Detroit at that time. He has seen this city grow to its present beautiful and magnificent proportions. It is one of the most prosperous cities on the continent. Even in these present hard times real estate has a boom. Mr. Chope is now seventy-nine years of age, but he looks as if twenty years more were in store for him in this world, which he knows how to enjoy with health and competence. He has a lovely home and pleasant surroundings, after a life of successful industry. He has eight children living, fourteen grandchildren, and two great-grandchildren, and that is ahead of any orthodox heaven that I know of. Children are better than harps of gold to make music for life.

S. P. PUTNAM.

Lectures and Meetings.

J. E. REMSBURG'S appointments for March are as follows:

Mar. 10, Connellsville, Pa.	Mar. 16, East Germantown, Ind.
" 11, Zelienople, Pa.	" 17, 18, New Ross, Ind.
" 11, Butler, Pa.	" 19, Carrollton, Ind.
" 12, Bellaire, O.	" 20, Morristown, Ind.
" 13, Marietta, O.	" 21, E. St. Louis, Ill.
" 14, Alliance, O.	" 22, Jerseyville, Ill.
" 15, Canton, O.	" 23, Union, Mo.

FRANKLIN STEINER'S lecture engagements are as follows:

Mar. 8, Norwalk, Conn.	Mar. 25, Newark, N. J.
" 9, Meriden, Conn.	April 1, Alliance, O.
" 11, Boston, Mass.	" 3-6, Eaton, O.
" 12, 13, Harwich, Mass	" 8, Dayton, O.
" 14, Cotuit, Mass.	" 8, Cincinnati. O.
" 15, Osterville, Mass.	" 9, New Ross, Ind.
" 18, Boston, Mass.	" 10, 11, West Point, Ind
" 20, Wantaugh, L. I.	" 13, 14, Toledo, O.
" 28, Greensburg, Pa.	" 15, Detroit, Mich.

Mr. Steiner has some open dates for his return trip Address him in care of THE TRUTH SEEKER.

THE lecture engagements of John R. Charlesworth are as follows.

Apr. 1, Wichita, Kan.	Apr. 26, 27, 28, Delphos, O.
" 2, 3, Morganville, Kan.	" 29, Cincinnati, O.
" 4, 5, Oak Hill, Kan.	" 30, Mechanicsburg, O.
" 6, 7, 8, Clay Center Kan	May 1, 2, Mechanicsburg, O.
" 10, 11, 12, Pierson, Ia.	" 3, 4. 5, Massillon, O.
" 13, 14, Cushing, Ia.	" 11, New York City.
" 25, Chicago, Ill.	

Mr. Charlesworth expects to lecture at Correctionville and Manchester, Iowa, and several other places along the route, including the Cape Cod districts, towards the end of May. Friends desiring lectures are requested to address him at 165 S. Water street, Chicago, Ill.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for March.

March 9th—"Mind Reading," with practical tests. Bror Sundeen.
March 16th—"Liberty and Progress in Government." Charles Stewart Welles, M. D.
March 23d—"Labor's Demands of the Constitutional Convention." Edward King.
March 30th—"The Truth about Hawaii." Clinton Furbish.

Letters of Friends.

Worth $1,000 to Him.

KALAMAZOO, MICH., Feb. 20, 1894.

MR. EDITOR: Please accept $3 for one year's subscription to your paper. I think it is getting better every week, and if I only had lots of money I would make you a present of $1,000, because it is worth it to me. May success follow.

Your reader, A. W. VAN LOGHEM.

To Keep the Flag of Liberty Afloat.

AMBOY, WASH., Feb. 19, 1894.

MR. EDITOR: Hav managed to get one new subscriber; will try and get more. I will send an order for two copies of THE TRUTH SEEKER for one year and a few books and pamphlets. Would like to hav more, but am not able, as I hav to make a living by hard knocks, but will try and help what I can to keep the Flag of Liberty, THE TRUTH SEEKER, above board.

B. A. CUSTICE.

Still the Mystery Is Unsolved.

LAKE CITY, IA., Feb. 10, 1894.

MR. EDITOR: I write to say that, if I liv until my subscription expires, I intend when renewing to take Putnam's "Four Hundred Years of Freethought" in connection with your paper. I hav taken THE TRUTH SEEKER about eighteen years, and after I hav passed away I hope it may still be kept in the family. I am now seventy-two years of age and my health is extremely poor. Still the mystery of life and death is just as great as ever.

J. L. TOMPKINS.

At Four-score and Three.

LIVERMORE, CAL., Feb. 17, 1894.

MR. EDITOR: Inclosed find postal order for $3 to renew my subscription. I hav cataracts on my eyes, but hav read your paper for the last four numbers; know George; hav been to his office on Kearny street, San Francisco. Shall be eighty-three the 10th of next May. Hav been with S. P. Putnam and given recitations in connection with his lectures at Union Square Hall and at Irving Hall, also at Boulder Creek, Livermore, and Stockton. Cannot very well do without THE TRUTH SEEKER.

M. S. PALMER.

He at Once Ordered Petitions.

ALEDO, TEX., Feb. 18, 1894.

MR. EDITOR: I received my paper this evening and the article on page 100—"The Christian Amendment"—attracted my attention so much that I read it and then laid the paper down to write to you for petitions against the holy sky-pilots' grand move. I want four or five at least and not more than six, for I think that will be as many as I can use. I think I can place three or four in the hands of other parties who will get signers. I am opposed to any God-in-the-Constitution or any "In God We Trust" on the dollar, for the dollar is what we trust in. I will send stamp for postage.

J. C. MILLER.

Has a High Opinion of Us.

MARSHFIELD, OR., Feb. 1, 1894.

MR. EDITOR: Inclosed find postal note for THE TRUTH SEEKER and myth exposer. I should be very much pleased to send you more aid in the way of money for subscribers, but the plutocratic benefactors of the country hav got their remorseless clutches on the finances of the nation so completely that it is scarcely possible to get sufficient money to pay for the bare necessaries of life, and I can see no prospects of deliverance from this terrible and unjust affliction except through and by a more thorough education of the masses in more liberal views, and a change in the party that makes and executes our laws; and believing that the Editor of THE TRUTH SEEKER is doing as much perhaps as any other one man towards bringing about this result, I shall always do all I can in my humble way to support the paper.

W. A. GILMORE.

In Memoriam.

ROCKY RIVER, O., Feb. 19, 1894.

MR. EDITOR: There passed away Jan. 27, 1894, near Rocky River, O., your old-time subscriber, Manley H. Woodbury, aged eighty-three years. His long life as a reader of the *Investigator*, THE TRUTH SEEKER, and historical Freethought literature fitted him to look upon the ending of human life as a sentence nature pronounced at birth, with no possibility of evasion. Few of the sixty-odd episodes described in G. W. Foote's "Infidel Death-Beds" could hav been a scene of more calmness, peace, cheerful willingness to die, than his. As gently as the setting sun sinks in a tropical sea did he pass away. He reasoned scientifically, intellectually, not

> Born of fancies weird and elfish,
> Nursing aspirations selfish,
> Gilded with a specious learning,
> Cankering life with futil yearning,
> For a destiny supernal,
> Believed in rest, untroubled, deep,
> Where no souls their vigils keep,
> Where the pain to be shall cease,
> And all life end in perfect peace.

His funeral was non-religious, as he requested. And thus is gone a bold advocate of truth and reason in face of intellectual cringing and treason; gone to the glory of his true self-respect and philosophical manhood in belief.

SILAS GLEASON.

A Sheriff Struck With Piety.

TAMPA, FLA., Feb. 20, 1894.

MR. EDITOR: Please find inclosed order for $6.50 for renewal of subscription and Putnam's "Four Hundred Years of Freethought." Heston's cartoons are very much liked; they are the jewels of the paper. They illustrate passages in scripture to perfection.

Well, we Infidels are getting along very well, considering that we hav no organization. We should hav some good speaker like Mr. Putnam to giv us a few lectures.

I will try to get some subscribers for the paper.

Tampa is quite lively this winter, with theaters, circuses, Salvation Army, street preaching, and the churches thrown in.

The sheriff of the county has been struck with a streak of piety and took a notion to enforce the state law, closing up all places of amusement except churches on Sunday. His piety will last but a short time. Of course we hav to submit to his most holy will, or be punished according to the Christian methods of rewarding sinners.

Cheers upon cheers for THE TRUTH SEEKER and Heston.

C. W. WELLS.

A Hypothetical Speech.

BRONSTON, KY., Feb. 19, 1894.

MR. EDITOR: Inclosed find $5, which place to the credit of Geo. B. Stigall and myself. Times are so very hard that we hav to scratch for a little money like an old hen that has two families of chickens to provide for at the same time.

Don't you think that it would be a grand thing if some prominent Republican Senator would be patriotic enough to rise in his place in the Senate and address his party somewhat after the following style? "Members of the Republican Party: I want to make an appeal to your love of our common country, to justice, and to that spirit of compromise so aptly illustrated in a late speech by Henri Watterson. It can not be successfully denied that a large majority of the people of the United States are in favor of a tariff for revenue only. And now, friends, as we cannot conscientiously vote for the Wilson bill which has passed the lower house, let us not do an act to obstruct its passage in the Senate. Let the Democrats pass this bill as soon as possible, and let it go into operation at an early date. It may prove a blessing to our country. We don't know. At any rate, let them pass this bill, and then giv it a fair and impartial trial. If it should prove a success, then we can all rejoice in the prosperity of our common country. If, on the contrary, it should work disastrously, then the whole country would turn to the protectiv system. Fellow-Republicans, cease your opposition to this measure. The country demands a test of the two principles, and for the welfare of all its citizens it should hav it."

J. N. BROWN.

Education Will "Spoil Our Rich Religious Experiences."

NEW BOSTON, MICH., Feb. 18, 1894.

MR. EDITOR: One of your correspondents spoke recently in rather an uncertain way of the Free Methodists. He was correct in all he said. I know them, their condition, their methods, and their theology. A few of their clergy (too few, by far) are fairly well educated, but the rank and file are not very much beyond the infantile stage of mentality. One of them, a very estimable old lady in several ways, lately said to me that she was afraid this higher education was going to spoil our rich religious experiences. I said, "Undoubtedly." I think if that will spoil them, they had better be spoiled, and that quickly. When she saw some of "Zeke's" predicaments, so splendidly illustrated in THE TRUTH SEEKER, she said, "My goodness! I never supposed there was such stuff in the Bible."

I enjoy a bout with a preacher. A "liberal" one boasted to me of his liberality, and startled me by saying, "I sometimes read THE TRUTH SEEKER." I offered him the use of mine, but he would not touch it. Another one honestly acknowledged that John Wesley was a domestic tyrant, and that Colonel "Bob's" character was irreproachable. When they choose *argumentum ad hominem*, I'm ready for 'em. One thought to squelch me by calling me an Infidel. I told him I gloried in the name, especially as I developed all my Infidelity at a theological seminary, and before I learned that there were such persons in the world as Infidels. How could I do that? I couldn't help it. The overdose of dogmatic poison acted only as an emetic, producing violent retchings, succeeded by chronic nausea and loathing of that class of medicin. But of all the things to turn the stomach, I think the amended preamble will be the worst. When this country becomes unendurably Christian we can immigrate to Africa.

Go A. HED.

Harvy on the Hill.

Go, wander like the shepherd's flocks,
Where sunny hills slope toward the sea,
You'll find the wild flowers 'mong the rocks,
Like virtue in humanity.

The vulture sailing o'er the glen
Casts gloomy shadows on the way,
Like fears that throng the thoughts of men,
By superstition led astray.

A lonely man lived on the hill
Where smoky columns seek the sky,
He used to keep the water-mill
The brook now wanders idly by.

Without a creed, without a fear,
An independent man was he.
He lived a free life, but last year
He gave it for humanity.

The preacher's daughter loved to play
By the mill-wheel, toiling in the race,
And gather shining shells each day,
Where the water mirrored back her face.

She stumbled down the slippery shore,
On broken boards and mossy plank,
"Old Harve" ran to the open door,
And saw her struggling as she sank.

He sprang and caught her by the dress,
And pushed her safely to the shore.
The mill-wheel crushed his giant breast,
And Harvy Crigger was no more.

The preacher, who had often said,
"Old Harve will surely go to hell,"
Now murmured meekly o'er the dead,
"Ah, yes! he doeth all things well."

J. M. B.

Another Priestless Death and Burial.

CANON CITY, COL. Feb. 10, 1894.

MR. EDITOR: On February 1, the wife of our worthy neighbor and Liberal friend, John Locke, died; and as she was a Liberal-minded woman, she requested that there be no religious exercises. Mr. Locke requested me to read a service, which I did. We selected No. 1 in "The Truth Seeker Collection of Forms, Hymns, and Recitations," changing the wording so as to make it suitable for a wife and mother, with the following added:

"She had no regrets. During a protracted illness there were many times when there were no hopes of her living any length of time. During the intervals she frequently expressed herself as having no fear of death; she had no dread of the future. All she cared to liv for was to be of use to her family and to those around her. If she could not recover her strength so as to be useful in the world she did not care to liv. During her final struggle she said to those in attendance: 'Why do you bring me back so often?' And again, when hope had vanished, rallying once more, she said: "I did not want to come back.' Her deeds of kindness to those around her speak more for her excellence of character than words can express." At the grave the following paraphrase was read after the body had been lowered:

"Sister Locke, while yet in love with life and raptured with the world, has passed to silence and pathetic dust. This loving mother was the friend of all heroic souls. She was a worshiper of liberty and a friend to the oppressed. She has now passed the stone on life's highway, and being weary for a moment has laid down by the wayside to rest, and has fallen into that dreamless sleep that kisses down her eyelids as it will those of all the human family."

A large assemblage of neighbors and friends were present and accompanied the procession to the cemetery. Yours,

G. T. CONAWAY.

Death of a Veteran Worker in the Cause of Liberty.

January 25, 1894.

MR. EDITOR: Died, January 18th, E.M. 294, J. L. Bly, at the home of his daughter, Mrs. T. R. Kemp, Portland, Or.

Mr. Bly was born in Kentucky, April 10, 1814, so that at the time of his death he was eighty years old. His life has been a long and useful one.

Reared among slave owners, he early learned the lesson of justice to the black man, when his father, in 1824, freed his slaves, after which he moved to Chautauqua county, N. Y., where he soon died.

Young Bly, at the age of eighteen, settled in Crawford county, Pa., where he married into one of the pioneer families of that state.

About two years before his death, the writer had the pleasure of conversing with him about those early days, when, with his young wife, he built a home in the Pennsylvania forest and prepared the soil for the rich harvest of grain, fruit, and flowers.

Though eighty years old, Mr. Bly had a remarkable memory, and his reminiscences of the early days were very interesting.

About the age of thirty, Mr. Bly became deeply exercised upon the question of religion and joined the Methodist church, in which, however, he did not long remain. To use his own words: "Inconsistency, hypocrisy, and rascality, prominent traits of the godly leaders, soon drove me back into the world," since which time his religion has been to do good.

Long before the Civil War, his sympathies existed for and were actively engaged in behalf of the black slave. He was one of the many noble men and women who helped run what was called "the underground railway," which helped many a slave from his shackles in the South to liberty in the North. His two sons enlisted in the Union army and served throughout the war.

At the close of the war, when the oil excitement broke out in Pennsylvania, Mr. and Mrs. Bly were enabled to sell the land their labor had made valuable, and they invested their money in a comfortable home, only to find a year later that they had been swindled by the Christian neighbor in whom they had placed confidence, for a judgment of many years' standing, and of an amount fully equaling the value of the place, was still unsatisfied. Thus, at the age of fifty-two, he suddenly found himself and family homeless. His many years of arduous toil, under the inexorable ruling of Christian law, now availed him nothing.

The stroke was more than the wife and mother could endure, and a few years of struggle sufficed to overpower nature, and she succumbed, a victim to the barbarous condition known as "Christian civilization."

Since the death of his wife, Mr. Bly has spent most of his time with his daughter. He realized that the Christian religion, with all its concomitants, is the great stumbling-block in the way of true and genuin peace and plenty-giving reform, and for many years has he worked for human liberty. In a note received by me from Mr. and Mrs. Kemp, announcing the death of this good, earnest o ld man, they said: "He was conscious to the very last.

Although a non-believer in the Christian religion, his last moments were as peaceful and resigned as could be;" which is another refutation of the oft-repeated Christian slander that "Infidels, in agony, call on God to help them when they die."

Dear old grandpa, farewell. We loved you living—we love your memory still. The noble thoughts you so oft hav said will be again and again repeated by those who were near and dear to you. Your cause—the great cause of Freethought, love, and right—is their cause, and with youth and strength they will press bravely forward.

KATIE KEHM SMITH.

Comstockism Not Christianity.

BALTIMORE, MD., Feb. 19, 1894.

MR. EDITOR: Anthony Comstock has a branch "Society for the Suppression of Vice" in Baltimore, and Cardinal Gibbons, Rev. John T. Ockerman, Rev. H. Vrooman, and Rev. Charles A. Fulton are the head members. These gentlemen are supposed to represent in all they do the teachings of the meek and lowly Jesus. Jails, fines, detectiv business, and policemen's clubs rise up, however, before all who read the proceedings of their meetings. These are all the accessories of the law for suppressing crime, and the ways of the law are not the ways of Jesus, and, consequently, should not be the ways of those who profess to be among his most distinguished followers. It was the law that crucified Jesus. The hypocritical pretenders to the law of Moses, in the persons of scribes and pharisees, instigated his death, and the law of the land, in the hands of Pilate, crucified him, at the same time and in the same way that it crucified two of its ordinary criminals. It is very conclusiv from this that Jesus's kingdom is not of this world in its methods for reforming the world. If the cardinal and the other reverend gentlemen are to become volunteer detectivs and vice ferrets, they could more consistently take up their business quarters near the police stations, and allow their pulpits to preach in silence the lessons of their retrogression—allowing that they were ever founded, individually, on the rock of Peter.

Ministers wonder at the increase of Ingersollism, or Infidelity. Every ordinary man, with the Bible before him—and with no early education forced into him, making him believe black is white—doubts Christianity when he sees such divergence between its precepts and the examples of its professors. Just as soon as such a man finds that his business and social interests allow, he hies off to Infidelity, or, at least, becomes indifferent, and sits under his own roof-tree on Sunday, or goes on an excursion amid the beauties of nature, instead of going to church. The cardinal and the clergymen can keep right on assisting the Anthony Comstock methods of New York; but all of the police work they are busying themselvs in is an aid to the law and not to Christianity, and the ordinary sinner will flee from them still further into the soft and gentle bosom of that Infidelity whose watchword is humanity.

A minister said to the writer the other day that the law of the land was founded upon Christianity, and that it was the duty of ministers to aid and uphold the law. Away with such nonsense! The law of the land is, indeed, founded upon the old Mosaic law; but that is entirely different from Christian law. Eye for eye, tooth for tooth, life for life, was the Mosaic law, and the law of our land to-day stands the same—hanging for the murderer and proportionate punishment for injury of any kind. But Jesus said: "Resist not evil," turn the other cheek to the smiter and forgiv seventy times seven. The apostle said Christians are not under the law, but under grace—something more sympathetic and charitable in its work and something more pleasing and spiritual in its rewards. The absence of it seems to be apparent when cardinal and clergymen unite to hunt sinners with detectiv eye and police assistance.

Comstock, feeling backed by the clergy in what he does, and the clergy feeling backed by Christianity, it is eminently fitting that the clergy be shown how utterly contrary their action is to the letter and spirit of the Christianity they profess, that they may be ashamed when confronted with their inconsistency, and abandon Comstockism, or, by continuing in it, still further reveal their true inwardness to the smiling Freethinker.

OBSERVER.

[It is very difficult to tell what Jesusism is—admitting for argument's sake that there was a Jesus to found it—for he is said to hav enjoined his followers not to resist evil, and he also indicated that he wanted his enemies brought before him and slain. He was most denunciatory and vituperativ in referring to or talking with his opponents. But if we cannot tell really what Jesusism is, no such difficulty confronts us in regard to Christianity. Its history is its definition. There is nothing incongruous in the actions of the Baltimore clerics of whom our correspondent writes. Their conduct as Christians is justified by the conduct of Christians in all preceding ages. Our friend thinks that all the police work these men are doing is an aid to the law and not to Christianity. No greater mistake could be made. Every successful attack upon the freedom of speech and press makes easier the work of Christianizing the Constitution. See in our editorial columns the quotations from the article of Rev. R. C. Wylie. No, it is too late in the day to attempt to distinguish between the church and Christianity. The church made Christianity and is Christianity.—ED. T. S.]

An Editor of a Daily Paper Gently Admonished.

NEW ORLEANS, LA., Feb. 16, 189

MR. EDITOR: Occasionally I send a few lines to our local dailies defending our cause; sometimes they will grant me space, but as soon as I drop a few remarks too severe for our Christian editors, the same will be rejected. Some time ago I penned the following lines to the editor of *The Truth* (which, with the help of God even, is not able to always tell the truth, the whole truth, and nothing but the truth):

NEW ORLEANS, Nov. 2, 1893.

EDITOR *The Truth:* In your to-day's "Good Evening" columns, mentioning the election of Rev. E. B. Bagley, of the Disciples denomination, as chaplain of the lower house of Congress, you say that "this is a progressiv country and liberal in its religious ideas, and that before the century ends, perhaps a Jewish rabbi or a Catholic priest may be elected chaplain."

But, as this is a civil institution, why elect a representativ of any denomination? Why these costly prayers? Hav they ever been of any benefit to anyone except the chaplain? Why spend money for sectarian purposes? Very correctly you say this is a progressiv age, but in this direction we are making very slow progress. Our Congress and legislatures could just as well get along without chaplains and prayers and save money besides. When such practices shall hav been abolished; when the time comes that our religious denominations and societies will be liberal enough, or if not thus, when they will be requested to pay their just *pro rata* tax, etc., on a billion of dollars' worth of (now untaxed) property, thus greatly relieving the poorer classes, who are now struggling to save their only little hut and humble home from the sheriff's hammer, then we may rejoice and exclaim, "Truly, this is a progressiv country!"

Very respectfully yours, for justice and equality to all and special favors to none,

ERWIN AUFFURTH.

Though I inclosed a stamp and politely requested the editor to return above in case he rejected it, he did not do so. After a lapse of over two months I sent him a letter of inquiry, again inclosing stamp for answer, but his answer, as in the former case, is—silence. This caused me to write to him the following:

NEW ORLEANS, Feb. 15, 1894.

EDITOR *The Truth:* Pardon me for intruding upon you once more, but your treating with silence my letter of inquiry of January 19th, concerning my communication sent you some time previously, which, being, being rejected, was not returned, as kindly requested, causes me to write again.

You wish to hav your paper appear to the public as a great reform journal, daily publishing columns of editorials on the gambling and lottery questions, but a paper which will advocate one reform only and ignore others will not benefit the community very much. The subject I was alluding to in my communication deserves criticism just as much, nay more even, than the gambling question, and, thanks to the rivalry which exists between the followers of the different sects, they hav so far been unable to plant the cross above the flag, the stars and stripes, though they all try hard, each hoping to be victorious in the course of time; they are already getting too many rations out of the public crib and continually looking for more, more, more, but I hope to see the day when their rations will be cut short.

Talk about being liberal and progressiv. You are aware, Mr. Editor, as well as I am, that the different Christian societies and their clergy are trying their utmost to force upon us their Sunday laws and are using all their influence to induce Congress to declare this to be, not a civil, but a Christian institution, and to establish the first day of the week as a legal holy day—not holiday—for the benefit of the church, which wants to monopolize one-seventh of our time for its exclusiv use. Very liberal indeed!

Again: Talk about your liberality. Hav you not read about the "God and King Jesus" resolution, introduced lately by pious Congressman Morse of Massachusetts? Is it liberal and progressiv to force upon thousands of Jews and millions of anti-Christians such a law? No, it is not, Mr. Editor; it is most illiberal and retrogressiv. Will these progressiv (?) and liberal people, like Mr. Morse, ever let that poor *man* Jesus, who is *suppose l* to hav suffered some nineteen hundred years ago such a horrible and untimely death (due to his mistaken ideas), rest? Had the authorities taken charge of and remanded him for examination as to his mental capacity, the examining physician would surely hav recommended his transfer to an insane asylum for humane and medical treatment. In that case we would hav been spared those terrible religious wars and massacres which occurred later on, for the purpose of spreading the Christian doctrins. Truly, he came not to bring peace, but the sword.

Your actions toward me compel me to believe that you are still wandering knee-deep in the quagmire of superstitious doctrins, and I assure you you hav my sincere sympathy, hoping, nevertheless, that sooner or later the torch of reason (but not the fagot, rack, thumbscrew, etc., etc.—those instruments of Christian persuasion of former days) will lead you into light; for it is more light we want, but the editor of *The Truth* seems not to be inclined to spread any as yet. The day the daily press becomes liberal enough to advocate such reforms Churchianity will prepare for its own funeral, and halls of science and education, spreading the light of knowledge, will spring up in place of temples of superstition. The foundation of the latter is already crumbling, and a house divided against itself must eventually fall.

Very truly yours, for the emancipation of the human family from the thraldom of mental slavery. ERWIN AUFFURTH.

Several Matters Pointedly Touched.

SAMOTH, ILL., Feb. 7, 1894.

MR. EDITOR: Quite an eon has elapsed since last I came to the Editor's sanctum and asked permission to convey my thoughts to the columns of that courageous champion of the "liberty of utterance," THE TRUTH SEEKER. Your "Letters of Friends" department, besides everything else comprising the contents of the paper, is of the most intense interest, and is very thought-inspiring to the undersigned, who permanently resides at the lethargic little village above designated.

Heston's cartoons are capital, concise, and comical, and are the chief cynosure of all those who prefer progress and patriotism to fear and faith, credulity and contradiction, and "Myth and Miracle"—and, in brief—the "Mistakes of Moses," and the burlesque bulls of the Bible. May his glowing artistic genius so increase that he will be enabled to depict the dogmas of the Bible so convincingly that future fanatics and bigots will come up out of the slough of superstition and bravely pronounce him blessed!

I am grateful to Brother A. J. Wadlia for exposing the enormity of exaggeration indulged in by Henry Dudley Teetor, M.A., in his biographical sketch of the Rev. Robert McIntyre in the November number of the *Great Divide*, wherein this "M.A." (master of absurdity) apprises an eager, fiction-guzzling public that the subject of the sketch "forgot his father's and mother's prayers, and was president of an Infidel society for seven years."

Lovers of liberty, friends of humankind, let us be alert and vigilant to drive every Theistical fabrication to the caverns of reticence, and plant the flag of Freethought upon the ramparts of free inquiry.

I desire to relate to the readers a bit of my experience with the "unco guid"—devotees of devolution. Last night I attended a so-called lecture at New Columbia, a small, dyed-in-the-wool burg, located about one mile south of my home. The lecture (!) was delivered under the auspices of God, Son, and Holy Ghost by a Mr. Taylor. Notwithstanding his "hark-from-the-tomb" demeanor, he was sleek, robust, and beefy, and I should judge of the motiv temperament. Phrenologically considering the constituency of his cranium, I am compelled to involuntarily exclaim, "A travesty on the genus homo!" Casuality, comparison—the logical organs—were remarkably absent, while veneration, spirituality, self-esteem, firmness, and continuity—the organs of selfishness, egotism, and love of adulation and applause—were prodigiously predominant. His forte was "fuss and feathers."

His subject was methods of conducting a deformity school (Sunday-school).

After Mr. Taylor had exploited his subject, he proposed that anyone desiring to acquire information appertaining to scripture and Sunday-schools was at liberty to interrogate him. As no volunteers came forward to entangle this profound sage, and seeing a splendid opportunity to display my views, I immediately embraced it. I arose and asked: "Mr. Taylor, I hav carefully perused the Bible, and hav discovered sundry chapters that are exceedingly difficult for me to comprehend; will you read for the benefit of myself, as well as for the benefit of these young ladies and gentlemen here, the thirty-eighth chapter of Genesis, and when you hav finished reading the same will you please comment upon it and explain its significance?"

The gentleman was nonplused for a moment, when he ultimately asked: "Did you say the thirty-eighth chapter of Genesis?"

"Yes, sir," I responded.

"The idea of reading and explaining an entire chapter within the limited time that I possess is preposterous! Why, there are various chapters of the Bible, each of which would require a whole night's time to analyze its spiritual meaning. To revert and enumerate the chronological periods of time, the downfall of dynasties, and the lives of those patriarchs would be impossible now," he said, with much solemnity and gravity.

Was I chagrined at his refusal? Not the least. With some regard for decency he, with some compunctions of conscience, avoided an unpleasant issue. Think of those who pretend to believe the Bible implicitly, really ashamed to read it in public places! What does this crucial test of the Christian's feigned belief demonstrate? It proves beyond doubt or cavil that the Bible, as an aggregate, is not a fit instructor to mold the morals of man, woman, or child. The question is, in this era of enlightenment and "higher criticism," as Colonel Ingersoll superbly says, "not, is the Bible inspired, but is it true?"

I admire inexpressibly W. H. Burr's golden opinion of "self-education;" also the "Observations" of that "humorist, satirist, philosopher, logician," on the same. Colonel Ingersoll has pertinently, alliterativly, and poetically said: "Colleges are places where pebbles are polished and diamonds are dimmed."

I am contemplating entering the lecture-field some time in the future when equipped with the intellectual weapons of self-defense. I am twenty-three years of age. My means of livelihood is farming. My circumstances are humble, but I am "true-blue" and aggressiv through and through. Now, the point that I wish to impress is this: Should any of the numerous charitably-disposed readers of THE TRUTH SEEKER wish to assist a fellow-Freethinker in battling against the formidable bulwarks of popular conservatism, just mail to my address any paper, pamphlet, or book which will enable me to secure that mental pabulum so necessary to giv strength to destroy the orthodox octopus, and I assure you it will be thankfully received and read with diligence and thought.

Reformers, agitators, workers in the sweater's den and in the healthful field and forest, let us each and everyone struggle to overcome the obstacles that daily confront us, and manfully press onward and upward.

Yours for the happiness of humanity,

CHARLES D. MCBRIDE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Reminiscence.

Long years ago, in joyous childhood's prime,
To go to Sunday-school in summer time,
My mother made me brand new coat, and breeches
Cut out of calico, and full of midnight stitches,
Sewed ruffle on the front and neck with thread,
And curled a royal top-knot on my head.

I got a ticket for my good behavior,
In traveling on the way to see the Savior,
To whom I frequently addressed a prayer,
For I was very anxious to get there,
And hear the angels play upon their harps
Sweet anthems, without using flats or sharps.

Our antique schoolhouse stood upon a bank,
Near where the river birches grew quite rank,
Which by the pedagogs were made to tell,
When'er we missed a word we couldn't spell,
And other times they welted us right well,
As though they had been devils and we imps in hell,

The structure was an octagon of stone,
With chimney out the summit of the cone,
And served some generations ere my day;
What was its age I'll not attempt to say,
But I hav seen it in a year or so,
And 'twas the same as forty years ago.

The mind is fraught with recollections dear,
Whenever kind remembrance wanders here,
And lingers on those youthful scenes afar,
Back in New Jersey on the Delaware,
Three miles below the famous Water Gap,
Where I first learned to use the name of "pap."

J. J BURDGE.

The Liberal Correspondence Club.

Miss Wixon, my respected friend,
To you I this poema send
That young Freethinkers all may hear
Of names sent in from far and near
To join our Correspondence Club.

With brightest hopes for great success,
We ask all others—not one less—
Who deem it right, to send their name—
And gladly we'll receive the same—
To join the Correspondence Club.

This Club's design is to promote
Study of heroes—near, remote—
And thus to learn how they endured—
Denounced the false, the good procured.
So join our Correspondence Club.

Acquaintance also would we make,
One of another's thought partake;
And since thought strengthens thought you know,
We each in wisdom strong would grow.
So join our Correspondence Club.

And now, in closing, I will say
Please send your name without delay,
Then officers we'll quickly choose
And precious moments never lose
To form our Correspondence Club.

West Sutton, Mass. LUCY W. PHELPS.

The Course of a Life.

[CONCLUDED.]

"Granting that space is infinit, that the earth was a molten mass, cooled down by a process—how could the earth hav been created if it had to grow, as it were? As our first chapter of Genesis tells us, the earth was made or created, and all the things thereon. Therefore, nothing could hav grown, only what was born after, and the trees and the grass. But geology says, in the depth of the earth there are what may be called fossil remains of animals that do not exist now, and which must hav existed over a hundred thousand years ago, perhaps a million, or even more. Then, how can we make the Bible's six thousand years coincide with this? I do not see how. Again, if the earth evolved, as they say, what need was there of God? And another thing, who made God? He could not make himself any more than you could. I hav been reading a book loaned to me by my friend, an Atheist, which says the idea of God was originated by man as explaining the mysteries or phenomena which surrounded him. If this be true, where is the use in believing in God?"

"Percy," I said, "you are simply an innocent fool, allowing yourself to be played into the hands of a most despicable wretch, who would rob us of our dearest hopes, and giv us not anything in return for them."

"Nay, there you are wrong. I said the same thing to him. But he answered, 'We do giv you something in return. We giv you nature to worship in place of your God. We will giv you a code of morals founded on experience and observation instead of sentiment—a sickly one at that. We will giv you in place of your Bible the book of nature, wherein are recorded the truths which science has revealed to us, taken from the heavens and the earth. And instead of using your churches as places of worship, we will turn them into school-houses. This and more we will giv you.' This is what he said. And now, Reginald, I will now write out my resignation, and return to my home, and try to preach to my fellow-men real truth, and to alleviate their suffering in a better and more beneficent way. The past few months I hav spoken in my pulpit, I felt like a sinner and a hypocrit, and this is the course of action I intend to pursue."

"Idiot! fool! What will the people say when they hear this?" I savagely said, pacing the room with immense strides.

"I can't help what the people say, Reginald. If my conscience tells me I'm doing right I am not going to ask other people if their consciences think the same as mine. That would be utter folly. Another thing, the history of the Middle Ages appears to me in a new light, and the charity and spirit of tolerance manifested by our so-called Christians has struck me as being unchristian-like in the extreme."

Thus ended our talk. He sent in his resignation and earned the abuse of his congregation. Rich as he was, and with all means available to enjoy himself, he was not allowed a minute's peace. His former Christian friends conspired against his life and hired two assassins to butcher him. The congregation that once admired him was now full of the most bitter hatred and reproach toward him.

The violence which I feared would happen to him came, alas! too soon. One morning a letter arrived in my mail from his young wife, telling me that he had been cruelly murdered and cut to pieces as he was coming home one night. Later I heard that, from the way the body was found, he must hav been brained from behind and over a dozen knife wounds were found on his body. The perpetrators of the deed left no clue, but one of them afterward confessed his part of the deed, was tried and hanged.

When I noticed the look of joy on most of the faces of his former congregation I concluded that, if this is what a person must expect to get in trying to carry out his convictions and be a man, I would resign from the ministry and emigrate to America, where I could with safety investigate the truth for myself. I did so, and hav since led a peaceful life as a Liberal; and if there be a life beyond the grave, I hope, when my turn comes, to meet my friend there, for he was a true man. EDWARD DOBSON.

Correspondence.

PAWNEE, OKLA., Jan. 4, 1894.

DEAR MISS WIXON: This is my first attempt to write to the Children's Corner. I hav seen a good many letters in the Corner, but I hav not seen any from Oklahoma; so I thought I would write a few lines.

I hav three brothers, but no sisters, as my only sister died six years ago the 8th of this month. I will be fourteen the 13th of next month. I do not go to school, as there is none here yet. My oldest brother has taken THE TRUTH SEEKER for three or four years. I will close now, hoping this will escape the wastebasket.

I remain your Liberal friend,
ESTHER HARRIS.

[A kiss goes to Esther over the Mountains to Oklahoma, and best wishes also from the Editor of C. C.]

STAPLETON, S. I., Jan. 6, 1894.

DEAR MISS WIXON: As I was reading the Children's Corner, I thought it was my chance to write again. I never saw a letter in the Corner from Staten Island, and by that I think there are not many Freethinkers here. But this island where I liv is a beautiful little place. In the spring, when going to the woods, everything looks so fresh and green, and the merry little birds singing their "tweet tweet," the beautiful, towering trees, spreading forth their branches, that everything seems to beckon us to go and see nature's garden. And in the winter when old "Jack Frost" comes, we all go coasting and skating, and such merry times as we hav! But still it takes only twenty minutes to cross New York bay, and we are in the largest city in the United States. And oh! such stores, and such beautiful things as they keep, especially around Christmas time.

One more thing which I wish to say is, that among many beautiful Christmas presents, I also received "All in a Lifetime," which, as I hav read it through, I think is beautiful. Fearing that I am using too much valuable space, I will close.

Remaining yours as ever,
ELSIE L. SIEDEL.

[We are glad there is some one to keep the flag of Freethought flying in Stapleton. Elsie will always be welcome in the Corner.—ED. C. C.]

EAST JORDAN, MICH., Jan. 7, 1894.

DEAR MISS WIXON: This is my first letter to the Corner.

I am a little girl, nearly seven years old. My father takes THE TRUTH SEEKER, and I like to read the little letters very much. He is in California now. But mamma sends him THE TRUTH SEEKER.

I go to school every day, and my teacher's name is Mrs. Pope, and I like her. I study reading, writing, spelling, and arithmetic. I liv in a town of about fifteen hundred inhabitants. There are six churches here, but I don't go to any, nor Sunday school. I hav two sisters and one brother, all younger than myself.

I remain your Liberal friend,
RUZIE G. STEWART.

[A fine letter from a girl not seven years old. It shows how bright she is; a little jewel of Freethought.—ED. C. C.]

LONG LAKE, MINN., Jan. 9, 1894.

DEAR MISS WIXON: This is my first attempt to write to the Corner. We take THE TRUTH SEEKER and like it very much; we would not know how to get along without it.

I am going to school now, and like to go; I started to-day. We hav a good teacher; his name is Mr. Glasby; he is very religious. There are quite a number of Freethinkers here, but they are afraid to say so. There is only one church in Long Lake, and it is a small one at that. We never had a good Freethought lecture here. I think to hav one would open the eyes of many half-blind Freethinkers.

There are two feet of snow here, and it is very cold, sometimes running as low as forty deg. below zero.

I hav been laid up for six weeks with a sore foot; I cut myself in the right ankle. We had the doctor three times, and had a hard time of it besides.

We hav three of your books—"The Story Hour," "Apples of Gold," and "All In a Lifetime"—and like them very much.

This being my first letter to the Corner, I think I will close before it gets too long.

I remain your Freethinker friend,
FRANK WOLSFELD.

[We are sorry for your misfortune Frank, and hope your foot will soon be well.—ED. C. C.]

MARSH, IDA., Jan. 13, 1894.

DEAR MISS WIXON: I thought I would write to the Corner again. The gentleman I am living with is called a crank, and I don't know any other reason unless it is because he has taken THE TRUTH SEEKER and *Investigator* so long and also various other reading matter. There are a good many Christians around here and it made some kick because the singing school was open on Sunday evenings; it is all bigotry to not even leave school open for those who would go. The teacher was very sensible, for he did not go a cent on Sunday laws. Therefore, in other communities he taught Sunday afternoons and evenings, as there were not so many Christians and moreover they were not so particular. I sent for your "Story Hour" and received it a few weeks ago and enjoy reading it very much. I would like some of the correspondents to write to me and I would gladly answer their letters.

Now I will tell you something about placer mining. The water is first brought from different gulches to a reservoir in ditches and held over night. In the morning a head of water, just what is needed, is turned on and carried around a hill in a ditch till it is from about 100 to 200 feet above where the mining is to be done. The water is carried from what is called the penstock, where it enters the iron pipe which is from six to ten inches in diameter. Water enough should be turned through to fill the pipe from the nozzle, or chief, as it is called, to the penstock. The chief works up and down and from side to side, so that the stream will cut where you want it to. The water being forced down through the pipe is called hydraulic pressure. The gravel is washed away in a race, as it is called; this is set down far enough so that the water cannot get out on either side. The gravel is then washed into boxes with 2x4 scantlings in the bottom about an inch apart, and between these is quicksilver, which is to catch the gold. After the quicksilver and gold mix they are called amalgam. The only way to separate them is to put them into an iron bowl or retort as it is called, with a tight cover and a spout leading from this into a gold pan. The mouth of this spout should be under water, if not the quick-silver before in water would salivate a person. Yes, I forgot, this retort must be in the forge but not kept too hot, the spout being kept cool with a wet cloth. When the quick-silver is out the spout gets cooler itself and the gold is ready to take out. It is not a good plan for a poor man to see much of this, for he will be in pursuit of it himself. When the gold is in that state it is ready for coining. I will close hoping to see this in print if you think it worthy. Your liberal friend,

ARMETAS E. BENOIT.

P. S.—In my given name you had *n* instead of *m*, and *o* instead of *a*, and in my sir name you had *a* instead of *o*. This was my mistake, I suppose, made by fast writing. A. E. B.

[A good description of placer mining. Cranks are very often the best people in the world.—ED. C. C.]

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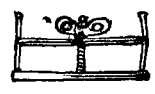
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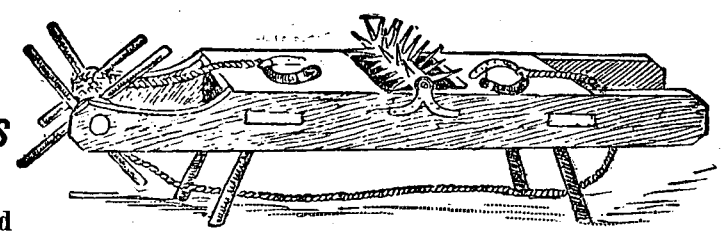


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"A FASCINATING profession yours," simpered a popular preacher, to a lawyer in large practice, "a very fascinating profession." "Yours is better," replied the man of law, somewhat gruffly. "Why do you say so?" asked the reverend gentleman. "The opposit party hasn't got any right of reply."

MAMMA: "What hav you been doing, Eddie?" Eddie: "I'se been baptizing Eva's doll." Mamma: "Well, did you repeat the ceremony?" Eddie: "Yes'm." Mamma: "What did you say?" Eddie: "I baptized her once, and I asked her if she felt any better; she said nothing, an' I baptized her again."—*Literary Digest.*

A. STERLING MORTON tells this story: The Good Pastor—"I noticed that you looked pleased when I denounced certain members of our congregation for visiting bad places, deacon, but I could not understand why you threw up your hand in such a peculiar way, and slapped your knee." The Deacon: "Oh, that was because you reminded me of where I left my umbrella."—*Judge.*

"How did Mistah Jackson come out wif 'is trouble wif de deacons?" "Does you hab ref'rence to de trial dat de henhouse 'currence gave rise to?" "Dat's what I means." "He's reinstated in membership, he is." "Golly! I thought it were a clah case." "No'n deedy. What dey charged 'm wid wus chickens, an' dey couldn't prove nuffin' but tuhkeys."—*Washington Star.*

PRIEST: "But you must remember, Mr. O'Hoolahan, that when you giv me money, you are but laying up a treasure in heaven." Mrs. O'Hoolahan: "A threasure in heaven, is it? Indade! Well, divil a cent will you git from me agin. As long as Boss Corrigan, Boss Croker, Boss dis fellar an' dat, wid de Foleys an' de Ragans, stan' a chance of bein' sint to heaven before I do, divil a show would I git at de treashure, at all, at all."

THE following conversation took place between two Highlandmen rounding the Mull of Kintyre: "Keep her heat up, Tuncan, keep her heat up, man; we'll maype be able to make Campbeltown or Carradale yet before daylicht goes oot." Duncan: "Keep your own heat up, Tonald, and not sit in the bows there greeting like a bubbly jock. If we get to Campbeltown I doot it'll be by crawling alang the bottom. Och, och, this is what I got by sailin' wi' a whisky cask like you aboard; O Lord, I wush it wass yesterday." Donald: "Och, och, this is what I got by sailin' wi' twa whisky casks like you aboard; O Lord, I wush it was the day before yesterday." Duncan: "Stop fetchin'; we're maist doon. Tonald, you might pray." Donald: "Yes, O michty for gracious Lord, Tuncan's an aufu feef; he stole Macquillim's nets and hens, an' promised me the hauf, but niffer did I get a broon papee. It's twenty years since I socht a favor from you, an' if you'll tak' us safe intae Campbeltown it'll be as lang again afore I'll ask anither."—*Coast Seamen's Journal.*

AN eminent New York divine, in the course of an address at a fraternity dinner recently, told this story. Said he: "I met a Brooklyn friend of mine a few days ago, and as he appeared to be feeling in an unusually exuberant frame of mind, I asked him why. He replied that he was happy because he had done three good actions the day before. He had met a poor woman on the street. The woman held a sickly-looking child in her arms and she was weeping. Inquiry showed that she was weeping because she was convinced that her child was dying and unbaptized. 'But,' said the Brooklyn man, 'why do you not hav the child baptized?' 'Because I hav no money, and the fee for baptism is $1,' said the woman. Whereupon the good Samaritan handed the woman a $10 bill, gave her his address so that she could bring back the change—which she did return—and went his way. 'That is one good action,' said the doctor. 'Now for the other two.' 'Oh,' observed the Brooklyn man, 'they are all three in that one. First, I relieved the sorrows of a weeping woman; second, I assured the child of eternal salvation; and third—' Here he hesitated. 'Yes?' said the doctor. 'What was the third?' 'Well, said the Brooklyn man, 'the third was that I got rid of that vile counterfeit $10 bill I had been carrying for more than a year.'"—*Editor's Drawer, in Harper's Magazine.*

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No man should be reverent at the expense of his reason.

THE fate of nations is determined by the deeds of men.—*Investigator.*

PROGRESS is the natural form of perpetual motion.—*Katharine Mabley Corbett.*

I WOULD willingly say of the metaphysicians what Scaliger said of the Basques—"It is said that they understood each other, but I don't believe it."—*Chamfort and Vauvenargues.*

THE credit given to popular traditions, and the fictions substituted for truth, and these two errors being accredited in ensuing ages—these are the cause of that obscurity in which the most important facts are veiled.—*Tacitus.*

WHEN demagogs need more money than they are taking in they proceed to excite the prejudices of one class of the people against another class, and then to satisfy this prejudice by the penalties of increased taxation.—*Galveston News.*

THE laws framed to protect religion were based on a superstitious belief that an offender of the gods might bring down their wrath on the whole community; those laws survive in all laws for the punishment of individual immorality, and in the related laws against immoral literature. The pious laws did not benefit the gods, but did retard religious progress by punishing new ideas as blasphemy; that the moral statutes equally retard ethical progress appears to me equally certain.—*Moncure D. Conway.*

REALISM worships at the shrine of nature. It does not say that there may not be a sphere in which beings higher than man can liv, or that some time an eye may not rest upon a fairer sunset than was ever born behind the clouds and sea; but it knows that through countless ages nature has slowly fitted the brain and eye of man to the earth on which we liv and the objects that we see, and the perfect earthly eye must harmonize with the perfect earthly scene. To say that realism is coarse and vulgar is to declare against nature and her works, and to assert that the man she made may dream of things higher and grander than nature could unfold.—*C. S. Darrow.*

THERE are thousands of men and women, fathers and mothers, who repudiate with their whole hearts the creeds of superstition, and still allow their children to be taught these lies. They allow their imaginations to be poisoned with the dogma of eternal pain. They allow arrogant and ignorant parsons, meek and foolish teachers, to sow the seeds of barbarism in the minds of their children—seeds that will fill their lives with fear and pain. Fathers and mothers should do their utmost to make their children free. They should teach them to doubt, to investigate, to inquire; and every father and mother should know that, by the cradle of every child, as by the cradle of the infant Hercules, crawls the serpent of superstition.—*R. G. Ingersoll.*

THE last appeal of conservatism is always to the historic sense. Any daring innovation or startling progress is solemnly summoned to confront the past, and a petition is sent up to be respectful to "historic continuity." But the surprising thing is that it is the radical and not the conservativ who really conserves the past. As a matter of fact, it is the man with a forward look who lovingly turns his face backward to see what there is in the experience of the race to warrant his position. The autumn leaf painted in dying glories prates of historic relations, and pleads for continuity, but the new bud that is pushing its way at the base of this petition draws its nourishment from the living past, and is so strong in the continuity that it is too busy to talk of creeds. —*Unity.*

IT is not certain that the immediate future will hav the light. Credulity is deep rooted. Socialism may bring, with the complicity of Catholicism, a new Middle Age barbarian church, an eclips of liberty, of individuality, in a word of civilization. But the ulterior future is sure. The future definitivly will no longer believe in the supernatural, for the supernatural is not true, and all that is not true is condemned to die. Nothing lasts like the truth. This poor truth appears pretty well abandoned, served as it is by an imperceptible minority. Be tranquil. It will triumph. Judaism and Christianity will disappear. Jewish work will end, but Greek work—that is, science, rational and experimental—civilization without charlatanism, wi hout revelation, founded on reason and liberty, will, on the contrary, go on forever. The trace of Israel, however, will be eternal.—*Renan.*

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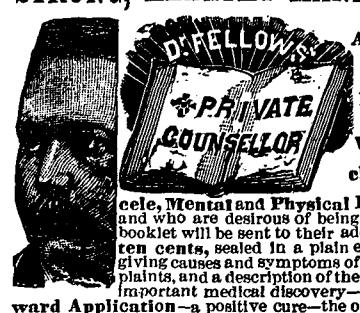
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To the Senate and House of Representatives of the United States, in Congress Assembled:

We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your Honorable Body to reject the proposed Amendment to the Constitution prepared by the National Reform Association and offered in the Senate on Jan. 25th, 1894, by Senator Frye, and in the House on the same day by Representative Morse. The proposed Amendment would change the Preamble to the Constitution by the insertion of the sentences within quotation marks which follow the words "We, the people of the United States," in the paragraph below:

We, the people of the United States, "devoutly acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations; grateful to him for our civil and religious liberty, and encouraged by the assurances of his Word to invoke his guidance, as a Christian nation, according to his appointed way, through Jesus Christ," etc.

We ask the rejection of this proposed amendment for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That the rights of all classes of citizens may be conserved and perpetuated. It is manifest that the adoption of such an Amendment to the Constitution would be, in fact, the incorporation of certain religious and sectarian dogmas in the fundamental law of the land. Such recognition of religious dogmas in the civil law was very carefully guarded against by the wise founders of the Republic, both in the Constitution as originally adopted and in the First Amendment thereto.

3. As the Constitution now stands no discrimination, on the ground of heresy, can be legally made against any citizen. More than one hundred years of experience amply justifies this wide tolerance and forcibly pleads for its continuance. Men of all shades of religious, non-religious, and anti-religious belief can and do render allegiance to and acceptably serve the State, and this without hypocrisy or perjury. Should this proposed Amendment be adopted, it would at once shut out of public life candid and honest men, whose reason, for any cause, cannot accept one or more of the three creedal statements contained in said proposed Amendment, but unscrupulous doubters and rejecters of these creedal affirmations would have no difficulty in taking the oath of allegiance to the Amended Constitution. Hence said proposed Amendment offers a premium for hypocrisy and perjury, and is, consequently, in the highest degree immoral. It is also unjust, in that it deprives a part of our citizens of their equal rights, because of a difference of opinion. Again, it must be hurtful to the State, because, as already shown, it would admit pretenders and timorous men to positions of trust and responsibility, and bar out men of honesty and courage.

4. The experience of all times and nations has shown conclusively that every attempt to *force* from the citizen a direct or indirect acknowledgment of the truth of any of the dogmas of religion is disastrous. It creates new religious hatreds and intensifies the old; it demoralizes religion and corrupts the state; it tramples the equal rights and liberties of the deserving citizen, and puts into the hands of bad men a dangerous and terrible power over the property, persons, and lives of their fellow-citizens.

5. If Theistic, Trinitarian, and Christian majorities may to-day rightfully force upon Deistic, Atheistic, or Agnostic, and Unitarian and non-Christian minorities their distinctive creeds, what warrant have we that some other day the Catholics, the Methodists, or the Presbyterians will not Amend into the Constitution their distinguishing sectarian dogmas? That step would logically follow the one which your Honorable Body has been asked to take, and against which we respectfully but strongly and unalterably protest.

NAME.	TOWN.	STATE.

News of the Week.

LOUIS KOSSUTH is seriously ill.

THE United States Senate continues to do nothing.

AN incendiary is at work in Brooklyn and East New York.

THE Colorado house of representativs has passed the referendum bill.

FIVE men were killed in a mine near Allentown, Pa., by a cave-in of slate and rock.

UNDER protest Artist St. Gaudens will make a new design of the World's Fair medal.

MORE than one hundred shots were fired at a Rock Island passenger train near St. Joseph, Mo.

Public Opinion says that $300,000 worth of lottery tickets are sold in San Francisco each month.

MOROCCO will pay to Spain twenty million pesetas indemnity for the Riffian attack on Melilla last fall.

UDO KEPPLER, son of the famous cartoonist, Joseph Keppler, has had his first name changed to Joseph.

JAMES MONTGOMERY BAILEY, famous a few years ago as the "Danbury News Man," died on March 4.

ANOTHER entombment of coal miners has occurred in Pennsylvania. This time at Ashland. Seven were buried.

LIEUT.-GEN. JUBAL ANDERSON EARLY, ranking officer of the late Confederacy, died at Lynchburg, Va., March 2.

THE first detachment of pioneers for the Freeland communist experiment near Mount Kenia in Africa has left Hamburg.

AT the late elections in Brazil, Prudente de Moraes was elected president and Manoel Victorino Pereria vice-president.

THE Persian government has announced that its mints will no longer coin silver. Importations of silver will be forbidden from April 1.

MONEY has won; there is an improvement in the financial outlook of the Brooklyn Tabernacle, and so Talmage has decided to remain as pastor.

STEELE MACKAYE, author and dramatist, died near Timpas, Colo., on a Santa Fé train, while on the way to San Diego, Cal., for the benefit of his health.

CONGRESSMAN WILSON, chairman of the Ways and Means committee, is ill in Mexico, where he went to recuperate after the exhausting fight over the tariff bill.

THE bill providing for a vote of the cities and towns which may hereafter become parts of the "Greater New York" has passed both houses of the legislature and been signed by Governor Flower.

REV. W. P. RATLIFF, Populist member of the Mississippi legislature, shot and instantly killed S. A. Jackson, a Democratic member, and mortally wounded two bystanders, in a court-house duel.

EMPEROR WILLIAM has declared Ernst Haeckel's "Monism, a Scientific Confession of Faith," unsalable in Germany. The book, now police-forbidden, ran through five editions in as many months.

CONGRESSMAN DUNPHY, of this city, has quit Tammany, because of election corruptions in portions of his district and Croker's opposition to tariff reform. We understand that Mr. Dunphy will oppose the Christian amendment.

GEORGETOWN, COL., wants to secede from the United States and become a part of the Mexican republic. A petition to this end is being numerously signed. The signers now claim that it was intended to call renewed attention to the silver question.

JOHN Y. MCKANE, the Gravesend boss, is now in Sing Sing. Many convictions of dishonest election officers and fraudulent voters hav occurred in New York city. So far there has not been a failure to convict. Some of the offenders hav been sentenced to five years' imprisonment.

THE tides of progress ebb and flow. Senator O'Connor has introduced a drastic anti-divorce bill in the legislature of New York, going so far as to make the corespondent a felon. But in Buda-Pesth, Hungary, 300,000 persons take part in a joyful demonstration over the adoption of the Civil Marriage bill.

MR. GLADSTONE has been forced by increasing physical infirmities to resign the premiership. He refuses a peerage. Lord Rosebery has been summoned to form a new cabinet, and held his first conference March 3. Labouchere, leader of the Radicals, declares that the latter, with many of the Liberals, will not support a government headed by a peer. If this is true, the Rosebery government may not last a week.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 11 {PUBLISHED WEEKLY.} New York, Saturday, March 17, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



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Prudence, an Economy of Life,
What Know Ye of Justice?
Fortitude a Noble Possession,
Temperance and Intemperance,
Is the Use of Tobacco Dangerous?
Cultivation of Individuality,
Character, a Jewel of Great Price,
Idleness, another Name for Loss,
Industry, the Staff of Life,
Value of a Trade,
Recreation a Necessity,
Games of Chance,
Truth and Falsehood,
What is an Oath? or the Worth of a Promise.
Fraud a Crime.
The Poison of Slander,
What is Hypocrisy?
Conscience or Moral Sense,
Selfishness, the Menace of Society,
Gratitude, a Fragrant Flower of Life,
Is Reverence a Duty?
Self-Reliance,
Self-Control,
Self-Respect,
Foolish Pride and Silly Prejudice,
Anger, the Distorter,
The Angel of Forgiveness,
Observation a Great Faculty,
Perseverance, the Friend of Man,
Punctuality, a Promoter of Success,
The Difficulties of Life,
Temptation, the Demon on the highway,
Habit, Second Nature,
Power of Will,
Courage, a Necessity to Right Living
In Regard to Concealed Vice,
Beautiful Charity,
Fidelity, the Giver of Strength and Honor,
Value of Wealth,
Avarice, Not a Means to Life's Best End,
Good Nature, one of Life's Best Blossoms,
Reason and Free Inquiry
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THE TRUTH SEEKER

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E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - MARCH 17, 1894.

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What Would the Christian Amendment Bring?

The first thing to be done in an educational way in arousing the people against the Morse-Frye joint resolution for an amendment to the federal Constitution is to show them just what its originators and promoters hav put into it and expect it to accomplish. In our last issue we quoted extensivly from an exposition of the proposed amendment written by Rev. R C. Wylie, secretary of the National Reform Association. Mr. Wylie expounded its theology, its political philosophy, and fore shadowed its practical application.

In the *Christian Reformer* of March 3d the subject is still further elucidated, the investigation being pursued along the same lines as those followed by Mr. Wylie in his first article, and the conclusions reached are substantially the same, but the phraseology employed brings out still more sharply, in some cases the salient features of the Covenanters' destructiv scheme. The writer first considers the theological aspects of the amendment, summing up its inclusions and implications in these six affirmations:

"1. God's supreme authority over the nation itself.

"2. God's supreme authority over the individuals composing the nation.

"3. God's just judgment, in all his providences, of both men and nations.

"4. These expressed relations of the nation to God, in their connection in the proposed preamble, imply that the nation, as itself possessing authority, must derive its authority from God who is supreme.

"5. Still further that God's supreme authority is expressed for a nation's guidance in the divine word.

"6. That God is the one sovereign governor of the nation in and through Jesus Christ. The old form of amendment suggested a double sovereignty, and a two-fold supreme rulership. This new form is in perfect harmony with the scripture view, which is that 'God rules the nations' (Psalm xlvii, 8), and that 'He is the governor among the nations' (Ps. xxii, 28). The words of this last Psalm are the words of the Messiah speaking of his God and ours. So also in Revelation, prophecy tells us that the kingdoms of this world are to 'become the kingdom of our Lord and of his Christ' (Rev. xi, 15)."

Should this proposed amendment become a part of the preamble of the Constitution, whoever thereafter takes the oath of allegiance as citizen or functionary by that act accepts or professes to accept these theological dogmas:

1. God is the ruler of the nation.
2. God is the ruler of the individual.
3. Special divine providence.
4. The source of authority in government is God, not the people.
5. The Bible is God's statute book for the government of the nation and of individuals.
6. Jesus Christ is God's deputy governor on earth.

In other words, this amendment is designed to outlaw Atheism, Agnosticism, science—which knows nothing of special providence—Freethought, Judaism, Unitarianism, and self-government. It is designed to make the doctrins of Theism and Trinitarian Christianity essential parts of the constitutional and statute law of the civil republic. It is designed to force acceptance of the Bible—with its alleged authenticity, divinity, inerrancy, and impeccability—upon all whose reason or moral sense will not permit them to voluntarily take it as a divine guide. It is designed to make men and women submit to laws which a dominant priesthood *says* rest upon a true interpretation of Bible teachings. It is designed to punish honest investigators and fearless truth speakers and reward credulous dupes and trembling hypocrits. It is designed to do that which every page of history solemnly warns us against attempting—to teach religion by law; develop love of God by pains and penalties. The world has had a million times too much of such criminal folly.

Regarding the relation of the nation to the Bible what has the proposed amendment to say? The *Christian Reformer* avers that it covers:

"1. The expression of supreme authority and law. This is necessarily included, as already seen, in the connection of God's word with his supreme authority. That authority must be expressed for the nation over which it is, and that expression must be in the Word of the supreme Ruler. Besides, the 'guidance' of a nation is its 'government.' Both words appropriately refer to the steering and control of the ship of state. The governor is the helmsman or the guide.

"2. The nation in its troubles needs God's Word for comfort and strength. The 'assurances of His Word' afford this help. These assurances include all the inspiring promises which the nation needs. And very especially,

"3. The nation, in its sins, requires assurances of pardon and acceptance. Nothing in the relations of the nation to the Bible can be more important than this. Our nation is a sinful nation. It must find forgivness or be destroyed. God's Word assures it of forgivness, if it comes to him in his appointed way."

God is the governor of the nation through his deputy, Jesus. His authority *must* be expressed through the Bible. The "guidance" which he givs through the Bible is really government, which means, of course, that the priests, as the visible representativs of God and his vicegerent, Jesus, will not merely guide the nation by the inculcation of the precepts and admonitions of the Bible, but will actually govern it by the legal enforcement of its commands, *as they interpret them.* They will steer and control the ship of state, appealing for their authority to the dummy helmsman they hav themselvs set up at the wheel. To change the figure, and adapting the biblical legend, the oracle will hav the face of Jesus, but the voice and hands will be the voice and hands of the priest.

The nation is sinful. God will destroy it if it does not come to him for forgivness "in his appointed way." What constitutes "sin" in the nation we can learn only from the Bible. So no pardon is possible unless we believe the Bible and condemn by law what it condemns, and enforce by law what it commands. But men differ with regard to the doctrinal and ethical teachings of the Bible. Then whose understanding of that collection of books is to be made the law of the land? Manifestly that of the majority. Whenever the majority decree that we must incorporate iu the law a certain doctrinal tenet or moral precept which is found, or which the majority say is found, in the Bible, the dissenting minority must submit. That is, the majority constitute a state church and make the distinguishing dogmas of that church essential parts of the law of the nation and of its sub-divisions. Thus inability to believe becomes a crime. The priests of this official church will refuse to convey to the nation the forgivness of God so long as the nation is guilty of "sins" which they condemn. While God withholds his pardon his priests will agitate and legislate against the heresies which stand in the way of the divine absolution. We are told that "the nation, iu its sins, requires assurances of pardon and acceptance. Nothing in the relations of the nation to the Bible can be more important than this." Important to the priesthood, we are to understand. While it is possible for this caste to make the majority of the people believe that the absence from the statutes of drastic laws against heresy subjects the whole nation to the danger of God's vengeance, it will be easy for the ecclesiastics to retain their power and manufacture confiscatory and punativ decrees and establish legal inquisitions to suit themselvs. Of course religious liberty vanishes and persecution in every form deemed neces-

sary to perpetuate the supremacy of the theocracy inevitably supervenes. All these immeasurable evils the adoption of the Christian amendment will surely bring upon the American people.

We are now brought to the consideration of the "moral relations of the nation—its relations to Christ." The *Christian Reformer* tells us that here the amendment includes:

"1. Christ's relation as Mediator. This is not in the old form of amendment at all, except by remote inference. In the new form it is most distinctly expressed—'according to his appointed way, through Jesus Christ.' This is God, in Christ the Mediator, hearing the nation's prayer for guidance, and granting this guidance with the Mediator's hand on the helm of the ship of state. The very idea of Christ's mediatorial office includes, of necessity, both our approach with thanks and prayer to God, and the communication to us through him of the blessings for which we pray and giv thanks. To speak of invoking God for anything according to his appointed way through Jesus Christ without including the bestowment of the blessing sought through the same mediation is as superficial as it is unscriptural.

"2. Christ's relation to the nation as its Prophet. The nation needs God's Word for instruction. This is a part of 'guidance,' which is thus more comprehensiv than 'ruling.' And the Word of God givs many assurances which are the utterances of the Mediator as Prophet rather than as King.

"3. Christ's relation to the nation as its priest. The nation, as we saw in another connection, needs forgivness. If it comes to God in his appointed way, guided by his Word, it must come through the merits and mediation of the Great High Priest. In no other way, as the Senate of the United States and President Lincoln acknowledged in 1863, can the nation obtain the pardon of its sins.

"4. Christ's relation to the nation as its King. The word 'guidance' includes government, rulership, or kingship. The names 'Jesus' and 'Christ' are royal names and titles. They mean savior and anointed. They bring distinctivly to view Messiah the Prince, the Anointed Savior-King. Who can say that Christ's royal titles are not here?"

The incorporation of the Morse-Frye amendment into the Constitution would force upon the citizen the acceptance of these doctrinal affirmations:

1. Jesus Christ is the divinely-appointed mediator between the nation and God.
2. He is the nation's prophet.
3. He is the nation's high priest.
4. He is the nation's king.

All this we should hav to believe or be legally damned. We should hav to believe that "God, in Christ the Mediator," hears the majority's prayer for guidance, and givs this guidance with the mediator's—meaning the hierarchy's—"hand on the helm of the ship of state." In other terms, we should hav to believe in the duty of prayer and in direct answer to prayer. We should hav to believe all the dogmas specified and hundreds of minor ones that are more or less closely related to them. If we could not believe any or all of these dogmas, and, failing to believe, should refuse to stultify ourselvs by pretending to believe, we would find ourselvs at the mercy of the majority's laws. Persecution for opinion's sake begins the moment doctrinal averments creep into the organic law and the statutes. The desire to persecute is present before the law is colored by religion. No man of ordinary sense ever desired to put his religious opinions into the Constitution and into statutory enactments unless he was unwilling to let his creed stand upon its merits or fall because of its demerits under the clear light of impartial investigation. The wish for compulsory conformity is behind the National Reform movement. The church must dominate the state in order that the beliefs of the Covenanters and their allies may be shielded from honest criticism. No one supposes that these theocrats will admit that they wish to persecute, but they do frankly, with particularity and great elaborateness, proclaim their zealous desire to put every essential dogma of their creeds into the statute books and to compel the makers, adjudicators, and administrators of law to appeal to and enforce the authority of the Bible. Persecution, then, is their object. It is probable they do not wish to cause undue suffering, but they do mean to coerce dissenters to any degree that may be found necessary to make them acknowledge the divinity of certain theological statements and render outward respect to the church and its institutions. Persecution does not cease to be persecution because veiled under the euphemism of "enforcement of God's righteous laws." No Covenanter is better qualified than any Unitarian or Freethinker of equal general intelligence to determin what are God's laws. If a God exists and has either physical or moral laws to enforce we may be sure that he needs neither the counsel nor other assistance of the National Reform Association or the Women's Christian Temperance Union. When any man contravenes a law of the material universe he is apprised of the fact without a message from Jesus *via* Rev. H. H. George, Frances Willard, or a federal judge. If he invades the rights of his fellows he will be the more quickly called to account and their rights will be the more effectually protected the less time legislators and courts waste in fooling with "God's laws," of which they know nothing.

The Morse-Frye joint resolution is capable of mischief and of nothing but mischief. It should never come out of the committee room, but it may. Wherever it appears it must be fought with every legitimate weapon at our command. We must destroy it or it will destroy us.

The Song of the Siren.

The liberties of nations no less than the fortunes of individuals are wrecked on the rocks of "No Danger." Incalculable suffering has been caused, millions of lives hav been sacrificed, because men hav been careless and indifferent. They hav not resisted the first encroachments of the tyrant, the insidious sapping and mining of the legions of superstition, the heartlessly selfish scheming of the beneficiaries of injustice. The Civil War of 1861–5 was caused by just such blindness and apathy. As Karl Heinzen has tersely said, the American people had to learn through the stern teaching of the logic of events what they should hav learned by the study of the logic of justice. The far-seeing men who, decades before that awful conflict opened, prophesied its coming and did what they could to induce the people to remove the cause by peaceful means, were laughed at, slandered, and persecuted; called "alarmists" and fools; told that they were "scared by their own shadows"; that there was "no danger"; that the sky of the country's future was cloudless and serene.

And now the grandchildren of those ante-bellum optimists are equally sure that there is "no danger" in the scheming of the National Reformers and their allies. Even a Liberal paper speaks of the proposed Christian amendment as "ridiculous." It is ridiculous in the eyes of the rationalist, but how many rationalists are there among the millions of church-members in the United States? Ridiculous it is, intrinsically, but the more dangerous because it is ridiculous. Below is an extract from a letter we hav received from a subscriber in Detroit:

"I inclose a list of seventy-nine names remonstrating against the proposed constitutional amendment. The most of my objectors to this remonstrance say it is not necessary to fool away any time remonstrating, that there is absolutely no danger that any such silly stuff as this proposed amendment will ever receive any attention whatever at the hands of the United States legislature. One, a lawyer, ventured the assertion that, if the bill ever comes to a vote, he felt assured that not a dozen men would vote for it. Another lawyer refused to giv the matter any attention, upon the presumption that the bill will go into the hands of a committee and will never see daylight again. Quite a number of intelligent men laughed me to scorn for being alarmed over the idea that such an absurdly silly proposition would ever receive the slightest consideration by such a body of intelligent men as our national Congress. I quit canvassing in disgust."

No wonder our friend was disgusted. These people he encountered know practically nothing of the facts; they hav at the most only the haziest idea of the scope and strength of the so-called National Reform movement. Members of Congress who are on general principles opposed to a union of church and state are in a similar state of blissful ignorance. A member from Kentucky, replying to one of our subscribers, wrote that the joint resolution would not even be seriously considered by the House Judiciary Committee. As matters of fact, however, a sub-committee of that committee had *already* given serious and interested attention to arguments in favor of the amendment, and since the time the Congressman wrote the committee, on March 6th, heard nine spokesmen of a delegation of two hundred National Reformers argue for the amendment while it refused to permit the Freethinkers and Adventists to divide time with them and present arguments in opposition. We reported last week the fact of the shameful packing of the sub-committee of the Judiciary Committee of the Senate by the theocratic lobbyists and gave the names of several Congressmen and Senators who are "all right" from the point of view of the pious tricksters.

Now the committees may not report the joint resolution favorably, and if they do the Senate and House may not adopt the amendment. But, as we hav said before, the Reformers will not be beaten by apathy and indifference on our part. And we wish the "no danger" people to bear this prediction in mind: No matter how often they may fail to carry the committees or the two Houses of Congress with them, the Covenanters will never rest until they are overwhelmingly defeated or defeat us in a political struggle which will arouse the people of the entire country and align the voters in two great parties for and against the theocratic theory of government. For years Congress and the courts hav been playing into the hands of the political church, and the adoption of the amendment to-day would be merely a ratification by the people of the unconstitutional performances of the law makers and judges. Such ratification would remove the last obstacle in the way of the state-church. This is no "scare" of ours; it is a cold statement of facts, of facts which are openly and confidently appealed to continually by the National Reformers. That the Detroit lawyers and millions of other citizens are unacquainted with or fail to realize the significance of these facts is their misfortune and the country's danger. So long as the privileges granted to the church are granted in violation of the letter and spirit of the Constitution, we stand on a vantage ground in a strong defensiv position, from which the adoption of the Christian amendment would drive us. While the Constitution remains as it is there is always hope that we can turn the tide of legislativ and judicial revolution, and force the church back into her proper place. But with the Constitution amended as the theocrats desire, the struggle for religious freedom would be a hundred-fold more difficult.

To return to the Detroit "all's well" people: It is passing strange that men hav such short memories. Hav these students of the law forgotten the Edmunds amendment which lacked but four votes of receiving a two-thirds majority in the Senate? Hav they forgotten the Blair amendment which was defeated in the House only after a protracted struggle? And above all else, hav they forgotten the Sunday closing of the World's Fair by Congress? The church molded the House and the Senate and the president like wax in her fingers; the committees that heard remonstrants refused to consider the fundamental principles involved, and at the next session, after the friends of the free Sunday had at last awakened and Congress was asked to repeal the Sunday-closing clause of the appropriation bill it was the same story over again, and repeal was contemptuously refused. Hav the singers of the siren's song of "no danger" forgotten that the same delusiv lullaby chant went up from all over the country when the question of closing the Fair on the preachers' day was first broached? The chanters then had forgotten the Centennial Exposition, when Hawley obeyed the commands of the Protestant priesthood and shut the gates at Philadelphia in the faces of the people, as seventeen years later Congress shut them at Chicago. Seventeen years mark but half the lifetime of a generation, and it would seem that even persons with the poorest memories could retain the impression of such a startling lesson that long. But what shall we say of the capacity to forget of men who cannot remember in 1894 the Congressional triumph of the church in 1891–2? Strange indeed that they should forget so soon how the organized theocrats frightened that "intelligent body of men," "our

national Congress," into abject compliance with their demands! It is fortunate that a few, at least, hav not forgotten how the Sabbatarians forced every Populist and a large majority of the Democrats and Republicans in the House to vote for a measure obnoxious to every precept and principle of religious liberty and equal justice.

Mr. Putnam quotes Judge Miller to the effect that the Supreme Court cannot interpret the Constitution for the co-ordinate branches of the government. But the fact remains that the decision of that court in one of a class of cases is respected by the subordinate federal courts and the state courts when they pass upon other cases of the same class, precisely as the minor state courts respect the decisions of the supreme court of their state. Furthermore it is also true that the United States Supreme Court has the *last word* concerning any law passed by Congress. And the state supreme court has likewise the last word concerning any law passed by the legislature of its state, unless an appeal is taken to the federal Supreme Court. Theory is one thing —and Judge Miller's theory is pleasant reading for Secularists just now—but the opposing facts are awkward to handle. It will be found on examination that the Supreme Court does, practically, interpret the Constitution for the whole country, including Congress and the executiv department of the government. The test is right here: Is there on record an instance in which, the Supreme Court having declared a law of Congress unconstitutional, Congress has turned about and re-enacted the law in the exact form in which it passed it at first? If not, is not this state of affairs very good evidence that, *in practice*, the Supreme Court is the national authoritativ interpreter of the Constitution, Judge Miller's opinion to the contrary notwithstanding? And when has a state legislature re-enacted a law under like circumstances?

The Supreme Court declared in an *obiter dictum* that this is "a Christian nation," and since its opinion was given several state Supreme courts hav echoed that view, in one way or another, in passing upon the constitutionality of state Sunday laws. Up to this date no power has been found to call in question the dictum of the Supreme Court and save citizens from the penalties of Christian law. So it will not be prudent for us to lean on Judge Miller's exegetical reed and murmur, "There is no danger in the Trinity church opinion of Judge Brewer and his associates."

Do not fail to read the contents table of Susan Wixon's new book, "Right Living." See first page. It is now ready for delivery.

The contributions to the treasury of the National Reform Association amounted to nearly five hundred dollars for the week ending March 5th. The enemies of growth are activ and rich. The more they giv to destroy the guarantees of religious freedom the harder we must work to defeat them.

We are gratuitously informed that the God-in-the-Constitution amendment will, if adopted, "mark the proper boundaries of true liberty." So did the Inquisition. There was no true liberty while the Inquisition ruled. There will be none after this amendment becomes a fact. That is the way the "proper boundaries of true liberty" are "marked" by religious despots, always. Liberty is on one side of the boundary and Christian rule on the other.

The latest news we hav from Washington was contained in a letter written to the Editor by Mr. Putnam. The president of the Freethought Federation had not yet been able to get a hearing before the Judiciary Committee. He will present petitions and his argument in manuscript, and will also publish the argument immediately. He thinks that the unexpectedly strong opposition of the Freethinkers has blocked the game of the theocrats for the present. This is good news, and it once more shows us how important it is to be alive to the dangers that threaten and activ in the work of defense. Mr. Putnam hugs no delusion. He says:

"Of course we must not hold up, for this thing will be tried again. We must annihilate them; that is the only safety. It is well that I came here."

English Freethinkers are making the atmosphere quite sultry for Rev. Hugh Price Hughes, the constructor of the "Atheist Shoemaker" story. He was to speak at Newcastle on March 5th, and preparations were being made to distribute among his audience Mr. Foote's pamphlet exposing Mr. Hughes and his story. When he lectured at Bradford, Mr. J. W. Gott distributed six hundred copies of the *Freethinker* at the door. Mr. Foote's exposure of the Hughes pamphlet and of Mr. Holyoake's "vindication" of it cannot be printed fast enough to supply the demand. Probably three hundred thousand copies will be needed.

That stanch friend of THE TRUTH SEEKER, and wholesale disseminator of Liberal literature, Captain Silas Latham, receives this handsome notice in an article in the *Sun* describing bluefish catching off Cape Hatteras:

"Capt. 'Sile' Latham, in the crack smack Gertrude Summers, has been breasting the perils of Hatteras all winter in pursuit of the 'blues.' He is a most venturesome man, and is said to be absolutely without fear so far as the dangers of the sea are concerned. No chance seems too slim for him if he sees a prospect of winning. He comes from a long line of fishermen ancestors, and he has a fine vessel. Captain Latham has spent all of the cold months in the bluefish Mecca trying to make out where the fish go to and how they can be captured in piping cold January weather, when each fish would be worth a round sum."

The New York *Examiner* (Baptist), in the course of an article condemning the Sunday laws of Tennessee and Maryland, says:

"The Empire State has many defects, but we are proud to be citizens of a commonwealth where legal persecution of one denomination of Christians by others long ago ceased to be a possibility."

This felicitation was premature. One week ago last Sunday the members of St. Mary's church, Winfield, worshiped their God by taking part in and witnessing a performance of the Passion Play. Whereupon the Presbyterian minister of the town, backed by the Sunday Observance Society of this city, procured the arrest of several of the performers, and they were not released until the Catholics had promised that they would not again worship in that particular way.

We are requested by a committee of seven women to announce that all who desire to help the cause of equal suffrage will find at Sherry's during March and April, between nine and six o'clock, petitions to strike out of the constitution of the state of New York the word *male* as a qualification for voters. We do so cheerfully, at the same time taking occasion to remark that five of the seven committee-women hav failed to begin the reformation at home by striking the *male* given names out of their cognomens. We respectfully commend to the friendly attention of Mrs. Charles Russell Lowell, Mrs. Joseph H. Choate, Mrs. J. Warren Goddard, Mrs. Robert Abbe, and Mrs. Henry M. Sanders a pleasant little anecdote told by "Our George." A man of clear thought, bearing the euphonious name of Charles Smith, one day received a letter addressed to "Mrs. Charles Smith," whereupon he at once seized his pen and wrote to his correspondent: "I object to being called 'Mrs.,' but if you mean my wife, her name is Jane."

On March 11, Henry W. Blair, of New Hampshire, introduced in the House the bill offered by Senator Gallinger in the Senate for the suppression of Sunday labor, trade, and amusement in the District of Columbia. Referred to the Committee on the District of Columbia. In the Senate it went to the Committee on Education and Labor. Last week we gave the names of the members of this committee. The members of the House Committee on the District of Columbia are: John T. Heard, Missouri, (chairman); J. D. Richardson, Tennessee; Harry Welles Rusk, Maryland; J. E. Cobb, Alabama; E. E. Meredith, Virginia; C. A. Cadmus, New Jersey; J. Abbott, Texas; G. W. Cooper, Indiana; C. M. Cooper, Florida; A. C. Harmer, Pennsylvania; P. S. Post, Illinois; William Cogswell, Massachusetts; J. J. Belden, New York; S. G. Hilborn, California; J. W. Babcock, Wisconsin.

Send in letters of remonstrance. A victory for the Sabbatarians in the District would be the entering wedge for a national Sunday law, to be introduced at this session. The District of Columbia belongs to all the people of the Union and we hav a right to *demand* that it be kept free from the rule of the Sabbatarians. Make yourselvs felt in the committee rooms.

On Sunday evening, February 4, the Passion Play was produced in St. Mary's Catholic church, Winfield, Long Island. There were fourteen scenes, beginning with Jesus in the garden and ending with the transfiguration. There does not appear to hav been anything in the exhibition to disturb the equanimity of well-balanced people, but the orthodox believers are greatly perturbed. The *Independent* says that "it ought not to hav been allowed"; Rev. Mr. Mallmann, pastor of the Presbyterian church in the village, talked the district attorney into issuing summonses for several of the performers; the Sunday Observance Society of New York contributed a letter to help bulldoze the officials, and it is announced that the grand jury will be asked to bring in some indictments. This is a purely sectarian squabble. One kind of Christians are shocked by the method employed by another kind to present the common "truths" of Christianity, and so they are trying to wield the Sunday law club in order to induce the erring brethren to take a proper view of the matter. Pastor Mallmann said that the play was both sacrilegious and illegal, and should be prohibited "for the good of the community." Its illegality is only an incident; because it is "sacrilegious" it has been made illegal in order that the community may be "protected"! Could there be a more distinct admission of clerical desire for and enjoyment of legislation in the interest of religion? What business has the law to take cognizance of such an "offense" as "sacrilege"? But of course there is "no danger" of priestly domination! The arrested Passion Play performers were arraigned before District-Attorney Noble. At the close of the examination he "lectured them severely, and scared them half out of their wits." If this is true the district-attorney is a cad, a very impudent one at that. What business has he lecturing people for attending to their own business? But the preachers and Sunday Observance knaves behind him, and who hav forced him to make this exhibition of himself, are worse than cads, even impudent cads.

FRANKLIN STEINER will return to the West the latter part of March, and wishes to make an extended tour of Iowa, Nebraska, the Dakotas, Wisconsin, and Minnesota. Liberals in those states desiring lectures will address him at Box 882, Des Moines, Ia.

"LOCOMOTION, as Related to Life and Survival," was the interesting subject of Dr. M. L. Holbrook's lecture last Sunday before the Brooklyn Philosophical Association. He showed the evolution of locomotion, and how man, by his ability through his inventiv genius, having created an artificial locomotion, had been able to advance as he has. It was necessary for man to devise artificial locomotion, for if he did not, he would have perished in the struggle for existence, especially when competing with the brute creation. It was an evolution lecture in the full sense of the term, and the simplicity which characterizes the doctor's writings characterized this lecture. It was able, learned, and well worthy being heard.

To the Liberals of Long Island: Having, in conjunction with other Liberals, arranged for a lecture at this place by Franklin Steiner, on the evening of March 21st, at 8 o'clock, I hereby invite and request all Liberals of Long Island, or elsewhere, to attend. This will afford a good opportunity for the Liberals of the Island to become acquainted and establish fraternal relations with one another. Their presence will giv a prestige and moral support to the meeting, and be a source of enjoyment to all Liberals, who will thus hav the opportunity of hearing their principles declared and advocated by an able and accomplished speaker. Wantagh is on the southern, or Montauk, branch af the Long Island railroad, about twenty-seven miles from New York and Brooklyn. The 21st of March falls on Wednesday, so persons who desire to attend can hav the advantage of the late trains which run only on Wednesday and Saturday evenings.

ROBT. B. JACKSON.

Wantagh, L. I., March 12, 1894.

Freethought and Secular Notes from England.

THE PRESENT CRISIS.

There is no lack of excitement at the present time throughout the United Kingdom. In all sections of society thought and expectation are at their hight. Theological audacity and falsehood hav been exposed; the non-representativ House of Lords has made its crowning effort to destroy the radical and Freethought work which took months of hard and persistent labor of the House of Commons to accomplish; the clerical party is still continuing its obstructiv tactics by endeavoring to contaminate the education of our public schools with the evils and follies of theological speculations; high dignitaries of the church are deploring the sad and wretched social condition that now exists in "Christian England," and those who profess to be reformers of the many abuses that now abound in this "Bible-reading" country are proclaiming that we are upon the eve of the greatest moral revolution that Great Britain has ever experienced. I confess that the "signs of the times" plainly indicate that such an expectation is not groundless, and it is certain that a fundamental change from the present disordered condition of affairs is an absolute necessity, if the happiness and welfare of the general masses are to become realities. Society to-day in England is rotten to its very core. Poverty, with its blighting effects; injustice, with its glaring inconsistencies; wealth, with its cruel monopoly, and theology, with its superstitions and withering pretensions, are wrecking our personal comfort and overshadowing our national glory. Fortunately, we recognize that a gleam of sunshine is penetrating through the dense clouds of our social life; and that ray of hope is the determination and activity of the working classes, who are now conscious that if redemption from the present evils of a priest-ridden and aristocrat-ruled nation is to be achieved, it must be won by the efforts of the people themselvs. They hav discovered that priests hav misled them, that governments hav deceived them, that their supposed representativs in Parliament hav betrayed them; therefore, having learned by bitter experience that their trust has been abused and their hopes hav been falsified, their patience has at last become exhausted and they are now resolved to use their own power to secure and to retain those rights which belong to every member of the community. My firm conviction for years has been that self-reliance is the grandest feature that can adorn individual character, and therefore I am more than gratified to see that the working classes of England are, in the present crisis, relying upon this noble characteristic. If they will but be firm in their present attitude the moral revolution upon which we are now entering will culminate in a solid and lasting triumph over theological dominancy and aristocratic monopoly.

A COMPLETE EXPOSÉ OF THE REV. H. P. HUGHES.

In my last "Notes" reference was made to the excitement which had then just been caused by the appearance of a report in a Christian journal that Mr. G. J. Holyoake had investigated the story which was concocted five years ago, and which stated that the Rev. H. P. Hughes had converted an "Atheist shoemaker." Notwithstanding that many efforts had been made to obtain proofs of the truth of this story, none were given. The reverend gentleman found that his veracity was questioned and that even among his own friends a strong feeling existed that his persistent silence upon the subject gave cause for suspicion as to the truth of the "pious tale." Ultimately Mr. Holyoake was induced by Mr. Hughes to "investigate" the matter, which investigation resulted, it was alleged, in a "vindication" of the reverend gentleman. It is said that "out of evil cometh good," and undoubtedly it has been so in this case, as the sequel will show. On hearing of the remarkable proceedings upon the part of Mr. Holyoake, Mr. G. W. Foote immediately commenced a *real* investigation, and, as it was expected, the story turns out to be a pure fabrication. The father and brothers (who are professed Christians) of the man who was said to hav been "converted" hav come forward and they hav publicly declared that he never was an Atheist, and that the account given by the Rev. H. P. Hughes was absolutely false. Mr. Foote has obtained undoubted facts which prove that the alleged "conversion" was another of those "pious frauds" that hav from time to time been perpetrated for the "glory of God." What course Mr. Holyoake will take, now that he finds he has been caught with theological guile, is not known at the date of my writing. As for the Rev. H. P. Hughes, his action, now that he has been found out, is as cowardly as it was before questionable. He declines to reply to Mr. Foote because his (Mr. Hughes's) honor and veracity hav been impeached. Could orthodox audacity go further? Here is a "pious servant of the Lord" who for five years has been trading on a barefaced falsehood of his own concoction, grossly deceiving his credulous followers, and after his wickedness has been fully exposed and his falsehoods completely refuted he tries to shelter himself behind a "dignified silence." But he will not be permitted to do so, for go where he will throughout the country he will be publicly reminded of his first shameful "sin of commission" and then of his cowardly "sin of omission" in not publicly repenting of the evil he has done. We are sorry to find that the English Methodists hav among them such a sad specimen of "human depravity" as the Rev. H. P. Hughes undoubtedly is; and we would remind this preacher of the "gospel of truth" that, if Rev. xxi, 8, be accurate in its statement, a fearful doom awaits him.

SECULARISM CONTINUES PROSPEROUS IN ENGLAND.

Among the encouraging "signs of the times" is the fact that at all Freethought lectures throughout the provinces, as well as in London, the attendances are large and the enthusiasm of the listeners is most hearty. It is true discussion at these meetings is very rare, but the various preachers find it a trump card to refer to Secular lectures in the announcements of their sermons and from their pulpits. To show the interest that is manifested in the National Secular Society it may be mentioned that the "Shilling Fund," started by Mr. Foote in aid of Secular propaganda, has been well responded to from all parts of the country. Subscribers to the Hall of Science Company, which has for its object the securing of a memorial to the late Mr. Bradlaugh, also continue to increase. The *Freethinker*, although its price has been doubled, has still an increasing circulation, and its readers are not confined to Great Britain and Ireland, but they are to be found in most of the civilized cities of the world. It has been previously mentioned in these "Notes" that last year a prosecution was threatened at Portsmouth for charging for admission to Secular lectures on Sundays. It came to nothing, although the president of the National Secular Society challenged the bigots to proceed. Mr. Foote has again visited the same town to test the courage of the would-be prosecutors, but they deem the discretion of doing nothing "the better part of valor." The Christian faith must indeed hav fallen low when its conductors deem it necessary to threaten to resort to a musty old act of Parliament, passed in the days when every person who dared to criticise religion was liable to be made amenable to any pious magistrate whose first consideration was the interest of the church. Thanks to the spread of Secular ideas, the orthodox enthusiast can bark, but he dare not bite. Probably the desire to persecute still exists in many theological quarters, but it is kept in abeyance by the power of Freethought, which is not only stronger within our own ranks than ever it was, but it is rapidly gaining force in numerous religious circles. This encourages us to persist in our vigorous work, and it also inspires us with hope that mental freedom will ere long still further overcome intellectual servitude.

ORTHODOXY AND A FREE SUNDAY.

When we assert that orthodox Christians are opposed to the cultivation of the intellect and to social refinement, we are indignantly informed that it is not so. But let us test the question practically. Last year the English bishops met in convocation, and the subject was raised as to the opening of libraries and art galleries on the "Lord's day," which it is well known is the pagan day of the sun. It is rather curious, by the way, that the sun should be supposed to be against everything else shining, although it shines itself on that particular day. The Bishop of London (Dr. Temple, of the "Essays and Reviews" fame) declared that the opening of such institutions on Sunday would "greatly shock" artisans and manual laborers. But to make doubly sure he suggested that a vote should be taken upon the subject. The "Lord's Day Observance Society" took the matter up, and we hav now their report. They invited an expression of opinion from working-class communicants, Sunday-school teachers, members of Bible classes, regular attendants at religious services, and others, and care was taken that the inquiry should be made when parochial and congregational organizations were in vigorous operation. Of the replies received, seventy-four per cent were unanimously against Sunday opening. Twenty-one per cent showed a majority "against," five per cent showed a majority "for," and none were unanimously "for." It will be observed that in this sham inquiry no figures are given, but only the percentage. Thus, supposing the Sabbatarians had obtained one hundred votes, not any five of them were in favor of studying on Sundays even the works of that God who they believe made the animals, plants, and minerals, that are to be found in our magnificent museums, and yet we are told that Christians are always in favor of the cultivation of the intellect. The fact is, however, the church has ever been and still is in favor of mental recreation only when it is supposed to strengthen the belief in its own creeds and dogmas.

A ROMAN CATHOLIC SOCIAL ARMY.

We hav long had in England Salvation and Church armies, and now we are promised a Roman Catholic Social army, which it is stated is to be formed and put into the field by Cardinal Vaughan, archbishop of Westminster. According to announcement, the object of these soldiers of the mother church is not proselytizing, but social reform. They are to inquire into the financial and home affairs of the dwellers in the houses they visit. Now, if we could persuade ourselvs that the real aim of this new army was to relieve distress and to provide better homes for the poor than they at present possess, we should wish the soldiers every success, Catholics though they be. But unfortunately, we are too well aware of the Jesuitical policy of "the only true church" to hav any faith in its purely secular work, apart from religious considerations. The one object of Roman Catholics is to make converts, fairly if possible, but make them they must at any cost. We fear this new move is but a disguised plan to get at the poor through their stomachs. Evidently the Catholic church feels the truth of Pindar's words:

> The turnpike road to man's heart, I find,
> Lies through his stomach, or I mistake mankind.

CATHOLIC PRETENSIONS.

Cardinal Vaughan has just visited Birmingham, and from a speech he delivered on the occasion, we can well understand the training that he will giv his army. He said people outside his fold were "profoundly ignorant of the teachings and doings of his church." The truth is, we know sufficient of its history to justify us in believing that any extension of its power must prove detrimental to the liberties of mankind. We quite agreed with the cardinal when he said that, "as education was spread among the people, they would be inclined to put aside the rule of faith in order to liv simply by the rule of reason." But this is exactly what this "light of the church" does not want; hence, to avoid such a desirable result, he advises that special efforts should be made to "permeate" the minds of men with the doctrins of his church. Will not this be one of the principal "marching orders" of his army? The cardinal further said that the Roman church "had always maintained the dignity, power, and authority of reason; that it was created by God and planted in man to be his light and guide." These words taken by themselvs read as if they were remarkably liberal. "But"—there is generally a "but" or an "if" in any Roman Catholic avowal—the cardinal continued, "the church always held · · · reason was not independent or self-sufficient · · · in all matters which pertained to the life to come. It was capable of being deceived." Of this latter statement we hav no doubt, and probably the speaker spoke with authority at least upon this point. What, however, in the cardinal's opinion, is to protect our reason from being deceived? Here it is: "God had left a divine teacher in the world, none other than the holy Roman Catholic church founded by Jesus Christ on the Apostle Peter, whose successors had come down through centuries." This supreme nonsense will no doubt be an additional order for the new army. But I am not inclined to hav my reason "deceived" by such fallacies as are here propounded, and therefore I impeach this self-styled Apostolic church as being in all ages of its existence the persistent destroyer of reason, and the relentless murderer of some of the bravest of thinkers who preferred to follow the legitimate promptings of what it is said God gave them as "a guide and light."

MY IMPEACHMENT VERIFIED.

A great mission has been going on for some time in the Catholic churches of Westminster and throughout London during Lent. One hundred and fifty of the most distinguished preachers amongst the Jesuits, Dominicans, Capuchins, Franciscans, Marists, Oblates, Augustinians, and other religious orders took part in the services, and a Lenten pastoral by Cardinal Vaughan was read, in which he said: "The dangers of London life were always great, but they are far greater to-day than they ever were. The sharpening of the intellect by schooling

and popular literature and the growth of Rationalism, Communism, and Atheism, by the decay of religion, hav rendered the dangers to Catholic youth far more subtle, far more penetrating, far more formidable than they were in the days of greater ignorance and poverty." It will be here seen that my impeachment is verified, for the days of "ignorance and poverty" are evidently preferred by the cardinal to the present time of intellectual progress. This proves that the Roman church is still the enemy of reason and freedom, and as such it is one of the principal "dangers" to be guarded against.

THE BISHOPS AND THE HOUSE OF LORDS.

The majority of the English House of Lords are Tories, and it is well known that they hav it in their power to dispose of certain beneficies among the clergy. The bishops, knowing this, are with very few exceptions the firm allies of the lords in their obstructiv policy toward progressiv legislation. There is no doubt that ere long the question of the disestablishment of the English church will become what is called in England one of "practical politics." The Welsh and Scotch churches are already threatened, and what John Bright termed the "adulterous" connection with the state is to be abolished The bishops understand this, and therefore they feel the need of help from all their friends. This is one reason why they hav joined the lords in rejecting the progressiv measures that hav recently been passed by the Commons. The Parish Councils bill has just been mutilated in a most disgraceful manner by the combined efforts of the lords and bishops. Briefly the facts are these. The representativs of the people in the House of Commons decreed that there should be local government in every parish with a population of two hundred. The House of parsons and landlords has practically said that in at least four thousand parishes the rule of the parson and squire shall continue. In the teeth of the People's House, which decreed that all the new governing bodies should be electiv, the House of landlords has said that the rotten system of outside nomination shall endure. Then the House of landlords and bishops, emphasizing the familiar connection of beer and the peerage and beer and the state-aided Bible, decreed that the public house should be the center of village life. Worst of all, like a gang of misers shielding ill-gotten gear, they hav, on a motiv of avowed and unblushing self-interest, shut the door of the laborer to the land. If the laborer wishes an acre of ground he must pass a special act of Parliament for himself before he can get it, and it may cost him anything under £2000. The church has laid up a reckoning with landlord aid. It has managed to keep its greedy hand in the patronage of the village doles. It has shut its schools, which it calls upon the public to maintain, against the parish as a meeting-place, and it has also succeeded in filching from the community every public building, no matter what, of which the parson or his officers, in Lord Selborne's phrasing, may either alone or with others chance to be acting as trustees. In future, every such building, if the bill were to pass, would be declared by law an ecclesiastical edifice. Nor is that all the account of the establishment. To its jealousy Londoners hav mainly to ascribe the fact that the provision for parochial reform in the metropolis, which is groaning for light on its institutions, has been thrown out. Such is the work of English lords and bishops. Every measure of first-rate importance that has been introduced by the present government has encountered the savage hostility of the peers, aided by the bishops. Home Rule, Betterment, Employer's Liability, and Parish Councils hav fallen in turn under their lordly displeasure. Where a bill was not contumeliously kicked downstairs it was distorted into complete unlikeness to its original self. Our American friends may rejoice to know that at last the people are aroused to a sense of their duty. For at the time of writing an agitation is going on throughout the country for the abolition of the House of Lords, and with its fall the bishops will cease to obstruct the carrying out of the expressed wish of the nation.

THE CHURCH AND THE MASSES.

It is quite refreshing to discover even one man in the church whose mental vision is sufficiently clear to enable him to see things as they are, and who has the moral courage to condemn the very institution from which he derives his support. Such a man we hav in Canon Scott Holland, who has just preached a Lent sermon, in which he impeached commercial morality, upbraided the rich squire and the greedy lawyer, and assailed his own church as "an organization and a national institution, which had yielded so often to the impulse of self-interest, and had suffered itself to arrive at a position where it had become the very by-word for arrogance and merciless ambition." Again, he spoke of the church showing itself "to the masses of English workers in country and town, now at the very crisis of their fate, as the symbol of all that was aloof from their life, the type of all that was privileged and propertied, and jealous, and unsympathetic, and least like Christ." These are brave words to come from a parson. Rarely is denunciation so strong and true heard from any responsible quarter—least of all from the church's own ranks. And since a parson holds it needful to speak so boldly and bluntly of his own class, it is plainly shown how hopelessly out of touch with the mass of the social community the church must hav become.

THE MARRIAGE QUESTION.

Archbishop Macdonald, of Scotland, has issued a pastoral address in which he alludes to marriage as being "raised to the dignity of a sacrament," and that it was a contract which, when "once formed, could not be severed but by death." Further, he urged that the contracting parties should both belong to the "holy mother church." In case of "mixed" marriages, the husband and wife "could hardly fail to be tainted with that fatal spirit of so-called liberalism, which, with mistaken charity, placed all creeds on an equality, and proclaimed that it mattered not what they believed, provided their lives were regulated bv a spirit of kindliness toward their fellow-men. There could not, in these circumstances, be that true reflection of the virtues and peace of the holy family" at Nazareth which the holy father wished to see realized in every Catholic home. This may be a religious idea of marriage, but it is far from being a good one. Many lives hav been blighted, and the happiness of homes wrecked, through a forced continuation of a union of two persons who had been unwisely mated. Hence the law of divorce has been found to be a good one, inasmuch as in many instances it has rescued men and women from what might hav been a life-time of pain and misery. Besides, the archbishop's notion of marriage is based upon the supposition that love can be had at command. It cannot, for conjugal love is a growth or an inspiration evoked by kindred feelings in two natures. In the absence of this reciprocal feeling passion may exist, but not real love. And surely, if "a spirit of kindliness" prevailed in the domestic circle, that ought to prevent the evils of "creeds." We should like to hav been told where the "peace of the holy family of Nazareth" was to be seen. It was not manifested in the actions of its hero, who, it is said, ran away from his parents and caused them days and nights of anxiety; nor in his general conduct, which was so turbulent that his own brothers thought he was mad. The Catholic idea of a home, with a virgin mother, a miracle-working baby, and a husband who was not sure that he was father of his "first-born," may suit the archbishop, but it does not come up to my ideal of domestic felicity.

SEVERAL BRIEF FACTS OF INTEREST.

The Gifford lectures delivered in February at Edinburgh were by Professor Pfleiderer, of Berlin. His first lecture was upon "Christianity," in which he pictured the orthodox conception of its nature and origin, and asked: "But was all this intelligibly conceivable history? No." He pointed out that the first account of Jesus was oral, and, therefore, exactness could not be retained; moreover, Jesus had been "transfigured, beautified, and idealized by the unconsciously working fantasy." In reference to the gospels he puts that ascribed to Mark first, and the one bearing the name of Matthew last. The professor's statements will not be very acceptable to orthodox believers.

Some time since a royal commission was appointed to formulate a scheme for establishing a university for London. It may perhaps be necessary to explain that the present London University is not one in the same sense as those of Oxford and Cambridge. Useful as the London one has been, it is only a kind of office for the registration of the qualifications of students who hav studied in various parts of the united kingdom. It teaches nothing, but only examins the taught. It is now intended to erect a magnificent institution, to be conducted on secular lines, as it will be open to all, irrespectiv of creed or no creed. And thus we progress despite the church.

A memorial to Darwin, the distinguished naturalist and Freethinker, is contemplated at Shrewsbury, where he was born. Some years ago the grammar school of that town at which Darwin was educated was transformed into a public library subscribed for by the inhabitants of the town and neighborhood, and a statue of Darwin was to be placed in front, but for some reason or other the scheme was not carried out. The subject is again revived by the mayor of Shrewsbury, and in addition to this memorial it is suggested that a Hall of Science should be built in which Darwinian principles shall be expounded. Some years ago Mr. C. C. Cattell wrote to the local press proposing that a portion of the public library should be specially devoted to Darwinian literature.

On the stone in Stratford church over Shakspere's grave are certain imprecations against whomsoever should attempt to move the poet's bones. The words are, "Cursed be he," and it was supposed that such a style of cursing was original, but an article in *Macmillan's* for February shows that religion, long before Shakspere's time, played a great part in the cursing business. Some of the inscriptions on the gravestones of the Christians are said to hav been horrible in their ferocity, as when the violater of the tomb is told that he "will be accursed of God and man forever." In another case the offender is threatened with the curse of all the fathers of the Nicene council. "He that throws rubbish in this inclosure," the inscription runs, "has the anathema from the three hundred and eighteen fathers as an enemy of God."

The agitation among the laborers of Great Britain continues to be as vigorous as ever. A few days ago Mr. Tom Mann addressed a large assembly in Perth, when we are glad to see that he mentioned co-operation as a possible remedy for many of our present evils. He attributed nine-tenths of the crime in the midst of us to the poverty that now so extensivly prevails on this side of the Atlantic. According to his estimate there are over five millions of the laboring class in this country existing in a state of either semi or actual starvation. He also complained that although knowledge and wealth had increased, "the standard of life among workers has improved very little indeed." No doubt the advance has been exceedingly slow comparativly, but I hav faith that the improvement of the condition of the masses will go on more rapidly in the future for the reason that the people hav now taken reform into their own hands.

The rebuilding of Gough square in the city of London necessitates the demolition of the house in which Dr. Johnson was born. It was in the garret of No. 17 in this square that with the aid of his amanuensis the doctor wrote his famous Dictionary of the English language. It was here also that his wife died and that he was arrested for debt. The house stands almost opposit the printing-office of Watts & Co., 17 Johnson's Court.

Since my last Notes were written, Mr. William Holyoake, the artist, brother of Mr. George Jacob Holyoake, has died. He was buried at Highgate cemetery, and at the request of his son and daughter the "Father of Secularism" spoke over the grave of his last brother. Many members of the Royal Academy of Artists, of which Mr. Holyoake was a member, were present. William Holyoake was a quiet, kindly-disposed man, and was highly respected by all who knew him. From his early days he was a Freethinker.

I hav not space left to giv particulars of the fight now going on in the London school board between the progressiv party and the exponents of theology. It will be a desperate fight, and in my next communication I will endeavor to giv the readers of THE TRUTH SEEKER a full account of the conflict.

Birmingham, Eng. CHARLES WATTS.

"Christ built no church, wrote no book, left no money, and erected no monuments; yet show me ten square miles in the whole earth where Christianity is not, and where the life of man and the purity of woman are respected, and I will giv up Christianity."—*Lowell.*

The inference is that in Christian countries the life of man and the purity of woman are respected to a degree not known elsewhere. What is there to support this assumption? Look at the standing armies of millions of men. See the great armaments on the seas. Note the enormous slaughter of employees and passengers by railroads. Take account of the private murders and lynchings. Gaze upon the thousands of prostitutes in every Christian city and the Christian men who support them. Observe the frantic efforts of Christian publicists and preachers to prevent freedom of divorce. Open your eyes to the frenzied struggles of various societies to keep the people in physiological ignorance, the prolific mother of impurity, and then tell us if the "heathen" lands can, on the average, show us a worse condition of affairs as respects both crimes of violence and physical and mental impurity.

Freethought Federation of America.

HEADQUARTERS: 165 South Water street. Chicago.

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Vice-Presidents:

Franklin Steiner, N. F. Griswold, B. A. Roloson, J. M. Peck, I. J. Porter.

OBJECTS OF FEDERATION:

Keep church and state forever separate.—*Grant.*

In no sense whatsoever is this government founded upon the Christian religion.—*Washington.*

It is wicked and tyrannical to compel any man to support a religion in which he does not believe.—*Jefferson.*

The divorce between church and state should be absolute.—*Garfield.*

A religion that depends on the state for its support, is for that reason a bad religion.—*Franklin.*

Religion and the manner of discharging it can be directed only by reason and conviction and not by force or violence.—*Madison.*

News and Notes from Washington.

The Christian party made a determined effort to put God into the Constitution last Tuesday. They rallied their forces before the Judiciary Committee of the House of Representativs. The room was crowded, mostly with women and clergymen. They claimed that they could hav filled the Capitol to overflowing if they had only been given the chance. They had telegrams, petitions, and letters by the hundred. One letter was from Dr. Miner, Universalist clergyman of Boston, in favor of the Amendment. I am ashamed of Dr. Miner. He ought to know better. His own denomination in times past has suffered bitter persecution from the orthodox party, and yet he is willing to put a club into the Constitution which will one day strike down his Liberal Christianity.

All the arguments before the committee were based on old-fashioned orthodoxy. Listening, I imagined myself back in the days of Jonathan Edwards. There was not a scintilla of modern thought. It was the orthodox God, the orthodox Bible, and the orthodox Christ that they wanted to put in. Most of the speeches were exhortations in the old Methodist style. It was really like a prayer-meeting. Such a mass of absurd statements I never heard before on such an occasion. You would think that even Christians might discuss universal principles before a Judiciary Committee, and not indulge in the platitudes of a revival. There were about a dozen ministers present and they occupied all the time. They didn't giv us any chance to reply. The speeches occupied about ten minutes each, and they were not speeches but sermons. They argued from existing abuses that there ought to be more abuses. Because there were chaplains, and "In God we Trust" on the coin, therefore we ought to put God into the Constitution. Jesus was the "God-Man," said one, and therefore by all means he ought to be in the Constitution. The state is a person, therefore the state ought to hav religion, etc. The hearing occupied about two hours, and then the committee adjourned. Only seven out of nineteen were present. We asked for a hearing on our side, but as no quorum was present the matter could not be settled then.

I hav conferred with the committee, and so far as I can judge a majority are opposed to the amendment. No action has yet been taken. I shall remain here a week to watch the course of affairs. I hav prepared and submitted my argument and petitions to the committee, which is all that can be done for the time being. The Christian party addressed a sub-committee of the Senate Judiciary Committee; but I understand that even that subcommittee is opposed to the amendment. The Christian party has quite a number of activ supporters in the House and Senate and through these they obtain privileges of addressing committees, which hav not yet been granted to us. "Rising Sun Stove Polish" Morse, of Massachusetts, is spreading himself with a great deal of alacrity. But notwithstanding this the Christian party has met with a saddening failure. We might say they hav simply been ignored. They hav had only two hours before the House committee, and only seven out of nineteen attended; and they did not even get a chance before the Senate committee, and only had one hour before a sub-committee. They are a pertinacious set, however, and don't realize when they hav been sat down upon. They declare that they will never surrender, and I do not think they will, for they are fanatics of the first order, and therefore we must always be ready to meet them. I certainly shall not allow them to steal any march upon us. I hav been promised an opportunity to address the committee if need be. At any rate, I shall publish my argument, for now is the time to agitate. One of the members of the committee remarked to me that this was "wild-cat business;" and that seems to be about the way that most Congressman look upon it. But it is not wise to despise a foe, no matter how ridiculous he may appear, when that foe is a determined one and means to keep up the fight. There are some members of the Judiciary Committee who are intensely in favor of this amendment. One remarked that he had received hundreds of messages in its favor and only four against it, and two of these four, he said, came from lunatic asylums, whereat the ecclesiastics had a great laugh. This only shows, however, that some lunatics know more than some Congressmen.

While looking through the book-stores I came across three lectures on the Constitution by Justice Miller, who is, of course, a high authority. On one point I received a great deal of light. It is the common impression that the Supreme Court is the expounder of the Constitution, and that its decision is binding upon all until reversed by the court itself. Justice Miller says this is not so—that the Supreme Court can interpret the Constitution only for itself, but not for the legislativ and executiv departments. According to this the Supreme Court can never make this government a Christian government, no matter how many favorable decisions it makes on that point. The Supreme Court can not expound the Constitution *universally*, only *particularly*—that is, in regard to some case before it, but outside of that case the decision has no binding authority. I consider this limitation of the function of the Supreme Court of vast importance, and I put the statement of Justice Miller on record, for it strips the Supreme Court of a tremendous power and entirely destroys the Christian assumption that a decision of the Supreme Court can ever make this a Christian government:

"It is a delusion, it is a mistake, the idea that the Supreme Court of the United States was created with one of its special functions to interpret and construe the Constitution. I say while, however, it is the special function of the courts to construe the Constitution in a *judicial* proceeding, *with parties properly before them*, it is equally the duty of each member of Congress and the executiv *to make that construction for himself* when he is called to act within the sphere of his duty. I think myself I hav changed one of my beliefs of early life when I used to think that when a Marshall and his compeers had decided that the bank of the United States was a financial institution authorized by the Constitution of the United States, the legislativ and executiv branches should also concede the fact. I am prepared to admit, that while they are bound to consider that in that particular—that is, his execution of the law as between the parties—all the other branches of the government must yield. *Yet when it comes to the conscience of any member of Congress, or any executiv, to say 'Can I sign a bill?' or 'Can I vote for a measure?' it is for him to decide on the best lights he has, whether the act he is going to do is within the constitutional power of the body of which he is a member.*"

The Supreme Court can only interpret the Constitution for itself, in it own sphere, but it cannot interpret the Constitution for the executiv or legislativ departments or for the people at large. No decision of a Supreme Court can ever make this a Christian government. No president, no Congressman, and no citizen would be bound by any such decision, except, of course, the parties in suit before the court.

This takes away one of the chief weapons of the Christian party; for it has been their avowed purpose to use the Supreme Court to make this a Christian government, and they hav, to a certain extent, succeeded, and there is danger that some day they might secure the entire Supreme Court; but even if they did, the Supreme Court could not enthrone Christianity in the Constitution.

Moody has been holding monster revival meetings here for the last month—eight and ten thousand present afternoon and evening. There is a lot of music and jingle about it. I went the last night. It was rather tedious. The services lasted two hours. Moody spoke only half an hour. The rest was filled in with singing and praying. Moody preached about the prophet who brought fire from heaven; and to show that there was no mistake about it, he poured upon the altar twelve barrels of water. Now, Moody says that for three years and six months there was neither dew nor rain in that land—all the rivers and springs were dried up, he said. Where did those twelve barrels of water come from? I think water must hav been pretty scarce. I don't believe a barrel would be left anywhere. I don't wonder at the fire from heaven. Most anything would burn with no dew or rain for three years and six months. It's the water that puzzles me.

I hav received word from Mrs. Van Hoeter, of Grass Valley, Cal., that her husband is dead. He was a stanch Liberal, and died and was buried without priest or church. Grass Valley was one of the first places that I went to in California, and I shall not forget the hospitable welcome of Mrs. Van Hoeter. They endeavored to make this world happy. After a long life, our friend has passed away. There is no shadow over the grave. The flowers of memory bloom there.

And another stanch friend is gone. A. Schell, of Knight's Ferry, over whose grave W. F. Freeman spoke the words of remembrance. Mr. Schell was an ardent Freethinker; and both in the East and West his eloquent voice has been heard. He was always ready to help. Our brave comrades are now at rest, but we must keep marching on, in the way that lighted them to peaceful sleep.

SAMUEL P. PUTNAM.

Treasurer Reichwald of the Federation acknowledges the receipt of the following contributions to the Washington work:

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C. Thobieson	2 00
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The Press and the Platform.

Immediately after the publication of my book, "Four Hundred Years of Freethought," I wish to enter upon a thorough Freethought campaign throughout the country. The times demand it. There was never greater danger than at present. What is needed is agitation and education. On every side there are signs of ecclesiastical aggression. The church powers, through the facilities of corrupt politics, are surely and almost without resistance encroaching upon the liberties of the people. A long and hard battle is before us for human rights. The first thing to be done is to enlighten the people in the principles of American government, of justice and freedom, of humanity and progress. The glorious principles of Freethought must be declared in their universal application. The clear light of reason must illuminate the message of science, of equality and fraternity.

This requires a determined effort. It requires perseverance, courage, energy, and generosity. It requires steady work all along the lines, in every locality. Wherever there is a handful of Freethinkers they should do something. They should arrange for at least one lecture, if not more, in their community. Let this be done all over the country, and a great advance will be made. There will be a vast power in such a general and united effort.

The platform and the press must work together in this great enterprise. The word spoken and the word printed each has its own influence. The lecture arouses as the book cannot; but the book educates through silent days and in the depths of thought as the lecture cannot. It is my purpose in the important campaign which I now undertake to combine these two in a method not before adopted, and which I believe will give new and far greater success to our cause. I am sure that the Liberals of this country will see the immense advantages of the plan proposed, and will do their level best to make it a brilliant triumph in every state in the Union. Of course I must be amply supported by Liberal friends or I cannot carry it through to the great results which certainly can be reached if there is cordial co-operation. What I propose is this: To give lectures at the usual reasonable rates, and in

addition to the lecture to donate a certain amount of books, to be used by the Liberals who pay for the lecture as campaign literature for their own benefit and the education of the community in which the lecture is given. In this way the lecture will leave behind a permanent and extending influence. My terms, therefore, are as follows:

For $12 I will give one lecture and $4 worth of books; for $30, three lectures and $13 worth of books; for $50, five lectures and $22 worth of books; for $60, six lectures and $30 worth of books; or $100, ten lectures and $60 worth of books. These books are to be publications of the Truth Seeker Publishing Company, *Investigator*, *Freethinkers' Magazine*, *Independent Pulpit*, and other Liberal publishing houses; Ingersoll's works, Washburn's, Watts's, Remsburg's, Shaw's, Putnam's, etc.—Freethought and scientific literature. I shall pay my traveling expenses, but I shall expect board to be provided for me at every lecture point. It would be impossible for me to pay hotel expenses at these rates.

It will be seen that the only way by which I can successfully carry out this method of lecturing is to have a large number of appointments; at least five hundred—better one thousand. This will probably be the last extensive campaign that I shall make in this country, and I want to devote at least two solid years to the work. I want to go into every state in the Union and to every place where there is a handful of Liberals. I want to make this a campaign both of agitation and education; I want to create a pervading and growing influence, and this comes by means of the books. If I give five hundred or a thousand lectures on these terms, thousands of dollars' worth of Liberal books will be distributed all over the land, and this cannot be done in any other way than as I propose. What a tremendous influence this will be for many years to come!

I hope that wherever possible Liberals will arrange for six lectures. In this way they will get $30 worth of books, which will form a splendid nucleus for a Freethought circulating library. Besides, it takes about six lectures to thoroughly arouse a community, and it takes that number of lectures to adequately explain Freethought in its relations to life, philosophy, science, politics, and human happiness and progress.

It is understood that these lectures are to be given consecutively. I must lecture every night to pay my way, and Sundays must always be counted for two lectures; one in the daytime, and one in the evening. It is only by continuous labor that I can make both ends meet.

When two or three lecture points are a few miles apart, they can join forces for six or ten lectures at the rates above, provided that all my traveling expenses are paid from point to point in this combination.

I shall not be able to enter upon this campaign until the first of June next, on account of business connected with the publication and distribution to subscribers of "Four Hundred Years of Freethought;" but between now and that date I want at least three hundred lecture appointments, and I earnestly ask those Liberals who think of accepting these splendid offers to write me at once, for although I may not be able to visit their field immediately, yet by knowing beforehand what lectures I am to give throughout the country, I can arrange to do so at the least possible traveling expense, and it is by thus having three or four hundred lectures on my list that I am enabled to make such excellent rates, for what I thus save in travel is put into the books.

It is understood that Liberals who pay for the lectures will make their own selection of books, only they must be strictly Freethought and scientific books. I cannot afford to make these rates for any other kind of literature.

The following are the titles of the ten lectures I shall give during this campaign:

"Rights of Man."
"The Religious Conspiracy."
"Liberalism and Christianity."
"Freethought and Morality."
"Evolution and Creation."
"The Bible and Modern Thought."
"Spiritualism, Theosophy, and Freethought."
"Liberty and Authority."
"Ethics of Jesus."
"Geology and Genesis."

Now, I hope that the Liberals of America will accept this magnificent method of work and push forward with fresh enthusiasm to larger fields of effort. I set my mark at one thousand lectures for this campaign. That will distribute over $5,000 worth of books. Think of it! Rally. Let there be a memorable advance. Write at the earliest moment to

SAMUEL P. PUTNAM.

Care of THE TRUTH SEEKER, 28 Lafayette place, New York.

Observations.

The American Eagle flew high and yelled properly when the administration's proposal to restore the Kanaka queen to her sandwich throne was repudiated as a policy of infamy. The eagle, especially the spread-eagle, favors the annexation of Hawaii and the pensioning of the queen and princess. But the cause of monarchy is not extinct. The same statesmen who thought it unamerican and undemocratic to right the wrong this nation has done the queen of Hawaii are now urging an amendment to the Federal Constitution recognizing a back number local deity as the ruler of the United States. The eagle, especially the spread-eagle, likes the amendment; but having a military record he prefers to see the kingdom of heaven annexed to some Northern state, and the reigning monarch and heir apparent liberally pensioned.

The Boston *Investigator* through its financial editor makes this announcement:

We see that the government can buy forty-six cents' worth of silver and pass it upon the people for a dollar;—That if a citizen were to do the same thing he would be locked up for a rascal.

Not necessarily, Ernest; not necessarily. You may hav noticed that you can buy forty cents' worth of white paper, print fifty-two numbers of the *Investigator* on it, and mail the same to a subscriber for three dollars. You are doing exactly "the same thing" as the government so far as circumstances will permit, but I understand you are still at large and enjoying a reputation for business integrity.

A few years ago a picture dealer in New York was arrested and locked up by Anthony Comstock for selling photographs of an actress in tights. About the same time a crusade was inaugurated against similar photographs in packages of tobacco and cigarets; but there is money behind the tobacco business and the crusade was not successful. Millions of the photographs hav been distributed; the country is tired and surfeited with them; they are so common that they could not be disposed of for one cent per dozen; and the picture for selling which Conroy went to jail is so inferior to these others in wickedness and consequent attractivness that it has no place except as dead stock. Now what a different thing would hav occurred had Comstock's crusade accomplished the object of suppressing the sale of these pictures. Instead of becoming harmless, and falling into the contempt bred of familiarity, they would still retain the power to corrupt and would hold their place as one of the dangers threatening the foundations of society.

If Anthony Comstock and a few other professional meddlers would kindly pay the debt of nature, we should hav more lessons like that taught by the photographs alluded to. For example, there is Herr Most, the wild-eyed revolutionary Anarchist, several times arrested for using explosiv language, and at present the object of police surveillance. Last Sunday night Most spoke at a meeting held to commemorate the assassination of Czar Alexander of Russia, and in the course of his remarks took occasion to say that the present Alexander deserved the fate of his predecessor. Now the New York *Sun* says that such language should not be permitted, as this country is on "excellent terms" with Russia. I expect it is true that America is on hugging terms with the czar's country, where all gratifying progress comes through assassination, but it is not to our credit. Amicable relations with the leading criminal of Europe is nothing to boast of. Herr Most is a ranter and his language is awful, but he has never committed robbery or taken human life. The czar, on the other hand, exists only by virtue of his power to kill and rob all who oppose him. John Most is a gentleman as compared with Alexander of Russia; also as compared with any American who wants to lock him up for speaking his mind. Let him alone. He is not wound up forever, and when he has talked himself out he will be as innocuous as the cigaret photograph.

Without fear of successful contradiction I claim the Prophet of Gowanus as my discovery. Years ago after putting some of his manuscript in type, I wrote him that a person with a hand like his should not be lost to the printers. His copy is as pretty, almost, as a greenback, and his spelling is good. If he criticises my "poetry," and calls its stanzas "verses," I can easily forgiv him. He should remember, though, that my lines were suggested by his own remarks, and in view of the inspiration he ought to be charitable. Still his fervor has led him to make assertions that I cannot agree with; as when he says that a question which goes to the root of my belief is answered with four verses (verse means line) of doggerel. I want to remind him that the only thing he had said respecting my belief was that I furnished a spectacle for gods and men whenever I alluded, even casually, to the finance question, and I want to add that his remark does not go to the root of any belief held by me. I hav no information, and, therefore, no convictions, as to the way the gods are pleased to regard the subscriber. The Prophet's language conveys no idea to my mind. It is not an intelligible statement, and I did not regard it as a proposition worthy of serious discussion. Hence the four "verses."

The Prophet's suggestion about studying the finance question reminds me of an illustration which appears frequently in THE TRUTH SEEKER, representing a priest directing a peasant's attention toward an apparition of the Virgin and at the same time deftly inserting his hands in the pockets of the spectator. If I were a politician and desirous of escaping criticism while filching from the populace, I should certainly advise people to bury their faces deep in some elaborate treatis on money. While they were so engaged, like ostriches with their heads in the sand, I should improve the opportunity to get in my work. Of course we all know that it is bad form for anybody except a prophet or professor of political economy to object to robbery. Citizens clubbed by the police are wholly unscientific if they protest before they hav read Huxley on astynomocracy. Being knocked down or held up or kicked into the gutter, it is a sufficient answer to their complaint to point out that they hav not studied, even elementarily, the science of assault and battery. A man who has not paid attention to works on swimming has no grievance, according to the Prophet, if he is thrown into water; the dampness is an illusion due to his ignorance. Likewise none but a doctor of divinity is qualified to express a doubt that Jonah swallowed the whale. Under such a system the right to warble would reside only with the learned class, composed of persons like Mr. Roscoe. while Brother John Peck and myself must withhold our remarks and look happy.

I am more than pleased to be regarded as a butterfly. and any time when Mr. Roscoe can come to New York I shall be gratified to light on him.

GEO. E MACDONALD.

Lectures and Meetings.

THE First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

J. E. REMSBURG's appointments for March are as follows:

Mar. 16,	East Germantown, Ind.	Mar. 20,	Morristown, Ind.
" 17, 18,	New Ross, Ind.	" 21,	E. St. Louis, Ill.
" 19,	Carrollton, Ind.	" 22,	Jerseyville, Ill.
		" 23,	Union, Mo.

FRANKLIN STEINER's lecture engagements are as follows:

Mar. 18.	Boston, Mass.	April 8,	Dayton, O.
" 20,	Wantagh, L. I.	" 8,	Cincinnati. O.
" 28,	Greensburg, Pa.	" 9,	New Ross, Ind.
" 25,	Newark, N. J.	" 10, 11,	West Point, Ind
April 1,	Alliance, O.	" 13, 14,	Toledo. O.
" 3-6,	Eaton, O.	" 15,	Detroit, Mich.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for March:

March 18th—"A Sermon to Liberals on Religion and Church," Dr. J. H. Duren Ward.
March 25th—"Moral Philosophy," Henry Rowley.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for March.

March 16th—"Liberty and Progress in Government." Charles Stewart Welles, M. D.
March 23d—"Labor's Demands of the Constitutional Convention." Edward King.
March 30th—"The Truth about Hawaii." Clinton Furbish.

THE lecture engagements of John R. Charlesworth are as follows.

Apr. 1,	Wichita, Kan.	Apr. 26, 27, 28,	Delphos, O.
" 2, 3,	Morganville, Kan.	" 29,	Cincinnati, O.
" 4, 5,	Oak Hill, Kan.	" 30.	Mechanicsburg, O.
" 6, 7, 8,	Clay Center Kan	May 1, 2.	Mechanicsburg, O.
" 10, 11, 12,	Pierson, Ia.	" 3, 4. 5,	Massillon, O.
" 13, 14,	Cushing, Ia.	" 11,	New York City.
" 25,	Chicago, Ill.		

Mr. Charlesworth expects to lecture at Correctionville and Manchester, Iowa, and several other places along the route, including the Cape Cod districts, towards the end of May. Friends desiring lecture are requested to address him at 165 S. Water street, Chicago, Ill.

Colonel Ingersoll's Dates.

Richmond, Va., March 13th.
Knoxville, Tenn., March 14th.
Chattanooga, Tenn., March 15th.
Nashville, Tenn., March 16th.
Memphis. Tenn , March 17th.
Springfield, Mo., March 19th.
Sedalia, Mo., March 20th.
Jefferson City, March 21st.
Decatur, Ill., March 22d.
Danville, Ill., March 23d.
Jacksonville. Ill., March 24th.
St. Louis, Mo., March 25th.

Letters of Friends.

For the Cause—It Will Help.

WALSH STATION, CAL., Feb. 10, 1894.

MR. EDITOR: Find inclosed a money order for $5 for one year's subscription to the paper and "Old Testament Stories Comically Illustrated." The extra dollar for the cause. It will help a little.

Yours truly, JOS. M. FRALEY.

What Every Freethinker Wants.

WOODSTOCK, N. B., Feb. 12, 1894.

MR. EDITOR: Inclosed find order for $6.65 to pay for my subscription to THE TRUTH SEEKER and take advantage of your grand offer of S. P. Putnam's "Four Hundred years of Freethought." That is just what every Freethinker wants at times as a reference. Wishing the cause every success, I am, T. T. DENT.

Bigotry Rampant.

BIXBY, Feb. 26, 1894.

MR. EDITOR: Inclosed please find $4 50 to renew subscription to THE TRUTH SEEKER. Do not giv the clerical cranks any quarter. Show the people how they are being deceived by them. The Methodist preacher of Blooming Prairie, this county, refused to giv notice of a Universalist meeting at that place a few days since.

Yours truly, CHARLES ADSIT.

Pleased on Short Acquaintance.

CHANDLER, OKLA., Feb. 27, 1894.

MR. EDITOR: I hav been a reader of your valuable paper but a short time, but must say that I am more than pleased with it and the bold stand you hav taken in the cause of truth and right. Please send to my address list of books inclosed. I hope to be able to send you more in the near future. Yours for Freethought,

ALEX. BISHOP.

Impossible to Do Without It.

AUBURN, N. Y., Feb. 25, 1894.

MR. EDITOR: Inclosed please find $4 to apply on my subscription, which has been due some time, but the scarcity of money has been the cause of my delay. At last I hav been able to raise the amount, and with pleasure I send it for the paper I prize so highly. To do without it now would be impossible. My hope is to be ever able to send in my remittance.

MARY J. JONES.

"The Freethinker."

February 20, 1894.

MR. EDITOR: He is charitable; he has no fear or anticipation of future life. His sentiments are pure, his works a guiding-post to humanity. Only that which is good and pure has entrance into his store-house of truth. These are the principles and virtues that create for him love for his fellow-man, build for him monuments that even the hypocrits adore and the gods cannot destroy, though he has no faith in their teachings. SAMPER TAXTER.

After Our Whole Library.

DURHAM, ONT., Feb. 19, 1894.

MR. EDITOR: You will find herein cash for a few more books. If I hav no trouble with custom-house officers, and my funds hold out, I shall soon hav your complete library. I ordered "Old Testament Stories" some days ago, and hope it does not meet with the same fate as A. W. Archibald's, of Nova Scotia. Mr. Heston's cartoons are certainly very entertaining, and a large amount of information can be gathered from them. Send me your catalog. ARTHUR H. JACKSON.

An Afro-American With His Eyes Open.

OZARK, ARK., Feb. 5, 1894.

MR. EDITOR: Please find inclosed $4 for Truth Seeker Library for 1893, and back dues.

I am what Christians call a "nigger," but I believe in doing what I can to get my people to throw off the yoke of superstition. They worship a God who is "no respecter of persons," but I found to the contrary that he was a God of slavery, that in his holy book are many passages in favor of that infamous institution, while nowhere can be found a single word against it.

Yours, W. PIERCE.

Preachers the Same, Regardless of Name.

GRAFTON, W. VA., March 1, 1894.

MR. EDITOR: Your shipment of books at hand. "Old Testament Stories" is grand. I show it to everybody, worldling, church-member, or Jew. I hav not attended any church for about four years, and don't intend to go there any more. A preacher is a preacher whether Catholic, Lutheran, Methodist, or whatever else he may call himself. They are for the almighty dollar and often worse things than that. I wish everybody could think as I do; then we would not feed a lot of idlers any more.

Yours truly, CHAS. STOLZENFELD.

Reads Everything in It.

WEST SUTTON, MASS., Feb. 11, 1894.

MR. EDITOR: Inclosed please find $10, for which renew my subscription to THE TRUTH SEEKER another year, and send your "Four Hundred Years of Freethought," "Freethinker's Pictorial Textbook," "Old Testament Stories Comically Illustrated," and "The Creation of God."

We are well pleased with THE TRUTH SEEKER; are glad to hav George E. Macdonald back, and read everything in it with interest.

With best wishes for the success of it and its Editor, I am, yours truly,

J. E. PHELPS.

A Call for Petitions.

PEORIA, ILL., Feb. 22, 1894.

MR. EDITOR: I hav read your article on the proposed amendment to the Constitution of the United States and will take advantage of your offer of petitions; please forward same.

I might add that I am a regular taker of THE TRUTH SEEKER and was one of a party of ten who met Sunday, Feb. 18th, to construct the foundations of a Freethought society in Peoria. Our secretary was instructed to write you for information, etc., and you no doubt hav heard from him ere this. Will add also that I shall use all the means in my power to prevent said amendment becoming a part of the Constitution.

A. D. RHINESMITH.

All's Grist for the Christian Mill.

SYBENE, O., March 2, 1894.

MR. EDITOR: Please find inclosed $3. I am informed that there are some fellows down town who are hard up; please take this to them as a peace offering. I trust it will oil up their financial joints until some other reader makes a payment. They call me a heathen because I don't walk up with my family, and be sheared at their church. The mills are grinding all around here; you can hear the orthodox corn crackers in every direction. Everything that goes to their mill is grist, even to little tots eight and nine years old. If my Christian friends pay me any time soon for milk I hav sold them, I want Putnam's "Four Hundred Years of Freethought." Yours for U. M. L.,

FRANK EVANS.

The State-Church Will Make Them Dance.

COLUMBIA FALLS, MONT., Feb. 24, 1894.

MR. EDITOR: Find inclosed $6.50 for one year's subscription to the paper and "Four Hundred Years of Freethought."

The woods are full of Freethinkers here—red-hot, outspoken ones; but they seem shy about putting up $3 for the grand old TRUTH SEEKER. They are brave, however, when it comes to borrowing my copy. Some are hard up, but all could rustle the money for the paper, for they take in every jim-crow dance in a radius of twenty miles and spend twice the subscription price. You may rest assured that I hav tried to induce them to take your paper.

Brother George's writings are "hi yu skookum" FRED COOKE.

A Good Plan—Put it in Operation.

OSCEOLA, S. D., Jan. 18, 1894.

MR. EDITOR: Please find inclosed $5, for which please set the date of my tab two years ahead. Times are hard and crops hav been nearly a failure here, so it is hard to spare the money, but when we think what it would cost us Liberals to support the gospel if we were in the clutches of the churches, the amount seems small indeed. Just think of it! twenty dollars and upward a year, preachers' salary, to say nothing of missionary and other collections; ladies' aid society, gambling schemes, etc. Verily, we ought to be able to support our few Liberal papers, and pay for an occasional lecture. Indeed, why cannot we hav lecture circuits all over the United States, according to Mrs. Smith's Oregon plan? Liberals should certainly be williug to support such an organization even if there could be only one lecturer to a state. It would not leave us so much at the mercy the sky-pilots in case of funerals. Our lecturers could organize the circuits when they were on their regular lecture trips. Would be glad to hear what others think of this and would be glad to hav the ball set rolling. C. STRATTON.

Seed that Has Already Germinated.

MINNEAPOLIS, MINN., Feb. 27, 1894.

MR. EDITOR: I am very much attached to your valuable paper, and I am trying, in my feeble way, to do something for the cause of Freethought. I hav been taking THE TRUTH SEEKER for about three years. But I hav very few copies on hand, for I feel that they are too good to lie still, so I commenced to send them to acquaintances soon after my first subscription. I mailed a number to Lamont, Ia.; Capron, Ill.; Strawberry Point, Ia.; and I see by the paper that some of my sowing has borne fruit, especially at Lamont, Ia. At present I am sending copies as soon as I get through with them to the different fire departments of this city.

I see that my subscription expires on March 1st, so please find inclosed $6.50 for continuation of subscription and "Four Hundred Years of Freethought."

S. C. TODD.

Hard to Teach Science to Theologians.

MARTINSVILLE, ILL., Feb. 19, 294.

MR. EDITOR: I see by the best paper published—THE TRUTH SEEKER—that the Christian tyrants are trying to insinuate their God and their religion into the Constitution. Please send me three or four petitions against the Christian amendment. I will do what I can in securing signatures to it in this very religious community, but it is very discouraging in trying to teach a scientific truth to a mind destitute of the primary principles of knowledge; so we find the most of church members on the subject of evolution. And generally one controversy educates them to avoid a second encounter on the same subject. I received those books—"Mind and Matter," by Büchner, and "Dynamic Theory," by Alexander, and I am delighted and enlightened every hour I study them.

Herein you will find stamps, for which send me "The Giant Delusion," "Church and State," "God in the Constitution," "The Public School and the Catholics," and your new catalog. J. T. HOUSE.

The Eternal Need of Eternal Vigilance.

HARWICH, MASS., Feb. 9, 294

MR. EDITOR: Find inclosed fifty cents in postage stamps, for which send me the "Bible Inquirer," "Thumbscrew and Rack," and "Self-Contradictions of the Bible."

I hav never made mention of the lectures given here by Remsburg and Putnam. It is needless, perhaps, to say they were masterly and were well received by those present to hear, but the weather and some other circumstances, needless to mention, were unfavorable, and the attendance was small. It seemed a pity that such elaborate lectures were heard by so few.

Charlesworth came last November, but owing to the failure of his telegram to reach me there was no preparation made and consequently no lecture. However, Charlesworth will get around to it some time and giv us, what we need, a stirring-up.

The Methodists sometimes get up "revivals." I wish we Freethinkers could do the same, but get up such as will last. The Methodists' are only temporary excitements, and soon are followed by reaction. Let ours be eternal vigilance.

B. F. ROBBINS.

Menaces to Religious Liberty.

CHEYENNE, WYO., Feb. 28, 1894.

MR. EDITOR: I will certainly attempt to help out our cause, for I am well aware that it will be a bad day for this country's liberty-loving people if there are not enough of us to hold the balance of power, when ye God-loving religionists get down to the serious mercy of their creeds—exterminating each other in the approved styles peculiar to their different interpretations of the alleged "Word of God." From every indication of the times, this God-like love for each other is becoming each day of a more passionate character. The attempted Sunday-closing of the World's Fair; the incessant efforts to get public money for sectarian purposes; attempts to tamper with the Constitution; efforts to inject religious teachings into our public schools; the murder-advocating utterances of the jesuit Sherman recently, and many other like indications, should certainly be sufficient warnings to all lovers of liberty and freedom, that unless they exert every resource in behalf of our cause these religious fanatics (with intellects so narrow that a microscope is necessary to get a focus on them) will utterly destroy every liberty we at present enjoy. CHAS. S. ERSWELL.

Sere in Years, but Vigorous in Thought.

EVANSVILLE, WIS., Feb. 19, 1894.

MR. EDITOR: I hav now got some money and you will find inclosed post-office order for $10 for Putnam's "Four Hundred Years of Freethought;" Remsburg's "Abraham Lincoln;" two of Miss Wixon's address at the World's Fair; two of "Historic Means of Grace;" subscription to the paper, and $1 for Heston. Send catalog. The people here hav lately got up a public library; I want to see if they will pick out $10 worth of books I will get and giv them for the library.

I hav taken THE TRUTH SEEKER for seventeen years or more and tried to circulate it. I liv in a little town of about eighteen hundred inhabitants with six different religious societies; two Baptist, two Methodist, one Episcopalian, and one Congregationalist. There has never been a Liberal lecture here. I was not able to bear all the expense, and could not get much help, nor a fit mau to take the lead. I am now eighty-seven years old; am so deaf that I cannot hear public speaking; can see to read some with one eye; you cannot expect much of me.

Thine for the right, P. F. SPENSER.

Congress Heeded Christian Petitions.

DAVENPORT, WASH., Feb. 21, 1894.

MR. EDITOR: I see in your paper that the Christians are trying to hav God and the church recognized in state affairs and that you call for petitions to be sent to Congress relativ thereto. Allow me to sav that I don't think petitions are a very effectiv way to counteract influences of that kind. Look at the petitions relativ to the World's Fair; Congressmen never see them, or if they do, never take any notice of them. The only way I see to do any good is to send two or three competent men to meet these committees and present the fallacies of this move. If this doesn't hav any effect our case is hopeless. And in order to defray expenses and carry on the guerrilla warfare I pledge $5, providing such a course is pursued. As long as men go to Congress with a view to please the majority in place of maintaining justice and right for a guide in our national affairs the door will always be open for greed and corruption. They hav legislated so long that the country is nearly on the brink of ruin. It is a pity that such tactics hav to be resorted to; shame, oh, shame! PETER SELDE, SR.

[The course recommended by Mr. Selde is the one pursued. The $5 will help pay the necessary expenses.—ED. T. S.]

A Trinity of Privileged Classes.

DIAMOND, ARK., Feb. 20, 1894.

MR. EDITOR: Question—Where is the predicate for these hard times?

What are the three greatest evils in our body politic?

Who are the three favored and privileged aristocrats in our nation that support and sustain plutocracy; yes, upon which the plutocrats maintain and support themselvs?

Answer—The titled and privileged M.D's, lawyers, and priests (whether they be Catholic, Presbyterian, Baptist, or Episcopal). These three brothers form the tripod upon which plutocracy supports itself. They are the three evil brothers in our body politic. They hav special laws that giv them rights and privileges that

are not granted to any other class of American citizens. They are the three tyrants that to-day clutch the people by the throat, for through these three are the people degraded and being led to the prison-pen. All must recognize their authority and tyranny. It is they who do the thinking for the masses, and the masses must comply because forced by law to follow these three demons of evil. They are the enemies of liberty and the estoppers of justice. With them the Declaration of Independence is a dead letter.

Destroy this triple alliance and plutocracy will fall of itself. We ask not for sympathy or pity, but we do demand justice. We ask for no platform, for we stand by and upon the Declaration of American Independence, and upon it and by it we stand or fall.

DR. G. H. MILLER.

Must Hav "Four Hundred Years."

ST. PAUL, MINN., Feb. 27, 1894.

MR. EDITOR: Inclosed you will find money order for a "Freethinker's Pictorial Book." Please send it at your very earliest convenience. as I am going to hav a few young Freethought friends at my bachelor house on a coming Sunday. Money is pretty scarce, and a fellow don't know how long his job will last him, but I want that "Four Hundred Years of Freethought," if I hav to liv on corn-meal and potatoes for the next six months. Well, we had a chance to hear Ingersoll. I must say I was surprised to see so many prominent church people out to hear the "Mistakes of Moses." Some of the most popular clergymen had sensational meetings at their holy palaces. Dr. Smith, of the People's church, had Mayor Eustis, from Minneapolis. He and the doctor of divinity had a debate upon the methods of municipal government. Some of the others were delivering series of lectures, the most important one to be given Sunday night. But that cut no figure as regards the "Mistakes of Moses." I saw a woman there with her husband, who I did not think could be induced to go within four blocks of Robert Ingersoll. The man holds a prominent position in a railroad company. He does not hav much love for clergymen, though he never says anything; but what I want to bring out is this: This woman is subject to heart trouble, and when she is taken down, she invariably begins to fight with her imaginary devil of the Episcopalian church. So you can see that people are taking some stock in the "Mistakes of Moses," even out in wild Minnesota, as it may well be called yet.

FRED BOLLINGER.

Curious Effect of a Revival.

RICEVILLE, IA., Mar. 2, 1894.

MR. EDITOR: This village is again severely afflicted with a Methodist howling spell. The other night I attended one of the revival meetings and before the services were over I was "moved by the spirit" (of Freethought) to do all in my power to crush the monster (Christianity and church bigotry) and to do all I can for the advancement of Freethought and Liberalism. So please find inclosed $6.50 for one year's subscription to your paper and Putnam's "Four Hundred Years of Freethought." Hard times and scarcity of money compel me to take advantage of your liberal offer. I think it is needless for you to advertise the book any more than to state that S. P. Putnam is its author, for everybody who reads Mr. Putnam's articles in THE TRUTH SEEKER knows that "Four Hundred Years of Freethought" will be one of the best books ever published. I often think that God must hav been on our side when he inspired Mr. Putnam to leave the church and work for the good cause of mental liberty.

I often imagin what I would do if I was an almighty God. Instead of counting hairs and watching sparrows fall I would prevent all railroad and steamboat and other accidents which cost thousands of lives annually and untold suffering. I would prevent all droughts, floods, cyclones, and other destructiv storms. I would open all the hospitals and insane asylums and turn all the patients out sane and in good health. I would open all jails and state prisons and turn all the prisoners out good citizens. I would cause universal harmony and peace to prevail over this little earth forever. I would banish that great curse and disease called the Christian religion from the minds of the credulous and superstitious people and replace it with the religion of humanity. I would turn all the gospel shops and temples of superstition into temples of knowledge. I would compel all sky-pilots and pious drones to work for an honest living instead of allowing them to get their living and money under false pretenses. After I had all that accomplished I would look around and find plenty more to do which would be beneficial to mankind.

Wishing you and Mr. Putnam success in your noble work of liberating humanity from the thralldom of superstition and sectarian tyranny, I remain,

Yours for Freethought,

HENRY BISSON.

The Absurdities of the Babel Story.

ESKRIDGE, KAN., Feb 26, 1894.

MR. EDITOR: Why should Christians be fearful of investigation? Superstition is the child of ignorance and fear. We learn from observation, experience, and investigation. THE TRUTH SEEKER was born of a desire to know the truth, a wish to educate the ignorant. Ignorance is the mother of a great deal of crime; as Colonel Ingersoll says, "fear is the dungeon of the mind," and as crime is born of ignorance and superstition, a cultivator of ignorance is a cultivator of crime.

District No. 49, situated about seven miles from here, contains some very Liberal and intelligent people. About three weeks ago the school board of that district called at my place of business, and invited me to deliver a lecture at school-house No. 49, allowing me to select my own subject. I said that my subject would be, "Evolution of and Mistakes About the Christian Religion." The night selected the house was filled with men, women, and children. I was told that some Christians were present, and as I feared I might not hav them before me again, I thought I would do what I could to start them on the journey to intellectual freedom. I began speaking five minutes before 8 o'clock, and closed a little after 10 o'clock. I never addressed a more attentiv audience in my life. One old gentleman, who was of the Christian persuasion, was among the first to grasp my hand when the lecture was over. He was greatly interested in the emarks concerning the "Tower of Babel." I said the account was not only false but foolish; if this globe was all made into bricks it would not build a tower half way to some of those stars, and God ought to hav known better than to hav shown any concern in the matter. He ought to hav known that they would hav to giv it up; but it seems he was afraid the people would get into heaven. How could they get the mortar and brick to the top when they got the tower a million miles high? One fellow would carry the hod until he died of old age, and hand his hod to the other fellow, and so on. They would be compelled to hav taverns all along the journey, and where would they get their supplies? No pastures for stock, and the soil would not be very productiv; no water to drink or mix the mortar with, and after they got so high, the brick pile would be liable to bend a little; and if they got a little too close to some other planet, the force of gravity would cause the top to come away with all the crew—then there would be weeping and wailing and gnashing of teeth; then God could "laugh at their calamity and mock when their fear cometh." Since I lectured there a minister (who had one of his disciples attend my lecture to take items) has been trying to explain some of my propositions, which is fun for the listeners.

C. V. WILLIAMS.

Mr. Remsburg's Lecture in Elmira.

ELMIRA, N. Y., Mar. 1, 1894.

MR. EDITOR: As was thoroughly advertised, Mr. Remsburg lectured in this city Saturday evening, February 24th, to an audience of two hundred intelligent listeners, the *élite* of Elmira, and had it been any but Saturday evening with the mercury down to ten degrees below zero, it being hardly safe for people to be away from their own firesides, Stancliffe Hall, with a seating capacity of five hundred, would hardly hav accommodated the people eager to hear a Liberal lecture, the like of which has not been given here for many years. Mr. Remsburg gave his noted "False Claims of the Church" in such a masterly, forceful, convincing manner as to secure the closest attention of all present, and he was repeatedly and loudly applauded by nearly the whole audience. Several came over from Austinville, Pa.—twenty-five miles distant—to hear the fearless champion of Freethought.

In making preparations Mr. Tillson, seventy-five years of age—identified with Elmira for fifty years—Mr. Strait, a live, wide-awake, right-thinking Freethinker, and the writer of these lines, felt that we had a herculean task to perform. Briefly, I will say we, a trinity of Freethought, liberty, and justice, went to work with a will, determined to hav the truth proclaimed in our city, and we know of no better subj ct than "False Claims." Its author—invincible, like a brave warrior crowned with triumph and majesty—in a calm, dispassionate, but earnest, unanswerable discourse, utterly demolished the claims set up by the church. Even church-members admitted freely and unreservedly that not a single statement made by the speaker could be denied—all was absolutely true. All seemed greatly pleased with both the lecture and the lecturer and express a desire for his return, and we propose to hav Mr. Remsburg come here again to giv us a series of three lectures, and on Sunday we will confront him with an audience "like unto a multitude."

The amount collected from our good Liberal friends was more than enough to defray all expenses; the residue we gave to Mr. Remsburg, in addition to a stipulated amount previously intended for him; we just doubled the amount, feeling that we could afford to, for he gave us a splendid lecture, expanding upon the subject, going over much ground, absolutely exhausting that famous lecture, "False Claims of the Church."

Mr. Remsburg will not forget his reception in Elmira—a crowning success. Here are press notices:

Mr. Remsburg has a graceful but forcible delivery and elucidated his views, which are of the Ingersoll order, in a manner that stamped him as a really able and eloquent Freethought orator.—*Elmira Telegram.*

The lecture was well attended. The gentleman was listened to with much interest by the many present, and many of the arguments he brought forth were well calculated to set people to thinking. —*Elmira Budget.*

L. DEWITT GRISWOLD.

The Prophet Laughs.

BROOKLYN, N. Y., March 6, 1894.

MR. EDITOR: Ha! ha!! ha!!! Did we not say he was a poet? Never since Touchstone has anyone ever rhymed with so little reason. And Our George "will rhyme you so, eight years together, dinners and suppers and sleeping hours [not] excepted;" for he can rhyme quite as funnily with his mouth full and in his sleep as during times that would seem more favorable for rhyming. But we wish that our poet had been able to get the proper number of feet into the last line but one, of his poem, without accusing us of writing "into the paper." That "was the most unkindest cut of all." If rhymes could perform the functions of reasons, and if fun could neutralize fact, Our George would be simply invincible. That they cannot is his misfortune, not his fault. But then no one expects argument on the matter of finance from our poet any more than he expects sedateness from the butterfly. If he were different he would not be the same, and therefore would not be Our George. We must take him as he is, for if we attempt to improve him we will probably spoil him. But we do wish that our butterfly would confine his attention to those things which everyone is at liberty to guess at, and let those subjects alone which are demonstrable; for really we get dogmatism *ad nauseam* from the theologians. Proof, argument, the reason why, are the crying needs of the hour, and those who say that anything is true because they say it is true are of no earthly use. If George will confine his genius to the manufacturing of amusing accounts regarding the siwash country, or to descriptiv essays about thumbscrews and chastity belts, or to answering correspondents we never heard of with regard to matters we know nothing and care nothing about, until such time as he has studied the question of finance at least elementarily, he will probably be able to write something on that topic that will be worth the time spent in reading it. But alas and alack! he will probably prove headstrong enough to reject our advice on the ground that a genius can catch sound ideas as he would the measles. This is the way geniuses are built. Each has discovered a royal road to knowledge universal, and any subject, no matter how abstruse, develops its mysteries automatically to them as they run. Surface indications are sufficient for their their supernal perspicacity; need for revision of their first impressions is never suggested to them by adverse criticism, and questions which go to the root of their belief are answered by four verses of doggerel instead of argument. Buy a barrel of kerosene and a student lamp, George, and go at the financial question like a man some night when the baby is free from colic.

E. O. ROSCOE.

To the Prophet of Gowanus.

DEERING, ME., March 6, 1894.

MR. EDITOR: To those who of late seem more interested in finance than in the religious aspect I respectfully address the following verses:

There is bickering, and dissection
Of finances and protection
Among our noble champions of liberty of late,
And this fruitless agitation
Seems of infinit duration,
Without a breathing period or chance to lubricate.

But I think our worthy brothers,
Out of due respect for others
And the cause of Liberalism, had best pull in their horns;
For their language is abusiv,
An 'tis by no means conduciv
To feelings of fraternity to pinch your neighbor's corns.

Let's leave finance where we found it,
With the questions that surround it,
Which are safe a little longer in the hands of Uncle Sam;
And turn our whole attention
To some things I now will mention
Which are being propagated by the followers of the Lamb.

There's the God and Christ amendment,
Just now in the ascendant,
Which they mean to push in Congress for all that they are worth;
And our friends Materialistic,
Spiritistic or Deistic.
Must hitch horses and defeat it if they wish to liv on earth.

For we read in every letter
That they mean again to fetter
The minds of honest freemen with superstition's chain;
It will roll our history's pages
Back into the Middle Ages,
And our thinkers and reformers will hav lived and died in vain.

Freemen, cease these vain discourses,
And at once unite your forces,
Let us don the Freethought armor and do battle while we can;
Let us write Truth's vindication
In the annals of the nation:
"Religious toleration is the right of every man."

FRED IRISH.

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Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Anne Boleyn's Execution—1536.

Her golden head bowed low,
With the heavy weight of care,
And in her eyes' blue luster,
The bitterest despair.
I wis she little recks or heeds,
The scaffold's shadow there.

She had not thought to die,
When with each brilliant guest,
Thronging the castle halls,
Her laugh rang merriest;
And had no premonition,
Of her cruelly sad death.

Now in the gibbet's awful gloom,
Her soul was filled with dread.
And thoughts of death and eternity
Bowed low the graceful head.
"The king is just; I am unfit
For future life," she said.

Ah, words of dread import!
Oh, kneeling, weeping queen!
In those words of supplication,
Is self-condemnation seen;
And over each accuser's face
Do smiles triumphant gleam.

A memory unrevered!
A pitying word unsaid;
Fair innocence in saintly garb,
Mocked by a power dread;
And justice, under despot's reign,
To bru'ish beasts has fled.

—IDA BALLOU.

What the Little Folks Are Saying.

A teacher was expatiating on the beauties of paradise to a class of London street Arabs, lately. All at once the interest flagged. He asked why, when a lad said, "They'd never hav the likes of us about them places, teacher, the bobby 'ud chivvy us out in no time." That is, "The police would drive us out in no time."

SOMETHING SHE HADN'T THOUGHT OF.

Mary is the proud possessor of a doll that her younger brother has never been allowed to play with. But a short time ago, Mary decided that if she married the doll to Harrold the doll's happiness would be increased. Harrold at first objected, but finally allowed his sister to say the few binding words. Then, grabbing the doll he started on a run for out of doors, pursued by Mary. "You can't hav her any more," he called back. "You would marry her to me. And now she's mine."—*Boston Transcript.*

DISCOVERERS OF THE OLD WORLD.

A principal of one of the grammar schools in Savannah, an old time Irish pedagog, relates an incident which is well worthy of repetition and is indicativ of the aptness of the Irish South.

One day while he was instructing his class in geography the bishop of the diocese happened in, and, as is the custom, propounded some questions to the pupils. "What parts of the globe comprise the old and the new world?" was readily and correctly answered, and when asked who was the discoverer of the new world one powerful chorus answered "Christopher Columbus."

"Now, my little men," said the bishop, you hav told me who discovered the new world, but can any of you tell me who discovered the old world?"

A dead silence for a few seconds, when a little chap named Mahoney, the son of a shoemaker, held up his hand.

"Well, my little man," said the bishop, "let us hav your answer."

The surprise of the teacher and bishop can be imagined when the youngster replied in a voice showing confidence in his answer, "Adam and Eve, my lord." —*Savannah Press.*

Correspondence.

ANDOVER, KAN., Jan. 21, 1894.

DEAR MISS WIXON: This is my first letter to the Corner. I enjoy reading the letters of the Corner. I go to school, and study reading, writing, spelling, arithmetic, geography. grammar, physiology, and civil government. I hav two sisters and one brother. I liv in the southern part of Kansas. We are having splendid warm winter weather for Kansas. I liv on a farm of one hundred and forty-eight acres; a creek runs through it. Its name is Dry creek. We are having revival meetings here, or one started, running two nights. The attendance was so meager that they turned it into prayer-meeting, and that stops to-night. That is the way the church is dying here.

We hav very many readers of THE TRUTH SEEKER in this neighborhood. My father takes the paper and thinks it is the best paper that he ever read. Well, I guess I will close for this time, hoping to see this in print. I remain your Freethinker friend, LOTTA WOLFE.

LLANO, OR., Jan. 21, 1894.

DEAR MISS WIXON: My papa has taken THE TRUTH SEEKER for a long time. I hav a nice two-year-old colt. I am going to school. and I read in the third reader. I am nine years old and I help my mamma do the housework. I do hope this letter will be printed. LULU MAY JOHNSON.

[What a splendid girl—and what a help to mamma! We are glad to welcome Lulu to the Corner.—ED. C. C.]

BURLINGTON, KAN., Feb. 1, 1894.

DEAR MISS WIXON: This is my first letter to the Corner. I am twelve years of age. I got acquainted with THE TRUTH SEEKER Christmas at Mr. Barland's. I find it a very interesting paper. I was left an orphan at eleven years of age, and was not brought up to any religion. I was left to think for myself. Your friend,

HETTIE WILLIAMSON.

[It would save much trouble if every one would think for himself. We are glad to add Hettie's name to our list of friends. —ED. C. C.]

EAU CLAIRE, WIS., Jan. 28, 1894.

DEAR MISS WIXON: I thought I would write a letter to the Corner for the first time. My father has taken THE TRUTH SEEKER for a number of years. I like to read the Children's Corner. We liv about a half mile from the city on a farm. We hav a good many neighbors; the most of them are church-members, Catholics and Methodists. My father has a great many discussions with them on Christianity. I go to school. I study reading, arithmetic, grammar, spelling, and geography. I hav one brother and four half brothers. My father is asked if he brings his children up to believe as he does. He tells them he teaches them the truth. As my letter is getting long I will close, hoping this will escape the waste-basket. Yours truly,

AMY SHERMAN.

[If all children could be taught the exact truth in all things, the world would be the better for it.—ED. C. C.]

EMMETSBURG, IA., Jan. 31, 1894.

DEAR MISS WIXON: I wanted to hav my name in the Children's Corner, so I just thought I would write a letter. Papa takes THE TRUTH SEEKER, and the letters in the Children's Corner are very nice. I am in the second room and in the A grammar class. I study geography, arithmetic, language, spelling, and I write this on the typewriter because I thought you could read it better. I am in the third reader, and in about a month I will be in the fourth reader and in the third room. I am going to hav a "safety" in the summer. Papa went to the World's Fair. And we hav been building. I am nine years old. We liv right by the lake, and I can skate very nicely, mamma says. But the skating is all spoiled because it has been snowing. I will write another time. Hoping to see my letter in the Children's Corner, I will close for this time.

From your friend, BROCK COHOON.

[Another bright boy added to our band. —ED. C. C.]

PORT TOWNSEND, WASH., Jan. 19, 1894.

DEAR MISS WIXON: I am going to write you a few lines while I hav time. We hav had vacation now for four weeks. I hav many school-mates, but they are all Christians. One of the girls brought the "Old Testament Stories" to school one day and wanted us all to look at it, but she did not know herself what it meant. Some would not go near it; they said it was very mean to make fun of the Bible. The teacher told her to take it home again, because some mothers would not like their children to look at it. I am the only Freethinker in our class. I am twelve years old and would like to correspond with some of the Corner friends about my age. Papa has taken THE TRUTH SEEKER very long and we all enjoy reading the Corner and looking at the pictures. I take the *Youth's Companion*, which contains many nice stories. I am very fond of reading and so is my sister. As my letter is getting too long, I will close, hoping this will escape the waste-basket. From your friend,

JENNIE IFFLAND.

SOUTH FRAMINGHAM, MASS., Jan. 21, 1894.

DEAR MISS WIXON: I just came into the house, and thought I would write to you. I hav been skating on a stream that runs by our house. I am eleven years old and hav four sisters younger than myself. We hav never attended church or Sunday-school. All we do on Sunday is help mamma to do the work and then go out and play tag or steps. I guess my papa is the only man in town that takes THE TRUTH SEEKER and *Investigator* He went to hear Colonel Ingersoll three times this winter and he says he will go every time he comes to Boston. Papa said he would like to see you very much and I would too. Your Liberal friend, ROSIE MCCAW.

[Rosie is one of an interesting family whom it would delight our hearts to see. It is far more creditable to help mamma when she is tired than to idle away the time in a Sunday-school. Rosie will always find a welcome in this Corner.—ED. C. C.]

WEYAUWEGA, WIS., Jan. 20, 1894.

DEAR MISS WIXON: Weyauwega is a pretty little town with about one thousand people. There are five churches and six saloons, which I think are enough to send us all to hades. We also hav a high school, a grist-mill, a brewery, a basket factory, a cheese factory, and a creamery.

We liv a mile from town. I hav always lived in town, but I like country life better, for I can roam about the fields and gather wild flowers, and listen to the sweet songs of the many birds that liv among the trees. The Waupaca river runs through our pasture. Papa has our place nearly set out to fruit. He is going to raise fruit and poultry. I am anxious for spring to come, for Leland and I are going to hav a garden of our own. INEZ DAWES.

[Weyauwega must be a thriving place in spite of its churches and saloons, which somehow seem always to go along together. —ED. C. C.]

MORRISON'S BUSH, WELLINGTON, N. ZEALAND, Jan. 3, 1894.

DEAR MISS WIXON: I hav posted for you the Christmas number, 1893, New Zealand *Graphic*. It has four splendid colored pictures, also a lithograph picture of the city of Wellington, capital of New Zealand.

I hav sent you this present because I thought you would be pleased to receive from this part of the world a token of respect from one of the readers of THE TRUTH SEEKER paper, who is acquainted with the interest you take in the welfare of the Children; and I hope you may be spared for many years, to work for their good. From your friend, BARRATT.

[Thank you, dear friend Barratt, for your kindness. The beautiful number of the *Graphic* has just arrived. The pictures are lovely—a revelation of that land of luxuriant summer beauty—a paradise among the palms. Thanks for kind words of appreciation. May you, too, liv long and prosper.—ED. C. C.]

CONCORDIA, KAN., Feb. 2, 1894.

DEAR MISS WIXON: I delight in reading the Corner, and in fact the entire paper. I am fourteen years of age. I go to school. I hav five studies. My teacher's name is Bert Ainsworth. He reads the Bible, or repeats the Lord's prayer each morning, but it does not amount to a hill of beans. We hav taken THE TRUTH SEEKER for several years, and think it the best paper ever published.

When our Christian friends and relations come visiting us, they always manage to keep a safe distance from the reading-stand; they think THE TRUTH SEEKER is poison, although we hav caught them reading on the sly. Pa and ma went to Lincoln, Neb., to hear Col. R G. Ingersoll lecture when he was on his Western tour last October—subject, "Shakspere." They thought it was a grand treat.

Yours truly, GEORGE BOWLING.

P. S —All the churches hav had protracted meetings around here, but they hav had hard luck so far. G. B.

[George is one of our splendid boys. Guided by the light of THE TRUTH SEEKER gospel, he will always be brave, manly, and intelligent.—ED. C. C.]

MABEL, MINN., Jan. 24, 1894.

DEAR MISS WIXON: This is my first letter to the Corner. I hav just been reading the letters written to you, and I thought I would write too. I liv on a farm of about two hundred acres. We raise a lot of grain, and cattle, and horses. I go to school and study reading, arithmetic, geography, history, writing, and spelling. I liv a quarter of a mile from school. I go every day, but it was so cold to-day that I did not go. My grandma died April 20, 1893, and grandpa died Jan. 11, 1894. They were both Freethinkers. My grandpa has taken the *Investigator* for twenty-five years and THE TRUTH SEEKER a great many years too. Mamma visited the Fair and so did papa, and both reported a good time. Mamma went to the Congress and Mr. Putnam took her to see you, but you were not at home. I hav one brother who is going to the business school. I hav three pets, and my brother has one dog. I am a little girl ten years old.

As my letter is rather long I will close; but I will remain your friend,

GRACE MONROE.

[We are glad to hav Gracie one of our ever-increasing band of young Freethinkers. Our love to Mamma Monroe, and we are sorry to hav missed seeing her at Chicago.—ED. C. C.]

KANSAS CITY, MO., Jan. 24, 1894.

MY DEAR FRIEND MISS WIXON: As it has been some time since I wrote to the Children's Corner, and wishing the pleasure of expressing my thoughts, I take the opportunity offered by the Corner. Since my last communication I hav changed my address and also vocation. I am at present attending a college of dentistry, and as I pursue my studies of anatomy and chemistry, it strengthens my anti-orthodox belief.

Speaking of religion, I think it purely of human origin. Take the thought of "heaven!" Can anyone conjure anything grander? "Eternal happiness," "living forever," just what everyone wishes for, and has from time immemorial. The writers of the Bible fixed that part so as to answer for all time to come. If they had done the same with the balance there would not be so much disbelief. But no; we hav another place called hell which is not such a pleasant place (according to their theory). That is what everyone gets who does not accept their teaching. "A merciful God" (so-called) planted the seeds of deception. The human nature is not correct or we would not hav a tendency to be disobedient; that shows humanity want no ruling power over them. Since I came here I hav attended a number of churches, but no religion in a true sense—all style and vanity. I thought if the houses of worship were turned into tenement houses for the poor and the salary of the minister contributed to the poor fund, there would not be so much misery, and it would be a Christian act. Yours for the progress of Freethought, JULIAS E. KRAFT.

[Julias is just right. Very glad to hear from him again.—ED. C. C.]

HOOPESTON, ILL., Jan. 20, 1894.

MY DEAR AUNT SUSIE: Once more I take it upon myself to write to you; this time in behalf of the graduating class of Hoopeston's high school. Our professor has gotten deeply interested in politics, and consequently is neglecting his duties to our class. We are all very much worried in regard to the form of exercise for our commencement. Whenever the subject is mentioned, the principal says he is "looking out for something new." Now we are getting anxious. So I came to the conclusion that I would write to you before it was too late and ask if you could suggest appropriate exercises for a class of seven girls and two boys. We cannot hav orations, and one class has given selections from various noted authors and poets, so to get something new for so large a class is rather a difficult task. We usually hav about two months and a half to prepare our parts in, and it is fast nearing time we knew something about them. Now, if you can make any suggestion befitting the occasion you will greatly oblige the entire class and especially *myself*.

We hav just received our TRUTH SEEKER for this week, and as usual it is just grand. The young lady friend I spoke of in my last letter to the Corner has promised to write to you too. I think I hav succeeded in making a Freethinker of her. I do *hope* so, any way.

We are having miserable weather now. "The bottom has fallen out of the Lord's water tank," and we poor mortals are suffering the consequences. It has rained for nearly three days consecutivly, and is still raining to-night. We hav all been suffering with severe colds, but are getting better now.

I think your little poem entitled "A Wish" is splendid. We should all strive for the same end.

We all send love and best wishes to yourself and sister. If you cannot answer privately, answer the way that is most convenient, and you will greatly oblige your loving friend, IDA JOHNSTON.

[There is nothing better for such exercises than original essays, declamations, music, etc.—ED. C. C.]

Col. R. G. Ingersoll's

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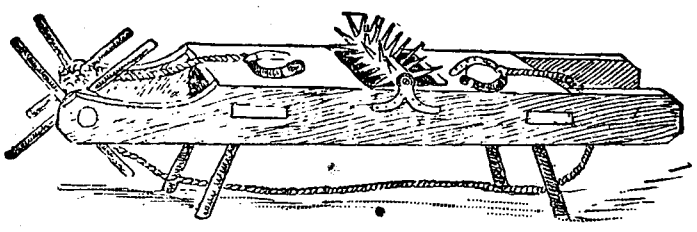
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BISHOP GULLEM: "My dear young lady, hav you started in this year to do unto others as you would hav them do unto you?" Dear Young Lady: "Yes. I've quit speaking to those Grigsby girls."—*Life.*

AFTER Deacon Smithers had finished his call on the pastor the latter's little daughter said: "Papa, didn't the deacon say he didn't believe in Santa Claus?" "That's what he said, love." "Then, papa, won't we hav to try him for heresy?"

A MAN who had buried seven wives thought he ought to do something in commemoration of the dear ones departed. He therefore had a large marble hand carved out with the index finger pointing upward. On the hand was engraved: "Seven up."—*J. P.*

THEY came to a sidewalk where the ice was well covered with ashes. Said the young lady, in grateful accents: "Thank goodness! there's one Christian on this street." "Yes," said her escort abstractedly, "Mr. Solomon Isaacstein livs here."—*Boston Transcript.*

GOING out hunting, a boy shot a bird, and another ran to secure the trophy. Coming near where it had fallen, he found a white owl, so sprawling in the grass as to present to his view only a head with staring eyes and a pair of wings attached. Instantly he shouted in dismay, "We're in for it now, Jack; we've shot a cherubim."—*Boston Ideas.*

DEACON HEAVYWEIGHT: "And so you are going to leave us, parson?" Rev. Mr. Thankful: "Yes. I hav had a call to another parish where, by the way, the salary is considerably larger. I am sorry to leave my flock, but I must obey the call." Deacon Heavyweight (dryly): "Wal, it may be what you call a call, but it seems to me a great deal more like a raise."—*Life.*

LITTLE Maggie B. (sitting on her grandfather's knee): "Tell me some stories from the Bible, grandpa—something about the Revelation." Grandfather tells her of the last days of the world, and that the trump shall sound and wake the dead. Maggie (with puzzled face): "But, grandpa, if the trump sounds loud enough to wake the dead, won't it kill the living?"—*Literary Digest.*

ST. PETER: "How beautifully those angels float in that orange-tinted cloud out yonder!" Recording Angel: "Yes, yes; but don't interrupt me please! I'm terribly busy. Millions of the most awful cuss words coming in every second." St. Peter: "What? Why, this is early Sunday morning and nearly all the people of Earth, wearied with the week's work, are asleep." Recording Angel: "They were asleep, but church bells hav begun to ring."—*Puck.*

WHILE Joe Jefferson was down at his Louisiana plantation last year, the wife of one of his neighbors died, and Mr. Jefferson called to express his sympathy and regrets. While he was at the house, the clergyman arrived to make arrangements for the funeral. Neither the man nor his wife had been a church-member. The husband was prostrated with grief, but he aroused himself as the clergyman entered. "Is there any particular portion of the scriptures you would like me to read at the funeral?" asked the clergyman. The husband sat up, mopped his eyes, and thought for a moment. "Well, you might try that bit about Samson and the foxes," he exclaimed finally. "I guess that's about as funny as any of 'em."—*San Francisco Star.*

THERE is a swift lunch resort near the post-office in Philadelphia the walls of which are covered with scriptural mottoes. This feature has made the place famous, but the managers are talking of abolishing it because of an incident which occurred the other night. A rather seedy individual walked in and sat down at one of the tables near the door. He got a substantial meal and started to walk out. He had nearly reached the door when the cashier recovered from his astonishment sufficiently to call after him: "Hold on! You havn't settled for your meal." The man calmly replied: "Why, I havn't any money." "What!" gasped the astonished cashier. "Did you take this for a free-lunch joint?" "Why," said the man, "you hav a sign out there which says, 'The Lord shall provide,' and another one yonder, 'The Lord loveth a cheerful giver,' and another, 'Feed my lambs.' My name is Lamb." And he walked out.—*Philadelphia Record.*

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CUSTOM does not make a thing right. Custom may be merely a bad habit.—*Galveston News.*

NO MAN who went into his closet to pray has ever brought out an answer to his prayer.—*Boston Investigator.*

FREEDOM for ourselvs is merely happiness; it becomes virtue when we seek to enable others to enjoy it.—*Thomas Paine.*

NATURE may last forever, but no form of nature will last forever. Her material may be indestructible, but every combination perishes. Her power may be omnipotent, but every organized force is circumscribed.—*Investigator.*

UNTO the blazing new year cheer
The children of wan Want draw near,
With outstretched hands that beg for bread—
While the church bells rhyme and chime o'erhead. —*Life.*

THIS National Reform combination never had any other purpose, nor any other aim, than to commit the government of the United States, by whatever means possible, to the establishment and maintenance of "Christianity" as the national religion, and to the enforcement of "Christian laws, institutions, and usages," and Sunday above all, upon all the people. —*American Sentinel.*

IT is better to hav a physician for a confessor than a priest. You tell the priest that you detest mankind; he answers, "You are not a Christian." The physician givs you a dose of rhubarb, and you love your fellow-being. You tell the priest that you are tired of living. He answers, "Suicide is a crime." The physician givs you a stimulant, and immediately you feel life supportable—*The Queen of Roumania.*

ONE of the things we despise in public life in these United States is the amount that is spoken and written for effect. That is to say, men speak and write to suit the temper of the hour, regardless of the truth of their statements. The ignorance of the people is assumed, and it is considered legitimate to mislead them to gain a point. This failure to employ simple honesty and correctness in public discussion is a most lamentable neglect on the part of many of our public men. A man should be as honest in the giving of his opinions as in the most sacred private transactions of life.—*Progressive Age.*

YOU cannot make men all alike intelligent, but you can come near making them all alike ignorant; and a uniformity of ignorance is the only possible basis for a uniformity of faith and practice. When not one in fifty thousand could read or write, and when, as transpired occasionally at church councils, certain of the bishops could not sign their own names, there was a solid basis for the faith which has now fallen upon, for it, evil days, but upon better days for mankind. The church was clever in her way. With their eyes open men could not see alike; she blinded them (with ignorance), and then they saw alike—exactly. Not only was the laity blinded, but it was constantly assured of its utter blindness, and counter-assured that the church saw—saw not only all that was on earth, but much that was in heaven. The blind laity believed that the church saw, and it said: "For God's sake, lead us!"—*Saladin.*

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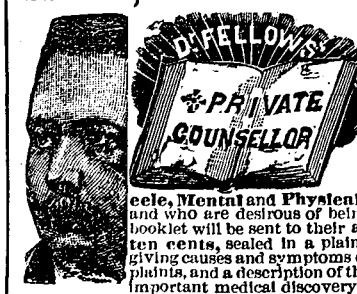
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Petition to Congress Asking It to Reject the Proposed God-in-the-Constitution Amendment.

To the Senate and House of Representatives of the United States, in Congress Assembled:

We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your Honorable Body to reject the proposed Amendment to the Constitution prepared by the National Reform Association and offered in the Senate on Jan. 25th, 1894, by Senator Frye, and in the House on the same day by Representative Morse. The proposed Amendment would change the Preamble to the Constitution by the insertion of the sentences within quotation marks which follow the words "We, the people of the United States," in the paragraph below:

We, the people of the United States, "devoutly acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations; grateful to him for our civil and religious liberty, and encouraged by the assurances of his Word to invoke his guidance, as a Christian nation, according to his appointed way, through Jesus Christ," etc.

We ask the rejection of this proposed amendment for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That the rights of all classes of citizens may be conserved and perpetuated. It is manifest that the adoption of such an Amendment to the Constitution would be, in fact, the incorporation of certain religious and sectarian dogmas in the fundamental law of the land. Such recognition of religious dogmas in the civil law was very carefully guarded against by the wise founders of the Republic, both in the Constitution as originally adopted and in the First Amendment thereto.

3. As the Constitution now stands no discrimination, on the ground of heresy, can be legally made against any citizen. More than one hundred years of experience amply justifies this wide tolerance and forcibly pleads for its continuance. Men of all shades of religious, non-religious, and anti-religious belief can and do render allegiance to and acceptably serve the State, and this without hypocrisy or perjury. Should this proposed Amendment be adopted, it would at once shut out of public life candid and honest men, whose reason, for any cause, cannot accept one or more of the three creedal statements contained in said proposed Amendment, but unscrupulous doubters and rejecters of these creedal affirmations would have no difficulty in taking the oath of allegiance to the Amended Constitution. Hence said proposed Amendment offers a premium for hypocrisy and perjury, and is, consequently, in the highest degree immoral. It is also unjust, in that it deprives a part of our citizens of their equal rights, because of a difference of opinion. Again, it must be hurtful to the State, because, as already shown, it would admit pretenders and timorous men to positions of trust and responsibility, and bar out men of honesty and courage.

4. The experience of all times and nations has shown conclusively that every attempt to *force* from the citizen a direct or indirect acknowledgment of the truth of any of the dogmas of religion is disastrous. It creates new religious hatreds and intensifies the old; it demoralizes religion and corrupts the state; it tramples the equal rights and liberties of the deserving citizen, and puts into the hands of bad men a dangerous and terrible power over the property, persons, and lives of their fellow-citizens.

5. If Theistic, Trinitarian, and Christian majorities may to-day rightfully force upon Deistic, Atheistic, or Agnostic, and Unitarian and non-Christian minorities their distinctive creeds, what warrant have we that some other day the Catholics, the Methodists, or the Presbyterians will not Amend into the Constitution their distinguishing sectarian dogmas? That step would logically follow the one which your Honorable Body has been asked to take, and against which we respectfully but strongly and unalterably protest.

NAME.	TOWN.	STATE.

News of the Week.

POTTER PALMER is seriously ill. He is seventy years of age.

DISTINCT charges of blackmail are made against the New York police by responsible men.

BY a bomb explosion in front of the Chamber of Deputies in Rome eight persons were injured.

BY an explosion in a coal mine in the province of Shang Tung, China, nearly 450 men were killed.

CONGRESS has made an appropriation to save what is left of the wreck of the corvette "Kearsarge."

FIVE hundred men rallied at Massillon, O., on March 10th to take part in Coxey's "On to Washington" crusade.

JOHN KENDRICK BANGS, humorist and littérateur, has been nominated by the Democrats of Yonkers for mayor of that city.

THE government seems to hav abandoned its experiment of making soldiers of the Indians; just why it does not clearly appear.

IT now seems probable that the English Radicals will, for the present at least, accept Lord Rosebery's leadership of the Liberals.

AT the municipal election in Troy, New York, one man was killed and another seriously wounded. This is United States Senator Murphy's borough.

IDA VAN ETTEN, one of the best-known and most hard-working literary women of New York, died in Paris, March 5th. She did much for the working-women of this city.

GOVERNOR LEWELLING of Kansas has removed John F. Willits, president of the State Board of Pardons. Willits was the first Populist candidate for governor (in 1890).

STATISTICS extending over a period of fifteen years show that five per cent of the inmates of the insane asylum at Aarkuns, Denmark, became demented from religious causes.

UNDER the amended liquor law of the District of Columbia no barroom can be opened within four hundred feet of a church. The temptation is supposed to be irresistible, presumably.

ANNA DICKERSON has a case in the United States court, a suit against Dr. Oglesby and Dr. Underwood and the Danville Insane Asylum for $100,000 damages for false imprisonment three years ago.

THE New York legislature has passed a bill abolishing the New York city dog pound and transferring the care of stray canines and felines to the Society for the Prevention of Cruelty to Animals.

GOVERNOR FOSTER of Louisiana has appointed Congressman Newton C. Blanchard to take the place in the United States Senate made vacant by the appointment of Senator White to the Supreme Court.

THE Board of Education of Newark, N. J., has issued a ukase that no woman who "has a husband to support her" shall teach in the schools of that citv. Woman's actual equality seems very slow in coming.

MAYOR HOPKINS of Chicago has called for the resignation of the sixteen police justices of the city, with their clerks and bailiffs. He says there are too many and intimates that some of them are no better than they should be.

AFTER a trial lasting four months and four days Ex-detectiv Dan Coughlin, accused of the murder of Dr. Cronin, in Chicago in 1889, has been declared not guilty by a jury. He was once sentenced to life imprisonment for this murder.

THE steam yacht "Natalie," which sailed from the United States with arms and ammunition for General Manigat to be used by him in an attempt to overthrow President Hyppolite of Hayti, has been seized by the Haytians and her entire crew shot.

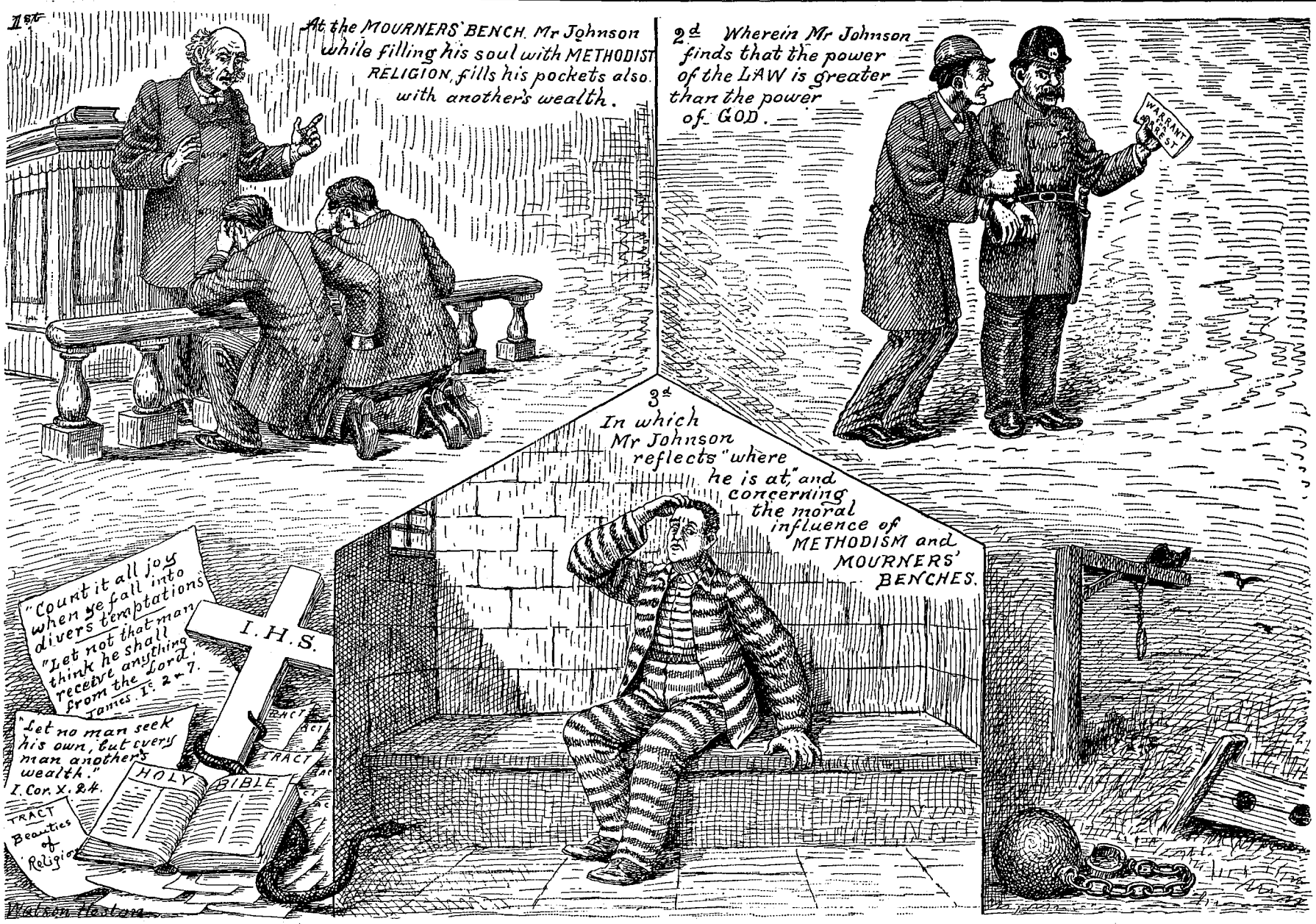
A CONFERENCE of leaders of the Populists and Prohibitionists of Ohio has agreed upon terms for a union of forces. Manufacture and sale of liquors for medicinal, mechanical, and sacramental uses to be carried on by the state; for use as beverages to be prohibited.

DR. WECKERLE, the Hungarian premier, contemplates introducing a bill for total separation of church and state. He also intends to advocate equal privileges to all religions, and that all should receive state subsidies. Dr. Weckerle uses words as antithetically as do our theocrats. "Sepaation" of church and state, with state subsidies to all churches!

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 12. {PUBLISHED WEEKLY.} New York, Saturday, March 24, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



FROM THE MOURNERS' BENCH TO THE PEN.

Noblesville, Ind., March 3d.—James Johnson, 18, was sentenced to two years in the state prison North, by Judge Stephenson. He was charged with stealing $40 from a companion while at a mourners' bench at a Methodist revival.

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Prudence, an Economy of Life,
What Know Ye of Justice?
Fortitude a Noble Possession,
Temperance and Intemperance,
Is the Use of Tobacco Dangerous?
Cultivation of Individuality,
Character, a Jewel of Great Price,
Idleness, another Name for Loss,
Industry, the Staff of Life,
Value of a Trade,
Recreation a Necessity,
Games of Chance,
Truth and Falsehood,
What is an Oath? or the Worth of a Promise.
Fraud a Crime,
The Poison of Slander,
What is Hypocrisy?
Conscience or Moral Sense,
Selfishness, the Menace of Society,
Gratitude, a Fragrant Flower of Life,
Is Reverence a Duty?
Self-Reliance,
Self-Control,
Self-Respect,
Foolish Pride and Silly Prejudice,
Anger, the Distorter,
The Angel of Forgiveness,
Observation a Great Faculty,
Perseverance, the Friend of Man,
Punctuality, a Promoter of Success,
The Difficulties of Life,
Temptation, the Demon on the highway,
Habit, Second Nature,
Power of Will,
Courage, a Necessity to Right Living,
In Regard to Concealed Vice,
Beautiful Charity,
Fidelity, the Giver of Strength and Honor,
Value of Wealth,
Avarice, Not a Means to Life's Best End,
Good Nature, one of Life's Best Blossoms,
Reason and Free Inquiry
Free Speech,
A Free Press,
Rights of Animals,
Rights of Children,
Human Rights; or the Equality of Man.
Moral Cleanliness,
Politeness. The Gentleman,
Politeness. — Continued. — The Gentlewoman,
Best Society,
Progress; or Enlightenment: Wisdom.

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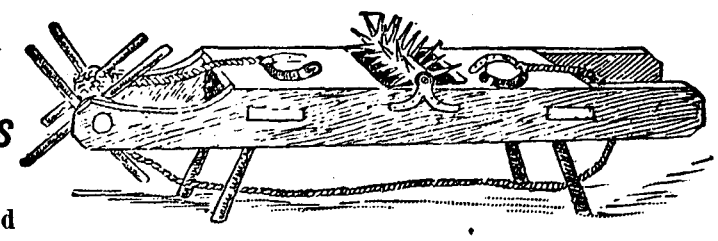
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Defense or Offense?

Is the church on the defensiv or the offensiv in this country to-day? Is she striving to defend her equal rights in the republic or to force her doctrins upon the people who are not within her denominational folds? Is she being oppressed, or is she oppressing others? When and where is the freedom of worship of her devotees denied, except in the instances in which some strong denomination persecutes a weak one? Who or what interferes with her freedom in building churches, in furnishing them, in educating men for the ministry, in employing them, in listening to them, in raising means for the support of missions, in sending men and women abroad as missionaries, in proselyting at home, in meeting in council, presbytery, synod, and conference? In what state are they disfranchised, in what state denied the right to participate in political primaries and conventions? Where are they denied freedom of travel, of migration and settlement? What power has ventured to prescribe or proscribe their garb? What authority has limited by law their opportunities to write, to print, to circulate their Bibles and other books, their papers, magazines, and reviews? Hav their Sunday-schools and Bible-classes, their Societies of Christian Endeavor, and their Epworth Leagues been interfered with or constrained in any way?

Once for all, has the Christian church been abused by the state? Of course we know that she has not, that the only oppression of Christians has been by means of laws demanded and defended by the vast majority of Christians, and that the only Christians who hav been injured by these laws are the very ones who hav protested against them, but who were too few in numbers to successfully cope with the church militant and dominant.

What, then, means this cry from the camp of the Covenanters that *Christians* must organize for *defense?* Listening to it, one not familiar with the status of Christians and the Christian church in this country would suppose that they were being cruelly oppressed by some ruthless power. Here is R. M. Downie writing in the *Christian Reformer*. He says: "Self-defense is the first law of nature, and of grace as well. The church must defend itself. The Christian must defend himself." Defend itself, defend himself, from what—and how? Mr. Downie pictures Paul looking down the light-lines of time and over this generation; he sees sixty to sixty-five millions of people, eighty thousand to one hundred thousand churches, and as many ministers; he sees millions upon millions of printed pages of Christian doctrin and exhortation circulated weekly, but he perceives that in spite of all these evangelizing agencies the church "barely holds its own." Mr. Downie asks: "Why has the church lost her power with the masses?" He answers the question himself, although he denies the truth of the reply he givs. Hear him:

"It is safe to say that the masses are now more intelligent, but is not that itself a reason why they should be more ready to accept the gospel? In the days of Paul the gospel message was new, and doubts of its fitness for the world's needs might hav been entertained; but after eighteen hundred years this doubt should be dispelled."

Nevertheless the fact of the greater intelligence of the people of this age does explain the weakening hold of the church on their minds. And instead of the doubt of the fitness of the gospel message having been dispelled by the experience of eighteen centuries that doubt has become a demonstration, a truth self-evident to all able to reason and not blinded by the glamour of a name or led astray by the illusiv light of an ideal.

Now, what does Mr. Downie propose as a remedy for this confessed sickness of the church? How does he purpose to renew the vigor of her youth? Does he say that Christians must lead better lives, that the apologists of the church must bring forward stronger arguments in defense of the Bible and the actions of the church in the past and present? Not at all. Christians must defend themselvs and the church. How defend and against what? We will let the Covenanter tell:

"In self-defense the church must arise in her strength. She must show that as an agent of blessing she is capable of solving these public questions. If the question be of a political nature she must hav an arm long enough and strong enough for her purpose. Such an arm the church may hav in the National Reform Association. The very existence of such an association answers and banishes the devil's claim that the pulpit should hav nothing to do with politics.

"About a year ago Elliott F. Shepard, the lamented editor or the New York *Mail and Express*, spoke before that great convention at Harrisburg convened to protest against the repeal of the Sabbath laws. In substance he said that the time had arrived when the Christian citizens of this country must stand up for their rights, and insist that our laws shall be made Christian, and the sentiment was cheered to the echo by the representativs and delegates of fifteen or sixteen denominations, and a good number of other associations. Along this line the church needs and must hav a fortification and defense. The mass of church members is ready to follow. What is needed is fearless leadership and thorough and intelligent organization."

Yes, that is just what we thought the church champions meant by "self-defense." The church is to solve problems by the "long" and "strong" arm of the National Reform Association, precisely as the Roman church solved them in the old days by the long and strong arm of the Inquisition. The Inquisition was the intermediary between the church and the state, in its ecclesiastical character trying men for heresy against the church, and in its civil character punishing them or delivering them to the officers of the government as violaters of the state's laws. So to-day the church will use the National Reform Association and its affiliated societies to obtain laws for the punishment of those who doubt the wisdom and authority of the church. These associations are the intermediaries between the church and the state. The church will not persecute—oh, no! She is acting in "self-defense"! She will procure the enactment of laws in her interest; she will put her dogmas into the Constitution, and the state, her servant, will punish the heretics as "lawbreakers." It is the old, old scheme.

It is time for Christians to "stand up for their rights, and insist that our laws shall be made Christian"! The infinit audacity of that! Stand up for *their* right to deny the equal rights of all other citizens! Stand up for their right to convert the civil state into a religious tyranny! Stand up for their right to fine and imprison men for differing from them! Stand up for their right to force their beliefs concerning gods and saviors and heavens and hells, and holy books, and their ideas about morals, upon men and women who think for themselvs! Stand up for their right to pension the church upon the state and tear the Constitution into tatters that a priest's creed may become the charter of the nation! And they call this "self-defense"!

Stand up for the defense of their rights! Not a right of theirs has been denied, as we hav shown. The right to invade rights is not a corollary of the law of equal freedom, and this is the only "right" that the theocrats are demanding. They want an opportunity to commit crime; and this, they say, is a right which they must "defend"! They want to be given legal authority to punish American citizens for inability to agree with them about the unknown! This is the very sublimity of impudence.

The church is not oppressed by law. Christians

are not persecuted by Freethinkers, nor do we ask that the laws discriminate against them in any way. The church is aggressing, not defending herself against aggression. Her rights are not denied, but she denies the rights of non-churchmen. Her rights are not threatened, but she continually and with increasing arrogance and ever augmenting demands threatens the remaining rights and liberties of every citizen who will not bend the knee in servil homage at her altars.

The church is on the offensiv. She denies to the citizen the right of private judgment, she tramples under foot the fundamental principles of religious equality. She does this by making the taking of the judicial oath compulsory in some states; by authorizing inquiry to be made concerning the religious opinions of witnesses; by forcing the taxpayers to support religious services in Congress, in state legislatures, in the army and navy, in penal, reformatory, and charitable institutions; by teaching her creeds to the Indians at the expense of the nation; by demanding and receiving from states and cities appropriations for the establishment and maintenance of various institutions under her control; by the exemption of her property from taxation; by vicious interference with the literature, arts, and amusements of the people; by meddling with the domestic concerns of men and women in a more or less successful attempt to substitute the sacramental for the civil-contract marriage law; by introducing into the common and normal schools, state universities, and agricultural colleges the Bible and theological exercises, such as prayer and the singing of religious songs; and by procuring the enactment and enforcement of Sunday laws, thus monopolizing in the interest of the priesthood one-seventh of the citizen's time.

Unsupported by a single fact is the claim of the Sabbatarians and Covenanters that Christians are denied their religious rights in America and must therefore organize under "fearless leadership" for defense. The assertion is preposterously absurd. It does not contain one element of truth. It is a deception and a snare. It must be denied and disproved whenever it is made, and its authors shamed into silence. It is the acrid dust of delusion and falsehood, thrown into the eyes of the people in order to blind them to the aggressions of the hierarchies.

The Erie and Sunday Work and Rest.

The fact that the Erie Railroad has discontinued most of its Sunday freight business and also cut down the number of its Sunday passenger trains is hailed by the Sabbatarians as a great victory. But their shouts of triumph seem somewhat out of harmony with the actual circumstances. The change was voluntary; no Sunday law compelled the partial cessation of traffic on the Erie, nor hav we heard that its officials are demanding that the state or nation compel the other roads to follow suit. Self-chosen suspension of trade on Sunday is one thing, law-enforced suspension quite another. We think, however, that the taking off of local passenger trains was a mistake, and all freight which the consignees wish to receive at the earliest possible date should also hav right of way seven days in the week. It should be easy, on any road managed on sound business principles, for the consignors to arrange for continuous transit. Under genuinly free competition, and in the absence of Sunday laws, that road which furnishes the people living along its lines and at and beyond its termini the best passenger service; which handles freight most carefully and expeditiously, and treats its employees the best, will be the most popular road, and the best paying one, other things being equal.

We wholly repudiate the notion that it is necessary to incommode either passengers or shippers in order to giv a day's rest each week to workmen. Suppose we take seven men, designating each with a letter of the alphabet, A to G, inclusiv. On Monday, A rests; on Tuesday, B; on Wednesday, C; on Thursday, D; on Friday, E; on Saturday, F; on Sunday, G. Thus we find that on each day six men work and one rests. There would naturally, with few exceptional cases, be a falling off in business on Sunday, for reasons that will suggest themselvs to the thoughtful reader, and so arrangements could be made allowing more than one man to take his day off on Sunday, should that be preferred as the rest day. The exceptions would occur during the summer, when resorts are open and more suburban trains are run on Sunday than on other days. Even here, however, it would not be difficult to secure a day of rest for all who desired it. In the case of the seven trainmen such arrangements could be made as would enable each to hav a different day of rest each week, if preferred. As a result of applying common sense to the solution of the Sunday-rest problem we hav secured a weekly day of rest for all who wish it, and this without extra expense to the company or loss to the men, and without subjecting passengers or business men to discomfort or loss of time and money.

Sabbatarians declare very emphatically that they are anxious for the welfare of the railway laborer; they want him to hav his day of rest each week. "Soulless capital" would grind the life out of him if it were not for them! Well, here is a sensible, practical plan for giving him his rest, and the unapproachable merit of it is that it does not interfere with the pleasure or the property rights of other people; it does not make a crime of innocent recreation or honest business. Will it be acceptable to the Sabbatarians? No. Why not? Because they are not one-hundredth part as solicitous about the workman's rest day as they are about the "sanctity of the Sabbath." They want Sunday laws to promote "worship," as Blair has boldly stated in his recently introduced District of Columbia bill.

The article upon church property which appears in this and succeeding issues of THE TRUTH SEEKER will be made into a pamphlet immediately upon completion. The book will be a *vade mecum*, as the pedants say, upon the subject, and is designed as a handbook for those who object to being held up by the tax gatherer and forced to pay other people's taxes.

This question will be brought before the New York Constitutional Convention, which meets in May, and every delegate shall be supplied with this pamphlet. We also desire to place it in the hands of every editor and legislator in the state—and in the country, if we can—with requests for notice and discussion. We also want to circulate it generally and generously. The price for single copies will be low (we will announce it as soon as the cost is determined) and in quantities still lower.

To distribute it as it should be we want help, particularly from the Liberals of New York state, though it will not be refused from anybody. It is a national question and work done in one state helps in others. Those who feel like helping can send such sums as they can spare and will receive pamphlets to the amount of their donation.

The more we receive the wider will be the circulation of the pamphlet. Every Liberal is interested in this question, and we hope will help us to distribute thousands.

The officers of the National Spiritualists' Association announce that the Hon. Omer M. Kem, of Nebraska, in the lower House, and Senator Jones, of Arkansas, in the upper House, will do all they can against the Morse-Frye joint resolution. President H. D. Barrett and Secretary Robt. A. Dimmick of the Association say that both Representativ Kem and Senator Jones are Spiritualists and therefore are awake to the necessity of work. Secretary Dimmick states that remonstrances against the amendment can be had at this office and at the headquarters of the National Spiritualists' Association, 510 E. street, N. W., Washington, D. C. We rejoice to see our Spiritualist friends up and doing. Quoting the proposed amendment, the *Light of Truth* says editorially: "This is enough to cause the shades of Jefferson, Franklin, Adams, Paine, and Washington to rise up and blast the insufferable ignoramuses who father the scheme with a paralysis that would forever stop another wag of their tongues or a lift of their fingers."

Mr. Putnam reports that at the hearing on the Christian amendment, on March 6th, but eight of the seventeen members of the House Committee on the Judiciary were present. The *Christian Statesman* says editorially that "nearly every member of the Committee was present." With nine members absent it is something of a stretch of language to say that "nearly every member" was at the meeting. The *Christian Reformer*, more careful, agrees with Mr. Putnam.

The *Christian Statesman* says mournfully that on Sunday, March 11th, seventy-five thousand people visited Schenley Park in Pittsburg. It of course calls this "Sabbath desecration." Such reckless pursuit of pleasure and health by those seventy-five thousand citizens of Covenanter Pittsburg is indescribably horrible. The wicked creatures will probably soon get the idea into their perverse minds that the trees and flowers may not, after all that has been preached, spend eternity in hell as a punishment for growing on the "Sawbath."

There was presented in Congress a few days ago a petition in favor of the Christian amendment. This fact is not remarkable, in itself considered, but when it is known that on this petition were the names of twenty-two senators of the Iowa legislature the reader will probably be set to thinking even more seriously than he has heretofore concerning the irrepressible conflict between theology and human liberty. We are informed that only twenty-four of the Iowa senators were seen, and all but two of these signed the petition.

"A so-called 'sacred' concert, for charity, was given in Ford's Opera House, Baltimore, Md., on Sabbath, February 11th, at which such 'sacred' compositions as Wagner's 'Tannhäuser,' 'Hungarian Fantasie,' 'Oriental Festival March,' 'Torchlight Dance,' etc., were rendered by one hundred Baltimore musicians. It is about time this thin disguise was torn from the open profanations of the Sabbath."—*Christian Statesman.*

Yes, it is, but it will not be while Sabbatarians hav the power to secure the enactment and enforcement of their contemptible Sunday laws. The worshipers of the Sunday fetich are responsible for all this hypocrisy.

At a Boston meeting, held to advance the Christian amendment propaganda, Joseph Cook said: "Our fathers voted God out of the Constitution Let us vote him in again." One would suppose that Mr. Cook's "God" is utterly helpless, and we presume that he is. What these men mean is, that the fathers voted the theocrat's ideas about God out of the Constitution, and now the theocrats want to vote them into that instrument. Mr. Cook also said: "It is necessary to exercise prudence and not drive the thick end of the wedge first." Ah! wants to catch the American people with "guile," presumably.

In a syndicate article Jeannette L. Gilder writes of Annie Besant:

"I hav always regarded Mrs. Besant as a woman who was not discussed in polite society. Her connection with the late Charles Bradlaugh, her Malthusian pamphlets, and her blatant unbelief made her a social outcast."

Dear Miss Gilder, do you suppose Jesus was "discussed in polite society"? It is reported in an old volume for which presumably you hav much respect that he mingled with "publicans and sinners," which would lead us to infer that he was a "social outcast." Do you not know that "polite society" has always turned the cold shoulder to the men and women whom later generations delighted to honor? You sneer at Charles Bradlaugh, but it would be well if "polite society" in England or America had produced in two generations a man so great in all the elements of true nobility and usefulness.

If you happen to be in Kansas City, Missouri, on Sunday and wish to be shaved you can be accommodated if you will sign this confession:

"For the purpose of obtaining the services of the barber shop in the Midland Hotel on Sunday, I state that

the service of a barber shop is a necessity to me at this time, and that my omission to obtain such service on Saturday was not through any fault or neglect on my part."

This statement is in compliance with the ruling of Judge Wofford. Why should his ruling not also apply in the case of Sunday shoe polishing? And of clothes dusting? In short, is there logically any stopping-place in this dirty business of church-state interference with the private affairs of men and women? How much longer will the descendants of the men of the Revolution stand this insolent nonsense? Of what use is the ballot to them if they do not make these judicial tools of the clergy feel the force that they can wield?

The Pittsburg *Times*, reporting the proceedings at a mass meeting in that city called to indorse the Christian amendment, givs this brief summary of an address by Dr. F. S. Scovel, president of Wooster, Ohio, University:

"He affirmed that it was in no way revolutionary. He said that this is the only final method of settling the controversy and the questions which grow out of it. The amendment defines the limits of personal liberty as within the bounds of Christian morality, and affords a basis for proper legislation on gambling, marriage, divorce, and Sunday observance."

Settling what controversy? Who presumes to say that we are so sure of the truth of any concept of religion that we can once and for all settle the controversy over it by putting into the law the opinion of one faction? Has not the world already often and severely enough burned its fingers in *that* fire? Are we to keep on forever "settling" controversies about God and Jesus and the Bible by pounding other people's beliefs into men's heads with policemen's clubs? Who dares say that the "limits of personal liberty" lie "within the bounds of Christian morality"? Morality is a growth, not a revelation, and the ethical conceptions of to-day had their source in experiences through which man passed thousands of years before the birth of Christianity. Those early ideas of man's relations to his fellows hav been gradually developed through the ages and are still undergoing very slow modification. The law of equal liberty cannot be chained to a creed which modern science and critical scholarship hav bent and shaken and whittled, but for which divine paternity and authority are still claimed by those who wish to force their belief in it upon their indifferent or skeptical fellow citizens.

Editor Buckley of the *Christian Advocate* says that he cannot see the wisdom of attempting to amend the Constitution as the theocrats desire. He would be compelled to antagonize the movement if it had any prospect of success. He thinks Christians should be content with "In God We Trust" on the coins, the recognition of God in the Declaration of Independence and in more than thirty state constitutions, the *obiter dictum* of the Supreme court that this is a Christian nation, the judicial oath, and the law-enforced "Christian Sabbath." He declares that to introduce the name of "'Jesus Christ our Lord' into the Constitution of our country would be a step toward the union of church and state, which, so long as we wish liberty of conscience, we can never advocate." But are not all these existing Christian features, which Mr. Buckley favors, steps "in the direction of union of church and state"? Of course. Why, then, does he oppose the amendment? Because he is more crafty than the Covenanters. Hear him:

"An agitation such as this can simply arouse opposition where it is now slumbrous, and lead to the unrestrained utterance of sentiments provocativ of irreverence and irreligion."

Rev. Mr. Buckley is afraid of going too far by one forced march. He doesn't want the church army to get too far away from its base of supplies. It might be defeated and lose all the special privileges it now has. Therefore the reverend politician is in favor of one step at a time. He could easily help get a Sunday law for the District of Columbia, for instance. But it would not do to arouse the enemy by a premature revelation of his full plan of campaign. Mr. Buckley is very shrewd, but his game is perfectly well known to us. Samuel P. Putnam is right—we must watch the District Sunday law scheme and hav permanent headquarters in Washington.

Rev. J. M. Foster has an article in the *Christian Statesman* in which he givs many alleged reasons why the pending Christian amendment should be adopted. Here is one of them:

"Because these [Christian] forces are not operativ in the government unless they are recorded in the nation's Constitution. In 1808 President Jefferson was petitioned to proclaim a fast by the New England ministers. He refused by saying: 'I consider myself as interdicted by the Constitution from doing anything that pertains to religion.' In 1858 the Sabbath laws of California were tried in the Supreme Court. Judge Terry decided them unconstitutional, because they are a discrimination in favor of Christianity, and so against all other religions. Judge Burnet coincided with him. Since then California has had no Sabbath law. In 1869 the Bible was tried in the Supreme Court of Ohio for being in the public schools of Cincinnati. Judge Welch decided that, since the words 'Bible,' 'Christian,' and 'Christianity' do not occur in the Constitution of the United States, the word 'religion' in that instrument must mean 'man's religion.' And so the Bible, the exponent of the religion of Christ, has no right in the public schools. Ex-president Woolsey said, in the Evangelical Alliance, in New York, in 1873, 'Our Constitution would require no change to be adapted to a Mohammedan nation.'"

It will be seen that no decision above quoted sustaining the Constitution as it should be interpreted, and as secularists understand it, was written later than 1869. The tendency to read into the law in some way the assumption that "this is a Christian nation," has been growing stronger year by year since the close of the Civil war, and it is the purpose of the theocrats to complete the work of perversion by the adoption of the Morse-Frye amendment. Freethinkers cannot fail to realize the vital necessity of keeping the Constitution on the side of religious liberty, and we maintain that this is the most important issue before the people to-day. We must defend ourselvs. To this end judges must be watched and the votes of Freethinkers made effectiv.

Freethought Progress.

The Freethinkers of Spain are to erect a monument in honor of Ramon Chiés. Seven hundred and ninety pesetas were subscribed the first week.

The Truth Seeker and the London *Freethinker* are the two most prominent and widely circulated Freethought journals of the world, says *Der Lichtfreund*, of Vienna.

The Freethought Federation of Sweden is the recipient of a gift of one thousand crowns. Would that one of our wealthy Freethinkers would donate one thousand dollars to the American Freethought Federation.

Johannes Cyevski, the ex-Catholic priest, and for fifty years a Free Religious agitator and lecturer, is dead. His life was a continual battle, and like all reformers and apostles of liberty he died poor. He reached the age of eighty-one years. Honor to his memory.

The Turners of Milwaukee, Wis., held a rousing Paine celebration. There was music, singing, and speeches, the latter in both the German and English language. Mr. C. Hermann Boppe, editor of *Der Freidenker*, delivered the German oration, while Mr. I. Ulrich spoke in English.

We are the recipient of several numbers of *La Razon*, published at Caracas, Venezula, by our valiant contemporary, Luis P. Herrera, and judging from various articles we can but congratulate all friends of liberty in Venezula on the fact that they hav at least one periodical which is not merely willing, but also capable of defending liberty of conscience.

An International Freethought Congress will be held at Brussels, Belgium, during the fall of 1894. ∴∴∴ The Belgian Freethinkers are following in the wake of their French and Spanish brethren, and will publish an annual this year, which is to contain such statistical information as will be of interest to Belgian Freethinkers. ∴∴∴ The Belgian Freethinkers hav several schools, an orphan asylum, and an infirmary for aged and decrepit Freethinkers.

The London *Freethinker* says: "Chinon is a little town in old Touraine, now the department of Indre et Loire, France. It will ever be celebrated as the birthplace of the great Freethinking wit, François Rabelais. There is at present a Freethought society in the town. They call themselvs *Les Enfants de Rabelais*. A recent funeral of one of their members was attended by more than three hundred persons, and the proceedings gave great offense to the clericals."

New York labor unions hav passed this resolution: "We insist upon a return to fundamental principles of free speech, free press, and free mails, and an adherence to constitutional guarantees which assure those rights to the citizen, and we demand that the laws shall be enforced only by the duly authorized officers of the people. In view of the mischievous possibilities of the Comstock laws, we demand their repeal as being a source of confusion in the administration of justice and a practical denial of constitutional rights."

The German Freethinkers hav circulated a petition to the Reichstag, in which they ask for the abolition of the infamous section 166 of the criminal law, which provides for the punishment of those who poke fun at any church humbug. ∴∴∴ Delegates from societies for "Ethical Culture" met recently in congress at Eisenach, Germany. It was resolved to form an international union to insure a propagation of ethical principles. Dr. W. Förster, who lectures for the Berlin society, was elected president. ∴∴∴ We doubt whether the Christians hav made a bona fide sale of any of their manifold pamphlets exceeding that of the "Spaziergänge eines Atheisten" by Heigl, which has reached forty-five thousand copies, yet this number is less than that of "Dominee, Pastor of Rabbi," by J. G. ten Bokkel, which is about fifty thousand copies. ∴∴∴ The *Independent* says Catholic papers in Germany complain that the spirit of unbelief is gaining ground in the gymnasia and the high schools under control of the church. It quotes from one of these papers as follows: "The Catholic college student in Berlin is, as a rule, without faith. We do not recollect of a single case where one of these young men entered upon the study of theology. Among the older Catholic boys in Berlin there exists an unchurchly and even antichurchly spirit."

The Rev. Dr. Peake, of the Lord's Day Observance Society of England, having intimated that he was on the war path against Sunday "desecrators," George W. Foote, president of the National Secular Society, wrote a letter to the *Star*, closing with this challenge: "The London Hall of Science, the headquarters of the Secular party, has been open since 1869 and there has always been a charge for admission to the Sunday lectures, although of late we hav thrown a part of the hall open free. Why has Dr. Peake never molested us then? Is it simply because Freethinkers are an awkward lot to tackle? I invite this cocksure clerical fanatic to try his hand at a prosecution. He thinks he knows the law through and through. Well, I believe I know it better than he does; and if he chooses to play the game, I feel sure that he will learn two things—first, that the game itself is a pretty long one, and secondly, that his last card will be taken with the ace of trumps." ∴∴∴ There is progress even in Scotland, the birth-place of the Covenanter. A Scottish minister has ventured to ask that questions be handed to him on Sundays, and he will answer them from the pulpit. The *Freethinker* says that the first question asked was, "Who was David's mother?" He could not answer ∴∴∴ Lawson Tait, writing about the proposed memorial to Charles Darwin in Shrewsbury, says: "Now even parsons talk evolution in the pulpit without recognizing the fact that the words they use as everyday expressions and the views they promulgate are precisely those against which their predecessors fulminated so late as twenty years ago, and for which they condemned those of us who accepted them to all the penalties of 'infidels' in this world and condemned persons in the next." Mr. Tait had to leave his nativ city of Edinburgh in 1866 because of his acceptance of Darwin's principles. ∴∴∴ Sunday concerts hav spread as far north as Inverness, Scotland, to the great discomfiture of the clergy. ∴∴∴ A writer in the *New Earth* calls the attention of Sabbatarians to the commandment on which they base their doctrin. He says that the most important part of the command, and that which takes precedence over any other part, is that about working six days. It is strange that so many good people hav overlooked this most essential point. ∴∴∴ In London the income of the dispensaries, hospitals, and nursing institutions is increasing, and that of the missionary societies steadily decreasing.

Lectures and Meetings.

The Milwaukee Liberal Club meets at Severance Hall, 421 Milwaukee street, every Sunday at 7.30 P.M.

The Friendship Liberal League of Philadelphia meets Sundays at 2.30 and 7.30 P.M. in Warner Hall, near Green and Broad streets.

The Women's Liberal League, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome.

March 27th—"Evolution *vs.* Revolution." Samuel H. Gordon.

The First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

The Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for March.

March 23d—"Labor's Demands of the Constitutional Convention." Edward King.

March 30th—"The Truth about Hawaii." Clinton Furbish.

Franklin Steiner's lecture engagements are as follows:

Mar. 28, Greensburg, Pa.	April 8, Cincinnati. O.
" 25, Newark, N. J.	" 9, New Ross, Ind.
April 1, Alliance, O.	" 10, 11, West Point, Ind
" 3-6, Eaton, O.	" 13, 14, Toledo, O.
" 8, Dayton, O.	" 15, Detroit, Mich.

"A Sermon to Liberals on Religion and Church" was the subject of Dr. J. H. Duren Ward last Sunday before the Brooklyn Philosophical Association. He began by remarking that man is by nature religious, and no matter how Liberals try they cannot get rid of religion and church, though they may destroy *a* religion and *a* church. He also remarked that Liberals do not organize as they should; that by their indifference in such matters they fail to do much good work that otherwise could be done. He said that if Liberals were consistent and worked together civilization might be advanced a thousand years further than it is. A very interesting debate followed the lecture. Mr. Rowley speaks next Sunday on "Moral Philosophy."

Colonel Ingersoll's Dates.

Jacksonville, Ill., March 24th.
St. Louis, Mo., March 25th.

IS ROBBERY A RELIGIOUS VIRTUE?

THE GREAT MORAL AND PRACTICAL QUESTION.

THE CHURCH'S PROPERTY

Should It Be Exempt from Just and Impartial Taxation?

REASONS WHY IT SHOULD NOT.

An Argument for Eqnality of Taxation, and a Statement of Facts, Giving, from the Censns of 1890, the Valne, by Denominations, of Chnrch Property in the United States and in the Several States and Territories and in All Cities Having 25,000 or More Inhabitants; so Arranged as to Show at a Glance the Relative Standing as to Wealth of the Leading Denominations and Denominational Gronps.—Also, Mnch Other Matter of Especial Interest to Certain Cities, States, and Sections.—All Comparisons and Percentages Based Upon Official Figures.

If you exempt the property of any church organization, to that extent you impose a tax upon the whole community.—*James A. Garfield.*

The property of church organizations is exempt from taxation. Why are these corporations granted such a great favor? Are there any good, or even plausible, reasons why they should be privileged above all other citizens and societies of citizens? "No taxation without representation" seems to demand a correlative, "no representation without taxation." So long as any kind of private property is subject to taxation, should not all kinds be equally subject? Each person invests his money where he believes it will yield him the largest dividend pecuniarily, or in mental and moral satisfaction. Because one man puts one thousand dollars into a church, and another the same amount into a Masonic hall, is no reason why the latter should be required to pay the taxes on both sums. It is plainly an injustice to compel him so to do. Could anything be more inequitable than the exemption from taxation of a million-dollar cathedral, built and patronized by wealthy people, while the small stores and shops of the men and women who can barely make a living, are taxed to the extreme limit of the rate?

Alleged Reasons for Exemption Examined.

What excuses are offered for this partialism? What arguments in its defense are advanced by its advocates? In the light of justice it is revealed as gross favoritism, in justification of which no valid argument can be put forward, no reasonable excuse devised. To the mind of the man who is familiar with the underlying principles of human justice and social ethics, it is self-evidently wrong. Yet it persists as a fact, and finds many apologists, both within the church and in the "world." Let us examine the less trivial of the pleas set up in extenuation or bold defense of this great evil of inequality of taxation.

Church property is non-productive, we are told. Admit that it is, what then? There is a vast amount of other property which is unproductiv. Shall it, also, be exempt from taxation? Many business investments turn out disastrously. Thousands of failures are recorded every year. Men put into various enterprises much more than they are able to get out of them. Shall this unproductive secular property be given a "free pass" by the state? Why should non-productive ecclesiastical property be exempt, while non-productive secular property is taxed? The homes of the people, from the laborer's cottage to the millionaire's mansion, are non-productive. From the hour they are completed, until they are destroyed by fire or flood or tempest, or become uninhabitable through the slow but sure processes of decay, they are constantly subject to deterioration, continually requiring repairs, alterations, and additions, which necessitate the expenditure of money that returns neither interest, profit, nor wages to him who spends it. Are these non-productive houses, with their plots of ground and outbuildings, exempt from taxation? It may be urged that these homes are in a manner productive, because, if their owners did not have them, they would be compelled to pay rent. And if the congregations did not build and own their churches, they would be under the necessity of hiring halls and paying rent therefor; so, viewed in that light, churches also are productive. Many of the halls and rooms owned by secret and fraternal societies are non-productive, and hence should be exempt from taxation if non-productivity is a legitimate cause for the exemption of churches.

But, as a matter of fact, are all churches wholly unproductive? In many of them pews are rented at prices which put them out of the reach of all but the more wealthy people of the society, making these churches practically Sunday club rooms for the rich. Why should they not pay taxes on these luxurious appointments of worship? People who own club rooms in which they worship probably just as sincerely on week days as they and others do in the fashionable churches on Sunday, must pay taxes on these places of resort, and there is no really sound reason why the owners of the churches should have more favors than they. They all freely choose their own methods and places of recreation or adoration, and should pay their own bills.

In another way the churches are productive. They are collection offices and workshops. In them are gathered most of the moneys which pay the salaries of one hundred and twelve thousand or more clergymen, and in them these clergymen do much of the work which entitles them to the pay. Here, also, are collected the enormous sums which maintain great missionary boards, thus furnishing remunerative employment to thousands more men and women. Why should the salaries of these resident clergymen, these organists, missionaries, and missionary society officials be augmented by the aggregate of taxes that church exemption saves to the ecclesiastical corporations which employ them? Or, if their salaries would be just as large without the exemption, why should the corporations be permitted to partly recoup themselves by forcing other classes of workmen to pay their taxes? To put it in another way, why should the people at large pay the taxes upon the workshops, offices, banks, and clearing houses of corporations having upon their pay rolls one hundred and fifty thousand or more men? In the buildings owned by these corporations millions of dollars are annually raised by means of pew rentals, fairs, raffles, meals, collections, and subscriptions. How can they be exempt from taxation on the ground of non-productivity?

In yet another way churches are money-making institutions. Every observant person knows that large numbers of business and professional men identify themselves with them because of the social, political, and pecuniary advantages to be obtained thereby. There are thousands of places in which one of the first and most frequently repeated questions concerning a new-comer is, "What church does he attend?" He finds it to his direct advantage to show himself immediately and often at one of the popular churches of the town. It is one of the ways in which he must advertise his business. Should he fail to present himself at some church door on Sunday mornings during the first few weeks of his sojourn in the place he will be more or less courteously informed by would-be friends that this, that, or the other is *the* church in Smithville. It is the largest, or the most respectable, or the wealthiest, or for some other reason the best society with which he can affiliate. It is delicately hinted that he cannot afford to hold aloof; that "nobody who is anybody" neglects the means of grace in *that* neighborhood. He soon finds—if he was previously unacquainted with the fact—that the church is popularly supposed to be a Bureau of Recommendation, and he perceives that a very large proportion of the merchants, doctors, lawyers, politicians, and many mechanics act as though they knew that one of her unwritten but unalterable laws was, "You patronize me and I will patronize you." In many places families are "out of society" if they do not belong to the church, and this is a very serious thing with most people who are ambitious and are not satisfied with the simple and pure triumphs of intellectual emulation and the sweet delights of nature. It is chiefly because of their business and social advantages that certain churches in every town so far outstrip others which are equally orthodox. It is a matter of value for value. The man of business insight pays what he thinks he can afford for church assistance. He realizes that the church is a social and political force which he must reckon with and whose friendship is more likely to help than to hinder him. He knows that it is merciless in its pursuit of doubt and nonbelief, or, at least, non-conformity. So he gives it money that he may get from its adherents more money in the near future. We have nothing to do here with the ethical bearing of these undeniable facts; they are mentioned only because they have a very direct connection with this question of church exemption. It is submitted to the candid judgment of every fair-minded citizen that when a man finds it to his pecuniary advantage to put his name on the membership roll of a church he should willingly pay his share of the taxes of that church. He should not shift any portion of the burden on to the shoulders of his rival who does not belong to any church. He should himself pay for his advertising. He has acted upon the assumption that the church is a productive factor in his business, and justice imperatively demands that, having invested his money at his own risk, he shall not force his neighbors to bear any portion of the expenses of collection of his dividends. The money which he put into the church was just as much a part of his active capital as that which he paid for his stock of goods, and it is certainly as clearly his duty to pay the taxes upon that as upon the goods.

Gifts make up the bulk of church property, we are sometimes informed; therefore it should not be taxed. If A leaves ten thousand dollars to the church instead of to his son, why should the son be compelled to pay more taxes on his farm or workshop because his father chose to give the ten thousand dollars to the church? This he must do under the present law, as his father has withdrawn that amount from the taxable property of the town and put it where it is a *public charge*. Why should not the church, having the benefit of the money, pay the taxes upon it? Why should the state fine the son for his father's failure to give him the property?

Who will argue that property which one individual has received by gift from another should not be taxed? Certainly such a claim would be preposterous. Why, then, make it in the interest of a church? A church is nothing but a society of individuals. This society may or may not make a better use of the gifts it receives than does the individual the gifts bestowed upon him. Whether it does or does not has nothing to do with the question of equal taxation. It has the property and can use it as it pleases, within the limits of the conditions imposed by the bestower; and the individual beneficiary can do no more. If fifty heads of families in a town each put two thousand dollars into a common fund and erect a church costing one hundred thousand dollars, what tenable reason is there for exempting that church from taxation which would not have been equally cogent for the exemption of the fifty sums of two thousand dollars each which were given to build it? It is always to be presumed when a man voluntarily gives another or others a sum of money that he follows the line of least resistance; that he derives more pleasure from the act of giving and the contemplation of the good which he imagines the money will do in the hands into which he has put it than he would have received had he kept the money in his own pocket. It is not at all necessary or just that some one else should be weighted with an additional tax because he gratified himself by making a present to a cause in which he is interested. That the present was made to a church, instead of to a Masonic society or a baseball club or a collector of botanical specimens or a relative, is only an incident which in no way affects the question of equitable taxation. Leaving to one side for a moment the fundamental idea of justice, it might indeed be argued with considerable force that those who are able to spare a portion of their wealth to the church are better prepared to pay the taxes on the church than are those outside of it who have a hard struggle to maintain their families and so are not in a position to make valuable gifts to any one. That is, the financial ability to support the church by gifts of land or money presupposes the possession of a like ability to pay all public dues upon the gift; for it is to be borne in mind that the giver is also, as a member of the church society, one of the receivers of his own benefaction. If he wishes to transfer a certain sum of money from one personal account to another he must be willing, or whether willing or not, must be made to pay the taxes on it after as he did before the transfer. He has no right to force his neighbors who are not members of the church to help him make his "free-will offerings." And if he is not a member or leaves the money at death the church receives the benefits and should pay the costs.

Churches exert a great moral influence, and therefore they should not be taxed, is another of the common objections urged by those who have not thoughtfully examined this problem. Perhaps no other "argument" against justice in taxation has so much influence on the average man as this, and yet no defense of church pauperism could be weaker. What can be said for the moral influence of an organization which deliberately refuses to pay its just dues? Fundamental to all morality is justice. The man who will not deal justly with his fellows is not moral in any practical way. He may cry aloud for morality and decency and purity until he is exhausted, but if he systematically defrauds his neighbors or denies to them equality of opportunity he is dishonest. It is a hollow mockery to

claim that the church is a healthful moral influence while she each year puts her hand into the pockets of the people and steals millions of dollars. She owns the property and she should pay taxes upon it at the same rate that the individual citizen is assessed for his property. What an absurdity to try to excuse a man for refusing to pay his debts, on the ground that he is not under any obligation to pay them because he exerts a great moral influence! Why, under the universal application of this rule there would not be a knave in the country, the knaves being their own judges. All would be paragons of probity and purity, and exempt from taxation. Any organization which willingly receives from the state a tribute that the latter has taken by force from citizens not members of that organization by that acceptance throws itself under grave suspicion of extreme laxity of moral fiber. It has become a receiver of stolen goods. Every dollar that the church saves by the exemption of its property from taxation is a dollar inequitably acquired. The fact that the majority of church members honestly believe that the church is entitled to such exemption serves only to emphasize the truth that she is *not* entitled to it. An organization that can so blunt the moral sense of its adherents as to make them believe it is right to compel other people to pay their debts cannot be the mighty engine of righteousness that she is claimed to be. No amount of teaching of abstract principles of morals, Christian or any other kind, will neutralize the evil effects of immoral actions. When the church voluntarily declines to any longer accept tax-wrung appropriations for her schools and other institutions; when she demands that her property be taxed, and ceases to invade in other ways the equal rights of the people, she will rise very much in the estimation of right-thinking persons.

Advocates of exemption should bear in mind that no one wishes to tax the "moral influence" of the churches; it is their *property* that we affirm should bear its just proportion of the public burdens. It could quite as fairly be said that the "moral influence" of the honest merchant is lessened by the taxation of his property as that that of the church would be curtailed if she were compelled to depend upon her own resources instead of sponging her way as she is now permitted to do.

So much for the actual delinquencies of the church which have a direct bearing upon the issue of exemption, and about which there cannot be two opinions among intelligent lovers of justice, no matter what their religious beliefs may be. All such must admit after a fair investigation of the subject that the church cannot legitimately claim the exemption of her property from equal taxation with the homes of the people on the ground that she exerts a potent moral influence, for such exemption is itself immoral. Self-vaunted moralism is no warrant for the commission of an unjust act. The fact that a man does not swear or get drunk does not invest him with a right to appropriate his neighbor's property, not even though the latter is lacking in some of the moral graces.

Inasmuch as the exemption of church property necessitates the imposition of an additional tax upon the people at large, it follows that the nonbelief of a part of the tax-payers in the creeds of the churches must be taken into account in considering all pleas for exemption which are based on the theory that their good moral influence entitles the churches to this extraordinary privilege. No matter how excellent their influence in the community, the exemption of their property from taxation cannot be justified for a moment in any country which, as does ours, prohibits the union of church and state. As exemption of one is extra taxation of another the release of the churches from public burdens means the taxation of dissenters for the support of Christian ministers, and, consequently, the dissemination of Christian doctrines. No individual can be constitutionally or justly fined for the entertainment of opinions at variance with those promulgated by any church. He cannot be constitutionally or justly forced to pay even one cent of his earnings into the treasury of a church. The exemption of church wealth from taxation fines the dissenter by compelling him to pay a portion of the taxes of the churches, and this fine is a forced contribution for the maintenance of a religious system of which he does not approve, and which he would not voluntarily aid. It is not for others to determine what he shall give to or withhold from any Christian church. It is not for them to justify the alienation of his property by an appeal to the moral teachings and restraining influence of the churches. It is not what *they* think but what *he* thinks of religious precepts and church practices that will determine his decision as regards pecuniary support of the ecclesiastical organizations. What the minister calls moral he may consider decidedly immoral. He may say that the Bible is not a book which, upon the whole, will tend to produce a healthy moral development of the young mind. He may object, for instance, to the doctrine of vicarious atonement; to the idea that repentance will secure rewards which a good life would not; to the attitude of many of the Biblical writers toward slavery, witchcraft, wine drinking, and polygamy. He may aver that the great virtue of tolerance receives scant honor from any division of the church, and that the Bible also sanctions the intolerant and persecuting spirit; he may say that the narrative of wars waged by the Jews and the record of the massacres they committed, together with the very plain language of a large number of chapters and passages, make that volume an extremely risky one to use in Sunday schools, and otherwise put into the hands of children. Now, it is not material whether this critic is right or wrong in his animadversions upon the scriptures and his skepticism regarding the moral influence of the churches; it is sufficient that he does not accept the one as God's word, and does not ally himself with the other. Doubting the divinity of the Bible and questioning the healthfulness of clerical teaching and example, he has the undoubted right to withhold his support from any and all churches. When the church asks that he be compelled to give her financial aid, she trespasses in intent, and when she takes from the hands of the state the money that he has yielded only at the behest of irresistible power, she vindicates the wisdom of his doubts regarding her purity of purpose and her fitness to guide, instruct, and admonish the youth of the land. To tax men of one belief or opinion for the propagation of the belief or opinion of other men, is an outrage, and the plea that those in whose interest the mulct is paid should receive it because their influence tends to the diminution of immorality and crime, destroys itself.

If church property should be exempt from taxation because of the morally educative, protective influence of the pulpits and Sunday-schools, then, by a parity of reasoning, we should be forced to argue in favor of the same exemption for religious papers, tract societies, publishers of religious books, and the various organizations which claim to be entirely devoted to the work of moral education, rescue of the unfortunate, and prevention of divers acts not acceptable to the operators and backers of the societies in question, and perhaps not to the masses of the people. That this claim of "moral influence" put forward in defense of the privileges now granted to the churches would be equally applicable if urged in favor of a like favoritism to the societies and business houses named above, is self-evident.

But we need not stop here—nay, we cannot stop here. Every legitimate business enterprise, every place in which labor finds occupation that keeps hands from mischief and brains from atrophy, is a center of moral influence. Every farm which lies green and golden and brown under the sun of spring and summer and autumn; every workshop and mill and factory in which men and women fashion articles of utility and beauty; every home where knowledge and honor and love are enthroned; every man and every woman who eats bread honestly earned, and injures none through malice; every one who is kind and generous and just, and trespasses not—all these places and persons radiate moral influence as the sun sends forth light, and all should be exempt from taxation if it be right to exempt church property because of the alleged good effect of religious teaching and Christian practice.

The moral influence argument proves too much and hence proves nothing.

A fine church enhances the value of adjacent property, it is sometimes contended, therefore it is just to exempt ecclesiastical edifices and other such property from taxation. It is somewhat difficult to see why, granting that the church *does* increase the value of a few pieces of near-by property, the tax-payers in other parts of the town or county should be required to pay the church's taxes, unless we are supposed to assume that the increase of taxable property in the neighborhood of the church equals the taxable value of the church, which would not very frequently be the case, I judge.

It is not at all certain that the erection of a church would increase the value of property in its vicinity, even if the owners of the property were all devout Christians. Bell ringing, the collection of crowds in the evenings, funeral processions, and other like elements of the problem have to be taken into consideration by the residents. It is a fact that in some localities in the residence parts of the cities a church is considered a positive evil. All contracts for the transfer of property in a section of West Eighty-fifth street, New York, contain an ironclad stipulation that no livery stable *or church* shall be erected on the land described in the document. Livery stables are proverbially undesirable neighbors, almost universally looked upon as nuisances, and generally held to be extremely dangerous; and therefore when property owners find it necessary to include churches with them in a prohibitive contract, we must conclude that tenants think that the towering edifices of worship are also nuisances, if not actually sources of danger, for we may be sure that land holders would not make a rule against any class of business or buildings that acceptable tenants desire in their vicinage, for that would lessen their profits, and cent per cent is the fundamental law of trade and investment.

There is another fact that cannot be lost sight of when we inquire whether the value-elevating attribute of a church entitles it to exemption from taxation. There is no reason founded on the bedrock principles of religious freedom and equal justice, why a Freethinker should be compelled to pay a tax on an increased valuation estimated by a Christian assessor, while he himself holds that his property is worth less than it was before the erection of the church, *and also be forced to help pay the tax of the church.* The first is an unavoidable evil, but the latter is an injustice which need not be perpetrated. To avoid it it is only necessary to adopt the principle of uniform taxation herein advocated.

But a handsome residence would likewise increase the value of adjacent houses and lots. Should the residence be exempt from taxation on that account? The erection of a block of storerooms and offices would also increase the value of adjoining property. Should the new block therefore be put on the deadhead list? Or a citizen adorns his premises with a fountain, and statuary, and shrubbery, and flower gardens. These improvements will undeniably make the places on either side and across the street more desirable as homes, and will, consequently, raise their market value also. Is the man who has pleased himself by creating the conditions which have made the whole neighborhood more attractive, and its properties more salable, to be put on the free list by the city assessor?

Following this argument for church exemption to its ultimation, no property that in any way increases the value of other property would be taxed. So another so-called argument for the exemption of church property from equitable taxation reduces itself to an absurdity.

Why Church Property Should Be Taxed.

Because its exemption interferes with religious liberty. The right of the citizen to worship or not to worship, as he is impelled by his own conscience and directed by his own intellect, is inviolable and inalienable. Any forcible interference with the enjoyment of this right, by either church, society, or the state, is a crime. Therefore the exemption of church property from taxation is a crime, for it lessens the financial ability of the non-church-member to propagate his personal beliefs and compels him to contribute of his earnings for the propagation of beliefs which are abhorrent to his intellect or his moral sense or both.

There is no difference *in principle* between a direct and an indirect appropriation for the support of theology. It cannot truly be said that A is denied equal religious freedom less by an act of the legislature which compels him to pay a portion of the taxes upon B's place of worship than he would be by an appropriation bill which necessitated an extra tax upon his property for the payment of the salary of B's pastor. A church is an association formed for the purpose of teaching certain religious theories, or establishing certain religious facts, if you please, believed in or known to the men and women who compose this church. They have—or should have—perfect liberty to attach themselves to or withdraw from this religious society. This right of free association is derived from the right to worship. It is one of the means employed to secure enjoyment of the primary right. Each such voluntary combination (denomination) of persons of similar beliefs is naturally expected to be self-supporting. Of course whatever it receives by free gift from those outside its fold is a part of its legitimate assets. But it outrageously interferes with the equal right of association of men and women of a divergent belief if it takes by force even one cent from them, directly or indirectly. Not only does it trample the right of association, but it invades the equal religious liberty of the isolated citizen who does not care to ally himself with any society, if it takes from him, without his consent, by means direct or circuitous, any portion, no matter how small, of his labor fruits. If people are moved, by whatsoever cause, to be religious, non-religious, or anti-religious, they must be so at their own cost, else they disregard the fundamental prin-

ciple of the right of private judgment. If they grow tired of contributing to the support of the ministry of their church let them withdraw from it. That is the only honorable course they can pursue. But to compel others to pay for their religion is dishonorable and downright dishonest, as it is destructive of religious liberty.

(TO BE CONTINUED.)

News and Notes from Washington.

The God-in-the-Constitution amendment, at the present date, is in a very demoralized condition. You might say it is in a comatose state. It is not dead, but sleepeth. It is tucked quietly away in the House Judiciary rooms, but it may be resurrected at any time and put on new life. It is one of those things that die hard. It won't do to cease watching.

In the Senate the amendment is dead. The subcommittee, to which the matter was referred, did not report favorably. It was punctured by some pertinent inquiries of Senator Vilas and collapsed. It does not seem possible to revive the question in the Senate committee.

The only hope now for the amendment is the House Judiciary committee; and the facts are about these: Only two of the House committee are in favor of the Amendment; but although such a great majority are opposed, still the amendment is held in abeyance—that is, its consideration is laid aside for the time being. It is not definitly disposed of, for or against, and for this purpose, as far as I can get at it: To giv the Christian sa chance to rally their forces throughout the country, and by meetings, resolutions, telegrams, and letters, to so inundate the committee that even against its own convictions it will report the amendment to the House for action, on the plea that as so many people demand it, it ought to pass through the committee and hav its chance before the country; and hence it may be possible that the committee with 15 to 2 against will still report the amendment; for the argument of the church party to the committee is this: "Your action will not amend the Constitution; but you can giv the people a chance to act on the matter, and that is all we want." It will be seen that such an argument weighs with a politician; and he will avoid all responsibility by saying: "Personally, I am not in favor of the amendment, but giv the people a chance to vote on it."

This is the only possible hope of the Christians ever getting the amendment before the country—the plea, Giv the people a chance to vote upon it. Of course this would hav no weight with men of sense, but men of sense do not always predominate in Congress.

It will easily be seen that the only way to meet these tactics of the church party is for every Freethinker in the country to write to the committee, and to get all others possible to write, so that this amendment can be killed where it ought to be killed, in the committee room. I am very sure that if every Freethinker will do his duty in this respect, this amendment will never be taken from its present pigeon-hole. Of course I am perfectly willing to appeal to the people, but no true lover of his country desires to see it for the next fifty years plunged into the fiercest religious controversy of the ages. Every good citizen will endeavor to crush this monster before it can rend and tear the nation. Hence we must put forth every possible effort to crush this conspiracy in its very inception.

If the matter assumes any such proportions as suggested, we shall hav our chance for reply before the committee. There will be a hot debate. The church party, therefore, are in a box. If they let the matter rest just where it is, the amendment is dead; and if there is any further action, then it will be our chance to talk and pour hot shot into the orthodox camp. The moderate Christians dread this controversy and would rather leave the matter where it is than thus let loose the fires of a religious warfare.

I am quite sure that the presence of A. T. Jones, Allen Moon, and myself, with the aid that others would giv if necessary, has blocked the game of the Christians, for if there had been no opposition apparent before the committee, then the Christians would hav appealed to the good will of the committee, and said, "Giv us a chance before the people." And the committee might hav said: "Well, perhaps the people do want it; and it won't do any harm to let them hav a chance to vote upon it." But when the Christians are confronted with stubborn resistance before the committee itself, their plea that the people want it is contradicted, the backbone of the committee is supported, and moderate Christians begin to cry for quarter. It s simply absolute nonsense to say this amendment would not hav passed the committee under any circumstances. The very fact that the committee, with a large majority against the amendment, still refuses definitly to repudiate it, shows that they do fear the bulldozing tactics of the church party, and that even against their better judgments they might at last report the bill to the House.

Whatever happens the fight will be long continued. We are dealing with a set of fanatics who hav fought the principles of this government since its foundation. Foiled on one point they resort to some other, and they will never giv up the contest. They are now concentrating forces on a District Sunday law. This is a most dangerous piece of legislation, and we must meet it in every possible way. I shall seek for a hearing before the committee. Write to every member of committee whose name has been given in THE TRUTH SEEKER. The passage of a bill like this would be a great triumph for the Christians. In addition to this they hav in readiness a National Sunday law, to be introduced at the first favorable opportunity. This is the long session of Congress. It may last until July or August, and it will not do for us to remit our exertions in the least. I shall hold myself in readiness for any action taken by the church party. They hav money; they hav members of Congress devoted to their interests; and they will use all sorts of subterfuges in order to bring their measures before the House. This Sunday legislation business is especially to be guarded against, for in it are all the bad features of the God-in-the-Constitution amendment. It is a practical declaration by Congress that we are a Christian government. I ask for the support of Liberals that I may continue this battle, even to the end of this present session of Congress, for during the whole session there is peril to the liberties of the people. The time has come, I believe, when we must make Washington a center of operations, and we must be prepared always to meet our enemies in the halls of Congress. Do not fail to send in contributions for this purpose to E. C. Reichwald, 165 South Water street, Chicago. There never was a time which demanded more decisiv and united action on the part of Liberals. Besides work in Congress we must distribute pamphlets, we must educate the people.

S. P. PUTNAM.

At the Front.

After my lecture in Chicago. I took the train for Delphos, O., where I received a warm welcome to the home of my friend B. A. Roloson, one of the most activ and enthusiastic Freethinkers of my acquaintance. He is the leader of our movement in Delphos, and I need not say that he is a banner of strength to our cause. Being a lawyer by profession, it chanced that, while I was in Delphos, he had a case in court. His legal opponent was a fanatical Methodist. A little girl, twelve years old, was placed upon the stand, and the pious lawyer tried to intimidate her by asking where she would go when she died if she told an untruth. Friend Roloson's sense of justice waxed warm, and he made the court ring with an appeal for fair play, and a denunciation of such contemptible tactics on the part of an attorney. It is needless to say that the question was overruled.

On Wednesday evening I lectured before the Delphos Freethought Society, upon the great conspiracy now in operation by the priesthood against religious liberty. A large audience was present, and I think that Delphos Liberals are alive to the situation. Roloson keeps things activ. Among the many other Liberals of Delphos, I can mention Joseph Roth, who was originally a Catholic. Mr. Roth is a solid Freethinker, and is ever ready to take a stand for Freethought principles. He is fearless and outspoken at all times. Among the others I may mention Mr. Smith and the Eisenbach family, and the Drs. Brundage. Surely our cause here is well sustained.

My next engagement was Alliance, O., where I was to giv two lectures. Mr. D. W. Smith met me at the train, and conducted me to his hospitable home. Soon I met his brother, R. G. Smith, and the Smith brothers are truly the vanguard of Liberalism in Alliance. The Freethinkers hav charge of a building called the Independent Church, where our lectures are given. It was once a Christian church, but now the religious features are no more. The communion pitcher and goblet are still in the pulpit, filled with water for the lecturer when he becomes thirsty. The Christians speak of this church as "the hell on the hill." It causes them a world of anxiety. They taunt Infidels because they own no more halls than they do, but they are very glad, in reality, that we hav so few of them. Through the energetic work of Mr. D. W. Smith two fine audiences greeted me, and it was decided that I giv two more lectures in Alliance on my return West.

On Tuesday I took the train for New York city over the Pennsylvania road, and Wednesday morning found me in THE TRUTH SEEKER office. The first for me to meet was the Editor, of whom the late Congress had left me many pleasant memories. Here I met for the first time his brother George, the delight of the readers of THE TRUTH SEEKER far and near. I also met with pleasure Mr. E. C. Walker, who has done valuable work for Freethought.

On Friday evening I took dinner with Dr. E. B. Foote, Jr., after which we repaired to the German Masonic Temple, where the Liberal club was to hold its seven hundredth meeting. A large audience was present to hear my lecture on "The Great Religious Conspiracy." A discussion followed, Messrs. Wakeman, Oppenheimer, Rowley, McDonald, Weeks, and Dr. Foote, who presided, being the participants. The chief objection to the points of the lecture was that there is no danger to be feared from the God-in-the-Constitution movement. I took the position that if the American people wake up to the situation, there is no danger, but their apathy will result in a victory for priestcraft. Though nearly every idea conceived by the human brain has been ventilated at the Liberal Club, every one receives a warm welcome and respectful attention, no matter what he may hav to say.

The following Sunday I lectured in Brooklyn before the Philosophical Society, and a great pleasure it was. Nowhere could I hav had a more intelligent, appreciativ audience. Mr. Henry Rowley, the president, introduced me. I must here make mention of the splendid work done by this gentleman. His whole soul is in our movement. Besides being a man of wonderful information, he is a genuin orator—one of the best speakers I ever heard. He has organized a class of young men for the study of Logic, and it is gratifying to know that it is highly successful. A warm discussion followed the lecture, though good feeling prevailed throughout. The New York *World* gave a fair report of what I said. Mr. Thomas Duntze is secretary of the society, and Mr. Winham is treasurer. I hav also been to Ellenville, New York, and to Philadelphia, of which I shall tell in my next article. I return to the West the latter part of March, and wish to make an extended tour of Iowa, Nebraska, the Dakotas, Wisconsin, and Minnesota, and I hope that friends in those states will correspond with me at once, addressing Box 882, Des Moines, Iowa.

New York City. FRANKLIN STEINER.

The Cause in Oregon.

In point of numbers the Oregon State Secular Union is increasing rapidly. Every mail brings new members, and money enough has thus far been contributed to pay off the old debts, pay for new membership blanks and a year's supply of stationery. We hav been able to do this through the following contributions: From W. E. Jones, Portland; Mrs. A. DePeatt, Ashland; M. Manning, Forest Grove; Wm. Barlow, Barlow; F. J. Beaty, Chemawa; B. F. Hyland, Corvallis; Levi Oren, Corvallis; Mr. and Mrs. J. W. Beaty, Chemawa; M. J. Olds, Dr. A. K. Olds, W. T. Booth, McMinnville; W. A. Gilmore, Marshfield; H West, Mrs. H. West, Scappoose, $1 each. From Thos. Bellingher, Bruce Huston, M. Bisbee, Forest Grove; W. W. Price, Scappoose, $2 each. From R. H. and Ann Scott, Woodburn, $10, and $3 from Mrs. Maria West, Scappoose, making a total of $35.

Two new circuits, with Secular Sunday-schools, hav been formed, one at Forest Grove, in charge of Mrs. A. E. Barker, and the other includes Ranier and surrounding country, in charge of Henry Addis.

At the last meeting of the executiv committee of the Oregon State Secular Union held in Portland, Sunday, March 3d, the following persons were licensed to lecture under the auspices of the Oregon State Secular Union: Mrs. A. E. Barker, Portland; Nettie A. Olds, McMinnville; Virgil S. Smith, Beaverton, and Katie Kehm Smith, Oregon City.

Miss Olds delivers her first lecture March 17th, at the Portland Secular church. Virgil S. Smith is a new worker in our cause. While a student at the Willamette University, where he was fitting himself to become a foreign Christian missionary, he became acquainted with W. E. Jones and his bookstore of reform literature and became a Liberal and is now preparing himself to be a home missionary in the cause of Freethought. He is young, earnest, and enthusiastic, and no doubt will do much good for the cause in Oregon.

Over three hundred people were present at the First Secular church of Portland when resolutions were unanimously adopted, protesting against the proposed amendment of the National Reform Association to the Constitution of the United States.

Copies of these resolutions, signed by President T. R. Kemp and Secretary H. E. Girard, were sent to the chairman of both the Senate and House committee on judiciary, and to Oregon's senators and representativs.

A number of copies of the resolutions were type-written by Superintendent Nettie A. Olds, of the Portland Secular Sunday-school, and sent to Oregon Liberals, urging them to take immediate action in their neighborhood. In addition to this, the members of the Secular church are circulating THE TRUTH SEEKER petitions and obtaining hundreds of signatures.

The executiv committee of the Oregon State Secular Union adopted similar resolutions at its regular quarterly meeting, March 3d, and the secretary has forwarded the same to Washington.

This is a copy of the circular letter which the executiv committee of the Oregon State Secular Union authorized sent to Liberals:

DEAR FRIEND: We want you to kindly giv this letter your personal and prompt attention. No one knows better than you that we advocate a just cause; no one wishes more than you for the success of that cause.

There are thousands of men and women in the state who feel about the cause just as you do.

Dr. Buckley, editor of the *Christian Advocate*, once sneeringly said of Freethinkers that "they hold mere annual conclaves for shouting maledictions at the ever-increasing millions of the Christian churches." No doubt there is some truth in this, and that is why Freethinkers become discouraged and apathetic.

They see "annual conclaves" held; the treasury emptied to pay for "maledictions," and the people go home and nothing more done until a year rolls round, when another "annual conclave" is called, more "maledictions" listened to and paid for and the treasury emptied again, and again the people go home to do nothing.

Of course these "conclaves" hav done some good, but most Liberals hav not been satisfied with the results.

In consequence of this dissatisfaction, the Oregon State Secular Union has incorporated to giv it a legal existence and laid down some more aggressiv lines to work by, chief among which are: (1) The forming of circuits in charge of stationed lecturers who must work up societies and Sunday-schools and deliver regular lectures, and (2) Organize our forces to make a determined fight for the taxation of church property. It is evident that we need to know the name and address of every Liberal in Oregon. It is evident, also, that we must show our legislature that the Oregon Secular Union is numerically very strong. (Politicians hav great respect for numbers.) We want to be able to publish to the world, and especially the politicians of Oregon, that the Oregon State Secular Union is fifteen thousand strong, and we can do it if every Liberal in the state will join it. We therefore want you to join the Union and get others to do so if you can. Be sure the money will be used for permanent work and not for the temporary "conclaves." Membership is free, but we must provide the Science-schools with lessons, songs, etc., and pay the expenses of the Union; so help financially, if you can.

Send for more blanks if you can use them.

By order of the executiv committee.

KATIE KEHM SMITH, Sec.

Every Liberal in the state who reads this letter—will you not consider it addressed to you and respond?

All of the circulars, the lessons, songs, poems, constitutions, and instructions to the local auxiliaries and Sunday-schools are type-written by Miss Olds and myself, as there is no money to hav them printed.

Liberals of Oregon, are you in favor of holding one annual mass-meeting, or do you wish to see permanent work all the year round in the form of Secular churches or Unions and Science Sunday-schools, equipped with paraphernalia so simple that any one who can read and who will take time to do so, can organize and conduct them?

If the latter, now is the time to let it be known.

Five hundred more membership blanks hav been printed.

KATIE KEHM SMITH,
Sec. Oregon State Secular Union.

Observations.

The Hon. Mr. Coxey is said to be massing troops in the vicinity of Massillon, O., to be called the Industrial Army, and to march on to Washington in the interests of certain economic measures advocated by the People's party. His first lieutenant is Carl Brown, of Los Angeles county, Cal. Perhaps Mr. Coxy is a harmless person, though impracticable, but his first lieutenant is recognized by the people of California as a picturesque old fraud.

A weekly journal claiming to be "the only prohibition paper published by a heathen" comes from Lexington, Ky., and is called the *Blue Grass Blade*. Charles C. Moore is the editor and keeps himself in the reader's mind by means of his picture and also by using the capital "I" instead of the editorial "we." He thinks Lexington a good place for a paper like his, because whisky and religion of the most popular brands are made there and shipped to the heathen in the same barrel. Brer Moore, who describes himself as a "durned old Infidel," has had a varied experience, having been in both the pulpit and the jail. All the ministers of Lexington who enjoy his acquaintance are his friends; and, says he, with great modesty, "there are other ministers here who would be my friends if they only had the pleasure and honor to know me." One of Editor Moore's unsatisfied yearnings is to see Mohammed recognized by an amendment to the federal Constitution, for the Prophet was the first prohibitionist, and his influence is still felt among his followers. He also desires to meet Colonel Ingersoll in a debate on prohibition, being certain that he can giv the great orator what David gave Goliah. The paper contains a short article on the sanctity of the Sabbath, in which Mr. Moore says: "My habit has been for years to work on my farm on Sunday just like any other day, and though under this disregard of religious sanitation I hav never been struck by lightning and enjoy such health that I can any day walk to Lexington and back—sixteen miles—and am fifty-six years old, I find that age and trouble are more and more inclining me to the consolations of religion, and I hav concluded hereafter to devote my Sundays to pious meditation and fishing." In this way he hopes to atone for errors of the past. The old man is a writer of remarkable continuity, and contributes about a dozen long columns to his paper. There are no birds of his feather to flock with him, as he belabors Infidels for not being prohibitionists, and he can't catch on to the prohibitionist procession because he is an Infidel. I am afraid the *Blue Grass Blade* will not do much to popularize unbelief, but it may accomplish something in the way of stimulating thought in Prohibition circles.

The crust of whose Hecker you cannot break even with a blacksmith's sledge.—*Priest Seahill.*

Now Father Seahill, a Romish priest,
Confessor of Pasco Hodges,
Says all Freethinkers are brain-diseased,
And he's onto their Infidel dodges.
And priest and doctor hav disagreed
Regarding a question serious;
The one affirming a change of creed,
The other a mind delirious.
Says one, before the man went hence
He ordered his books cremated;
The other, displaying a larger sense,
Denies what the priest has stated.
Disputes like this are often known
To life, which delusions checker;
But what in the name of the Great Horn Spoon
Is the crust of an Infidel's Hecker?

This is the season of the year when the vox Hibernorum is heard in the land, demanding that the emerald flag surmount the public buildings of cities on St. Patrick's day. March 17th is an important anniversary in this Greater Ireland known to an cient history as the United States of America. The pope's Celtic subject has possession of the town. He scorns to work, begins boozing early, and at nightfall is seen meandering homeward with his face flushed and his whiskers full of crumbs from the free lunch counter. His motto is the green above the red, and he therefore stores the red-stuff beneath his regalia; but it mounts to his head and gets on top after all.

There is no disguising the truth that St. Patrick's day is a Roman Catholic festival. Although all Roman Catholics do not celebrate it, neverthless all who do celebrate it are Roman Catholics. The St. Patrick mythology has no place in the political history of Ireland. Any recognition of him must be based on the church legend that he converted the Irish people to Romanism, and is an admission that such conversion was an event worth commemorating. Public officials ought to quit that sort of tomfoolery, and the action of Mayor Schieren of Brooklyn, who refused to run up the green flag on the city hall, is to be commended. Irishmen are good enough citizens as long as they behave themselvs. They are like the rest of us in that respect. They made excellent officers and soldiers in the late war, and when they parade there is no harm in flying the flag under which they fought as they pass a given point. But they ought to be satisfied with such recognition, which is all that Americans ask for. A flag that is good enough for an American is good enough for an Irishman, I think. Any way, the stars and stripes is the only standard that has any fitness on a public building in the United States. The private citizen undeniably may fly what piece of cloth he chooses—the green flag, the black bag, the red flag, the stars and bars, or the stars and stripes, singly, severally, or in patchwork designs. They are all of bunting, and bunting is an article of commerce the color of which is not of inherent significance. This as regards a private building, whose owner has not that form of prejudice which we distinguish as patriotism; but on public buildings a flag is in a certain sense official, and indicates that citizens generally indorse the sentiment of which it is an emblem. I hav just as much sympathy with the stars and bars as I hav with the banner of St. Patrick, but I object to being committed to the Lost Cause by having it raised over the fraction of a brick I own in the city hall. If Catholics desire special recognition, why don't they demand it where they hav most signally won it, and insist on raising the standard of St. Patrick over the penitentiary?

The manufacturing industry as related to the production of new forms of religion seems to flourish independent of tariff vicissitudes. The newest thing in this line of goods is the religion introduced at Portland, Or., by Mrs. "Landaulet" Williams, wife of the Hon. Geo. H. Williams of that city. Mrs. Williams acquired her soubriquet of "Landaulet" from an equipage formerly sported by her husband in Washington. She has some three or four hundred subscribers, which is rather a small number considering the absurdity of her doctrin and its consequent attractivness for all who are religiously inclined. The great truth which Mrs. Williams has sprung upon the world is that his satanic majesty, the devil, occupies a process of the human anatomy known to science as the vermiform appendix. There is reason to believe that the location of the evil spirit as above is suggested by the Gadarene swine story, there being some doubts among modern biblical critics as to the existence of devils elsewhere than in the part of the animal corresponding to that assigned them in the human system by Mrs. Williams. But the devil being so located, it is the object of the new worship to exorcise him; and to that end the devotees undertake a forty days' fast on crackers and claret. The two articles of diet represent the body and blood of Christ, and they cannot without sin be replaced by pretzels and beer, nor yet by doughnuts and cider. They are not, as in the Protestant denominations, an outward and visible sign of an inward and spiritual grace, but of malignant appendicitis. The theory is that the devil abhors claret and crackers and so starves to death. Incidentally, some of the children of devotees hav starved also, but that is explained on grounds of total depravity in the children. Reports say that the authorities are at a loss how to handle these lunatics, which shows that the doctors of Portland are not keeping abreast of progress in medical science further East. Appendicitis is of frequent occurrence hereabouts, and is treated by an operation to remove the affected part. The funeral is held at the residence or at the church where the deceased has been accustomed to worship. The emigration of a few New York physicians to the northwest might hav some effect in preventing the further spread of the new fanaticism.

Some of the features of the Pollard-Breckinridge breach of promis case are worth noting, as showing the difficulties which our legislators hav to contend with in framing laws to govern such matters. The companionship of Congressman Breckinridge and the plaintiff dates from 1885. Mrs. Breckinridge was then alive, and did not die until about 1892. It was understood, so Miss Pollard claims, that the Congressman was to marry her at the expiration of a year after his wife's decease, and in May, 1893, the engagement was announced before witnesses. Before going upon the stand to deny the engagement, the Kentucky orator and statesman produces, through his counsel, a certificate of his marriage with a Mrs. Wing; and the lawyers claim that the fact of his being already married at the time he agreed to marry Miss Pollard nullifies his promis to make her his wife, and that consequently the plaintiff cannot recover. Of course Mrs. Wing was ignorant of Breckinridge's engagement to Miss Pollard. So, according to the theory advanced by counsel, if it can be maintained that the defendant fooled two women instead of one, neither has cause for action. Furthermore, if it is shown by competent witnesses that Miss Pollard had other associates besides Breckinridge, her cause is lost; while the admitted fact that the Congressman had more than one at the same time does not weaken his defense.

Such rules as these may hav been laid down in all wisdom, but it strikes me that they establish a percentage in favor of the man.

GEO E. MACDONALD.

THE lecture engagements of John R. Charlesworth are as follows.

Apr. 25, Chicago, Ill.	May 1, 2, Mechanicsburg, O.
" 26, 27, 28, Delphos, O.	" 3, 4, 5, Massillon, O.
" 29, Cincinnati, O.	" 11, New York City.
" 30, Mechanicsburg, O.	

Mr. Charlesworth expects to lecture at Correctionville and Manchester, Iowa, and several other places along the route, including the Cape Cod districts, towards the end of May. Friends desiring lectures are requested to address him at 165 S. Water street, Chicago, Ill.

Letters of Friends.

Died Serenely.

ST. JOSEPH, MO., Feb. 21, 1894.

MR. EDITOR: My mother died on Sept. 3d, 1893. She was 82 years of age; she did not call on the Lord or God, but died a very quiet death. So did my father in 1880. CHARLES LAMBERT.

Scattering the Seeds of Liberty.

VERONA, PA., Mar. 5, 1894.

MR. EDITOR: Inclosed is $3 for another year's subscription. I like the paper first-rate. I send my paper all over the country and get all I can to read it. I hope it will be the means of getting some one to take it. WILLIAM FRAY.

A Call for Currency Chat.

BELFAST, ME., Mar. 6, 1894.

MR. EDITOR: Inclosed please find $3 for subscription. Let us hear more from John Peck and the "Man with the Badge-pin" on the financial question, notwithstanding Brother Roscoe declares them to be "away off" on the subject.

C. Y. COTTRELL.

Young, But a Power.

NORWALK, CONN., March 9, 294.

MR. EDITOR: Mr. Franklin Steiner gave one of his "up to the times" lectures last night to a fair and attentiv audience. Mr. Steiner, although a young man, is a power on the Freethought platform. I hope he may meet with the cordial support he deserves from all lovers of mental liberty and justice. A. B. BENNETT.

Wants a Better Dress for Heston's Ideas.

AVERY, IA., March 10, 1894.

MR. EDITOR: I will inclose a list of names I hav secured in this town. There are only a few Freethinkers in this place, but I feel that I ought to do something to help maintain the "few liberties" we hav, and the cause of Freethought.

I hav been taking THE TRUTH SEEKER now for one year and I think it is the grandest paper I ever read, and I hope the ime may come when the Editor will be able to engrave Watson Heston's cartoons in the finest style known to the art.

Yours for Freethought and Liberty,

J. CALLINGWOOD.

Difference Between a Good Man and God.

BRACKETTSVILLE, TEX., Feb. 28, 1894.

MR. EDITOR: Herewith find $3 to pay for my subscription; it comes late, but times out here on the frontier are extremely hard. Between Del Rio, in Val Verdi county, and Eagle Pass, Maverick county, in the Rio Grande valley, no rain has fallen for the last ten months. The all-loving and all-supporting God failed in his role; he forgot to sustain his creatures. I pity him; we hav to try to do without him. And still our frontier population of the most superstitious kind of Mexicans, and some supposed to be reasonable white people too, cannot help believing in his all-loving faculty. When I make a child, and it is born, I love it, and do the best I know and can for his support and welfare, but—I am only a man; the all-wise, omnipotent, and all-loving God need not do that. When he made mankind he resolved that it should paddle its own canoe. Still the priesthood insists that we should be thankful to him, when, looking at it squarely, life is not worth living.

Yours, etc., A. TURPE.

Laid to Rest Without Clerical Help.

KIMBALL, S. D., Feb. 20, 1894.

MR. EDITOR: Another brave, outspoken soldier of liberty has fallen. Henry Cushing was born in South Royalton, Vt., sixty-one years and eight months ago. He spent most of his life as an artist and accumulated, by strict attendance to business and honesty and manliness, quite a competence.

In 1884 he came to Kimball and invested his means in lands and other securities, but dishonest professing Christians, who loved and served the Lord, took advantage of his confidence in humanity and he lost considerable of his capital.

Henry Cushing was a frank and fearless Freethinker; dealing justly with all his fellow-men. His word was as good as his bond. He had no use for sky-pilots and would hav none of their mummeries at his burial. He was followed to his grave by the business-men and his neighbors. This was the first burial in this place without the services of a clergyman.

He leaves four children to mourn his loss. He was a kind father and a noble citizen. JOHN M. MCKEE.

Brother Hacker Must Be Very Good.

Feb. 26, 1894.

MR. EDITOR: The "good book" says, "The wicked shall not liv out half their days." How sad our old friend Hacker must feel to think he has, by rejecting the only true religion, done that which will cut him off in his prime. The fact that he is in his ninety-fourth year shows what a long life he would hav had before him if he had only accepted without question all that was told him about heaven, hell, and all the other beautiful stories contained in that most precious book.

As a boy I read Brother Hacker's paper, the *Pleasure Boat*, and to it was indebted for some of the ideas that started me on the road to Freethought. Long liv Brother Hacker!

A young lady recently asked her Sunday-school teacher where Cain got his wife, and the teacher had to say she could not tell if there was, as the Bible says, only Adam, Eve, and Cain in the world. She next asked her pastor and he admitted he could not answer the question, and now the young lady is skeptical about the writers being inspired. H. O. NORTON.

Write to Representativs and Senators.

PEASTER, TEX., Feb. 23, 1894.

MR. EDITOR: I see by the tab on my paper that my subscription expires March 1, 1894. I herewith inclose another year's subscription, as it is impossible for me to get along without the grand old TRUTH SEEKER. I like the way it handles the Sunday bigots and the "God-in-the-Constitution" advocates. I think such gigantic intellects should be wrapped in brown paper to prevent them from becoming musty. It's a great pity indeed that such bigots are not at home where they belong. We hav existed and done business as a nation for nearly a century and a quarter without the assistance of Gods, angels, or devils, and we hav succeeded remarkably well, all things considered; and I can see no good reason why we cannot continue indefinitly in the old way. I sincerely hope that all Liberals or Freethinkers will write to their repectiv representativs and senators, and urge them to vote against the amendment. Let us giv them such a flood of letters, and urge our demands with such firmness, that they will not dare to vote for it. Let us giv them to understaud that we are watching their every movement, and know something of what is being transacted in our legislativ halls, and that they are the people's representatives; and if they fail to do their bidding they will be replaced by men who will. We already hav to many superfinous and foolish laws which fetter the natural rights and liberties of mankind and hinder progress. Ingersoll says, The more liberty we giv away, the more we will have ourselvs; but it seems that all our law makers think of is to destroy what rights we hav remaining. If you will mail me some of those petitions against the proposed amendment, I will get all the signers I can. I hav tried to get a few new subscribers, but crops were very light here last season and money is scarce. With best wishes for THE TRUTH SEEKER and the Truth Seeker family, I remain, J. S. WHITE.

Open Letter to Senator Mitchell.

LONE ROCK, OR., Feb. 24, 1894.

HON. J. H. MITCHELL: By THE TRUTH SEEKER I see that you are on the Judiciary Committee of the Senate. Being one of your constituents, and considerably worked up as to the union of church and state, I take the liberty of addressing you concerning some matters brought before your committee by the National Reform Association. I would ask you to remember the noble men by whom our government was founded. They were true and patriotic. They knew what they were doing and meant very much when they gave God no more recognition than they did when they framed our Constitution. I ask you to view the history of bloodshed, tyranny, and crime when church and state were married. I ask you to consider the hellish tyranny of the church party, its shameless denial and destruction of the rights of citizens of our country, regardless of the safeguard of our Constitution, when and where it has had power, its damnable interference in affairs that concern no one but the private individual. I ask you to remember that the object of law is to protect the weak, to restrain criminals, and not to further priestly, private ambitions or propagate creeds and prejudices, and that when used for the latter purposes law becomes tyranny unbearable. Please bear in mind that this is intended to be a free country wherein all citizens are equal regardless of belief or disbelief in any creed or superstition. One's belief, or another's unbelief, should not be allowed to gain importance by civil recognition. I hav just attended a political meeting, and the orators told me that you are a friend of the people against the classes. Please remember that the people consist of all kinds of religionists, and that their beliefs and unbeliefs are their own private affairs. You may think it would not be wrong to let the legislatures settle this God-in-the-Constitution question, but I respectfully ask your attention to the fact that the legislatures are composed largely of politicians who will do anything if the priesthood makes them think they will get votes by so doing. And again, it would pass the legislatures of the pious South without a thought, and thus establish a church tyranny in our country.

GEORGE W. CRAWFORD.

Letter to a Congressman.

NEW YORK, Mar. 9, 1894.

MR. EDITOR: The following is an extract from a letter addressed to Representativ Warner:

The people at the time of the Revolution were more intelligent in regard to religious disputes than are those of to-day, and many of them still felt the smart of persecution. They were familiar with the divine-right claim of kings, government paternalism, and church influence, and they had no intention, when free of British rule, of adopting any part of that system. They intended a government with specific powers only—the people to be free in the pursuit of happiness without federal interference or expense.

It now appears that a portion of the church is not satisfied with this freedom and is aiming for compulsory powers through an amendment of the Constitution indorsing and legalizing a portion of its theology. There can be no other motiv but the desire of constraining others.

I think it no sin to pick berries on Sunday. My neighbor may think it is. We are now free to pick or not to pick. Enable him by law to prosecute me for picking berries and he will then demand that I shall go to and support his church. Please don't set that ball a-rolling. This movement has an old aggressiv look. All church property is now exempt from taxation, which means that all other property is taxed more. Why is the church not satisfied?

But my principal object in addressing you is in reference to the character of church petitions. The churches and Sunday-schools are so organized that the name of every man, woman, and child will be duplicated on petitions praying for the passage of the amendment. The Liberal element has little or no organization, and never until now has such a thing been supposed needful. Therefore, although some petitions opposing the proposed amendment may be presented to the committee, they will by no means be a measure of the opposition. I hav not signed nor asked anyone to sign a petition.

There is a population of over sixty-five million. Now, should the Christians, through their different organizations, send to the committee petitions aggregating twenty million signatures, yet they would represent only a minority.

L. G. REED.

A Long Credit Mark for Steiner.

PHILADELPHIA, PA., Feb. 7, 294.

MR. EDITOR: It givs me very great pleasure to report that Mr. Franklin Steiner's lecture last Sunday with us was a great success. We were more than surprised at the lecturer's literary ability, and the elegant manner in which he handled his subjects. It was a rare treat, indeed; coming as it did from such a young man in our Freethought movement. I predict a great future for him, for wherever he gets a hearing he will surely be wanted again. I would advise all Freethought societies that hav not heard him to engage him; they will be well paid intellectually, and it will be a great encouragement to the young man to be kept busy in such unpopular work. The subject of his afternoon discourse was, "The Great Religious Conspiracy Against the Republic." It is needless to say that he made out his case, for in the debate that followed, some one disputed the statement that Roman Catholic soldiers deserted the army during the Rebellion. The statement was corroborated by one of our members, who had served in the army. Dr. Westbrook at the close of the lecture paid a glowing tribute to the able manner in which the lecturer argued his subject, and complimented him by indorsing every statement he made. The evening's discourse was "Popular Evidences in Favor of Christianity Tested." The doctor not being there, he missed a rare treat indeed, for this was a masterpiece far exceeding the afternoon's discourse. The vast audience was *en rapport*, judging from the frequent applause during his delivery. There was not one stone left untouched, and everyone was completely demolished in its turn. The criticisms that followed proved that the lecturer was more than a match for his critics. I am pleased to report that the Freethought movement is booming at present in this City of Brotherly Love. We are going to move into our new quarters on Sunday, March 18th, and I am pleased to announce that B. F. Underwoad is going to lecture for us on the following Sunday, both afternoon and evening. There will be no golden stairs, three flights high, to reach this hall, as it is on the ground floor. We hav at last got completely tired of holding our meetings so near heaven that we hav resolved to get nearer the good folks below. Liberals. please take notice that Friendship Liberal League will meet in Warner Hall, near Green and Broad streets, at 2:30 and 7:30 P.M., every Sunday until further notice. The hall is fitted up with all the modern improvements, and has a capacity of one thousand. Heretofore we could not find seats for our people after they had climbed three flights of stairs. Now, brother Liberals, as we hav studied your comfort by securing this commodious hall for you, we trust you will appreciate our efforts and attend the meetings. In conclusion I will say that were I a Christian I would wind up in this way:

"Come all the world,
Come, sinner, thou;
All things in Christ
Are ready now."

GEORGE LONGFORD.

Need of Organized Freethonght in Washington.

WASHINGTON, D. C., Feb. 22, 1894.

MR. EDITOR: Ever since the reintroduction, on January 25th, of that infamous God-in-the-Constitution humbug I hav been thinking how best to bring to bear upon Congress the most effectual force to counteract the devilish doings in that body of these fanatical priests, and at this writing I am undecided as to what should be done. There may nothing at all come of it; and yet there may be much mischief done. As the Scotchmen say, "Keep your eye on the fuglemen."

If this religious legislation can be consummated and "Christian morality" (according to Blair) be incorporated into the organic law of the land, why Romanism would ask for no nicer thing when it shall hav obtained the power and control which it is as certain to obtain as that to-morrow's sun shall rise if the Protestant fanatics are permitted to prepare the way for it, as they hav thus far been proceeding to do. In the name and by the mediumship of Protestantism Catholicism has won its grandest achievements in America over freedom and republicanism. Once the fanatical Protestants shall hav sandwiched God and the Bible into the Constitution and Christianity into the schools and other secular affairs, all Rome need do when the proper time arrives is to say that the organic God and the authorized Bible and the recognized Christ are those of the Catholic church, and the outwitted Protestant simpletons will stand aghast, gazing at each other in dumb-stricken awe, wondering why they didn't think of that before.

But, seriously, what had best and quick-

est be done? Better send a strong delegation of our best Freethinkers here at once and await events. Come to my house (667 F street, N.E.), or let me know where I can see and coöperate with them.

There should be a permanent society of Freethinkers at the capital. Such a body is constantly needed here. Every other interest is strongly represented here but that of the Secularists—the all-important interest, involving not the existence or propagation of a body of religious doctrins, but the underlying principles of the government itself. To me the signs of the hour look ominous and dark. The seat of government is evironed by a huge theological reptil whose virus is poisoning every artery and fiber of the nation from this center. At some future day I will giv the readers of THE TRUTH SEEKER an inside glance at some of the diabolical doings of the churchites at Washington. For the present I want the Freethinkers of the land, and especially the officers of the Freethinkers' federations and the Secular unions throughout the country, to put themselvs in communication with me with the view of centralizing a force at the capital and concentrating our efforts to counteract the infernalism going on here.

Please, Mr. Editor, call attention to the above, that the Liberals of the land may be aroused to immediate action where action is most needed.

Hastily but earnestly yours,

A. J. BOYER.

Don't Want to Go to Heaven.

HESPERIA, CAL., March 4, 1894.

MR. EDITOR: Standing up here just below the portals of heaven, and without a doubt in the immediate presence of Moses, Noah, and Abraham, I take this fleeting opportunity to inform you that times were so tough in Los Angeles I could not raise the wherewith to pay up my subscription, so I came up here and hav succeeded in doing so. As you probably never heard of this place, I will inform you it is the one Colonel Ingersoll has long been seeking—where good health is catching instead of disease. At the present time there is not much here but good health, or the conditions to produce it, and though a graveyard has been started, I am credibly informed that the necessary material was imported from Los Angeles, where people do occasionally die. I hav seen and talked with a man who had the dyspepsia so bad when he came here that he could not tell the truth, but now he is so healthy and hungry he finds it a difficult matter to get enough to eat. The ozone in the air renews old and worn-out lungs, and consumption is as impossible here as the presence of ice in our future home. Being so near the throne of grace, of course it gets pretty cold at times, but the purity of the air and its freedom from fog and moisture make it less noticeable than the same temperature lower down. It will, some day, be a noted sanitarium, but, at present, only thirty or forty families reside in the city proper; and one reason for this small number of residents is the scarcity of water, and the fact that a syndicate of Christians, who don't believe in laying up treasures on earth, hav got control of all the land—thirty-six thousand acres—which they are waiting and willing to dispose of for $100 per acre, more or less. Which leads me to inquire, where, oh, where, is Henry George with his single tax to compel them to yield their grip on so much terra firma?

Although but few people reside here, there are two of the "110,000" in their midst; but if they lived by preaching alone, they would hardly be able to remain. I hav gazed upon them both, and I tell you, confidentially, that if appearances indicate anything, neither one of them has much influence with the Lord. One of them is built to enjoy the good things of this world, and judging from the rotundity of his abdomen, he could readily dispose of two full-grown chickens at one sitting, and still hav plenty of room for inward grace. I hear he is compelled to labor outside the Lord's vinyard to provide for his bodily wants, not having faith enough to supply them with prayer, while the other servant of the most high is fortunate in having monied friends back east, or the struggle to exist might dispel his confidence in the God of Abraham, Isaac, and Jacob. And yet, in spite of the presence of these two preachers, and the close proximity of this place to heaven, it cannot be called an orthodox community, and Sunday laws to restrict personal liberty are not found until you descend the other side of the mountain and get into San Bernardino, where they hav lately passed some that would gladden the heart of a Puritan. Over there they hav been stricken with a streak of piety, and lately had a mania for salvation by immersion, which, in the cold water and cold weather that has prevailed this winter, resulted in giving two of the victims the pneumonia, and sending them to heaven much sooner than they expected. While speaking of heaven, I wish to refer to the fact that a daily paper in Los Angeles lately had many people interviewed as to their preferences in dying, and I want to call particular attention to what one of the sky-pilots said, for it substantiates what Putnam has so many times affirmed—that the preachers would not willingly go to heaven, that beautiful home and splendid place to talk about, unless they could get a return ticket. Said the Rev. Mr. Smithers: "Well, to be candid with you, I would rather not die at all. It is a kind of experience that I havn't any hankering after, anyway." Brethren, let us unite in singing, "Oh, That Home Over There!"

But, as I started to remark in language plain and clear, that $3 I hav owed you so long is here. I am, was, and always shall be, Yours very truly,

C. SEVERANCE.

Many Pleasant Personalities.

FABIUS, N. Y., Feb. 21, 1894.

MR. EDITOR: I hav taken THE TRUTH SEEKER continuously since its first issue by D. M. Bennett, at Paris, Ill. Hav met many of our Freethought speakers in New York State Freethinkers' Associations, including yourself (at Rochester in 1883). I should feel very lonely now without the paper, having taken it so many years. I hav gathered many bright ideas from both Materialistic and Spiritualistic correspondents. I am glad that all sides are granted a hearing in your columns. My motto is "Hear all sides" and then decide for myself. Infinit diversity in nature precludes the possibility of all thinking just alike. I believe in free discussion of all subjects when conducted in a friendly spirit and personalities avoided. My wife, Helen Mar, also daughter, Elda S., are both stanch Freethinkers. They are now visiting relativs at Harper, Kas., having been absent several months. During their visits Miss Elda, our only child, sketches and pencils portraits and givs public entertainments in elocution. Prior to their leaving home a cousin of ours, Miss Cordelia L. Frost, arrived at our house, the home of her childhood in Pompey, N. Y., from San Francisco, Cal., and kindly proffered to giv wife and daughter a respit for a few months, which they improve in visiting, etc. Miss Frost is a radical Freethinker, and was quite a prominent leader in San Francisco, as friends Putnam and George Macdonald perhaps can attest. Glad to learn that my friend Watson Heston has moved a little further north. He and his wife will never forget the good visit we had together near Carthage, Mo. Hope they may soon regain health. I wish I could now help them, for they are worthy. Present necessity precludes the idea just at present, but hope for the future. Don't fail to hav him well represented in Putnam's forthcoming book. St. Anthony arrested a news vender in Syracuse a short time ago; same old story: "Obscenity and tons of obscene literature." Inclosed find $6.50 for renewal to THE TRUTH SEEKER and Putnam's "Four Hundred Years of Freethought." Wish I could send more, so please accept the will for the deed. I like to hear all sides of subjects, therefore be as liberal as possible. John Peck, the learned blacksmith, is more than a peck. He is a good bushel if not more. Lots of others I'd like to mention, but space forbids.

Friends Gene and George, stick to your work,
Our paper keeps improving;
Unpleasant duties ye'll not shirk,
So push along, keep moving.

HOMER A. BILLINGS.

The Pasco Hodges Case.

ST. LOUIS, MO., March 2, 1894.

MR. EDITOR: Being a Roman Catholic Infidel, I thought I would see what the Rev. Fr. Cahill (he has it M. P. Seahill) would himself say about that Pasco Hodges Infidel death-bed conversion. I asked him for the information in a letter with the clipping which I cut out of THE TRUTH SEEKER, and am glad to inclose you the same with his reply to my inquiry. It speaks for itself, and as the whole thing seems to be a public affair, I do not think it wrong for me to send it to you. Use it as you deem fit. J. E. BLAKE.

ST. THOMAS' PRO-CATHEDRAL.
WILMINGTON, N. C., Feb. 27, 1894.

MR. J. E. BLAKE, *My Dear Sir:* You are the first to ask me a statement on the Hodge's case. I advise you not to bother about such things. All that I know is the man never belonged to any religion, and when he saw himself dying he saw also the necessity of a priest. No Catholic could die a holier death than Pasco Herbert Hodges did. I baptized him on Thursday and he died on Saturday. I visited him the night before he died at 9 P.M., and about the same time several of his Infidel companions entered; seeing them he arose in his bed leaning on my arm and consciously and emphatically affirmed there was a heaven and a hell and a God and a Savior. He expressed externally his inner conviction and saw, by the light of reason, there was a heaven and a hell. The sincere, good man ordered his books to be burned, and they were burned. I hav never expressed any opinion; am unwilling and unable to giv any on this case. Everything about his conversion and death was extraordinary. Who is Mr. Ball and the newspaper the clipping is taken from? You must remember that a Catholic priest is above noticing the grinning and snarling and *Balling* of such cowardly, malignant liars, and their big knowledge of medicin. I'm astonished at you noticing the *sneers* of brain-diseased, opium sots, the crust of whose Hecker you cannot break even with a blacksmith's sledge. Why, most of those crazy Infidel "*mechanics*" are foreign Anarchists. Our country knows how to treat them. Americans are a people of deep religious conviction. The death bed scene of Mr. Hodges ought be a warning to anyone. And everybody was edified without distinction of denomination.

"Those who had professed unbelief trembled and wept bitterly;" if so, no wonder. One of these afterward wrote a piece in a Wilmington journal, which was more amusing than anything that could appear in *Puck*.

I take no further notice of matters, and hope I remain, Your faithful friend,

M. P. SEAHILL.

[It will be perceived that Father Seahill disposes at once of all the alleged supernaturalism of Hodge's dying testimony. The newspaper story had it that he told his wife that he had died, but she had brought him to life by her distress, and that he informed his former Atheistic associates that there was a heaven and a hell, for he had seen both. The priest is rationalist enough to say that he merely expressed "his inner conviction," having seen, "by the light of reason," that there were such places. This is a good explanation of all death-bed visions, if we amend it to the effect that the dying see these subjectiv pictures by the light of imagination, the impressions received in youth being much more strongly fixed in the brain than those received in later years, these early registrations acting automatically after disease has lessened or destroyed the reasoning powers of the instruments of thought.

At the risk of again arousing the anger of Mr. Seahill, we must ask him something more about the books Mr. Hodges is said to hav directed to be burned. We hav a general statement that Pasco Hodges was an Infidel and an Atheist, and that his books were Infidel and Atheistic books. But we know that even good Christians and Theists hav been called Atheists by their fellow Theists and Christians of different sects who could not understand or had an object in mirepresenting their views. It is not impossible that if we had the titles and the names of the writers of the books owned by the late Mr. Hodges we should find that they, in themselvs, giv no evidence that that "sincere, good man" was an Atheist. Can Mr. Seahill throw any light on this subject? Does he know the titles, and names of the writers, of any of the books which were destroyed?

The reverend gentleman objects to the alleged mendacity of those who hav called in question the accuracy of the Pasco Hodges story, but he does not hesitate to say that they are "opium sots." How did he come to stumble upon that somewhat unusual epithet? And does he think it is fair and in consonance with the dignity of a priest to hurl it at persons of whose personal habits he knows absolutely nothing? What he means by accusing us of being "mechanics" we cannot even guess. But all this abuse of Freethinkers is entirely foreign to the issue. While "conversions" of dying Atheists to Christianity is nothing "extraordinary," any more than the return of "converted Jews" to the religion of their ancestors at the approach of death, there were many things reported in connection with the asserted conversion of Pasco Hodges which called for doubt. The miraculous color given to it threw suspicion on the whole story. Father Seahill has now reduced the tale to its merely human terms, and it may be substantially true, yet the fact, as stated by the priest, that one of the former "unbelieving" friends of the dead man wrote a letter to a Wilmington paper about the affair excites our curiosity again, especially as Mr. Seahill says that the article was very "amusing." We shall be under obligations to whoever can get us into communication with a real Freethinker of Wilmington or vicinity, or whoever will send us a copy of the paper containing the letter in question. Perhaps Rev. Mr. Seahill will kindly forward us the paper.

Since the preceding paragraphs were written we hav found the following excerpt from the Wilmington *Star* in the Boston *Investigator*. Now, we ask the Rev. Mr. Seahill: Who has told the truth, you or the physician who attended Mr. Hodges? Will you answer?

Mr. P. H. Hodges, who came here some three months ago with his wife and child, and opened a boarding-house on Market street between Front and Second, died yesterday morning, after an illness of several days with pneumonia. He was from Norfolk, Va.; was a member of the Catholic church, and made many friends during his brief residence here. His funeral will take place this afternoon from St. Thomas' Catholic church. Some sensational reports were current yesterday to the effect that Mr. Hodges after death had come to life again, and spoken to the attendants at his bedside and then had expired. But the physician who attended him says there is no truth in the report. Mr. Hodges was delirious some time before his death, and in his ravings said that he had died twice before. It was this remark, probably, that gave rise to the report that he had died, and then came to life again.

By this we learn that Mr. Hodges was a Catholic instead of an Atheist, consequently he was not converted from the former to the latter on his death-bed. Rev. Mr. Seahill said he was. Furthermore, he did not hav any Atheistic books to be burned. Rev. Mr. Seahill said he had. The man was simply delirious. Behold what a big smoke a little fire sends up when it is needed to conceal a fact.—ED. T. S.]

DEMAND POND'S EXTRACT. AVOID ALL IMITATIONS.



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FOR
ALL PAIN
Rheumatism
Feminine
Complaints
Lameness
Soreness
Wounds
Bruises
Catarrh
Burns
Piles

USE
POND'S
EXTRACT
It will Cure.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Lincoln.

The dogs of war are loosed. To battle's fore
The heroes march to fight, to suffer, die.
The mill is stopped, the stream crawls listless by;
The wife is weeping at her sunny door;
The anxious mother's head is bowed and hoar;
The children mimic war with pompous cry;
The maiden walks apart and heaves a sigh
For lover groaning 'mid the battle's roar.
Above the ruined home and fiercest fight
A figure glorified, all clothed in cloud—
A noble, gentle soul, but firm for right,
Supreme in wit, sublime, but never proud—
In benediction stretches forth his hand—
Four million fetters fall at his command.

—WALTER W. CLARK.

George Washington.

George Washington, like me, was once
A little boy at school;
He studied hard and was no dunce,
And kept the Golden Rule;
And by his noble, manly ways
A diadem has won,
With honors and a fame that blaze
Like noonday's brightest sun.

And why may I not hav a name,
When I grow up a man,
As great and good in noted fame
As other heroes can?
I think I may—will do my best,
And set my standard high—
Work for my country's weal with zest
And naughty things decry.

—HOMER L. MINNICK

Correspondence.

ATCHISON, KAN., Feb. 5, 1894.

MISS SUSAN H. WIXON — *Esteemed Frien l:* It has been some time since I last wrote to you and my Corner friends. I don't believe I hav written since I returned from the Fair. I did not get to the Fair during the Freethinkers' Congress, and I was very much disappointed. I was rejoiced to hear that the Congress was such a grand success. I read your splendid address with pleasure, and I desire to congratulate you upon it. Your poem on Robert Burns in a late issue of THE TRUTH SEEKER was a beautiful production. The birthday of Burns is generally celebrated by the Scotch-American citizens of Atchison, but they did not celebrate this year on account of dull times. I celebrated the event by paying a tribute to him in one of our local papers.

I hav been having a little leisure of late and hav devoted a portion of it to Freethought missionary work. Atchison is a good field for missionary work, as a large portion of her citizens are skeptical concerning the Bible and Christianity. The city has about fifteen churches, however, when one-third as many are all, and really more than the town needs. It often requires much exertion on the part of the church people to get out a crowd when a revival is in progress, and they often resort to deceptiv plans in order to draw a crowd. As an instance I might mention that two noted (?) evangelists recently held a series of what they called "Union Gospel Meetings" here, and in order to attract the people they advertised on a certain evening that two meetings, one at each church, would be held—one for "women only," and the other for "men only." Naturally enough it had the desired effect. The people, out of curiosity, thronged both churches, as is generally the case when such meetings are announced. But they were deceived. They heard nothing more than the ordinary droll religious sermon. There was nothing in either sermon that could giv reason for the sex distinction thus made. Yet it is ever so. Nine times out of ten a preacher will deceive the people if he thinks it will add to his congregation, for the larger the congregation the more money will be placed in the contribution-box.

I venture to say that our citizens would rather listen to the gifted and eloquent Colonel Ingersoll than all these traveling "wind-bags" known as evangelists who ever visited Atchison. This was evinced by the hearty greeting they gave Colonel Ingersoll when he lectured here on "Myth and Miracle" recently. The best and most intelligent people of the city turned out to listen to the man who has made the pulpits all over the land tremble by his thunderbolts of eloquence and logic. This was one instance when the people did not go away deceived, but rather went away doubting the myths and miracles of the so-called Christian religion. As the strains of eloquence fell from the lips of the speaker, the people sat almost charmed and motionless. The drop of a pin could hav been distinctly heard. A well-known lawyer, who has always entertained views somewhat adverse to those of Colonel Ingersoll, sat near the writer. After the lecture he was heard to remark that it was the finest discourse he ever heard.

Colonel Ingersoll's lecture has started the ball to rolling here, and it is to be hoped that it will continue to roll, until some of these towering God houses will be converted into institutions of learning or of charity. The public school rears its head above several churches which stand near by and seems to look down with a reproachful countenance upon the structures where, instead of reason, truth, justice, charity, and education, only ignorance, piety, and credulity prevail. Every time I see the glorious stars and stripes kissing the breeze above our public schools I look into the future and see a brighter day dawning—a day when that flag, the emblem of the free, will wave proudly and triumphantly above the cross; a day when our public institutions will no longer be throttled by the clutches of sectarian bigots; a day when humanity will be the only religion, and every human being can giv utterance to that sublime sentiment of Thomas Paine: "The world is my country; to do, good my religion."

GEO. J. REMSBURG.

[Atchison cannot remain long in priestly domination with such a fearless expounder of the truth as our friend George within its limits. He is right in regard to the public school. It is the most potent influence in America, but it will be still more effectiv when made entirely secular, as by right it should be. No Bible reading or prayers should come into these nurseries of the young. Thanks for appreciation of our efforts.—ED. C. C.]

OSKALOOSA, IA., Feb. 11, 1894.

DEAR MISS WIXON: Pardon me for the liberty I think I take in addressing you, since it is stimulated through the interest my little boys manifest in the Children's Corner of THE TRUTH SEEKER of which you are editor. I am a very poor man, misfortune seeming to hav ever marked me for a special victim; hence hav never been able to furnish proper reading for my family and thus a great luxury has been denied them as well as myself. I was long ignorant of the status of my ideas of Bibles, gods, devils, etc., or the proper names applied to such belief; however, now, thanks to generous and kind friends, who hav sent me books and papers, I begin to find out who and what I am. THE TRUTH SEEKER is sent to us by an old friend in California and my children as well as myself take a great interest in it, and they (the children) importuned me to write for their Corner in the paper, and you cannot realize the actual joy or pride I realize to note the drift of their young hearts and minds. I feel it the highest duty I owe to assist, guide, counsel, and direct these jewels of my life, and when I was made aware of their desire in this direction, I not only gave them my consent, but proposed to assist them; and would write to you also, and tell you about them, and it is to fulfil that promis to them that this letter is written. Hoping you may not think me discourteous, and wishing you a jovous and happy sojourn through your worthy and useful life, I remain,

Your grateful friend,
W. H. MINNICK.

[Thanks, brother, for your kind letter. You are not poor, but rich in the possession of those splendid children, inestimable jewels, worth more than millions. You hav reason to be a proud and happy man.—ED. C. C.]

OSCEOLA, S. D., Feb. 1, 1894.

MISS WIXON, *Kind Friend:* As it has been a long time since I last wrote to the Corner, I thought I would write again and occupy a small space in its columns.

There are not many Freethinkers out here, although very few profess religion. There are two churches quite near us; neither has a very large attendance. They are holding revival meetings in one of the churches and are trying to catch hold of the sinners, but hav not caught many yet, and I guess they never will, for the world is getting too far advanced to believe everything that comes along.

I think Hest n's pictures sometimes look very cruel; but just turn to the Bible and read the chapters and then look at the pictures and it all seems real. I hope that in the future religion will be banished from the earth forever, and education and common sense take its place. The people would be better for it, although it will take many years to do it.

I correspond with a young lady in Bundysburg, O.—Miss Lura Fenton. It is very interesting and pleasant. We write long letters. My uncle used to liv near Bundysburg, and so when I saw one of Miss Fenton's letters in the Corner I thought I would write to her, and I would like to correspond with some of the other Cornerites about my age, which is fifteen.

As my letter is getting tiresome I will close by giving three cheers for the grand old TRUTH SEEKER and all of the noble workers who are making progress with good words and hard labor. Many kind regards and good wishes for yourself.

I remain, as ever,
Your Liberal friend,
GRACE A. MILLER.

[Very glad to hear from Grace once more.—ED. C. C.]

WORCESTER, MASS., Feb. 21, 1894.

DEAR MISS WIXON: I hav not written to you for quite a long while, but take the pleasure now, and inclose a short poem.

The old TRUTH SEEKER is getting better and better. Geo. Macdonald is doing some clever work. I see a Correspondence Club is to be formed. I like the idea, and hope it will succeed. All the Cornerites should get right in and lift, and make the scheme a "go."

To-morrow is the birthday of "the father of his country." I don't suppose that Washington was a perfect man, but he was great. He was strong where other great men hav been weak. He conquered on the field of battle. But other men won greater fields. He bore up in adversity. But others hav shown fortitude as great. Great generals hav conquered the nations—hav brought the world under their will. But Washington did what they could not do, he conquered himself and brought his fiery nature under his control. With those who can conquer others, the great battle, the greatest conquest is with and of themselvs. Yours for thought, and lots of it,

WALTER W. CLARK.

[We are glad to get a letter from you, Walter, and hope you never will forget the Corner, never. We agree with all you hav written above.—ED. C. C.]

HUTCHINSON, KAN., Feb. 5, 1894.

MISS SUSAN H. WIXON—*Dear Friend:* Southern Kansas is seldom heard from through the columns of your enlightened Corner.

We were greatly favored on December 12th and 13th by two lectures from Prof. J. E. Remsburg, which were highly appreciated by those present. There are a great many Liberals here, but few outspoken.

The Methodist Episcopal church held revivals here for three months in succession, and as much harm was done as good. It led to stealing, for several parties lost their horses and buggies. I went several times, and I don't think I was enlightened on the subject called religion—it only disgusted me more.

This being my first attempt I will not tire the readers with a long letter.

I should hav written sooner in reply to Miss McCoy's, of St. Joseph, Mo., letter. My time is very much occupied. I assist in my father's office (county treasurer).

Your friend, CLARA COOTER.

[To assist your father in business is much more creditable than to be helping the cause of ignorance and superstition. We are glad to number Clara among our friends.—ED. C. C.]

OSKALOOSA, IA., Feb. 12, 1894.

DEAR MISS WIXON: Papa says you like the Freethinkers' children to write to you for the Corner. I am one, and this is my first letter. I go to the Lincoln school here. There are eight rooms. I am in the fifth B class. I am eleven years old. I hav a sister and brother older than I at home, and two younger brothers. Two of my little brothers, and one sister, died last year.

I hav sent you some verses papa made up for me to speak in school, when the teacher wanted us to speak something about Washington. Papa makes most of our pieces. If this is good enough for the Corner, I will write more next time. Kind regards to you and all Corner writers.

HOMER D. MINNICK.

[If Homer's good ideas are carried into practice, and no doubt they will be, he will become one of the smartest and bravest of men—perhaps be president of the United States—who knows?—ED. C. C.]

MECHANICSBURG, O., Feb. 5, 1894.

DEAR MISS WIXON: As I am a constant reader of THE TRUTH SEEKER and take a great interest in the Corner, I hav a clipping from the Meigs County *Tribune* which I thought would be very appropriate for it.

You will remember me as one of your number at the Chicago Convention. With best wishes I am sincerely yours,

G. B. VAN NESS.

[Thanks for clipping—very good. Yes, we recollect you very well.—ED. C. C.]

CALEDONIA, N. D., Jan. 25, 1894.

DEAR MISS WIXON: I will now take the liberty of writing you a few lines. I am twelve years old, and am not going to school for a few months, through the cold weather, as you know Dakota is a cold state. Papa went to the World's Fair the first part of October. Mamma went with him. She came back in about three weeks. Papa went to California for his health, and is not back yet. He used to take THE TRUTH SEEKER most of the time, but now he sends home a few once in a while. I guess he will be glad to hear from me. If papa had been home my sister and I would hav gone to school in Hillsboro or Caledonia this winter, but we expect him home soon, and then we can go to school the latter part of the winter. A week ago it was fine weather. But now it is cold again. I will stop for this time.

Yours truly, HELEN MUNTER.

[Will Helen tell the Corner about the town she livs in when she writes again?—ED. C. C.]

OSKALOOSA, IA., Feb. 12, 1894.

MISS WIXON: Brother Homer wrote you a letter for the Children's Corner to-day, and I thought I would do so too. I go to school and am in the fourth room, B class. We never saw THE TRUTH SEEKER until Mr. N. C. Creede, of Los Angeles, Cal., sent us some. He is an old schoolmate of papa's, and pa and he were lost to each other for nearly thirty years. Pa thinks much of him, so do all of us, for he has sent us lots of reading, books and papers, and sent us his photograph too. We all like kind, good people; don't you? Pa does not let us go to Sunday-school or church, but tells us to wait until we get older and hav more knowledge. Will write again perhaps if this is suitable for the Corner.

Your little Agnostic friend,
FREDDIE MINNICK (9 years old).

[Lovely boy—yes, we like all kind, good people, and hence the Minnick family has a warm place in our heart.—ED. C. C.]

PULLMAN, WASH., Jan. 25, 1894.

DEAR MISS WIXON: This is my first letter to the Corner. I am twelve years old; I go to school; I study reading, arithmetic, spelling, history, geography, and writing. My teacher's name is Wallace Savage, and he belongs to the Catholic church, but he does not say anything to the school about it. My father is a farmer; he livs four miles from Pullman, Wash. I like to go to church and hear what the preachers say, but I do not believe their big stories. My father has taken THE TRUTH SEEKER for many years; I like to read the Children's Corner very much, and to look at the pictures. My father and mother are both Infidels. My little sister has a dog by the name of Dom Pedro; he was named after the emperor of Brazil. I would like to hav some of the children of the Corner correspond with me. Your friend,

ALICE V. HUBBARD.

OSCEOLA, S. D., Feb. 1, 1894.

MISS WIXON: This is my first attempt to write to the Corner. My uncle takes THE TRUTH SEEKER and I think we could not do without it.

I go to school, and study reading, history, arithmetic, geography, and spelling. We hav a good teacher; his name is Mr. Foss. We liv nearly two and a half miles from school. I hav some nice story books, and one is "Little Lessons for Little Folks," and my sister has "The Story Hour," which I like to read very much. I hav two pet lambs that are cute; I can hav lots of fun with them. I think I hav written enough for this time, and if this escapes the waste-basket I will chat with you again. I am thirteen years old and proud to say, a Freethinker.

JAMES B. MILLER.

[And we are proud of James.—ED. C. C.]

ANDOVER, KAN., March 1, 1894.

DEAR MISS WIXON: I will write you my first letter to the Children's Corner. I am ten years old. I go to school. I study reading, geography, arithmetic, spelling, and grammar. My teacher's name is Miss Hattie Weeks; she is a religious lady. My papa takes THE TRUTH SEEKER. In it he saw two letters from Mr. Jacob Saltsman's small girls. Papa says he was well acquainted with Mr. Saltsman when he lived in Indiana, sixteen years ago. My papa was at the World's Fair and also back in Mr. Saltsman's town (Waterloo), and he says he inquired about him. They hav Sunday-school here, but we do not attend.

From your friend, TINA WOLF.

[And so we gather them in, the precious darlings of the Freethought fold.—ED. C. C.]

CENTER WARD, Jan. 22, 1894.

DEAR MISS WIXON: I hav never written to the Corner, so I thought I would write a few lines. I am eight years old. I go to school and read in the Second Reader. I study reading, writing, spelling, grammar, counting, and geography. Well, I guess this letter is long enough. Hoping to see this in print, I remain,

Your little friend,
CHRISTEENA LINDSAY.

[Describe the town you liv in, next time you write.—ED. C. C.]

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the price named.*

ABRAHAM LINCOLN: WAS HE A CHRISTIAN? By John E. Remsburg. Cloth, $1; paper, 50 cents.

Whether Abraham Lincoln was a Christian or not is of no importance as a test of the truth or falsity of the Christian religion. Men of greater intellectual attainments than he hav been Christians, and equally good men hav been unbelievers.

But the question is a most important one as affecting the public estimation of the evidences of Christianity. The masses of mankind are influenced by authority rather than by private judgment, and the power of names is still potent.

As Christianity has no case against Freethought it invariably adopts the maxim, "When you hav no case abuse the plaintiff's attorney." Confronted by the arguments of Evolution and the Higher Criticism, the defender of Christianity finds himself without logical reply and is reduced to shouting: "Rousseau was immoral, Voltaire died in distress, and Paine was a drunkard. Show me an Infidel who was a good man, or who ever did anything for the world!" If it can be shown that the Great Emancipator was an Infidel, it would do more to affect three-fourths of the American people favorably in their estimate of the merits of Rationalism than would be done by any number of volumes of doctrinal argument.

For this reason Mr. Remsburg's book is one of the most important works that the Liberal press has ever issued, and right well has the task proposed been performed. No more thorough analysis of testimony has ever been made, and no more exhaustiv search for evidence has been pursued. As an example of critical examination of witnesses, the book will interest every reader and secure commendation irrespectiv of personal opinions. Its perusal carries one along with the interest of a detectiv story, and the incidental glimpses that are given of the great president's life and characteristics throw a charm over the whole volume.

The result of the investigation leaves no room to doubt that Lincoln lived and died an Infidel. Of twenty witnesses to his Christian belief ten were clergymen, who, from the nature of their profession, might be susceptible to bias; whereas one hundred witnesses testify to the contrary. All the stories of his conversion prior to 1862 are disposed of by his letter in that year to Judge Wakefield, in which Mr. Lincoln says: "My earlier views of the unsoundness of the Christian scheme of salvation, and the human origin of the scriptures, hav become clearer and stronger with advancing years, and I see no reason for thinking I shall ever change them." The statements that he was converted after 1862 are met by the fact that the change was unknown to his wife, private secretary, law partner, executor, and most intimate friends. Surely their testimony is better than that of those who would gain glorification for themselvs, or honor to their cause, by claiming the president as their convert or associate. Mr. Lincoln's honesty and sincerity were so great that concealment of such a charge would hav been an inconsistency less probable than the mistake or even falsehood of witnesses.

While, to the logician, Mr. Lincoln's religious belief is not to be counted as an argument in favor of its truth, it is certain that when the fact becomes known that he was a Freethinker, a vast deal of prejudice will be dispelled. To those who would claim for Christians a monopoly of humanitarian virtues, there can be no more powerful reply than the picture of the Infidel president as drawn by Mr. Remsburg: "In the darkness of night, on a bloody field of the Peninsula, he bent beside the prostrate form of a dying soldier of the South, and while the hot tears rolled down his furrowed cheeks, soothed him with words of tenderest sympathy, and, by the dim rays of a lantern, took down from his lips a message to his mother, and sent it by a flag of truce into the enemy's lines to be transmitted to his home." By such examples Christians will learn in time that men can be tender hearted even if they do not believe in hell.

The only criticism against the work from a Christian standpoint would be that it is the argument of an advocate, rather than the impartial examination of a judge. Mr. Remsburg's zeal and fervor, as an apostle of Freethought, of course, are manifest, and he sometimes gives utterance to impetuous denunciation, or withering sarcasm, that will not be pleasant reading to a Christian. Yet it is hard to see how a fairer analysis of evidence, or a more conclusiv summary of its results, could be made by the most judicial mind; while to the Freethinker the author's comments and enthusiastic outbursts are most refreshing, and increase the already high estimation in which Mr. Remsburg is held as one of the most serviceable workers for progressiv thought in this progressiv age.

The publishers deserve great credit for the get-up of the book, which is as satisfactory in its making as in its matter. It is a book that every Liberal must own, read, and lend. ROBERT C. ADAMS.

A CHORUS OF FAITH, AS HEARD IN THE PARLIAMENT OF RELIGIONS HELD IN CHICAGO, September 10-27, 1893. Compiled and with an Introduction by Jenkin Lloyd Jones. Chicago: The Unity Publishing Company. Price, 50 cents.

Mr. Jones dedicates this work "To the laborers who are making the great prophecy history; the believers in the universal religion of character, the church of humanity." The "compilation contains one hundred and sixty-seven extracts from one hundred and fifteen different authors, all of them taken from the utterances of the main Parliament." The book has a purpose; the passages hav been selected to show "the essential unity of all religious faiths at their best," the "fundamental harmony in human nature made apparent by the noblest utterances of its representativs." Mr. Jones thinks that the spirit of the Parliament was broadening, liberating, elevating. He says that here "the Brahmin forgot his caste and the Catholic was chiefly conscious of his catholicity. Here the Presbyterian laid aside his creed, the Baptist rose above his close communion tenet, the Methodist tunneled under his disciplin." "The Parliament demonstrated the essential piety of Terrence, when he said, 'I deem nothing foreign that is human.'"

But, generally speaking, only the broadest minds went into the Parliament, and so we cannot be too sure that the tolerant utterances of the speakers are indices of the best *religious* thought of the age. We are inclined to think that they came more often from the brains of men who cling to nothing in religion but the name and a vague faith in a God of some kind. Any definition of religion that makes it chiefly something other than a theory of man's relation to supernatural persons, places, and conditions is a definition that does violence to truth and deceives the masses of the people. The Archbishop of Canterbury and the hot-headed politician, Bishop A. Cleveland Coxe, refused to attend the Parliament. They certainly are not nearly so lovable, as men, as many who did attend, but as theologians and Christians they are far more logical and consistent. Christianity has been in the world for eighteen centuries, and during that period it has preached the gospel of exclusiv salvation. When it givs up that dogma it ceases to be Christianity. This the Archbishop of Canterbury perceived clearly when he wrote to Rev. John H. Barrows:

"The difficulties which I myself feel are not distance and convenience, but rest on the fact that the Christian religion is the *one* religion. I do not understand how that religion can be regarded as a member of a Parliament of religions without assuming the equality of the other intended members and the parity of their position and claims."

Bishop Coxe wrote:

"My master says of Confucius and of Buddha—'they are thieves and robbers;' that is, however conscientious and virtuous they may hav been as poor benighted gentiles, they hav robbed him of millions of souls who should hav been sheep of his pasture. They hav robbed those souls of the only light that is the light of truth; the only true light that is the 'life of man,' the only true 'Light of the World.'"

There spoke genuin, logical, historical Christianity. What our kind-hearted, genial, justice-loving friend, Jenkin Lloyd Jones, and others of his school are working for and illustrating is humanism partially instructed by science and touched with supernaturalism.

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The author of these sensible reflections is ninety-four years of age. He was a stalwart worker for religious liberty when most of us were boys and girls at play. The father of the writer of this took Mr. Hacker's paper, the Portland *Pleasure Boat*, thirty-five or more years ago, and we hav always had kindly thoughts for the old "Friend" who so many decades ago spoke often of his loved "mate" Mary, who helped him sail the *Boat* on the stormy waters of theological hate. We hope he will sell at least ten thousand copies of his "Last Song," for he needs the money. Jeremiah Hacker livs at Vineland, New Jersey, and is still engaged in the fight for Freethought.

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MOTHER: "Did you pray that you might be made a better girl?" Ethel: "I forgot about zat, but I prayed zat Johnny might be made a better boy."—*Good News.*

MASTER (who has had the floor laid in concrete): "Well, cook, this is an improvement, eh?" Cook: "Yes, sir, it's ever so much better since it's been *consecrated.*"

THE Rev. Dr. Firstly: "I trust my dear young lady, you hav decided to observe Lent in a proper spirit." Young Lady: "Indeed I hav, doctor. I shall come twice every Sunday to hear you preach."—*Chicago Journal.*

SUNDAY-SCHOOL TEACHER: "Tommy, I was shocked to hear you swearing so dreadfully at that strange boy when I came in." Tommy: "I couldn't help, it ma'am. He was making fun of our kind of religion."—*Chicago Tribune.*

WICHITA, KAN., Feb. 23d.—"You are lying under a mistake," said Rev. Mr. Woods to County-Attorney Boone to-day, in the Law and Order League case, now being examined into by a special court. "And you are a liar under no mistake," County-Attorney Boone retorted.

DURING the miners' lockout a Salvation Army man, called Happy Bob, shouted out, "Come with us, dear friends. There are no reductions at our colliery." At this some laughed, and he added: "It will be no laughing matter when you get to heaven, for there'll be no Salvation Army soldiers there."—*London Freethinker.*

IT is said that a well-known bishop of the Episcopal church in a Western town was introduced to a man who said that he was a 'Piscopal. The bishop was evidently not much impressed by the man's manners, and said to him, "How shall I know whether you are an Episcopalian or not?" "Why," said the other, "'cause I do the things that I ought not to hav done and leave undone the things that I ought to hav done, and there is no health in me." "You'll do," said the bishop.—*Troy Times.*

A VENERABLE and pompous English bishop was having his portrait painted by an eminent artist. After sitting steady for an hour in silence, the churchman thought he would break the monotony with a remark: "How are you getting along?" he inquired. To the astonishment of the bishop the knight of the palette, absorbed in his work, replied: "Move your head a little to the right and shut your mouth." Not being accustomed to such a form of address, his lordship said: "May I ask why you address me in this manner?" The artist, still absorbed in his work, said: "I want to take off a little of your cheek." The bishop collapsed.—*St. Louis Republic.*

SAID the wise man, "A soft answer turneth away wrath." A lady who believed in this precept said to her four-year-old Nellie, who is somewhat quick tempered, "If one of your playmates speaks rudely to you, return a soft answer." "Soft?" "Yes. Now run along and play; mamma is busy." The child went out on the lawn where a neighbor's boy was mending a kite. She accidentally broke the kite still more, whereby the boy was made angry. "I don't like you; you're a horrid thing!" he said. Little Nellie's eyes flashed, and she was about to reply with a very unkind remark, when suddenly recalling her mother's advice about a soft answer, she looked the boy right in the eye, and said meekly and soberly, "Mush."

A CLEAR CASE OF DESIGN.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matt. x, 29–31).

Oh! I am a jolly Tape-worm
And I liv in a gallant man,
Who labors every day, for me,
As hard as ever he can.

I gnaw his bowels every day,
And fill him full of pain,
Till with the agony he writhes,
And the sweat runs down like rain.

Oh! I lie inside him and laugh
To see him work, and eat
Till he starves his wife and children,
To giv a Tape-worm meat.

The jaws of my man make music
That sets me wild with glee,
And I chuckle with joy whene'er I think
How the good God cares for me.

I am only a worm, I know,
And a worm of low degree,
And I bless the Lord with all my might
For making a man for me.

Gems of Thought.

THE thought of death deludes us, for it makes us forget to liv.—*Chamfort and Vauvenargues.*

ONE person's opinion is frequently based upon the exploded opinions of others.—*Galveston News.*

MEN hav no more right to choose the amusements for other men than they hav to choose their religion for them.—*Investigator.*

MANKIND, in the gross, is a gaping monster who loves to be deceived, and is seldom disappointed.—*Mackenzie, in "Man of Feeling."*

ALL lynchers, rioters, "political assassins," are tyrants; they are the worst enemies of liberty, for they compel governments to relaps from civil order into the barbarism of military rule.—*Moncure D. Conway.*

HE who has been faulty in the management of his own concerns will not be able to advise well with reference to those of others. Those who are especially careless of their own welfare are seldom remarkably attentiv to that of others.—*Socrates.*

PERHAPS the most valuable result of all education is the ability to make yourself do the thing you hav to do when it ought to be done, whether you like it or not; it is the first lesson which ought to be learned, and, however early a man's training begins, it is probably the last lesson he learns thoroughly. — *Professor Huxley.*

REFERRING to the time and place of the first Christians, Renan says: There never was an age so naïvely credulous, and this was exactly the age of the great outburst of faith. The faculty in the human spirit which reasons seemed extinct; infantine folly was the common atmosphere. It is in this kind of *milieu* that religions are founded. People lie, and then believe their lie.

SURELY, if anyone is persuaded, whether rightly or wrongly, that his fellows are expending the best part of their imaginations and feelings on a dream and a delusion, and that by so doing moreover they are retarding to an indefinit degree the wider spread of light and happiness, then nothing he can tell them about chemistry or phychology or history can in his eyes be comparable in importance to the duty of telling them this.—*John Morley.*

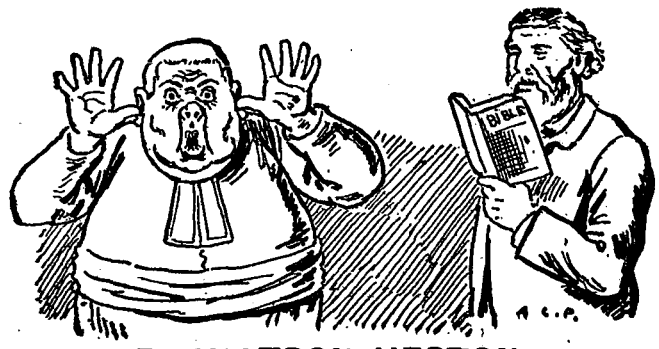
IT was to cancel the fall of man through the first Adam that the second Adam had to agonize in Gethsemane and bleed on Calvary. Do away with the Fall, and you do away with the Rise. Call Adam a myth, and Jesus does not require to be a reality. If, through Adam, we did not incur the wrath of God, we did not require the atonement by Jesus to restore us to his favor. If the Adam who got us into hell never existed, why should a Jesus exist to get us out of it?—*Saladin.*

THE growth of letters has been like that of art, from the marvelous and mythical to the natural and true. The tales and legends of the ancient past were not of common men and common scenes. These could not impress the undeveloped intellects of long ago. A man of letters could not deify a serf or tell the simple story of the poor. He must write to maintain the status of the world, and please the prince who gave him food. So he told of kings and queens, of knights and ladies, of strife and conquest, and the coloring he used was human blood.—*C. S. Darrow.*

FOR twenty-four years the National Reform Association of professed Protestants worked steadily alone to hav "the Christian religion" named and legalized as the religion of this nation. In its twenty-fifth year, 1887, it secured the alliance of the National Prohibition party and the National Woman's Christian Temperance Union, and with this additional power continued its efforts for the legal recognition of the Christian religion as the national religion. In 1888 this National Reform combination secured the alliance of the American Sabbath Union representing the great "evangelical" churches of the country, and with increased power the whole combination plied their efforts upon the national government to secure the legal recognition of the Christian religion and the setting up of Sunday as the national holy day. In 1889, the National Reform Association, through the leadership of the American Sabbath Union, secured the long-desired "coöperation" of the Catholic church for national Sunday observance. And in 1892 they were gratified with the unanimous decision of the Supreme Court of the United States, declaring that "this is a Christian nation," thus giving national, legal recognition to the Christian religion, and this was swiftly followed by the action of Congress in which Sunday was set up as he Sabbath of the fourth commandment and of this nation.—*American Sentinel.*

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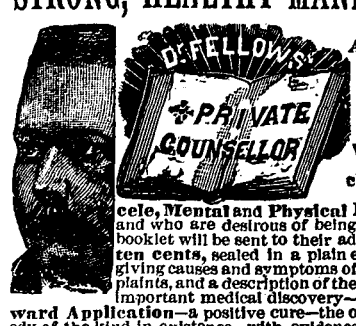
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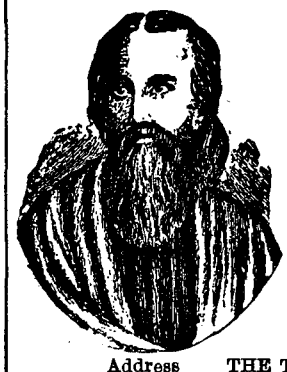
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News of the Week.

THE Senate has passed the Bland Seignorage bill by a vote of 44 to 31.

MR. JEAN PAUL CEE, president of Comité d'Etudes Morales, is seriously ill.

Tänk Sjelo, the Swedish Freethought paper *Fritänkaren* under a new name, is dead.

SIR JAMES FITZJAMES STEPHEN, jurist and author, is dead. His most notable book is "Liberty, Equality, and Fraternity."

THE New York *Times* has begun another of its thorough exposures. This time it has turned its search light on the pension frauds.

THE ambulance surgeons of New York hospitals continue to diognose fatal illness as alcoholism. Some removals are badly needed.

THERE was a serious riot in Harlem on Sunday, March 18th, in which the police and the Italians participated. The police were the aggressors.

AT Paterson, New Jersey, the silk dyers and ribbon weavers struck, attacking and driving out workmen who refused to quit, and destroying much property.

STILL the Senate does nothing, except make money out of the rise and fall of stocks, which owe their fluctuations to its manipulations of the tariff schedules.

THE Cataract General Electric Company has received a fifty year permit to operate boats on the New York canals. Cost of propulsion will be reduced at least fifty per cent.

WALTER WELLMAN, the syndicate newspaper man, is going to make "a dash for the North Pole" with a party of American and Norwegian scientists. The expedition will return in the fall.

KING BEHANZIN, of Dahomey, just previous to his submission to the French, called his mother into his presence, and, telling her he wished to send a message to his father (who is dead), had her beheaded.

DESIRÉ JOSEPH PAUWELS was blown to pieces in the vestibule of the Madeleine church, Paris, on March 15th, by a bomb concealed on his person. It is supposed he intended to explode the bomb in the congregation.

THE prominent Belgian Freethinker, Victor Arnauld, died Jan. 17, 1894. He was a delegate to the International Freethought Congresss at Naples, 1869, and London, 1887. He was twice elected president of the Belgian Freethought Federation.

A DIVISION of the army of the unemployed, which is to march upon Washington, will come from California. The San Francisco *Star* (Single Tax paper) says that the leaders, one of whom is Redstone, are rascals and should be promptly arrested.

A SOCIALIST deputy in the French Chamber of Deputies in a recent speech showed that protection ends in Socialism. He said that the government should import as much wheat as is needed each year beyond the amount raised by French farmers, and sell all at a price fixed by law.

LABOUCHERE offered an amendment to the Queen's address that the power now enjoyed by the House of Lords to prevent the passage of bills shall cease. It was adopted by a vote of 147 to 145. Half of the members were absent at lunch and the government will not consider it a mandate to resign.

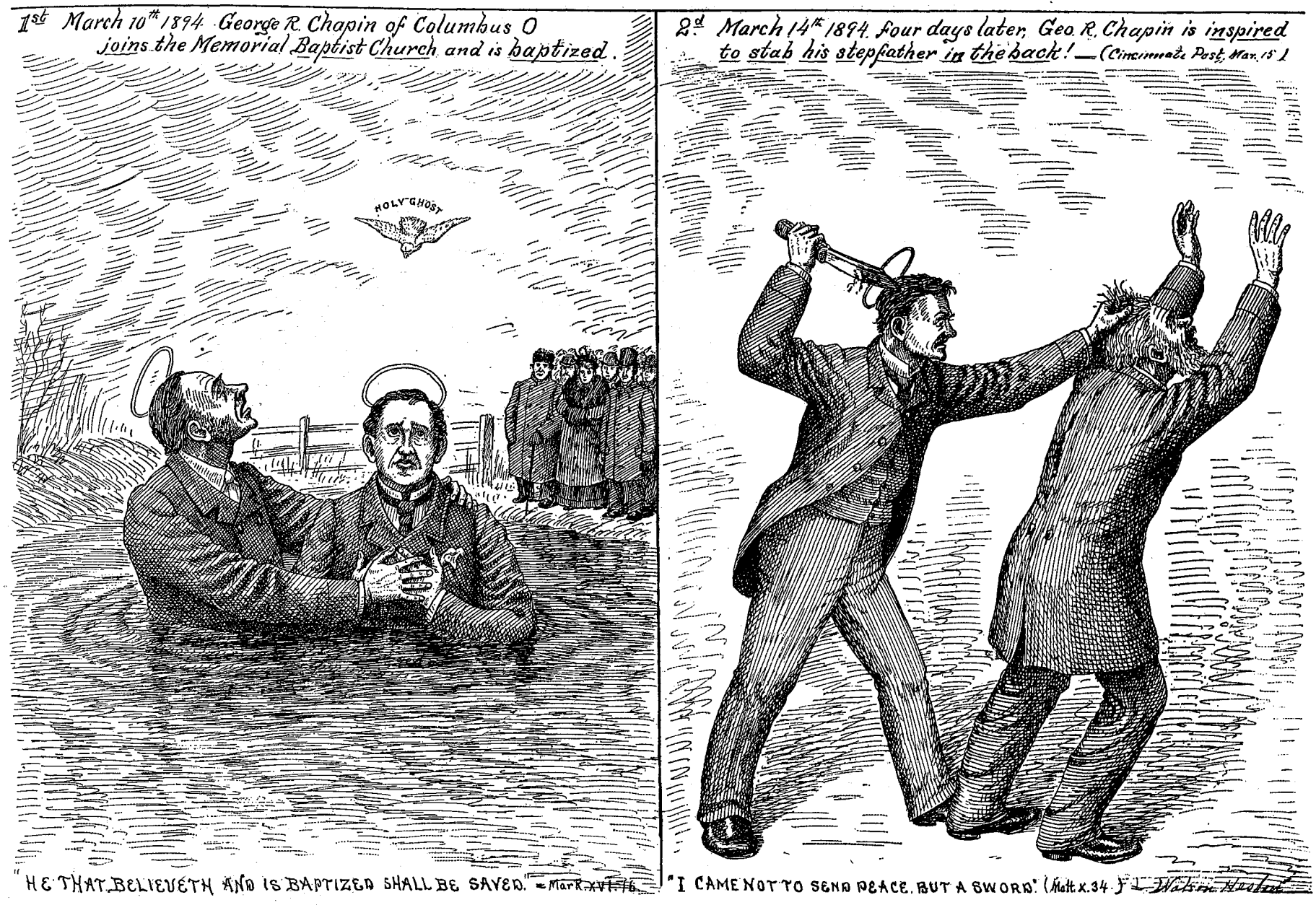
PRESIDENT PEIXOTO'S fleet and the forts attacked Admiral da Gama's insurgent vessels in Rio Janeiro harbor on March 13th. The rebels did not return the fire and soon surrendered, Da Gama taking refuge on a French man-of-war. Most of the insurgent officers were subsequently taken off a Portuguese vessel as it attempted to leave the harbor. Admiral Mello, with several of the insurgent ships, is still helping the land forces of the rebellion in the southern states of the republic.

GOVERNOR WAITE, of Colorado, has the authority to remove members of the fire and police boards of Denver. Several of his removals hav been sustained by the Supreme Court. Recently he removed two police commissioners. They refused to giv up their offices, and a subordinate court enjoined the governor from further action. He called out the militia, and the police armed and held the city hall against the state troops. General McCook ordered United States soldiers from Fort Logan to preserve the peace. The contending parties hav now submitted the dispute to the arbitration of the Supreme Court.

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A Journal of Freethought and Reform.

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What Know Ye of Justice?
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Temperance and Intemperance,
Is the Use of Tobacco Dangerous?
Cultivation of Individuality,
Character, a Jewel of Great Price,
Idleness, another Name for Loss,
Industry, the Staff of Life,
Value of a Trade,
Recreation a Necessity,
Games of Chance,
Truth and Falsehood,
What is an Oath? or the Worth of a Promise.
Fraud a Crime,
The Poison of Slander,
What is Hypocrisy?
Conscience or Moral Sense,
Selfishness, the Menace of Society,
Gratitude, a Fragrant Flower of Life,
Is Reverence a Duty?
Self-Reliance,
Self-Control,
Self-Respect,
Foolish Pride and Silly Prejudice,
Anger, the Distorter,
The Angel of Forgiveness,
Observation a Great Faculty,
Perseverance, the Friend of Man,
Punctuality, a Promoter of Success,
The Difficulties of Life,
Temptation, the Demon on the highway,
Habit, Second Nature,
Power of Will,
Courage, a Necessity to Right Living,
In Regard to Concealed Vice,
Beautiful Charity,
Fidelity, the Giver of Strength and Honor,
Value of Wealth,
Avarice, Not a Means to Life's Best End,
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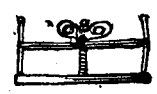
As with the physical, so with the ethical. A belief, as yet fitful and partial, is beginning to spread amongst men, that here, also, there is an indissoluble bond between cause and consequence, an inexorable destiny, a law which altereth not.—Herbert Spencer.

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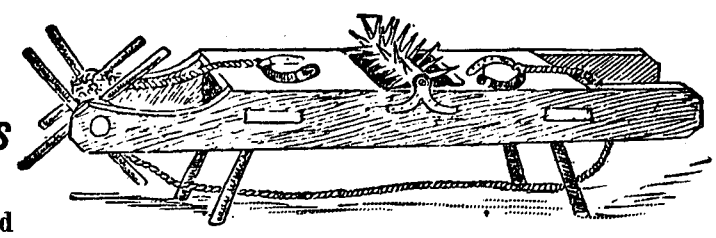
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What Weapons Shall We Use?

No doctrin, principle, theory, hypothesis, relation, book, or institution is "sacred," in the sense that it may not be or should not be freely examined and criticised. No man or woman should be required to accept a dogma on trust. All progress depends on fearless investigation. All advance results from dissatisfaction with what is, from hope or knowledge of something better. These are axioms with the Freethinker. If he sometimes fails to apply them it cannot legitimately be assumed that they are therefore untrue; the weakness is in the man. He has not fully grasped the meaning of Freethought. Old prejudices and defectiv methods of reasoning, inherited from generations of mental slaves or instilled into his mind in childhood, incapacitate him for logical thinking and fair treatment of opponents. He forgets that Freethought is, as Samuel P. Putnam well says, a method and not a result. He does not realize that the fundamental demand of Freethought is for liberty to grow. This does not mean that the developing mind should hav liberty to grow in some particular direction, but it means that it should hav liberty to grow in *any* direction. It means that the brain which grows *into* Methodism has as many rights as the brain which grows *out* of Methodism. And *vice versa*. It means that civil law should respect the freedom of choice alike of Catholic, Presbyterian, Adventist, Universalist, and Atheist.

As Freethinkers we necessarily war on intellectual errors—that is, of course, on what we conceive to be intellectual errors. We would enlighten the people. We would show them that, historically considered, the Bible and the Christian church are not what they hav been taught by their parents, teachers, and pastors to consider them. We would induce them to study religions comparativly. We would urge an investigation of the claims and facts of material science. We would ask all to search for truth, regardless of the effect of new-found truth on old beliefs. We would insist that every man has the indefeasible right to form and promulgate his own conclusions regarding the credibility of any statement in history, "sacred" or "profane," and any hypothesis advanced by men of science. Claiming this right for ourselvs, we are forever debarred from denying it to others. It makes no difference how credulous they are; they may not hav a single event of the past ages straight in their minds, and they may be as ignorant of the facts of modern science as the babe in arms. Their civil rights remain the same and equal with those of the student and philosopher. So long as the acts of government are restricted to the defense of personal and property rights, the ignorance of the elector is only a transitory evil, and one which affects himself chiefly. The most humble or ignorant citizen has precisely the same right to protection from aggression as has the most exalted or learned. And no class has the right to pass upon the intellectual qualifications of another class when it comes to the exercise of civil rights. If the voter's ignorance of the primary elements of education shut him out of the polling booth through his inability to read and properly mark a ballot, we may or may not think the result desirable, although justice demands that it be said in passing that such educated men as the leaders of the theocratic party are, *at least*, as dangerous to civil and religious liberty as are any would-be voters who do not know A from Z. But the disfranchisment that results from inability to read a list of names on a ticket is something wholly different from the proscription of a class of citizens whose knowledge is not up to the standard set by their religious enemies. Their disfranchisment would be theological persecution pure and simple. As Freethinkers, as Liberals, we could not for a moment countenance such intolerance, directly or indirectly. Only as a punishment for grave crime is disfranchisment allowable, and as such it can be visited only upon the individual offenders.

It is an essential part of the work of Freethinkers to weaken and destroy belief in the ridiculous and immoral dogmas of the churches. We know that the belief in witchcraft, for example, has been an unmitigated curse to the race. The dogma of vicarious atonement is demoralizing. The idea that a book or a man is infallible is opposed to all experience and has been productiv of suffering beyond the power of pen to describe. Both forms of this delusion still torment millions of our fellows. The dogma of exclusiv salvation makes men selfish, intolerant, and cruel. Prayer, as an appeal to a power beyond ourselvs, is a waste of time and energy. The attempt to reconcile the evil that unquestionably pervades the universe with the existence of a God at once all-powerful and all-good is a hopeless task and can result only in the stultification of our ethical natures. It forces us to commend in God what we condemn and punish in man, thus holding the finite, helpless creature to a rigid accountability from which we release the infinit, supreme creator. All these and many other tenets of the religion which is dominant in this country, and much of the narrativ part of the Bible, hav, upon the whole, a positivly bad influence. The sooner they are nullified by the rationalistic view of religious evolution and the turning of the people's thoughts in other directions, through the discoveries of scientific explorers and the improvement of our economic and social conditions, the better it will be for humanity. In striving to bring about this desirable change we must remember that Freethought is a method which we cannot afford to disregard. We can guide and instruct, but we cannot compel. And we should not compel if we could. What we can do by the presentation of facts, by the use of argument, by appeals to the moral impulses and fraternal sympathies of men and women, and by ridicule of absurdities and the satirizing of hypocrits, it is rightfully ours to do. All such sowing will, sooner or later, help replace tares with wheat. It will assist, albeit imperceptibly, in the slow but grand uplifting of our race.

But it is no part of our mission to go out into the highways and bypaths of ignorance, prejudice, hate, and vice and force those who would not to come in to the marriage feast of reason and love. Leave the business of compulsion to the church. Liberalism is a protest against that method of evangelization, and cannot engage in it without committing moral suicide. We must not attempt to limit the civil rights of citizens because they cling to doctrins which we reject as absurd or immoral. Before all else in importance is the right of choice in matters of belief. Even if it were justifiable from a moral point of view to disfranchise citizens or to debar them from office because of their church affiliations, it would be the hight of folly to attempt to do so; for, while legal persecution causes great individual suffering, it inevitably strengthens the belief which is assailed, and this chiefly for the reason that it *does* inflict losses and pain upon the accepters of the creed that is discriminated against by the law. No matter how intensely you loathe the tenets of any church or how bitterly you hate its leaders, never do so indiscreet a thing as to invoke against them the laws of the state. If you do you confess your own weakness, you trample the principles of Freethought, and you do more in one

hour to strengthen the position of your enemy than he could do in twenty years of unmolested propaganda. Critical scholarship, the steadily onward march of science, and the evolution of ethics are disintegrating the religions of Christendom. Even the Roman Catholic church feels and is moved by the spirit of the age. Education advances. The light is spreading. Hope smiles. But such assaults as are being made in some quarters on Rome are mischievous, because they are foolish and savor of persecution. They hav done much in a very few years to stir up the worst of passions, and also to array against the crusaders thousands of believers in fair play who yet agree with them that Rome represents, as perhaps no other church except the Covenanter does, superstition and reaction. These intemperate attacks are doing a great deal to consolidate the forces of the very organization we are anxious to weaken by the spread of intelligence and the complete separation of church and state. Leaving to one side all questions of equity and religious freedom, we could do no more unwise thing than attempt the disfranchisment of any class of citizens because of their membership in a particular church.

Freethinkers can giv no quarter to doctrins which affirm the right of the church to interfere with or control the state. All such meddling, all such dominance, is, by the testimony of universal history, sure to lead to the oppression of dissenters. But the right of Christians to teach such doctrins must be conceded and defended. Even when they claim allegiance to spiritual powers beyond or above the nation they do not lose their citizen rights. They can still propagate their opinions. The rights of conscience are inalienable. We do not war on their religious beliefs, nor can we punish them for *fear* they will sometime commit a crime against the equal rights of the citizen. Being subject to the laws, they cannot be denied a voice in the enactment of the laws. The franchise cannot be touched in the name of either heresy or religion. No kind of belief or disbelief can constitutionally or rightfully be made a test of citizenship.

Officials are, or should be, merely the agents of those who select them. They are not authorized, or should not be authorized, to enact, interpret, or administer laws prejudicial to the equal rights of any citizen. In the absence of any such statutes, and in the case of offices which do not require their incumbents to hav anything to do with laws of that class no true Freethinker would concern himself with the religious opinions of a candidate, especially if that candidate held by the principles of equal religious liberty, as many Christians do. Whenever possible differences upon religious questions should be kept out of politics, and above all else no man should be voted against in caucus, convention, or at the polls simply because he does not agree in religion with the voter.

On the other hand, we must not permit ourselvs to be stripped of our civil rights. We must see to it that those who in office vote for measures which are in contravention of the fundamental principles of social justice do not in future receive our support or the support of any others who think as we do, but who may not be conversant with the record of these recreant office-holders. They are actual as well as potential offenders and must take the consequences of their acts. Politically, we war on all schemes which would deny freedom of expression of thought. Politically, in self-defense, we war on men who support schemes that deny religious and mental liberty. Less we cannot do. Religious liberty does not involve the right to destroy religious liberty. As it is unconstitutional and unjust to legislate in favor of or against any form of religious or non-religious belief it is our unquestionable right, as defenders of equal religious liberty, to antagonize at the polls all who favor that kind of legislation. What Freethinker could vote for a friend of the Christian amendment to fill any legislativ office? Or for an advocate of Sunday laws? What one among us could support for a judicial position a awyer who, as a member of the legislature or of Congress, had voted for a Sunday statute or for the retention of the Bible in the schools?

Freethinkers would use only mental and moral weapons, save in self-defense. They would destroy by supplanting. As has been said, they would remove an evil "by the absorbent substitution of the opposit good." They do not wish to compel Christians to accept their principles, and they could not if they did. No one can do that, although almost all religionists hav attempted it, and many of them hav not yet profited by the experience of their predecessors. Freethinkers would not discriminate in the slightest degree against Christians because of their beliefs nor because of their spiritual allegiance to the heads of their churches. It would not disfranchise them, it would not prevent them from holding office. But when any among them attempt to subvert the Constitution, to unite church and state, to deny equal freedom in the name of God or Jesus or Bible or Vicegerent, then those individual offenders must bear the responsibility of their own acts. In self-defense we will strike them as hard as we can. And we will strike all lawmakers who assist them in their plots against the liberty and peace of the people. In the case of the American Sabbath Union, the National Reform Association, and other similar bodies which are founded for the avowed purpose of securing religious legislation, our antagonism is directed against them collectivly; they are all offenders and no member of any of them should ever be helped into a position of authority by our votes. They are pledged to cut the throat of Liberty at the first opportunity and we are crazy if we assist them in the least to obtain that opportunity. With the churches, however, it is different. Against them we shall use all mental and moral weapons and we shall strive to strip them of the privileges with which custom and law hav invested them. But not all of their members are in favor of religious legislation; in some of them very few are, and hence we can in justice deal at the polls only with those who array themselvs in the ranks of the deniers of equal rights. *They* hav taken the sword of aggression, and they who take the sword shall perish by the sword. But their fellow church members who do not favor laws in the interest of Christianity hav not offended against the Constitution and the law of equal liberty in religion, and therefore we wage no political warfare against them.

Wanted—More Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and activ than those who do not. Second, It is a duty we owe to our fellow-men to giv them the light of reason we hav obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we hav arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of $3 ($12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two splendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding. Our readers know the value of these books, and that about every Liberal in the country would like a copy of one or the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we hav made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

Is the Fight Against Superstition Won?

Many of our friends who are devoting their attention chiefly to political and economic reforms are fond of telling us that it is a waste of time to fight religion, for religion is practically dead. These optimistic utterances come from men and women representing all schools of modern sociological thought. Such sentiments frequently find expression on the platform of the Manhattan Liberal Club. Freethought lecturers are there told that they are assaulting a cripple, that the church is powerless to harm science and Freethought or to limit liberty of expression and action. It is foolish, we are informed, to concern ourselvs about the movements of the National Reform Association and its congeners. All will come out right if only we will leave the intellectual emancipation of the world to "evolution." It apparently does not occur to these good people that "evolution" is just as competent to attend to the economic as to the mental liberation of the people and that therefore Populist, Single-Taxer, Socialist, and Anarchist can lay down their pens and close their mouths in the sweet assurance that "evolution" will do their work for them. Once people looked to "God" to win their battles and now some of their descendants are inclined to substitute "evolution" for God. As a matter of fact, however, at this stage of the game the human brain is one of the most potent factors in evolution, and religious no more than economic disenthrallment will be achieved by blind trust in the forces of growth, conceived of as something apart from human activities.

Freethought workers in Australia meet the same objections that we do here. A writer signing himself "Socialist" says in the Melbourne *Liberator* that it does not help the cause of labor any to get the people out of the church, and he makes the surprising assertion that nearly all the workers are Atheists. "Scrutator," one of Mr. Symes's assistants, replies to "Socialist" very effectivly, and as his

arguments are not limited in their application by their local allusions we subjoin them in full:

"We certainly are surprised to hear that most of the workers are Atheists. If that can be made clear our work is pretty well done; and we promis to change our policy and drop forever our Antichristian crusade, as soon as it shall be made apparent that ninety per cent—ay, eighty per cent—of the working classes are Atheists.

"If religion and religious bigotry are so very dead as 'Socialist' asserts, we beg to ask an explanation of the following facts: 1. How is it Mr. Symes cannot get a hall in Ballarat and many other colonial cities for a lecture, even upon neutral subjects? 2. How is it halls are still refused him after being hired and paid for? 3. How is it the very newspapers are rigidly closed against him, except they hav a chance to slander or misrepresent him? 4. How is it that the poor by hundreds and thousands wallow in poverty and giv their pence to support priests and build God houses and palaces for religious purposes? 5. How is it that about $200,000,000 per annum are devoted, in Great Britain, one way and another, yearly, to religious objects, if religion is so very dead? And how is it a probably proportionate sum is expended in the same way in the colonies? We find it extremely difficult to believe all this money is wasted by unbelievers upon things their faith no longer embraces. 'Socialist' may hav lost all his own faith, and falls therefore into the error of supposing other people are like him in that respect.

"We, however, know better. We know that still religious bribery and intimidation sway the world to an enormous extent; we know that thousands of poor workers and struggling tradesmen are positivly afraid to declare their opinions or be seen attending a Freethought lecture. We know that the railway bookstalls in England refused even to sell the *National Reformer*, though filled with first-class political matter; and we know that to this very day most of our agents are afraid to let it be known that they sell the *Liberator;* and even Mr. Cole in the Book Arcade would not offer for sale a work bearing Mr. Symes's name on any condition whatsoever. We know worse still, and that is that Mr. Symes has no chance whatever of getting common justice from most of the judges, because religious bigotry and rancor forbid. These facts, being plain and undeniable, demonstrate the necessity of further vigorous fighting to kill the serpent theology. As for the parsons and priests, they order and drive the people as long as they possibly can; then they lead, cajole, and amuse; when this is no longer possible, they follow them, or pretend to do so; anything to catch prey. 'All things to all men,' is their motto."

Substantially the same state of things prevails in America, except that in some parts of the country the lecture platform is more free than it appears to be in Australia. Yet, even Colonel Ingersoll was denied admission to Music Hall, Philadelphia, only a few years ago. We know what religious class laws are here, what the press is, how the masses as well as the classes fill the coffers of the churches. There is still plenty to do. The battle for knowledge and liberty is not yet won. A greater educativ and political conflict than any we hav yet passed through impends.

"None but empty hands can grasp a full Christ," remarks Thomas Cook, the evangelist. This is certainly bad news for the owners of untaxed churches, whose hands clutch greedily the people's money.

Those of our subscribers who hav asked for copies of Saladin's "God and His Book" will please take notice that we hav just received a small consignment from England and we shall be pleased to fill all orders while the supply lasts.

What will likely prove to be a murder was committed in Columbus, Ohio, March 14th. The probable slayer is George R. Chapin and the victim is his stepfather, Henry Gardner. Chapin ordered Gardner away from his mother's and when she said that if anyone went it would be George he seized a knife and stabbed Gardner twice in the back. The murderer had joined the Memorial Baptist church the previous Sunday and been immersed. Mr. Heston thinks this crime has a moral, as the reader will see by his cartoon on the first page.

Our readers will see by the letter from Thos. Burk that Mr. A. D. Swan is requested to find out some facts so far unknown to Mr. Burk, who kindly givs the champion of mediums the full name of his brother. This should be a valuable clue.

A movement is on foot in Massachusetts to outlaw Sunday concerts. Ex-Lieut.-Governor Barrett's morning paper, the Boston *Advertiser*, places the seal of its approval upon the proposed law. It says that the rendition of "sacred music by choral societies on Sunday evening" is allowable, but people who wish to hear other kinds of music should be denied the opportunity to do so. This is characteristic. The religionist is to hav what he wants, because he puts up the claim that he is better than his neighbor and legislators generally admit without investigation the validity of the assumption. The well-known philosophical author, Frederick May Holland, writes to the *Investigator* that the proposed statute "seems to call for sharp comment and prompt action. The most important of all the demands of Liberalism, in my opinion, is that all our citizens should be permitted to spend Sunday in any way they please which is permitted by law on other days and does not disturb public worship." Mr. Holland is clearly right in this, as he is in the further observation that "it is not a question whether sermons do more good than concerts, but simply whether those who prefer to go to concerts are to be at liberty to do so."

We hav quoted above some comments of F. M. Holland upon the pending anti-Sunday concert law in Massachusetts, and we wish now to call particular attention to another point which he makes. It is this: "If Sunday concerts are forbidden by this legislature, it may prove very difficult to get the law repealed. Many citizens prefer to keep every law as it is, on general principles; and that class can now be asked to support the liberal side." The importance of prevention cannot be over-estimated. We can kill ten bad bills in committee or on the Representativ and Senate floors much more easily than we can secure the repeal of one iniquitous law. We hope that Massachusetts Freethinkers will act at once. THE TRUTH SEEKER suggests that they communicate immediately with Mr. Holland at Concord. Remonstrances should be prepared without delay and sent to the legislature.

The United Brethren church aligns itself with the Christian amendment people. At its last general conference this declaration was adopted:

"We believe that God is the source of all authority and has appointed our Lord Jesus Christ as the ruler of nations. The Bible contains his revealed will for nations as well as for individuals, and it is the standard by which all moral issues in political life are to be decided. This nation will not be a Christian nation in the highest sense until this authority is nationally accepted and obedience rendered thereto."

According to the census of 1890 the United Brethren churches hav 225,281 communicants and untaxed property to the value $4,937,583. They are next to the Free Methodists as regards ignorance and fanaticism.

We are informed by a paper representing a certain self-styled reform faction that the American people are reckless in "allowing any such press to operate in its limits as will publish any sentiment in favor of the Romish church." Does not this Protestant bigot and would-be inquisitor hav sense enough to see that because Rome in times past acted upon the principle he advocates she made herself the scourge of humanity? *That* is why she is mistrusted to-day. Can not this candidate for the editorship of a Protestant *Index Expurgatorius* grasp the fact that in demanding the suppression of Roman Catholic literature he is himself inculcating the fundamental political ideas of that church? She *did* what he *wants* to do and for that he curses her! Poor, deluded sectarian! Before and above all else is the freedom of the press.

The article upon church property which appears in this and succeeding issues of THE TRUTH SEEKER will be made into a pamphlet immediately upon completion. The book will be a *vade mecum*, as the pedants say, upon the subject, and is designed as a handbook for those who object to being held up by the tax gatherer and forced to pay other people's taxes.

This question will be brought before the New York Constitutional Convention, which meets in May, and every delegate shall be supplied with this pamphlet. We also desire to place it in the hands of every editor and legislator in the state—and in the country, if we can—with requests for notice and discussion. We also want to circulate it generally and generously. The price for single copies will be low (we will announce it as soon as the cost is determined) and in quantities still lower.

To distribute it as it should be we want help, particularly from the Liberals of New York state, though it will not be refused from anybody. It is a national question and work done in one state helps in others. Those who feel like helping can send such sums as they can spare and will receive pamphlets to the amount of their donation.

The more we receive the wider will be the circulation of the pamphlet. Every Liberal is interested in this question, and we hope will help us to distribute thousands.

Last Monday's New York papers reported portions of a sermon preached the day before by Rev. John F. Carson, of the Central Presbyterian church, Brooklyn, on "The McKanes and the Breckinridges of the Church." Here are some sentences from the sermon:

"The two men whose audacious crimes hav appalled the country were prominent in the church. I hav only one hypothesis on which to explain their church relationship—they are hypocrits, having stolen the livery of heaven that they might better serve the devil. Their church membership is only one more item in their life of deception and hypocrisy and fraud. The McKanes and the Breckinridges are prominent representativs of other men in the church who are false to their vows, hypocritical in their profession, corrupt in their lives. · · · The McKanes and Breckinridges of the church are living in direct antagonism to the clear teaching of the church, the essence of whose doctrin is purity and uprightness."

How does Mr. Carson know that McKane and Breckinridge are hypocrits? Would he say the same if they had professed to be Buddhists or Freethinkers or followers of Mohammed? We are told that the essence of the doctrin of the church "is purity and uprightness." It is not. What distinguishes the Christian from the devotee of the other religions and from the Freethinker is the acceptance of certain dogmas concerning persons, places, and conditions which are without the range of human experience. In its moral cult Christianity differs only in unimportant details from the other great religions and from the unchurched world. Eliminate its doctrinal tenets and nothing distinctiv is left of Mr. Carson's religion. That a man is vicious or criminal does not even tend to prove that his profession of Christianity is hypocritical. "The devils believe and tremble." A visit to any prison will prove this, translating "devil" into evil. Belief is the test of Christian sincerity. Belief is the test of all religious sincerity. It is a very poor proof, do you say? That may be, but it is the only one you hav, for morality is something distinct from religion, although often subordinated to it. This has been the curse of the world. The greatest enemies of their race hav been devout believers, and the same is true to-day. It is not to be denied, of course, that there are multitudes of men in the church who do not believe in her dogmas, but they are no more likely to be her criminals than are the real disciples. She is responsible for their hypocrisy, for she makes a profession of belief instead of moral conduct the *open sesame* to good society and business and political preferment. As regards McKane and Breckinridge there is every reason to believe that they hav not rejected a single fundamental doctrin of their respectiv churches. A man's belief makes him careful of his duties Godward. That is what devoutness is for, but it does not necessarily induce him to do his duty toward man. Some it does effect that way, though it is still more likely to make them persecute their neighbor for his soul's health. Mr. Carson should remember that the Bible knows but *one* "unpardonable sin," and that is neither political conspiracy, perjury, betrayal, nor hypocrisy. Why, then, does he say that the essence of Christian doctrin is purity and uprightness? It is belief.

S. P. PUTNAM'S lecture engagements are as follows:
Boston, Mass., April 8th.
East Dennis, Mass., April 15th.
Brooklyn Philosophical Association, May 13th.

CHURCH PROPERTY.

Should It Be Exempt from Just and Impartial Taxation?

REASONS WHY IT SHOULD NOT.

An Argument for Equality of Taxation, and a Statement of Facts, Giving, from the Censns of 1890, the Valne, by Denominations, of Chnrch Property in the United States and in the Several States and Territories and in All Cities Having 25,000 or More Inhabitants; so Arranged as to Show at a Glance the Relative Standing as to Wealth of the Leading Denominations and Denominational Gronps.—Also, Much Other Matter of Especial Interest to Certain Cities, States, and Sections.—All Comparisons and Percentages Based Upon Official Figures.

II.

It is wonderful how custom and prejudice, saying nothing of supposed self-interest, will blind people to the most glaring inconsistencies and flagrant wrongs. Nearly all representative Protestants declaim against the granting of appropriations to sectarian institutions, and yet we find that according to a report published in 1880 by Dexter A. Hawkins, a lawyer of New York city, Protestant institutions in this metropolis had received from the state and city donations of real estate to the value of three million dollars, and, from 1869 to 1880, five million six hundred thousand dollars in appropriations from the treasury. During the last eight years the Methodists, Presbyterians, Episcopalians, Congregationalists, and Lutherans have divided with the Catholics nearly four million dollars given by the national government for Indian schools under sectarian control. And yet Protestants say there is no union of church and state in this country, or, if there is, it is only to the extent that Roman Catholic institutions receive gifts from the states and cities in which that church is a great power. If Protestants really do not believe in taxing one man for the support of his neighbor's religion, why do they insist upon having chaplains in Congress, in the army and navy, in state legislatures, and in charitable, reformatory, and penal institutions, and upon having these chaplains paid out of national, state, or municipal funds? Why do they persist in continuing religious exercises in the public schools, these schools being wholly supported by taxation? Why do they, with a few honorable exceptions, defend the exemption of church property from taxation? In all these cases, except the last, public money is *directly* appropriated for the support of ministers and therefore for the propagation of religion, and in the matter of church exemption the end reached is the same, only the route taken is slightly tortuous.

Manifestly, then, the exemption of church property from taxation directly traverses the law of religious liberty, being, in effect, the voting of a certain sum out of the public treasury for the support of a particular form of belief concerning matters about which it is impossible that all the people of the state can agree. In this connection I quote from Rev. Dr. Wayland, who, in his "Political Economy," has said:

"All that religious societies have a right to ask of the civil government is the same privileges for transacting their own affairs which societies of every other sort possess. This they have a right to demand, not because they are religious societies, but because the exercise of religion is an innocent mode of pursuing happiness. If it happens accidentally that others are benefited, it does not follow that they are obliged to pay for this benefit. It cannot be proved that the Christian religion needs the support of the civil government, since it has existed and flourished when entirely deprived of this support."

America's first great philosopher, Benjamin Franklin, wrote:

"When a religion is good, I conceive that it will support itself, and when it cannot support itself and God does not take care to support it, so its professors are obliged to call for help from the civil power, it is a sign, I apprehend, of its being a bad one."

It certainly is bad to the extent that it denies the vital principle of religious freedom by imposing itself upon non-believing or differently believing taxpayers.

President James A. Garfield, himself once a clergyman and president of a religious college, said:

"The divorce between church and state ought to be absolute. It ought to be so absolute that no church property anywhere, in any state, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

How quickly this nation-wide denial of the rights of conscience would cease if all Protestant ministers—saying nothing of Catholic clergymen—had as clear a sense of justice in this matter, as intense a love of the absolutely secular republic, as the murdered Garfield has, in the foregoing sentences, given evidences that he possessed!

Even the New York *Independent* has allowed this to go out to the Christian world in its columns:

"The time has come when all religious denominations must affirm that no public moneys shall be used for sectarian instruction; the time-honored principle of the separation of church and state must be again emphasized. If a church is not willing to support its own schools, it cannot come to the state for aid. I would go so far in the application of this principle as to be willing to see all our churches taxed as is other property. We hav no right to tax unbelievers that churches may be maintained; no more right than they would hav to tax churches for the support of Infidel clubs."

It is much to be regretted that so influential a paper as the *Independent* cannot see its way clear to carry to its logical conclusion the principle so well illustrated in the quotation I have made. "No more right to tax unbelievers that the churches may be maintained" than unbelievers "would have to tax churches for the support of Infidel clubs." That is the truth in a nutshell. Whole pages of argument are concentrated in those few words.

The San Antonio *Express* uses this vigorous language:

"The *Express* is not antagonistic to the churches. It believes that many of them are doing a great and noble work; but it does not believe in exempting sectarian property from taxation in a land of alleged religious liberty at the expense of men who regard the church as a brake on the wheels of progress, an incubus on civilization, the preservator of antique ignorance, the storehouse of foolish superstition. It does not approve of the church posing as an almoner while the thin purse of labor is annually mulct to make it a present of several millions. Let it be just before it attempts to be generous. Let it assume its due proportion of the public burdens and perchance there will not be so much need of its dole. The church should not profit at the expense of the poor; it certainly should not fatten at the cost of those who despise it."

This question is pertinent: Do church people who talk of "Christian liberty" mean the liberty of Christians to take by legal force the property of other people? It certainly would seem so when they denounce the taxation of ecclesiastical property as an interference with the rights of the church.

When William Cullen Bryant was at the editorial helm of the New York *Evening Post* that paper reasoned logically upon the question of church exemption, as witness this:

"The *Evening Post* has long been of the opinion that the American theory of a self-supporting church ought to be carried out to its full and legitimate conclusion, and that the separation of the church and state ought to be complete. It should include the total discontinuance of contributions of public money, direct or indirect, to the support of any religious establishment. We have never been able to see the slightest difference in principle between the appropriation of a certain sum of money raised by tax to a particular church, and a release of that church from a tax on its property to the same amount. The cost of the act in either case falls upon the taxpayers generally."

Religious believers will surely feel the force of the arguments contained in this memorial addressed to the general court of Massachusetts in 1775:

"For a civil legislature to impose religious tax is, we conceive, a power which their constituents never had to give, and therefore going entirely out of their jurisdiction. We are persuaded that an entire freedom from being taxed by civil rulers to religious worship is not a mere favor from any man or men in the world; but a right and property granted us by God, who commands us to stand fast to it. We should wrong our consciences by allowing that power to men which we believe belongs only to God."

The exemption of church property from taxation denies religious liberty because it enables the wealthier societies to secure and retain large properties in the most desirable locations in the great cities, where they wield a social and political influence out of all proportion to their numbers and moral beneficence as compared with the weaker societies of the same denominations. If they had to pay taxes upon their estates they would not be so avaricious of land, their edifices would not be so gorgeous, and there is a probability that their disease-breeding cemeteries would be removed from the heart of the city to locations where they would be less detrimental to the health of the people. Tax exemption also enables these wealthy church corporations to hold property in the older parts of the cities until the general rise in the value of real estate has greatly augmented its selling price, when they move out into more fashionable districts, having made snug profits out of the downtown property, and this largely because it was exempt from taxation. They often resist street extensions and other improvements and in general comport themselves in such a manner as to show that they are unworthy to receive special privileges from the city and state, even were the granting of such privileges not on general principles unjust and violative of religious liberty.

Exemption of Church Property from Taxation is Unjnst.

Taxation should be equal and uniform. No class of citizens should be compelled to pay a higher rate of taxation than any other class. Property, not persons or beliefs, should be taxed. No special privileges should be granted, no monopolies created or protected. Inequalities in condition there will be, but these inequalities should not owe their existence to governmental interference and favoritism. To exempt church property from taxation is to grant to church organizations favors which are denied to other societies and to individuals. It makes taxation unequal and unjust. It takes burdens off shoulders that should bear them and puts them on those that should not bear them. Those who possess and enjoy should pay. Those who have money to build churches should pay the taxes upon them. Those who are rich enough to rent or buy pews in churches are rich enough to pay the state for protecting them in the use of those pews. It is scandalously unjust that a two-million-dollar cathedral should compel the city to pay for sewering, paving, and lighting the street in its front. What right has it to call upon the city fire department to save it from the flames or the police department to protect it against rioters? If it is insured have not the other policyholders in the companies which carry the risk just cause of complaint in the fact that they are forced to draw from their tax-depleted purses to pay losses upon property which is free from all tax assessments?

All church exemption is wrong in principle, but the injustice is greatly aggravated, practically, in the case of edifices costing up into the hundreds of thousands and millions of dollars. It is positively shameful that the hard-working people of the city should be compelled to help pay the taxes upon such palaces of fashionable worship, palaces into which they could not get admission if their supposedly immortal souls depended upon the entrance therein of their poorly-clad bodies. It is generally understood that the Protestant Episcopal church organizations in the city of New York are contemplating the erection of a cathedral to cost $10,000,000. Think of it! Ten millions of dollars locked up in one building or buried in its site! One hundred thousand dollars wrung annually from the tax-payers of New York, on the supposition that property in the city is assessed for taxation at one-half its cost. Talk of a "free" gospel preached in a ten-million-dollar cathedral, whose owners are so poor in common honesty that they ask exemption from taxation in the names of justice and morality!

When costs of street improvement, sewers, etc., are assesssd against the abutting property, owners of lots in the same block with a church may be robbed of nearly all they possess by the operation of the law of church exemption. So much of the block being tax-free throws a relatively greater burden upon that which is taxed, and the unfortunate owner finds the savings of years confiscated that the church palace may escape the payment of its obligations. Could injustice be more rank? The carriages of its patrons are driven to its doors over pavements for which an Infidel living under the shadow of its steeple has paid!

Touching the injustice of church exemption from taxation, the San Antonio *Express*, previously quoted comments:

"We have in America several single church properties whose value mounts up into the millions, yet they are exempt from governmental burdens, while the laborer's cottage, the widow's cow, and the orphan's patrimony must pay a heavier tax in consequence. In order to exempt church property whose value would make Dives feel like a beggar we impose a heavier burden upon the man who believes with his whole heart that the Christian religion is but a tissue of sacerdotal falsehoods, inimical to all that makes for the betterment of the human race. This opinion may be, and doubtless is, erroneous; but in a 'free country,' in a land of 'religious liberty,' the Agnostic and the Atheist should stand on an equality before the law with the most devout 'evangelist.' But such is not the case. Being in the majority, the 'believers' tyrannize over the dissenters, ignore their rights, and actually 'tithe' them that costly church property may be exempt from public burdens."

A writer in the *Christian Inquirer*, of New York, thinks that the equal taxation of all property would be a positive benefit to religion. This is his argument:

"As things are it might be hard on some of our churches to tax them, but the principle of exemption is wrong; if churches were taxed we should have fewer temples of pride, less extravagance in church building, and more convenient houses of worship. Meeting-houses three-fourths steeple and one-fourth edifice would disappear. Churches would be built without debt. Steeples and mortgages would alike be left off, and economy, instead of extravagance, would be the rule. We think that in the end the taxation of church property would be a blessing

to the churches. Only churches able to pay taxes would dare be extravagant. Architects would study economy, and not pile on the useless ornamentation to increase their own percentage. Building committees would not build to ornament the town, and bring up real estate, but to convenience the people. We should have less imposing church edifices, but we should have more free from debt. The gain would be great, and there would be a return to former simplicity. A church costing $250.000 is worth no more as a place of worship than one costing but $60,000. The interest of $190,000 saved would build one country meeting-house every year. Now and then the erection of a costly church may be justified, but general taxation would make the number of such very small. There is something in a very costly church edifice that is subversive of the best ideas of spiritual worship."

Such reasons are good in themselves, but the one argument that should move Christians to demand the taxation of church property is the fact that its exemption is unjust because it is a denial of the pricelessly valuable principle of religious liberty and refuses equal civil justice to all citizens of the republic.

Exemption of Church Property from Taxation is Dangerous.

The granting of special privileges to ecclesiastical corporations is in the highest degree dangerous. Tending inevitably to the building up of monopolies, it affects the well-being of every citizen who is engaged in a legitimate vocation. It enables the churches to hold in every city and town the most desirable properties, compelling the taxpayers to bear the public burdens of which the theological societies are relieved by the unjust discrimination of the state. Business and industry are handicapped; genteel pauperism is encouraged and rewarded; great wealth, without accompanying responsibility, makes the priesthood arrogant, dictatorial, and corrupt; such a large proportion of the property of the country being exempt from taxation, the real supporters of the state are crippled in resources and oftentimes impoverished by the excessively high rate of taxation imposed on them, and the mendicancy created or aggravated by this state of affairs gives to the ecclesiastical monopolists a new opportunity to exploit the people on the plea that their great "charities" alone keep multitudes from starvation and crime. No matter what the condition of the people, these favored societies continue to accumulate wealth. All that they get is clear gain. After the absorption of the earnings of labor has reached a certain ratio of increase men of energy and foresight, who object to being defrauded in the name of "religion" or "morality" or "charity," make up their minds that they will escape while they can from a city or state or country which denies them equal opportunities. They put their property upon the market. A certain proportion of it goes into the hands of the church societies and is added to the non-tax-paying list, and thus the evil of unequal taxation is augmented, and the march toward confiscation and revolution is hastened. Right here in America we find to-day a startling illustration of the truth of these observations. The province of Quebec, in the dominion of Canada, is in a state of torpor. The congestion of wealth in the hands of the church has checked the flow of the currents of healthful industrial life, paralyzed enterprise, and demoralized alike the spoilers and the despoiled. Animadverting upon the evil effects of church exemption in Montreal, the *Franco-Americain Citoyen* says:

"The city of Montreal is feeling more the burden of taxation. The largest owners of real estate are Protestant. Their taxes increase in the ratio of the increase of Roman Catholic institutions. Property which paid taxes is being sold to religious orders, and thus becomes exempt from taxes, and the burden of the city expenditure falls upon the few.

"There is a strong feeling among the liberal Roman Catholics that all these rich institutions should pay taxes. We allow an intelligent Catholic gentleman to express his views on the question of clerical greed. He says an answer to the questions which follow is called for:

"'What and where are the religious institutions which sheltered the people in the day of need? It will do much to dispel misunderstandings. That there are several institutions which claim to be purely charitable, everybody admits. But what the public would like to learn are facts and figures showing the extent of charitable work performed, the number of people sheltered, and the amount of money expended. As matters now stand the public sees only an enormous growth of the wealth of religious institutions in the land and buildings. Where does all the money come from? And why, with the existence of so much poverty and want in the community, is the physical, mental, and moral destitution of the people allowed to continue and increase, while magnificent, massive buildings for religious and alleged charitable purposes are crowning the finest and most valuable sites in the city? Both wisdom and justice are in the making of these inquiries, for may we not see in this abnormal development of the wealth of religious institutions a likeness to the process which took place in England at one time, and in France, Italy, Spain, and South Germany? In these countries, as every student of history knows, corporated religious wealth became so great that it crippled their resources, paralyzed industry, and produced political and social ambitions, which were only alleviated by wholesale confiscation. History is said to repeat itself, and this province seems in a fair way of reaching a condition analogous to that of France before the Revolution, when the church owned one-fifth of the soil or to that of Italy before the advent of Garibaldi, when one-half the population was composed of monks, nuns, beggars, and brigands.'"

A Mr. Sutton, of Montreal, writing in the London *Times*, avers:

"Outside Montreal the whole province is desolate. The rule of the priest has made Quebec a city of the dead. Its streets echo only to the tread of the monks and nuns. The English have left Quebec. They are leaving Montreal. All cannot go, because capital is invested.

. . . . . .

"The country is covered with convents, monasteries, and cathedrals. There are over one hundred million dollars' worth of exempted ecclesiastical property. The English have to pay for these exemptions by increased taxation. There is no power in the province which dare propose their abolition."

How a church which has grown rich through exemption from taxation, direct appropriations from the public treasury, donations of land, and by means of other special privileges, will continue to bleed the people in divers ways is shown by a third writer, who puts on record these facts about this same province of Quebec:

"The exemptions from taxes on clerical account are a heavy load. There are municipalities where fifty per cent of the whole assessed value is exempt, others where the value of the property exempt actually exceeds that of the property taxed. Then the people have to support the religious orders. · · · From a hasty examination of the statistical information furnished by the official hand book, 'Le Canada Ecclesiastique,' for 1893, I should say that their aggregate membership exceeds 4,500. The most numerous order is the Congregation of Notre Dame, which has 750 members in Quebec and 70 in Ontario. There is no law by which the people can be compelled to maintain this army; all the same it is by their sweat and toil that it is maintained. · · · Adding the 'religious' to the secular or parish clergy, and counting the clerical professors and teachers in colleges, there are over 6.590 ecclesiastical persons to be supported by 1,300,000 Roman Catholics, or one ecclesiastic for every two hundred men, women, and children. At this rate, Ontario, with a population exceeding two millions, would require 10.000 ecclesiastics, and the United States a host of 300,000.

"I have not space to speak of the miscellaneous ways and means reported to provide food, clothing, buildings, and traveling expenses, etc., for our 'religious'—the bazars, concerts, collections, house to house begging, etc. The provincial treasury is drawn on to provide for a great many of them. Directly or indirectly, the church, with her orders, handles a very considerable portion of the yearly expenditure. Here are some of the larger items (public accounts, year ending June 30, 1893) which she controls in whole or in part:

Education	$371.000
Reformatories and prisons	88 000
Asylums	300 000
Charities	56,000
	$815.000

I might say that the church spends, or oversees the spending of one-third of the whole provincial revenues, less the subsidies from Ottawa. Last year the gross revenues were $5,600,000, but of this $1,150,000 was money borrowed from the bankrupt treasury, and $1,300.000 Dominion subsidies. The revenue, excluding the subsidies and loans, was $3,150,000, and I am quite sure the church had to do, one way or another, with $200,000 more than the sum of the foregoing items.

"From the nun who comes to your door for a quarter toward the erection or maintenance of her convent, from the parish priest who collects his tithes and sacramental dues, from the bland Sulpician, with $50.000,000 in the coffers of his order, who insists on this piece of land or the other being exempt from taxation—from these and others like them, to the ecclesiasticals who put their hands into the provincial treasury for the immense sums enumerated, the church and her vast revenue is flattening out the dumb toilers of this province. · · · In no other country of the modern world has clericalism such a carcase for its vultures."

Think of a city where *one-half* of the assessed value of property is exempt from taxation! And yet it is only a question of time in any country which exempts church property when an approximately as deplorable condition of affairs will be brought into existence. It cannot, probably, become quite as bad as that in the United States or in other countries where the people are fairly intelligent; the breaking-point would be reached before half of the taxable property had been ruled off the assessors' books. But it would be foolish and criminal as well to permit matters to drift from bad to worse, as they are now doing, until the breaking-point is reached. If we are wise we shall remove the cause at once, instead of allowing it to operate unchecked until we or our successors are compelled to deal as best may be done in the stress and storm of political or military conflict with the baleful effects, as other nations have had to do because they did not awake in time. It is better to prevent injustice than to wait until we are compelled in self-defense to destroy the institutions which it has fattened at the expense of the weak. We can learn some very salutary lessons from the experience of other countries. If we are alive to our own interests we shall be content to be taught by observation of the mistakes and sufferings of the people of France, Italy, Germany, Mexico, and the South American republics. We ought not to need any burning of our own fingers to warn us to keep them out of the fire.

The people of France were, before the Revolution, robbed by three powers—the monarchy, the nobility, the priesthood. The royal family and its favorites and the nobles and the church were rich and well-fed; the people were poor and starving. Justice and liberty had been denied by and in the name of this trinity. The storm came, and in it these privileged *classes* were shattered and scattered; they reaped what they had sown. Innocent individuals suffered with the guilty. What else could have been expected? The people had agonized for centuries; that they *felt*, but their masters had never taught them what justice was; *they* did not themselves know. How then should the untaught peasants practice it when at last they, in the drunken joy of vengeance, felt their power as they saw beneath their feet the representatives of the orders that had robbed them of food and clothing and shelter and love? The wonder is not that the Revolution was stained with innocent blood but that it was stained with so little, comparatively. Injustice is never barren; she never fails to bring forth her myriad-numbered broods of hideous and cruel children. Had the French people not been robbed of property and liberty there would have been no revolution. The church was one of their robbers; she took from them the fruit of toil and she held it exempt from the exactions of the state, while the people were compelled to pay, out of what was left to them, all that nobles and king demanded. There inevitably came an hour of revendication and vengeance, for human nature will not bear everything without an attempt to better its condition. The French Revolution was an object-lesson to the world. Will the United States heed it? This is a republic and there are but two serious obstacles in its way to the goal of liberty, justice, honor, and glory. These are the ignorance of a part of the people and the indifference of another part. The masses must think and act or no republic can long remain free. When a nation permits the church to hold vast properties exempt from taxation it invites the awakening that came to France.

In Italy the church had in her possession at the beginning of the seventh decade of the present century property valued, by a low estimate, at $400,000,000. The people were poor, the necessities of the government urgent, and in 1867 the state took for her use $116,000,000 of this wealth; and it was also deemed necessary to abolish the convents and monasteries. Whether this latter act was in harmony with the principle of religious liberty or in violation thereof the scope of this inquiry does not require us to ask; it is sufficient to say that the closing of the Catholic institutions named was done by a Catholic government acting for a people overwhelmingly Catholic.

Mexico passed through a long and fiercely-waged "war of reform," which began in the early fifties and cannot be said to have ended until the overthrow of Maximilian and the permanent establishment of the republic under the presidency of Benito Juarez. Formerly the church owned nearly one-third of the soil of Mexico. By the laws of reform of 1856 and 1859 the landed property of the church was nationalized, convents abolished, and all superfluous church buildings sold or converted to public use. When Napoleon III. landed troops in Mexico and made the Archduke Maximilian titular emperor the church threw all its influence into the scales in behalf of the inchoate empire, and had Napoleon succeeded in his designs the confiscated estates of the church would have been restored to her and the struggles and sacrifices of Jaurez and his compatriots would have been in vain, all their splendid work for justice, education, and peace rendered nugatory. When a church owns one-third of the real estate of any country, a conflict is inevitable if the people have left in them a spark of the spirit of independence. To prevent "wars of reform" it is absolutely essential that the law of justice shall rule; the relation of the church to the state must be that of complete independence, and this is impossible so long as the people are taxed, directly or indirectly, to support the church.

The rapid augmentation of church values which President Grant foresaw, and which he computed upon the basis of the ratios of increase from 1850 to 1860 and from 1860 to 1870, should be a cause of most serious apprehension to all who are familiar with the history of the similar growth of ecclesiastical wealth in other countries. All values were greatly lessened by the forces which produced the panic of 1873 and the subsequent readjustment of prices and wages, but the relative increase of church property values has not been affected thereby. The present comparative numbers of church organizations and church buildings are such that, in the absence of a great financial crash, the construction

of edifices must continue for many years to greatly exceed the increase of population. Rev. W. A. Spencer, D.D., who is corresponding secretary of the Methodist Church Extension Society, writes in the *Independent* that in 1893 his society aided in the building of six hundred and eighty-three churches. So much for one denomination. Mr. Spencer quotes figures from the United States census of 1890 to show that the Roman Catholics have fifteen hundred more organizations than churches; the Presbyterians need a thousand more churches; the Baptists could use three thousand six hundred more buildings than they have; the Congregationalists show a shortage of one hundred and more edifices; the Methodist Church South needs two thousand four hundred additional buildings, and the Northern Methodists could use three thousand more. And so on through the denominations. In some of the older states these sects have a surplus of meeting-places, but their necessities in the South and West are greater even than the above figures indicate, for those figures represent only the net difference between the number of organizations and the number of churches.

All of this is additional evidence that the ratio of increase of church wealth will be greater in the future than it has been in the past. The different denominations must not only strive to keep up with the increase of church population, but must provide shelter for that which they now have which has as yet no buildings of its own. Should church property continue to be untaxed until 1950 the conditions of many parts of this country will bear a striking resemblance to that of Italy and Mexico prior to the confiscation of the wealth of the church in those countries.

I cannot, perhaps, more fittingly bring to a close my argument under this head than by reproducing a well-known passage in a message which President Grant sent to Congress in 1875:

"In 1850, I believe, the church property of the United States which paid no tax, municipal or state, amounted to $87,000,000. In 1860 the amount had doubled. In 1870 it was $354,483,587. In 1900, without a check, it is safe to say, this property will reach a sum exceeding $3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally."

(TO BE CONTINUED.)

Sunday Work and Damages for Injury.

In THE TRUTH SEEKER of February 17th Brother Putnam asks for a certain authority on a point of law as expounded by the learned judges in Massachusetts in relation to whether an engineer on a railroad, if injured while working on Sunday, or the Lord's Day, as they call it there, could recover damages or not. I send you a little "brief" on the subject, which you will please hand Brother Putnam. If he ever gets in need of any such thing again let us know through THE TRUTH SEEKER, and I, for one, will try to help him out.

An engineer of a locomotiv engin, who is performing the ordinary duties of his employment on Sunday, is laboring in violation of the public statutes, chapter 98, section 2, unless the running of the train on which he is employed is a work of necessity or charity; and if it is not, and, while so laboring, he is injured by a defect in the railroad track, his illegal act necessarily contributes to cause his injury, and precludes his maintaining an action therefor. (Read *vs.* Boston & Albany R. R. Co., 140 Mass. 199.)

Under the authority of Day *vs.* Highland street Railway, 135 Mass. 113, the ruling that the plaintiff was not entitled to recover was correct, unless the running of the railroad freight train on which he was employed was a work of necessity or charity. The statute of 1884, chapter 37, was passed after the injury complained of, and does not apply to this action. (Read *vs.* R. R. Co., supra, citing Bucher *vs.* Fitchburg R. R., 131 Mass. 156.)

Section I. of the statute of 1884, chapter 37, which took effect on Feb. 27, 1884, is as follows: "The provisions of chapter 98 of the public statutes relating to the observance of the Lord's Day shall not constitute a defense to an action for a tort or injury suffered by a person on that day." Read, in the above cited case, was injured on Sunday, October 8, 1882.

So Massachusetts took one step forward in 1884.

A.

THE Woman's Press Club of New York announces a lecture by Helen H. Gardener. It is for the benefit of the Club and will be given at the Holland House, Fifth avenue and Thirtieth street, on Friday, April 6th, at 3 P.M. Subject: "Woman as an Annex." Tickets, one dollar. No reserved seats. Tickets may be obtained from members of the Club, or from the treasurer, F. T. Low, Low's Exchange, 949 Broadway.

Campaign Notes.

It is now understood that the House Judiciary Committee will report the Christian amendment unfavorably. For this reason the committee do not think it necessary to giv a hearing to the opposition. This is manifestly unfair, for the supporters of the amendment hav not only had an opportunity to present their arguments to the committee, but to hav them printed as a government document, and certainly the arguments upon the other side should hav the same advantage. This shows how much prejudice we hav to work against. Even the New York *Sun*, which is opposed to the amendment, is also opposed to the Freethinkers having any say before the committee. The impression seems to be that some dreadful things will be said, that blasphemous words will be indulged in, etc., which is an entirely unnecessary fear, for Freethinkers hav plenty of solid argument and do not need to resort to polemical methods. However, I understand that the arguments of the Christian party were presented in such a manner that they tended against the amendment rather than for it, and convinced the wavering that this theological tampering with the Constitution was a bad policy.

The only chance now for the amendment is to secure a consideration of it in Committee of the Whole, if its friends think there is sentiment enough in its favor. I suppose they are determined to perish in the last ditch, and will use every chance to bring the matter to vote. On this point a legal gentleman of northern Michigan offers some valuable suggestions to these "reformers." It must be admitted that if there ever is a union of church and state in this country, the Roman Catholic church will hav all the advantage. I print what my friend sends me:

TO THE FRIENDS OF CHURCH UNION WITH THE STATE: In working to secure recognition of God and Christ in the Constitution and laws of the United States and make this a Christian nation, with written Christian Constitution and Christian laws, teaching and enforcing Christian morality, does not your earnest desire for a universal brotherhood blind your eyes to the fact that a movement of this kind—to make the state enforce religious beliefs—could verv well hav originated with the Roman Catholic church, to enable it to decide which and what is the Christian religion and to establish for itself again temporal power?

Do you forget the lessons of history? With a union of church and state vour persons and propertv will not be safe, small sects will be wiped out, and all will be at the mercy of the strongest religious organization at any time ruling the nation.

Hav you become tired of freedom of speech and of the press that you would make it thus a dream of the past? Religious and political freedom were the watchwords of the fathers of our country. Think you they were fools?

Know you not that you put a premium on hypocrisy when you make the nation's prisons and militia the censors of opinion? The weak, the venal, and those of worldly policy will never be martyrs. They will wreck your Christian state with lies for private gain.

Shall we hav religious instead of political parties, with occasional civil wars? You can make men hypocritical, but never good, bv law.

If you believe in a free country and wish to be protected in your opinions, religious or political, work and vote against any sort of union of church with the state. Elect no person to a convention or a legislature who is in favor of such union unless you belong to the Roman Catholic church.

The District Sunday bill has been sent to the district directors for their approval before being acted upon by committee, and it will be some weeks before action is taken. We shall watch the matter.

What is wanted at the present stage of affairs is to pour documents and petitions upon Congress. I find that Congressmen do read our literature after all, and are getting posted in our principles. This is one good result of the agitation. The pertinacious efforts of the Christians to disseminate their dogmas has aroused an interest in the other side of the question, and our documents are now more read than they ever were before.

I desire, therefore, to publish at the earliest possible moment "The Rights of Man" and distribute it widely. People are interested in this question as never before, and now is the time for education. We must prepare material for future work. If one thinks the contest is ended, he is greatly mistaken. There are established abuses which we must correct. We must not only keep God out of the Constitution, but we must abolish the chaplaincies, which is a practical recognition of God in the state. I hope that friends will not fail to see the necessity of continued effort. We must not only repel new attacks, but overthrow ancient wrongs. I hope the generous contributions to our treasury will not cease because we hav won one victory. There are many more yet to win before we are a free people.

S. P. PUTNAM.

A SECULAR UNION was organized at Forest Grove, Or., on Sunday, March 11th; D. C. Stewart, president; Dr. Hines, secretary; Mrs. Dilley, treasurer. Regular meetings will be held Sunday evenings; Sunday school, 3 P.M.

Observations.

Congressman Breckinridge, the defendant in Miss Pollard's breach-of-promis suit, admits his meretricious relations with the plaintiff previous to the death of his wife and afterwards, but he declines to face the responsibility and pleads that the woman led him astray. This shows that the religious habit is strong in Kentucky's senior Congressman, and I am surprised that some of the leaders in his church should suggest his expulsion from membership. As David, save in the matter of Mrs. Uriah, was a man after God's own kidney, so is Breckinridge save in the matter of Miss Pollard and perhaps a miscellaneous lot of other obscure females; and even here his conduct is strictly ministerial and his defense orthodox, for it will be recalled that Adam accused the woman of being first in the transgression. If these things are not sufficient to establish Colonel Breckinridge's orthodoxy, let his enemies remember that he is a pillar of the Young Men's Christian Association and its silver-tonguedest orator; that he is the author of the Breckinridge Sunday bill; that he championed the closing of the World's fair on Sunday; and that he was counsel for the prosecution in the Briggs heresy trial. There is not a man of more unmitigated piety on the two hemispheres. Still, if the Presbyterians are determined to inquire into his conduct and expel or whitewash him I suppose there is no way to stop them. It might be suggested, though, in the interests of thoroughness, as also of poetic justice, that Professor Briggs be retained to conduct the investigation.

The pending suit at the capital has an important bearing on current issues; for if distinguished religious lights continue on their present line of conduct, the state will soon be able to demand a divorce from the church on the statutory grounds.

For the first time in several years I violated the civil, economic, and physiological Sabbath last Sunday by attending the Catholic church, selecting for that purpose the institution on Twelfth street dedicated to St. Ann. I found the stage set for an altar scene, lighted at various points, and suggesting a Chinese theater modified by a night parade of Barnum & Bailey's circus. I havn't seen anything so oriental and barbaric since I left San Francisco. The candles, the priests and acolytes in celestial vestments and headgear; bells and bric-a-brac, and above all the odor of burning joss-sticks; and even the music, which, like that of the prohibited people, lacks what we call tune—all these take the returned Californian back to the coast faster than a telegraph message goes. In cheerfulness, however, the Confucian surpasses the Catholic. I never saw a really solemn Chinaman at any public doings, but the worshiper at St. Ann's has a countenance like a sad mule, which he crosses frequently with the hasty and deft motion of a monkey washing his face. If anyone should inquire the cause of his depression, I doubt that he could giv a lucid reply.

If in the course of a discussion with some other person I had incidentally remarked that whenever the Prophet of Gowanus alluded, even casually, to the subject under consideration, angels and seraphs shed tears that tubs could not contain, I should not expect him to regard such reference to himself as a question going to the "root of his belief." Neither should I look for extended argument in reply. Nevertheless Mr. E. O. Roscoe, having averred that under certain specified circumstances the gods regard myself as a "spectacle," now complains that instead of proffering argument, I abandon myself to verse. Then, unmindful of the proverb, the sagacity of which has been proved by frequent application, that we should sometimes answer the wise according to his wisdom, he alleges evasion and hints at a paucity of sand. Now a man in a ditch is not afraid of bullets, and a prophet conscious that his brain is impervious to thought may invite discussion with safety; but, to introduce a figure of speech, having "sat into the game," I may as well call his bluff.

It is a peculiarity of the Prophet's literary method that he invariably devotes a moiety of his paper to sarcastic exordium; and it was in his half-column prelude to a column article in reply to Mr. Peck that he made the before-mentioned allusion to "the man with the badge-pin." I do not know whether Mr. Peck's belief is the same as mine or not, but the questions which the Prophet has asked him are not unanswerable from my point of view. Here is the first one:

Let an inquirer ask M. Peck if the fact that the making of fractional currency—such as cents, nickels, and dimes—is a governmental monopoly, taken in conjunction with the fact that one can realize on such assets at the various sub-treasuries in any other kind of curreney one desires,

does not sufficiently account for their passing at their face value.

If what Mr. Roscoe says about cents, nickels, and dimes passing at their face value and being exchangeable for any other kind of currency were strictly accurate as regards all points in the United States, then I should say that these accidents might hav something to do with the case; but since there is a large section of the country where cents do not pass at their face value, their circulation in other quarters must be otherwise explained. And since, furthermore, their exchangeability does not insure them currency where they are not wanted we are not warranted in concluding that it is their exchangeability which causes them to circulate in localities where trade could not be carried on without them.

Anticipating an affirmativ response, the inquirer proceeds:

If the answer be affirmativ, we may ask if the certainty of ultimate redemption in intrinsic value, when required, of any of the currency, fractional or otherwise, is not a large factor in establishing the confidence of the people generally in money which has no intrinsic value, or which has very much less than its face value in intrinsic worth.

Now that is a very fair question. I hav to admit that in finance, as in religion, redemption is a large factor, albeit a strong delusion. According to a late statement of Secretary Carlisle there was in the United States treasury sufficient gold to redeem about $1 out of each $8 of the government's promises to pay. The figures were: Gold, $100,000,000; promises to pay, $813,000,000 (*Century Magazine* for January, 1894, p. 473); so that each individual dollar rests on a basis of one and one quarter dimes in gold. The eighty-seven and one-half cents is confidence. I would allege that under the free coinage of silver the intrinsic value of the standard silver dollar would be equal to the intrinsic value of the gold dollar; and that were gold demonetized the gold in the dollar would not be worth as much as it is now. But even if the silver dollar has an intrinsic value of but fifty-three cents, I conceive that fifty-three cents' worth of silver is as well calculated to inspire confidence as a dollar relying for its soundness on gold to the value of only twelve and one-half cents, saying nothing about the fact that Wall street could in twenty-four hours withdraw every ounce of gold in the treasury and leave the nation's promises with no intrinsic value whatever behind them. Question No. 3 is this:

Does Mr. Peck believe that fractional currency would continue to circulate at its nominal value if the mints were open to the free coinage of cents, nickels, and dimes at ten cents' worth of copper, twenty cents' worth of nickel, and fifty-three cents worth of silver to the coined dollar?

As for the dollar, I think it would. It is said to hav so circulated previous to its demonetization. The free coinage of nickel and copper is not proposed. These metals are substitutes for silver and gold, the coinage of which into denominations of one and five cents is impracticable. Money is a good deal like a flag: a piece of bunting is not in itself an object of distinguished regard, but print the stars and stripes on it and it at once commands respect. Its importance does not arise from the material which enters into its construction, but from the fact that the credit of the country is pledged to its support. This has been found quite sufficient to gain it "world-wide acceptance" and recognition.

I ought to remind the Prophet that presenting itself at sub-treasuries and getting redeemed is not the highest use of money. Its province is to discharge debt and to facilitate exchange of commodities. Here intrinsic value is not considered, and a dollar passes for one hundred cents because the receiver knows that the next man will take it at that rate. The dollar based on a dime and a quarter of gold and 87.50 cents of confidence is worth a dollar. If it were not, the Prophet may wager his reputation that nobody would accept it in exchange for one hundred cents' worth of gold. I might go further and aver that it is not the redeemable quality of this country's currency that makes it exchangeable for gold; but it is so exchangeable because the party having the gold knows that the currency has the same debt-paying power as his coin. It is the old question of the egg and the hen; but with a dime of egg and a dollar of hen in evidence, I am inclined to think the latter exerts the greater influence. The Prophet still swears by the original egg, despite the influence which time and change has had upon that product. Mr. Roscoe cannot jar loose from the doctrin of redemption. He seems to regard a dollar as a sort of religious pilgrim with a sub-treasury for its holy grail or the tomb of its redeemer, and with no other object but to get there and end its existence. Its usefulness in the ways of industry is quite overlooked.

In conclusion let us inquire if, "when a man pays a debt with a paper dollar, the dollar is redeemed," it is not equally true that Mr. Peck's note would be redeemed by the operation of the holder paying it out to some one in exchange for some commodity to the value of its face? Would Mr. Peck despair of ever seeing his note again in consequence of such a transaction, or would he bear in mind the date of its maturity and hustle round for funds to meet it, when it met him, as it surely would?

This inquiry, I believe, brings the discussion up to date so far as argument is concerned, which Mr. Roscoe says is what he wants. It will be seen that Mr. Peck's opponent has placed him in the position of the government confronted with one of its notes. I imagin that under the circumstances Mr. Peck would say: "The expenses of this government necessitate the collection of taxes from citizens. Your share of the public burden is this amount; the note is for that amount. Take your receipt and your change—another note—and go to the devil." The note has done its work; it is "redeemed;" and as Mr. Roscoe stopped asking questions when he got to this point, I do not feel called upon to follow it any further.

Geo. E. Macdonald.—If you theorize as widely of the mark on financial questions as you do on the author of the "What We See column," you will never become a Sherman, nor even a silver-bill Blair.

You are mistaken, Ernest, if you think that simple denial will acquit you of the "What We See" column. Also if you think I want to be a silver-bill Blair. Everybody is onto you in the column aforesaid, and it is no secret that my ambition is to be a Sunday-bill Bland.

Dr. Caleb S. Weeks has published a pamphlet giving his "Experience in Hypocrisy." The doctor concludes that hypocrisy, or the form of deceit so termed, is commendable—a state of mind he has perhaps reached from his experience at the Liberal Club, where a philosophical audience habitually listens to several perpetual motion orators, and hypocritically refrains from throwing anything at them.

While the plaintiff in the breach of promis suit now trying in Washington was giving her testimony, women were excluded from the court. This leads a Chicago lady to inquire whether, when the defendant goes on the stand, all the men will be shut out. And yet there are persons who contend that women are not gifted with a sense of humor!

Last week I made favorable mention of the initial number of Charles C. Moore's revived *Blue Grass Blade*, a paper published at Lexington, Ky. The second number is now at hand, and I must revise the opinion which I formed upon reading the first. I now think that Moore is destitute of any honest purpose or principle. He discloses himself as simply a coarse, ribald old man, who, having no purpose in life, has adopted prohibition in the place of it. I should imagin that every conscientious Prohibitionist in Lexington, after reading the *Blue Grass Blade*, would feel like opening a saloon and getting full just to avoid suspicion that he is identified with Moore's detestable method of propaganda. Mohammed Charles Chilton Moore! read the leading editorial in this issue of THE TRUTH SEEKER. Perpend its benevolent precepts, apply them to intemperance instead of its twin evil religion, and then be ashamed of yourself as you ought.

GEO. E. MACDONALD.

Churchly Purpose and Performance.

A school mistress in Garth, England, held an annual prize distribution, followed by *a dance*, and on prayer-meeting evening. Whereupon Rev. Mr. Nicholson said with all possible gravity: "The great God and judge of all will bring all such godless ones, rich and poor, to an account, and assign them their portion in hell forever." What a God and what a preacher! ∴∴ The Ohio penitentiary is "ont" two chaplains. When the McKinley administration came in there was a chaplain appointed who was soon found guilty of "ministerial conduct" and dismissed, and lately his successor had to go for appropriating the funds of the convicts to his own use. ∴∴ President Blanchard, of Wheaton college, when in attendance at the district meeting of the American Sabbath Union at Des Moines three years ago, said, in advocating the boycotting of the Sunday paper, "Why, I would rather swear for half an hour than to buy a Sunday newspaper for a minute."

SABBATARIAN AGGRESSIONS.

"It is settled law in Michigan that a Sunday contract is a prohibited transaction, the illegality of which forbids it being made a sale by mere delivery after." (Chief Justice Hooker, Michigan Supreme Court, Aspell *vs.* Hosbein, 57 N. W. Rep. 27). Date of opinion, December 8, 1893. ∴∴ Topeka, Kan., is in the agony of a Sunday closing campaign. The Ministerial Union—of course—wants cigar stores, butcher shops, and news stands shut up on the preachers' workday, and a number of young men hav declared a boycott on the churches belonging to the Union. Let them also blacklist every councilman voting for the ordinance, and see that he gets neither votes nor business patronage in the future. ∴∴ Morris Sichenaeun, of 220 Bowery, New York, was arrested for selling a shoestring to a detectiv on Sunday. For want of a bondsman he was held in the Tombs for trial. Such damnable outrages against the weak are enough "to stir a fever in the blood of age, and make an infant's sinews strong as steel." And now comes Dr. Westbrook, and tells us that we are foolish to think we can put a stop to this besotted criminality—we "might as well attempt to paddle a canoe up Niagara Falls or to sweep back the ocean with a broom." We shall see; perhaps the doctor reckons without his host. ∴∴ In Wisconsin "Protestant pastors and Catholic priests are uniting for the better legal observance of Sunday." It is not the first time mother and daughter hav combined forces to strangle liberty. ∴∴ The Evangelical Alliance of St. Louis called a mass meeting to form a law and order league to secure the enforcement of the Sunday law. ∴∴ The chief of police of Chatham, Mich., has notified newsdealers that Sunday papers must not be sold or delivered in that town. How long will the people of the United States submit to this thing? What would be said by Christians if the Freethinkers were in the majority in Chatham and should forbid services in the churches? That would be no greater outrage than the suppression of the sale of Sunday papers. The citizen has precisely the same right to buy and read a Sunday paper that he has to listen to a Sunday sermon. ∴∴ Chicago preachers hav requested the dailies not to print the notices of their church services in the Sunday morning papers. It is not stated that they hav objected to reports of their sermons appearing in the Monday morning papers, although most of the work on these papers is done on Sunday. The preacher objects to the Sunday paper, not because it involves Sunday work, but because it is a rival to the pulpit. ∴∴ The mayor of La Crosse, Wis., has started a paper in the interest of Sunday laws. ∴∴ A bill has been introduced in the Chicago city council to close all places of business on Sunday. ∴∴ A strong Sunday observance union has been formed at Oshkosh, Wis. ∴∴ At a Sunday law meeting in Philadelphia Justice Williams, of the State Supreme Court, spoke in favor of the Sunday inquisition. ∴∴ Rev. E. M. Milligan, of Steubenville, O., has made information "against a newsdealer, his assistant and three newsboys, two butchers, and a cigar dealer, for violating the Sunday law," reports the *Christian Statesman*. Turn about is fair play; let the people who hav been wronged lay an information against Milligan's church; his work is neither necessary nor charitable. Besides, he is a pest in the community, for he meddles with and despoils people engaged in legitimate business.

Lectures and Meetings.

FRANKLIN STEINER'S lecture engagements are as follows:

April 1, Alliance, O.	April 10, New Ross, Ind.
" 3-6, Eaton, O.	" 13, 14, Toledo, O.
" 8, Dayton, O.	" 15, Detroit, Mich.
" 8, Cincinnati, O.	" 21,22, Mt. Pleasant, Ia.
" 9, Petersburg, Ind.	" 24, Eddyville, Ia.

JOHN R. CHARLESWORTH has arranged for two debates on his return trip to the East. The first will be with Rev. J. J. Porter, a cousin of Sam Jones, at Franklin, Ill., four nights. The other will be with Prof. J. S. Van Cleve at Cincinnati, and will take place on Sunday, April 29th. A third is under consideration, and if arrangments are consummated Mr. Charlesworth will enter the lists with Dr. J. M. Hall, of the *Baptist Gleaner*, during the early part of May, at Golden Pond, Ky. Six nights. Mr. Charlesworth lecture engagements are as follows:

April 19, 20, Humboldt, Ia.	April 27, 28, Delphos, O.
" 23-26, Franklin, Ill.	

FRANKLIN STEINER lectured to an appreciativ audience last Sunday before the Newark Liberal League.

"MORAL PHILOSOPHY" was the subject of Henry Rowley at the Brooklyn Philosophical Association Sunday.

J. E. REMSBURG has returned from his eastern tour, having delivered sixty lectures in fifty-five days. He will lecture next in Kansas, Nebraska, and Missouri.

ON Friday, March 30th, at the Manhattan Liberal Club, lecture by Mr. Carl Snyder, "How New York Might be Made a Model City."

HENRY ROWLEY will deliver two lectures in Philadelphia, under the auspices of the Liberal League, on Sunday, April 8, 1894.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for March:

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for March.

THE Milwaukee Liberal Club meets at Severance Hall, 421 Milwaukee street, every Sunday at 7.30 P.M.

THE Radical Library meets in Skerrett's Hall, Ridge avenue and Green street, Philadelphia. Open on Tuesday, 7.30 to 10 P.M.

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free.

THE Friendship Liberal League of Philadelphia meets Sundays at 2.30 and 7.30 P.M. in Warner Hall, near Green and Broad streets.

THE First Secular Church of Portland, Ore., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

A Catalog of the Truth Seeker Company's publications sent free to any address.

Letters of Friends.

Straight from the Shoulder.

ALLISON, IA., March 13, 1894.

MR. EDITOR: Inclosed please find money order for $1.50, due you on THE TRUTH SEEKER. Your paper is getting better every day. It's hitting them right on the head. Yours truly, JOHN SWANCARA.

His Name in the Book of Life.

BLAKESLEE, O., Feb. 26, 1894.

MR. EDITOR: Please find inclosed $17.60 to pay for the gallant old TRUTH SEEKER another year for myself and five new ones, who hav had the hoodwink removed and now want to aid in clearing the mental sky of gods, ghosts, and devils.

This entitles me to S. P. Putnam's big book, in which you may enroll my name if this reaches you in time.

D. W. ISENHART.

Not "Holy," but True and Instructiv.

PORTAGE, WIS., March 2, 1894.

MR. EDITOR: You will find inclosed order for $5 for renewal of your paper and for Thomas Paine's entire works. I cannot do without THE TRUTH SEEKER; need it for reference every day. Thomas Paine's works are my Bible, not "holy," but instructiv and true. I hav tried hard to get you some new subscribers and am in hopes to get some yet, as I hav a promis. Hoping for your continued success, I remain yours for the truth, MRS. S. RACE.

A Friend Wanted.

OAKFIELD, ME., March 12, 1894.

MR. EDITOR: Would not some of your subscribers like to pay for my TRUTH SEEKER? I am unable to pay for it myself. The person who promised to pay for the paper has met with bad luck. I hav a wife and four children to support by working out by the day; besides, I hav been used up with the rheumatism all winter. Should you publish this I hope some one will respond that we may not lose the honest old TRUTH SEEKER.

Yours truly, J. E. LASKEY.

Grandpa's Bible.

SEATTLE, WASH., March 7, 1894.

MR. EDITOR: Inclosed find order for $6.50, for which please send me what one of my grandchildren, five years old, calls grandpa's Bible, THE TRUTH SEEKER, and one copy of Putnam's "Four Hundred Years of Freethought."

Money matters hav tightened considerably since your brother left this part of the Lord's vinyard, or I should hav remitted sooner and also hav sent a mite for the good of the cause, but may do so later on.

F. H. HARKINS.

Sinews of War Against the Amendment.

ATCHISON, KAN., March 2, 1894.

MR. EDITOR: Inclosed please find draft for $13.50.

I wish you to apply $5 towards fighting the God-in-the-Constitution amendment now before Congress, and please mail me a petition blank to Congress asking it to reject the joint resolution. Renew my subscription to THE TRUTH SEEKER and send me the "Freethinker's Pictorial Text-book," "Woman, Church, and State," Remsburg's "Lincoln," and Bell's "Hand-book of Freethought."

E. A. HASLET.

What in Place of Christianity?

VERA CRUZ, MO., Feb. 27, 1894.

MR. EDITOR: In THE TRUTH SEEKER of Feb. 24th you say a correspondent wants to know what he should put in the place of the Christian religion to make himself and the world better. Now, if your correspondent will take a suggestion from me I would like to say: Just substitute reality for superstitious notions; honesty for hypocrisy; truth for falsehood; goodness for condemnation and persecution; love for malicious prejudice; common sense for dervish-like howling; peace for church jangles and quarrels; school-teachers for priests and preachers; schools for churches; honest industry for running to church and spending time and money for the support of an institution that has been a brake to the wheels of progress; has caused church fanatics to torture and murder better men than themselvs; caused more strife, war, and bloodshed, than all other institutions combined, and has, in all times past, been the greatest curse the world has known. If he does this he will probably find a glowing light of truth that will astonish the world and put laurels on his brow that will be worth more than gold.

Fraternally yours, S. B. DAVIS.

Another for Putnam's Work in Washington.

BELMONT, N. Y., March 10, 1894.

MR. EDITOR: We hav taken your valuable paper for many years, and welcome it weekly as a gift of worth and wisdom. We look forward to the time of its arrival with interest, as we know we will hav a feast of intelligence and wisdom. Please find inclosed $5 in payment of our subscription, Saladin's "God and His Book," and the remainder to go toward Putnam's expenses while in Washington. I hope soon to send an order for several books.

Yours for Freethought,

JOHN LEILOUS.

Would Make a Better and Greater People.

CRETE, NEB., Feb. 19, 1894.

MR. EDITOR: Send to each of the four names inclosed your paper for one year and "Old Testament Stories Comically Illustrated," and to me "Four Hundred Years of Freethought," as per your club offer.

Inclosed find draft for $28. I do not wish to make any money, but take books, as the last three are for myself. I will do all I can for you or the cause of Freethought; whatever my commission may be I will take out in books. I will hav another order for you before a great while. Would like to circulate thousands of your books about here, as I think it would make the people more Liberal in their views—a better and a greater people.

FRED THIBODEAU.

On the Eve of Great Events.

ATLANTA, GA., March 12, 1894.

MR. EDITOR: Inclosed please find order for $3, renewing subscription for THE TRUTH SEEKER another year. You hav been patient with me, and I am obliged to you. For several months I hav been absent from the city a great deal, going in and out on business.

I consider it to be the bounden duty of every Liberal to giv support to one—or more—of the exponents of Freethought. Of these THE TRUTH SEEKER easily keeps the lead. To my mind we are on the eve of great events—political and religious—religion the warring element. Wishing you a full measure of success during these hard times, and hoping for a wider spread of the principles of Freethought,

Yours, etc., THOMAS M. TAYLOR.

God Is in the Laws, Anyway.

ST. JOSEPH, MO., March 10, E.M. 294.

MR. EDITOR: Inclosed please find $5, for which you will please giv credit.

I hav been circulating petitions versus the God-in-the-Constitution amendment, and hav got something over fifty names, but hav had to talk a great deal to obtain them; people seem to think that God is already recognized in that document. I think that all Freethinkers should join the Federation so that they can be counted, and then we would hav votes enough to secure attention for our side of the question in the Congressional committee-room; in other words, we would become respectable enough to be noticed and our votes would then be worked for. I will circulate a list and get names for the Federation the next thing I do after getting through with the petition. Wishing the Truth Seeker family a grand future, I am

Yours fraternally, G. G. BECK.

Has Distanced the Wolf.

GLEN'S FERRY, IDA., March 8, 1894.

MR. EDITOR: Please find $1, for which send "Bible Contradictions," "Religion a Lie, a Disease, a Curse," "Crimes of Preachers," Miss Wixon's "Woman."

I am not unmindful of my duty to the Freethought heroes. I will this month send you something to help sustain S. P. Putnam at Washington, and pay for one copy of "Four Hundred Years of Freethought." The wolf has been close upon my heels, but with pluck, nerve, temperance, diligence, and manly, honest purposes, guided by the experience of successful men, leaving God, Christ, and Bible out of the question, and obeying and relying upon the laws of Idaho for help and protection, I hav distanced the hungry, devouring glutton, and if I liv will soon hav a special fund to devote to the Freethought cause and to the destruction of error and her advocates. JAMES STOUT.

From an Earnest Worker.

MCCALLUM, WASH., March 6, 1894.

MR. EDITOR: I hav found one man who said just as soon as he could get some money he would hav THE TRUTH SEEKER and some books. I showed him my "Pictorial Text-Book." He was delighted; he had never seen anything of the kind before. When I came home I sent him some of my old TRUTH SEEKERS and one Boston *Investigator*. Ever since I became a Liberal I hav been working all I could for the cause and to increase the subscription list of your journal. I never was a professing Christian, but believed the Bible was the word of God until four years ago, when a neighbor gave us a TRUTH SEEKER. We read it two or three times; the more we read it the better we liked it; so I subscribed for it, and hav since sent for quite a number of books, all of which hav given us general satisfaction. Our books are nearly always away from home, but hope they are doing good work.

Inclosed you will find $4 for renewal of subscription, and for pamphlets.

Yours fraternally, J. N. FRIEND.

From One Who Stands Alone.

ASHLAND, OR., Feb. 8, 1894.

MR. EDITOR: Inclosed you will find $3, for which send "Life: A Prose Poem," a Lithograph of R. G. Ingersoll, and apply the balance on my subscription. I would like to be able to send you more now but cannot; hope to soon. I must hav Colonel Ingersoll's picture, for I do think he is the greatest, grandest man living. He has said so many beautiful things in behalf of women; has tried to make them see what slaves they hav been to the church.

I often think what a fool I was when I thought everything the preacher said was true, and did not doubt the divinity of the Bible. I wonder why I was so blind to reason. I hav more Liberal books than anybody else here, but not half that I want and hope to hav sometime. I want Putnam's "Four Hundred Years of Freethought," but cannot get it yet. I hav tried, and will keep on trying for new subscribers for THE TRUTH SEEKER, but hav failed, for the cry is "hard times." I suppose you hav heard that before.

Ashland has the name of having many Freethinkers. I don't think that half of them take a Freethought paper. I don't see how they can be so indifferent to a cause that needs the support of every one that our liberties may be protected. I hav to fight my own battles, as I am the only woman in Ashland who calls herself a Liberal, and is not afraid to hav people know just what she is. MRS. A. DE PEATT.

Fasting and Stealing.

March 18, 1894.

Can God's immortal feel envious of mankind—
They in full effulgence, man still groping blind?
If in state celestial they do drink and eat
Of dainties more luscious than mortal tongues greet;
If forever they liv on elixir of life,
And with famin and death hav no ken nor strife;
Why need they begrudge us our daily repast,
And a priesthood appoint to order a fast?
Does fasting make lighter the heavenly rod?
Or does what is saved go to fatten a God?
Is the faster relieved, on ending each fast,
As is the bad boy when the tingle is past?
Or in Lent a martyr—with no meat supply—
While stuffing down fishes, eggs, puddings, and pie?
Full of joy is the faster when the church-bell strikes
The right to end fast and to eat all one likes;
But what kind of a god is pleased at the sight
Of one fasting all day and gorging all night?
When a Christian is sick, his stomach all clogged,
His bowels inflated, and his mind befogged,
No question but fasting will do him more good
Than cramming down windy or heavy-built food.
But when he is choking on biblical lies,
To vomit is better than fastings and sighs.

In the old Canaan times some angels were known
To take meals on earth when the wife was alone;
A lamb on the altar would bring a God down
To partake of the roast when done to a brown;
And while the tribe engaged in fasting and prayer,
The God and the priest took the whole of the fare.
When the God was displeased, he was soothed with a lamb;
But it took, when furious, a bullock or ram.
No share now has a God, e'en though he complain;
The priest takes the whole in an ancient God's name.

Stealing and fasting, through centuries of time,
Hav been joined together in many a clime.
Without tithes the fasting would be of no use;
'Tis for dimes that the priest makes for sinners excuse.
Should the priest stop stealing, and let spooks alone,
No need then of fasting for sins to atone.
Now, when that will happen no prophet can tell;
But on earth 'twould be heaven, perhaps in heaven a hell. L. G. REED.

How and Where Did He Die?

SALESVILLE, MONT., March 11, 1894.

MR. EDITOR: In your issue of March 3d there appears a letter over the signature of A. D. Swan, the last paragraph of which reads as follows:

Should there be any among your readers who hav lost relations and who think it impossible for any medium, an entire stranger to them, to tell them of their deceased friends—telling their names, when they died, how long they were sick, and many other things connected with their lives impossible for strangers to know, and who care to take the trouble and expense to test the subject, and find that what I hav written is untrue—I will forfeit $50, on condition that they giv me the same amount, should they find what I hav said true.

Now, I am not after Mr. Swan's $50; neither am I after his scalp; but I should esteem it a favor beyond my ability to ever adequately recompense, and for which I should amply reward him, if he will, through mediumistic or any other power, tell me where my brother died. I do not know myself, but hav always been anxious to find out. From the candid and earnest manner in which Mr Swan wrote his entire letter I do not construe his $50 offer as made with a mercenary intent, but rather to emphasize his own deep convictions, with a view to more forcibly impressing them on others. If correct in this view of the case, viz., that it is with an earnest desire on his part to convince others of the truth of Spiritualism that he makes the offer, I take it for granted that he will agree with me that he cannot adopt a better method to that end than to giv the proof the notoriety of newspaper publication.

I would inquire of Mr. Swan if this particular case of mine and all similar ones do not come within the prescribed rules of spirit manifestation? That is, wherein would there be any violation of conditions in giving the information I desire? Could not my brother's spirit speak through a medium and tell where it parted with the flesh and the fact be communicated to me? Where would there be any violation of conditions in this? Am I not fair?

Some years ago we got an inkling of his death through newspapers, but could never learn where it occurred. I advertised in several papers, THE TRUTH SEEKER among them, but no tidings came. Therefore, when I read Mr. Swan's communication,

replete as it is with so much confidence, it occurred to my mind that it was a fine opportunity to make a public and practical test of the claims of Spiritualism, and at the same time, if within the realms of probability, acquire the information desired. That Mr. Swan may be assured that this communication is not written in a spirit of banter, merely to puzzle or perplex, I giv the full name of my brother—Henley Lybrook Burk. The rest of the details I leave to mediumistic power.

THOMAS BURK.

An Investigator's Questions.

LA SALLE, ILL., March 1, 1894.

MR. EDITOR: I hav just finished reading John Peck's questions to Mr. Perry. Now will Mr. Peck explain some things in regard to Freethinkers? I hav been reading THE TRUTH SEEKER only a short time. It has been loaned to me by one of your subscribers. I was raised in the church, which does not meet my demands. I hav also investigated and given Spiritualism my full consideration with like results. Every creed has its foundation. What is yours? You say you "take nothing on trust;" neither do I. I cannot believe what I am told, but must see and feel demonstration to hav faith; am free of prejudices, but am so constituted that I cannot believe what I do not understand. My reason requires proof. So far as I know myself, I am of uncertain faith in the unseen and unknown. You convey the idea that death ends all. Can you tell me why you believe so? What is your evidence? What is the faith of a Freethinker? Samuel P. Putnam says: "Freethought is fundamentally a method and not a result." What does he mean by that? Do not consider these remarks impertinent, but made in all sincerity by an honest investigator, and by giving this your consideration the light may fall upon others as well as myself. At least you will confer a favor upon a thinker, but perhaps not a Freethinker.

INVESTIGATOR.

[You inquire what is meant by the statement, "Freethought is fundamentally a *method* and not a result."

By *method* we mean a *way* of finding ont the truth. By result we mean an intellectual conclusion. When we say that Freethought is first of all a method, we mean that it insists that there is only *one way* of finding out the truth; namely, by the *observation of facts*, and reasoning *from those facts*. Without facts no truth is ascertainable. All the knowledge that the human mind now possesses has come through experience; that is, by the contact of the human mind by means of the senses with facts. The imagination, the feeling, the reason, simply as such, can giv no particle of truth. Thinking merely as thinking givs no facts. Reason without facts givs no knowledge. Reason with facts givs all the knowledge that there is.

What, then, is the "creed" of Freethought? It is that you shall observe all the facts that you can, and come to your own conclusions, and accept no authority but the truth of facts, as you see that truth with your reason. You are not to accept the authority of Bible or church or priest. You are not to "trust to your feeling." You are not to believe a thing because you want to believe it, but you are to believe it on the evidence of facts, interpreted by your own reason, and on no other evidence.

This is the method of Freethought. It is the scientific method, and is the only method of discovering truth. It will be easily seen that by this method it is impossible to demonstrate the existence of God, for we never can hav facts enough to demonstrate his existence. We can go beyond facts and imagin God exists, but if we stick to facts, we can prove only that which is finite. If by God is meant "infinit and eternal goodness," facts demonstrate that there is no such being; for there are *evil* facts in the universe, and these could not exist if there were an "infinit and eternal goodness."

The question of immortality is simply to be decided by facts; not by one's wishes. What are the facts? You must decide for yourself.

We do not say that "death ends all." Death ends nothing; it simply changes. There is no such thing as annihilation. But universal human experience shows that the action of the mind is dependent upon the action of the body, that without body there is no mind. Mind might exist without body, but we hav never had any experience of this and therefore cannot prove it. As to what is beyond death we can only hope. Human experience, however, demonstrates this: If we liv our best to-day, we shall thus be prepared to liv our best to-morrow; and so if we do our best in this world we shall be prepared for any destiny hereafter. Experience also shows that if we strive to make others happy we shall be happy ourselvs; and if death is the close of our self-consciousness, we can leave behind the memory of good deeds. So with every other question; consult facts. Don't shut your eyes and dream; don't seek for "faith;" don't ask people for their belief, but for the facts they hav. Read books for facts; read history for facts; get all the facts you can; illuminate them with your your own reason; relate them with one another—that is, see how one fact depends upon another fact or produces another fact, etc. Theology says, "Don't mind facts, believe as the Bible and the church tell you to believe." Freethought says, "Don't mind the Bible or the church, but believe according to facts, as you see them and understand them with the activity of your own brain."—SAMUEL P. PUTNAM.]

Reasoning From the Basis of Fact.

CRAYON, O., Mar. 6, 1894.

MR. EDITOR: Having traveled fifty miles to Delphos to hear a series of lectures by the invincible Samuel P. Putnam, and returning filled unutterably full of the Holy Ghost of Freethought, I feel like giving a few thoughts in the columns of THE TRUTH SEEKER on the subjects of the God idea, the Bible, and the existence of the soul.

It occurs to me from my experience in life that heaven, hell, and the Bible God exist in the minds of the people only. When we see the convulsions of nature sweeping destruction before them and its blind forces destroying life on every hand we perceive no evidences of a benevolent God. When we look upon undeserving people smothered almost with the richest blessings of life and beside them honest people writhing out a miserable existence in want, disease, and starvation, we see no evidences of a just God. When we read in the Bible of the many instances (Judges i, 19) where God could not accomplish his plans on account of the superior powers of men, we see no evidences of an infinit God. When we pursue the studies of geology, philosophy, chemistry, etc., and acquire a true conception of the eternity of matter and force, we see no evidences of a God at all. I do not assert that I know there is no God, no supreme power or principle, but from the evidence already given in, the jury of my conscience decides for the negativ. Since the finite cannot grasp the infinit, and the natural cannot comprehend the supernatural, we are shut off from the conception of a deity, should there be one. There may be myriads of gods in the domain of the unknowable, but so far as human conception is concerned there is no foundation upon which to build such a theory.

To believe that there must hav been a God to bring the universe into existence is to approach the climax of absurdity. This would imply then that before the creation there was nothing in existence, the immensity of space a vacuum. Then, before there was matter and force, how could a God "speak worlds into existence?" Science declares that "from nothing nothing comes." To assume that matter always existed in some form is the most plausible theory and yet borders on the mysterious; but to assert that at one time it was made of nothing would be ridiculous. We will be compelled to assume that the universe always existed when we cannot contrive how it could be made from nothing. Thousands of people honestly believe in the existence of a God because their ignorance prevents them from accounting for the phenomena of nature. The more a person knows, the less God does. Where knowledge ends God steps in and begins work. The more we know the less use we hav for a God. What is not known is God; what is known is science. As science advances God is correspondingly going out of business.

In olden times the people believed God to be a real, tangible, human-shaped being; but now he is a "spirit without body, parts, or passions," which is an excellent definition for nothing. They could eat, drink, and play hide-and-seek with him (Ex. xxxiii, 18–23) in the days of Moses, but now the astronomer with his powerful telescope cannot discover him or his abiding-place.

As for the Bible, it condemns itself, with its countless contradictions, obscenities, and mistakes. It being the outgrowth of the human brain, I treat it the same as any other human production. If I am to believe that the Bible is a divine revelation its authenticity must be proven, and that has never been done. When history tells me of so many bibles and religions, and all in contention and at variance with each other, I am driven to the thought that there is a fault somewhere, and to place myself in a safe and satisfactory attitude I reject them all.

The existence of the soul is another vague mystery that clouds my comprehension when I try to grasp it. What is it? where is it? when did it come into existence? and what becomes of it when dissolution takes place? are questions that constantly arise in my mind. As I understand the theory, this immortal principle, the soul, is seated in the brain. That which causes our identity and our mental existence is the organism of the brain. If we are to exist after death and be sensitiv to pleasure or pain, we must hav a conscious intelligence upon which it can act. We all believe that it requires an organized brain to produce intelligence or thought. Then, when this brain is dissolved or disorganized at death, where is this thought? In short, where is the soul? I believe physiology will bear me out in asserting that there is no thought without a brain. Before I was born I did not think—I had no soul, neither had I a brain; and after death will I not be in precisely the same condition? Strike a man a blow on the head and he immediately ceases to think, that is, he ceases to exist mentally. Suppose the blow is sufficient to cause death, when and how would he regain consciousness in another world? If I cannot carry an organized material brain with me into eternity, my existence ends at death—my mental existence. The atoms of my material existence are eternal and will never cease to be. Formation and dissolution, and not creation and annihilation, are the immutable processes of the economy of nature.

It now remains to be seen if science will not vindicate my propositions. From what I know of it I think it will. Apply science to this whole superstitious fabric and it falls to the ground a helpless myth.

Forever yours for Freethought,

ELMER MILLER.

The Prophet's Rejoinder.

BROOKLYN, N. Y., March 18, 1894.

MR. EDITOR: It is not necessary to contest the claim made by the man with the badge-pin, in regard to who discovered "the prophet of Gowanus," although such a contest would be entirely successful. The main point is, the "prophet" is here. Our George's version of what he wrote me "years ago" is, however, not in strict accordance with the fact; but let it pass uncorrected, since the allusion to that correspondence is evidently only a peg on which to hang a bargain-counter sarcasm, built on the model of the New York *Sun's* spiteful remark about General Hancock during the Garfield campaign. I find, upon reference to the correspondence mentioned, that our George also writes a very readable hand, and, as an orthographist, leaves nothing to be desired. He generously forgivs me for criticising his "poetry," and also overlooks the fact that I called his stanzas verses, for which I thank him, the more so as he has added to my knowledge by showing that the use of "verse" is improper in the connection in which I used it. But, then, I never claimed that one could learn *nothing* from George; the claim was that he had made a mistake in writing (even casually) about money, except, perhaps, to delinquent subscribers, or other debtor's, suggesting the necessity, for various reasons, of prompt remittance. He informs me that I should be charitable toward his "poetry," because his lines were suggested by my remarks, and, therefore, the inspiration being of something less than the potency necessary to screw him up to concert pitch, he could not be expected to produce first-chop poetry. In reply, let me ask him if the absence of infernal machines to his address—by express—is not the most conclusiv proof that I believed he had done the best he could under the circumstances. I am a little surprised, however, upon mature reflection over his accusation that I wrote "into the paper," at my leniency. George continues, in the breezy way we know so well, and are so entirely and completely "mashed on," by affecting to disbelieve that the questions in regard to finance, in the letter which caused him to mount his Pegasus without his spurs, go "to the root" of any belief he holds. If they do not, he must believe in sound money; that is to say, in money with an intrinsic basis of world-wide acceptance. If that is his position, I owe him an apology and hasten to tender it. But it seems impossible to believe that such is the case, for the reason that a simple statement of the fact would hav settled the controversy, and at the same time hav saved some damage to his reputation as a poet. It seems more reasonable to conclude that it was easier for him to pay attention to my allusion to the light in which the gods regarded him than to demonstrate that the spectacle he presented to men of sound financial knowledge lacked all inducements to mirth. If George had held financial ideas that were susceptible of being logically defended, he would not hav sought to escape from the discussion through such a small aperture as that of pretending to think he had met a proposition that was not intelligible. He might, for instance, hav answered the questions contained in the letter in question, which Mr. Peck seems to be still deliberating, or else has given up. "The prophet's suggestion about studying the finance question" reminds our poet of the picture which represents a priest as picking the pocket of a peasant while he attracts his attention to an apparition of the Virgin. It would hav been in order to show the reason for believing that studying the financial question is equivalent to offering convenient opportunity for picking the student's pocket. Such study is warmly recommended on the ground that it will tend to remove the danger of having one's pocket rifled by unstable money; if the claim be not true, discussion will show its falsity; but George refuses to argue. Perhaps he thinks he *is* arguing when he says: "If I were a politician · · · desirous of filching from the people, I would advise them to bury their faces in some elaborate treatis on money." If I were a politician, there might be some room for this remark, although even then it would seem necessary to show how general study of a subject, popular ignorance in regard to which enables politicians to rob the people, could possibly facilitate the robbery. Or again, he may fancy he is arguing when he remarks: "Of course we all know that it is bad form for anybody except a prophet or professor of political economy to object to robbery." Where does he get this universal opinion from? Who ever denied the right of any man whatsoever to object to robbery? Sensible men demand that those who charge that any given system results in robbery shall prove their case before obtaining a verdict. Macdonald refuses to testify, which prompts the belief that he fears the inevitable cross-examination. So, also, he may really think it argument when he remarks: "Likewise none but a doctor of divinity is qualified to doubt that Jonah swallowed the whale." Doctors of divinity are either of the class that examins but one side of theology, or else are numbered with those who falsely pretend to believe what they hav every reason to think is false, through unwillingness to giv up a "soft snap." Rather an unfortunate analogy, it seems to me. If upholders of religion attempted to palm off such misfit analogies as these I hav noticed, on our George, I fancy he would with difficulty overcome his desire to project any handy missil, violently, in their direction; and he would be entirely excusable if the desire proved invincible. Better buy that barrel of kerosene, George.

E. O. ROSCOE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight.
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

My Right to Think.

My right to think! My right to think!
'Tis greater than the crowns of kings!
And to my heart, by love-wrought link,
Unceasing joy it ever brings.

My right to think none shall dispute,
Nor put a fetter on my brain,
Whose treasury is an institute,
Which yieldeth sweet and precious grain.

My right to think—and thought must be
As free as is the upper air,
Thus shall I always plainly see
Straight out, where all is clear and fair.

Freethought, thou art a jewel rare!
Amid all gems the brightest still!
Thine is the gracious, golden share,
Which neither man nor time can kill.

—SUSAN H. WIXON.

A Freethought Sunday-School.

EDITOR CHILDREN'S CORNER: I stop right in the midst of my work and take up my pen for a little talk with you. I come encroaching on your valuable time, but you are such a whole-souled, pure, good woman, I feel I hav the privilege.

My dear friend, I come begging this morning, a phrase which I presume that you are familiar with. I want help, advice, and counsel. I look around me from day to day and see the great number of little children, especially boys, loitering and loafing about the streets and frequenting places which can but poison their young hearts and bring them on to manhood with nothing to care for, no helping, trusting hand to guide them, no loving, tender friend to rely on or help them over the rough places in life. Some of them are too poor and present too abject an appearance to hope for any kind word, look, or deed to raise them from their present state.

A great many of them do not believe in the teachings of the Christian Sabbath school and would not go there for fear of being made fun of by those who are able to dress better and own their own Bible and carry plenty of missionary money. And therefore a great many children with bright intellect, a warm and trusting nature, a tender and willing heart, are allowed to drift in all the worst existing elements of this world. It is not because they do not want to be something or somebody, but because they do not know themselvs; they do not know what important place they are expected to occupy in this great world's panorama.

I may not hav the faculty to express my meaning clearly and I dare say I go "entirely around Robin Hood's barn to get in the back door;" be it so. What I want to do is to organize a Freethought Sunday-school. A school where all who wish to come are welcome. Where all can hav a voice, to express each young idea, giv each child credit for its worth, teach each member to fully understand who he is or by using the words of Alexander Pope,

"To know then thyself,
The greatest study of mankind is man."

The Christians hav said if you take their religion from them what do you giv in its place. Of course a matured mind needs nothing in the place of superstition. You take nothing from them; they giv nothing; they are brought merely to see superstition in another light; hav dropped the dark veil of superstition from their eyes and come face to face with truth and mind to mind with the scientist, the philosopher, the astronomer, and many others who hav dropped the same and become enlightened men and women. But for children, what do we giv them? There are many poor mothers who do not believe, but whom the Christians hav befriended, and who, without giving the matter any serious consideration, let their children go into the Sunday-schools, or go adrift on the city streets, because there are many other things to look after and attend to. Whatever kind of men and women these children make, who shares the disgrace or glory—who is fully to blame? Not the children, not wholly the Christians, but partly the parents and partly us. Yes, we talk a great deal about Freethought advance, reform, etc., but very few of us act. As Mrs. Marden said, "More work and less preaching would be a nobler creed." This holds good for us as well as Christians.

What I want to do is to act—help others and feel at liberty to ask for help. I would like to organize a school here in Jamestown, but know not just how to begin and come to you for some good suggestions, as I know your mind possesses them.

My idea was to hav a library; of course, small at first, but consisting of good scientific books in different branches—medicin, etc. It would not, I think, be very difficult to find subjects for the older children, but what could be done with the wee children. I should want to make the meeting interesting as well as instructiv. There is a little magazine published in New York entitled, *Our Little Ones*, which contains delightful reading for children. It has none of "Pansy's" writings in it, nor any of her style. My dear friend, please offer me some suggestions. My thoughts travel with my ambitions and both travel too rapidly for my body to keep pace. I hope you will not deem me too ambitious, for I think we should

Be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.

That is, do all we can; labor all we can and wait patiently for our work to develop and bloom in beauty. "Procrastination is death." While we procrastinate the little tender hearts are being initiated into the Christian Sunday-schools, and even if they are again redeemed and brought to see the light, their feelings hav been trifled with, their faith in humanity and all that is real has been shaken. Why not begin now and instill the truth into their young hearts in the beginning? Please do not think I mean nothing is being done, for I know a great many willing workers are making bold strides toward the enlightenment of mankind, but many of us are sitting with folded hands waiting for something to "turn up."

My dear friend, I hope you will hav patience with this very lengthy letter. I did not intend to write so much when I began, but hope you will answer and express your mind.

Sincerely in Freethought,
MRS. EMMA CUSHMAN.
Jamestown, N. Y., Feb. 26, 1894.

[Gather the children in. Teach them of the composition of their bodies and of the world in which they liv. Begin with simplest things—a leaf of a tree, a flower, a pebble, mosses, the new grass, a piece of coal—anything, almost, is of interest. There's a world of information and beauty at our very feet. There is no nobler calling than to impart knowledge. Dear, earnest heart, all our sympathy is with you in your aspirations. Thanks for your good opinion, which we would always like to merit, but do not know as we ought to print such praise.—ED. C. C.]

Across the Continent.

The Editor of the Corner expects to make a visit to California, leaving Boston the first week of April. Her address in California will be the Russ House, San Francisco, where she will be happy to meet her friends who may desire to call upon her. She will keep the Corner informed of her whereabouts and trips in that wonderland of bloom and beauty.

Chats With Correspondents.

F. LINDBURG.—Thanks for interesting clippings from New Orleans *Picayune*. Always pleased with similar items.

IDA J.—Then we were misinformed. It was told for a fact.

CHARLES STANDING.—Be honest, because it is right so to be. Thus you are happier and everyone also who may be affected by your conduct.

ALBERT OLLINGER.—No need to trouble about dying. You can die when you hav nothing else to do.

F. H. H.—Thanks for specimen of quartz containing gold. Under the microscope it shows that it is like the sender, genuin, pure gold.

J. E. LARMER.—Excuse delay in answering your letter. We hav very little time for correspondence.

ELLA VINTON.—Yes, our new book, "Right Living," is suitable for the purpose you name. The Truth Seeker Company fills orders.

B. THORNDIKE.—No reason whatever for discouragement. If you cannot succeed in one thing turn your hand to another. Your health and strength are the finest capital in the world.

W. C. S.—Shall write soon. Hav been very busy.

Correspondence.

HANNA, IND., Feb. 7, 1894.

DEAR MISS WIXON: Would you please tell me if there is a Liberal monthly or weekly magazine for children? Is the "Children's Hour" a magazine or book? and oblige a Liberal mother.

LIZZIE W. CHAMBERS.

[The editor of the Corner ofteu receives inquiries similar to the above. It is a pity that she is always obliged to answer in the negativ. How long must this be so? "The Story Hour" is a book by the editor of this Corner.]

SALEM, NEB., Feb. 4, 1894.

DEAR MISS WIXON: This is my first letter to the Children's Corner. My papa has taken THE TRUTH SEEKER for thirteen years. I like to read the Corner very much. I go to school in Salem. I liv on a farm about a mile and a half southwest of Salem. We hav had a nice winter without much snow. I seldom go to church. There are five churches in Salem. Salem is a small town. I am fourteen years old. Hoping to see this in print I will close. Your Liberal friend,

NELLIE BRINEGAT.

[The school will do Nellie more good than the church.—ED. C. C.]

SCRANTON, PA., Feb. 6, 1894.

DEAR MISS WIXON: As I saw my other letter printed I thought I would write again. This is the coldest day we hav had here in a long time. I hav a cold and can not go out—at least, I do not want to go out. I read the Children's Corner all through last week and I thought the letters and pieces were very nice. I would think Mr. Heston would get tired of making those funny pictures so much. As my letter is getting so long I will close. Wishing success to the Corner and THE TRUTH SEEKER, I remain,

Your Liberal friend,
MARY LILY MERRITT.

[We are glad you like the Corner. Mr. Heston is fond of his work and he cannot grow weary in a good cause.—ED. C. C.]

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RIGHT LIVING. By Susan H. Wixon. Author of "All in a Lifetime." "The Story Hour," "Apples of Gold," "Woman: Four Centuries of Progress," and other works. Chicago: Charles H. Kerr & Co. Cloth. Price, $1.

Of course the Editor of the Children's Corner needs no introduction to the readers of this paper. All know about her and all like her. Whenever she gets out a new book they want to see it and enjoy it. And after they hav read it they loan it to their friends and neighbors. This loaning may seem to involve a hardship to the publisher, but it does so only apparently, for it makes more people acquainted with the author and so when she publishes her next work it has a larger sale than its predecessors. Books that their owners do not like well enough to wish to hav their delights shared by others never attain a very extended circulation. A book that appeals so to one's thoughts and emotions that she involuntarily exclaims, "Oh, I wish mother, or sister, or Harry could read this," has a future of popularity. This is the explanation of the reception of Miss Wixon's productions.

"Right Living" is an attractiv book. The printer and book-binder hav conspired to please the people. This is important. No matter how excellent the contents, a book lacks much in charm and influence which does not appear in a tasty dress. Beauty and vigor are in the highest sense compatible. Charles H. Kerr & Co. understand this.

Miss Wixon believes in right living in the here and now and for the sake of the future generations on this earth. Morals which come from the skies are useless in a world of realities. The ethics of supernaturalism invariably subordinate the human to the divine when there is any conflict between the two, as there generally is. Yes, as there always is, for any concept which does not hav its origin in men's interrelations or which introduces extraneous elements pertaining to supposed supermundane wishes or needs necessarily demands the sacrifice of the earthly to the heavenly. Our author holds with Herbert Spencer that "as with the physical, so with the ethical. A belief, as yet fitful and partial, is beginning to spread amongst men, that here, also, there is an indissoluble bond between cause and consequence, an inexorable destiny, a law which altereth not."

On the first page of this paper the business manager has stated the contents of the book here under review, so it is not necessary to particularize. But it is not easy to resist the temptation to reproduce some of its gems. In her introduction Miss Wixon says: "It is a law of nature to do naught that imposes torture upon ourselvs, because we shrink from suffering. Therefore we shun those acts that hold the sting of pain and regret. . . .

"We are constantly to try to know more of human nature, the appetites and passions, the laws of heredity, the affections, forces, environment and influences that make human beings what they are. As we learn more of the guiding and controling powers of life, we will be better fitted to guide, restrain, and direct others. It is our duty to be ready to show by actual demonstration, by example, the nobler way and the reasons for walking therein. Many would be better men and better women, better children, if they only knew how to be. Such a showing and inducing of all to adopt the way that is free from pain, vexation, and despair, is true moral culture."

We may add that *all* would be better if they knew how to be, for all seek happiness, and all stumble more or less through ignorance.

Again, in the introduction the author wisely observes:

"The circulation of the blood is swifter where a function of the brain is in action. We should aim to bring the circulation to that function of the mental system whose use is followed by health and pleasure. A faculty not stirred or aroused to action becomes dormant, and, after awhile, inactiv. Lead one to think of what he actually is, and then make him realize, if possible, all that he ought to be and may become. Point him toward the unfoldment of the great possibilities and capabilities of his highest nature."

Here are a few short passages culled from various chapters:

"Our concern is to improve, strengthen and quicken the tendrils of right action; in every way possible, to bring to light the best forces of physical, moral, mental, and intellectual being."

"Good health is one of the requisits of good morals. A healthy body can sustain a healthy mind better than a feeble and diseased body; therefore we should scrupulously observe hygienic principles, be true to all laws of health, and jealously guard every avenue through which might enter disease and infirmity. We should be careful as to the food we eat, and the fluid we drink, that no harmful thing may enter the system, and thus work injury to the physical, mental, or moral nature, each being dependent and inter-dependent upon the other."

"In living a moral life, should one be actuated by hope of reward or fear of punishment? No. Such reasons are both degrading and insulting. Animals are moral, but they cannot tell why. Man should be moral because it has been proven that morality is better for health, happiness, and comfort."

Are not "health, happiness, and comfort" rewards of a moral life, and their opposits the punishments of an immoral life? Certainly. Then we *are* actuated by "hope of reward" and "fear of punishment." Probably what Miss Wixon means is that we are not to be actuated by hope or fear of human rewards and punishments, but only by the knowledge of nature's *consequences* which are, however, *practically* rewards and punishments. And are we not often induced to choose the better way through hope of the rewarding approbation of those we love? Or because of our desire to escape their censure?

"To be ignorant is to take a back seat. It is to be pushed aside while learning and intelligence grasp the prizes of life."

"Ignorance is in all directions. In lacking of skillful fingers, quickened thought to apply ways and means to make a living, in wastefulness of energies, in failure to find the channels of progress."

With this illustration of the imperativ need of a knowledge of the common facts of our every-day life we must leave "Right Living" in the hands of our subscribers for their closer examination:

"Nature commands that we seek to know, and knowing, to apply knowledge. Of what avail is knowledge unless applied? In a book called 'Homestead Highways,' the author tells of a graduate of a distinguished New England college, who could tell all about Latin and Greek roots, and who later was graduated from a well-known theological seminary with some degree of honor, who, when his health failed, because of over-study, went back to the old homestead among the hills and took up the plow. This man, though he knew so much of dead languages, so much of higher mathematics and of philosophy, so much of all that was choice in literature, went about his farm with his cart-axles groaning and squeaking so loudly that his neighbors might hear them a half-mile away. One day he started out with his oxen and cart for the adjacent grist-mill. He had not gone far when he met a neighbor.

"'Wal, deacon, 'pears like them air wheels o' yourn air purty dry. I've hearn 'em squeakin' more this year 'en ever. Why don't yer grease 'em, deacon? Sounds kinder lon'som' like t' hear 'em whinin' up an' daown hill, an' 'cross th' fields.'

"'Why, sir, it *never occurred* to me, but I think it might be a *very excellent* plan. I believe father did something of the kind when I was a boy.'

"So, the author says, it was with everything about the deacon's farm. The things wore out, went to ruin quickly because the deacon had no knowledge of the ordinary workings of every-day life. He could not decipher nature's cost-mark."

EUTHANASIA; THE ÆSTHETICS OF SUICIDE. By Baron Harden Hickey. New York: Published by the Truth Seeker Company for the Author. 16mo. Price, 50 cents.

Baron Hickey says in the preface to this unique volume that there is always one consolation in life, and that is, that truth will eventually triumph, and he is sure that when she does come into her own suicide will be looked upon by philosopher and moralist in a light far different from that in which it is viewed to-day. For the enlightenment of the Christian the author observes that if the legend on which that religion was founded is true, Jesus "would occupy a very prominent place in the annals of suicide," and to induce reasonable cogitation in the minds of other people he gives the pith of what has been written on this subject by Zeno, Epictetus, Aurelius, Diogenes, Seneca, Cicero, Marcus Aurelius, Montaigne, Rousseau, Donne, Hume, Gibbon, Montesquieu, and others. The book is composed of four hundred numbered sections, preceded and followed by the symbols of dissolution and interspersed with illustrations of self-inflicted death. The author's style causes us to wonder regarding his nationality, for it is forcible and yet peculiar, and he seems to hav determined to add some expressiv words to the English language. The illustrations hav not made us anxious to hasten the shuffling off of the mortal coil, for his dead do not appear to be enjoying themselvs.

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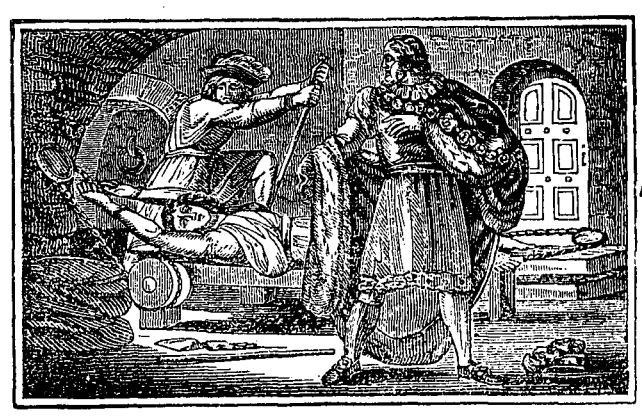
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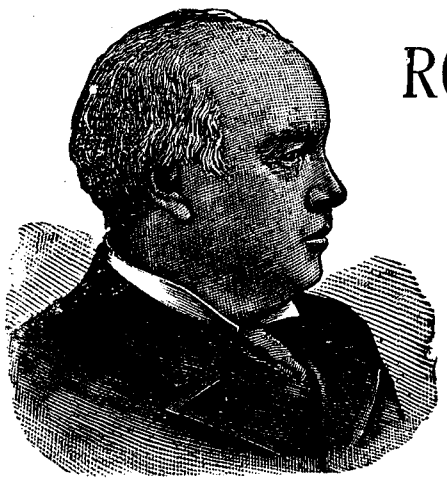
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A CERTAIN Chinaman once commenced attending church, and all went well so far as the services were concerned, but he could not understand the passing of the contribution plate. The first Sunday it was passed to him he looked at it and inquired, "Wha' fo?" "For the Lord," said the steward. This satisfied John, but the next Sunday, the plate being again stopped in front of him, he again asked, "Wha' fo?" Once more he was told the money was for the Lord. Thereupon a look of perplexity came over his face, which found expression in the inquiry: "Lord all time bloke?"

JONAS HANWAY, the philanthropist, having once advertised for a coachman, he had a great number of applications. One of them he approved of, and told him, if his character answered, he would take him on the terms which they had agreed upon. "But," said he, "as I am rather a particular man, it may be proper to inform you that every evening, after the business of the stable is done, I shall expect you to come to my house for a quarter of an hour to attend family prayers. To this, I suppose you can hav no objection." "Why, as to that, sir, replied the man, "I does not see much to say against it, but I hope you will consider it in my wages."—*London Freethinker.*

THE WORRIES OF GODSHIP.

The scene is a cloudscape in God's private "grounds,"
Away either up, down, or sideways,
Where light sends its beams round the vaporous mounds
In curves, so that nothing should hide rays.

His Godship is seen on his nebulous couch,
With mien beatific reclining;
His volume plethoric would, seemingly, vouch
He'd *too* well, not wisely, been dining.

But truth bids us say that the cause of his girth
Was *not* gormandizing erratic;
The cause of it was, as we're taught from our birth,
The union that's styled "hypostatic"—
Far closer than three-storied unions on earth,
'Twixt ground-floor and first-floor and attic.

The bulk of a triad should never excite
A unit to mirth or derision;
Remember that three in God's person unite—
Addition's more fat than division.

"The Hebrew cosmogonist, silly old lob!"
Said God, with his phiz all congested,
"Declares that I finished the cosmical job
In six days, and afterward rested!

"What, rested! The *work* of creation was *rest*
Compared with my *subsequent* doings!
My work for the Hebrews alone was no jest,
The smashings, and hackings, and hewings!"

"We wish we were deaf, or that Christians were dumb,"
Said two of the Trinity scowling;
"No rest can we get from the noises that come
From the simpletons praying and howling!"

"Our Son, when on earth, rashly bound us to grant
The things, without any restrictions,
That faith might request; but, confound him! we can't—
They always involve contradictions!

"For instance: from Peckham, last night, did arrive
Conflicting petitions for weather—
For wet and for dry; well, we cannot contrive
To grant all their wishes together!

"The millions of opposit prayers that we get
From farmers, cits, ryots, and fellahs!
The sunshine for this one, for that one the wet—
From makers of blinds and umbrellas;

"The ice-man petitions for sunshine and heat;
Another wants showers and sloshes,
And prays for the weather that soddens the feet
And quickens his trade in galoshes!

A pious man asked us, in name of our Son,
To giv to an imbecile lad nous;
The man was a Christian—*a genuin one!*—
And ended his days in a madhouse.

"Confound them! we'll leave the whole lot to their fate,
Or send them our friend on the 'pale 'oss'—
Here! run and tell Peter to lock the front gate,
And let us play quoits with our halos!"

—G. L. MACKENZIE, *London Freethinker.*

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THE ministers say: "God will pay those who work in his vinyard." They themselvs prefer the cash.—*Fritänkaren.*

THE order and energy of the universe I hold to be inherent, and not imposed from without; the expression of fixed laws, and not of arbitrary will, exercised by what Carlyle would call an almighty clockmaker.—*John Tyndall.*

I DO not see how it is possible for a man to die worth millions of dollars in a city full of pain, where every day he sees the withered hand of want, and the white lips of famin! I do not see how he can do it, any more than he could keep a pile of lumber on the shore, where hundreds of thousands were drowning in the sea.—*Ingersoll.*

FOR sixty years I hav considered the clergy on a lower plane than the tricky horse jockey or quack medicin vender, though they hav a more genteel appearance. If you trade with a jockey you will, at least, get an old, spavined horse, whose hide may be worth a trifle; if you buy quack medicin you may, perhaps, get something that will kill rats or bed bugs; but if you giv your money to the clergy, all you get is a bare promis of a faint possibility that if you can liv after you are dead you may get a harp, crown, and mansion in a city of gold-paved streets that not one of them knows anything about, and, if they did, hav no right to traffic in it.—*Jeremiah Hacker.*

IN the National Reform party, *allied with Rome*, there *is* danger. Then put with this the almost universal demand for more rigorous laws, more vigorously enforced, for the stricter religious observance of Sunday—the very thing above all others at which the National Reform movement aims—the danger is increased and is imminent. In view of these facts there is great danger that through the sophistry of the National Reform arguments, the ill-informed zeal of thousands upon thousands of people who favor Sunday laws, will be induced to support the National Reform movement, and so they and the whole nation be delivered into the hands of Rome. There is danger in the National Reform movement.—*American Sentinel.*

SABLE are the torn fibers of the heart with which the warp and the weft of life are woven. Weird is the fling of the shuttle in the loom of Fate. And, if a bright thread be tangled into the web, it is only, by its garish luster, to throw into deeper gloom the blood and tear-stained fabric of our mortal experience. There is no canvas of joy that is not set in a frame of woe. The grass is green on the meadow, but as green on our father's grave. The sunbeams are bright on the yellow tassels of the broom, but as bright on the yellow hair of the dead. Happiness is only a foam-flash on the great Dead Sea of Misery. Laughter is a transient variation in the long, deep moan of Pain. Human life is a furnace, heated for all, seven times heated for many. And it is the loftiest souls that, fused in the fires of agony, from the torture of Time, are poured into the matrix in Eternity. The less lofty souls pass scatheless, even as the storm that leaves the toad-stool unharmed lays the oak in the dust.—*Saladin.*

AMONG our faculties the moral sense now alone claims absoluteness, and in these days, when the moral sentiment is borrowing the enthusiasm of religion, it is important to consider whether this reinforced power is using scientific methods, or merely giving new lease to notions related to discredited systems. The increasing tendency to invoke legal authority for the regulation of private conduct has succeeded to the declining authority which regulated religious belief and worship. As it is now certain that the enforcement of creeds retarded religions progress for many ages, it may be fairly suspected that moral legislation will retard ethical, consequently social, progress, unless the enforced morality be perfect and infallible. But it would require human omniscience o determin such perfection; and by consensus of ethical philosophers our moral systems are defectiv, their social results unsatisfactory. Legal repression of moral differentiation is therefore, so far as effectual, practially prohibitiv of improvement, from the danger of the general principle involved in such laws.—*Moncure D. Conway.*

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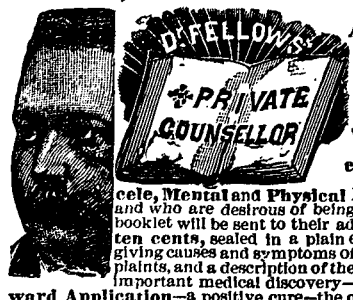
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News of the Week.

MANY steel works in Pennsylvania hav resumed operations.

PONDOLAND, South Africa, has been annexed to Great Britain.

BENJ. R. TUCKER will spend April and May, and perhaps the summer, in Europe.

A SEVERE storm swept over Northern Texas last week, and the death-roll exceeds twenty.

COMMANDER HEYERMAN, who had charge of the Kearsarge when she was wrecked, will be court-martialed.

COMMODORE WILLIAM D. WHITING, retired, of the United States navy, died last week, aged seventy years.

SENATOR COLQUITT, of Georgia, died March 26th. He was one of the most earnest Sunday law advocates in the Senate.

MORE than two hundred Malays were killed in an attack upon the Spanish garrison on the island of Pantar, Malay Archipelago.

THE students at Budapest hav been mobbing the residences of those who do not display mourning for the deceased patriot Kossuth.

GEN. LORD ROBERTS, ex-Commander-in-Chief of England's forces in India, declared in a recent speech that imposts imposed by the Indian government are hindering commerce.

LOUIS KOSSUTH, the great Hungarian patriot, died at Turin, Italy, on March 20th. He suffered very much in his last days. Kossuth was in his ninety-second year when he died.

DR. J. M. PEEBLES has won a victory over the regular doctors of Texas. He was indicted for practicing without a certificate, but the indictment was quashed and the case dismissed.

"AMERICAN" laborers at Altoona, Pa., got together in a mob to drive out Italian workmen. The mob dispersed only upon being promised that the "foreigners" should not be given work.

PASTOR C. VINTON PATTERSON and his adherents had to break the locks upon the doors of the Central Park Baptist church in East Eighty-third street before they could hold Easter services.

THE New Jersey Supreme Court decides in favor of the Republicans in the Senate dead-lock case. Of the eight justices six are Democrats and five of these and the two Republicans join in the majority decision.

CANADIAN post-office officials refuse to let copies of the *Congressional Record*, in which were incorporated parts of Henry George's "Progress and Poverty" pass under frank. Such excerpts the Canadian government holds to be not properly public documents.

THE New York State Board of Charities has reported to the legislature that Superintendent Brockway and the board of managers of Elmira Reformatory are not fit for the positions they hold. The charges of cruelty against Brockway are unanimously sustained.

T. THOMAS FORTUNE, who sued James Trainor, proprietor of a hotel at corner of Sixth avenue and Thirty-third street, New York, for refusing to sell him beer, because he was a colored man, has won his suit in the Court of Appeals, getting judgment for $1,016.23. Fortune is the editor of the New York *Age*.

KENNETH P. SUTHERLAND, indicted, tried, and sentenced for complicity in the Gravesend election frauds, has jumped his bail bond and disappeared. Justice Newton pleaded guilty and was sentenced to nine months' imprisonment in the penitentiary and to pay a fine, and Constable Jamieson was tried, found guilty, and sentenced to eighteen months' imprisonment. Sixteen other Gravesenders hav pleaded guilty.

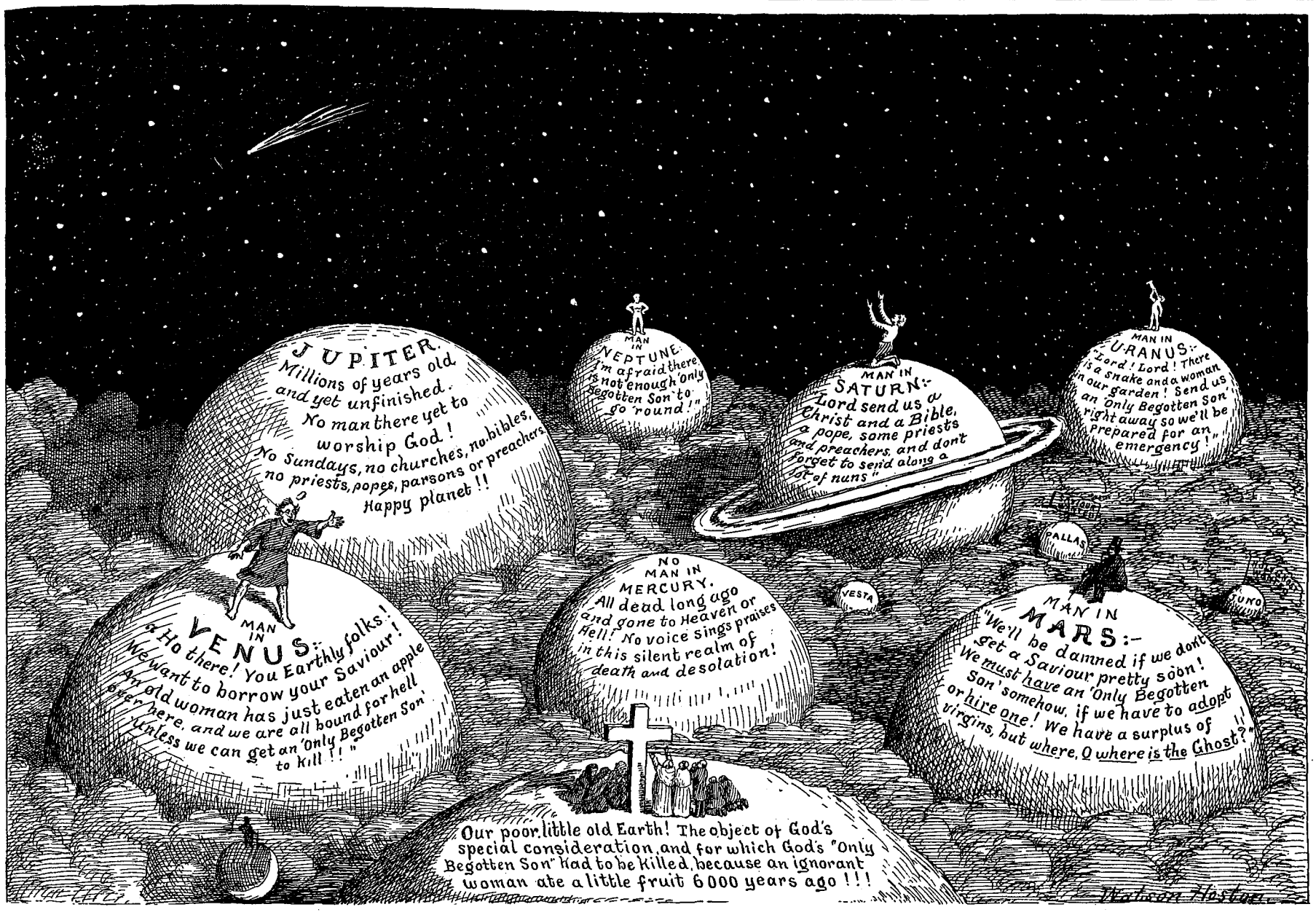
COXEY'S commonweal army of the unemployed started from Massillon, O., Sunday, March 25. They numbered one hundred when the army started, but before they reached Canton about twenty-five had dropped out, a snow storm having come upon them. Chief Commissary Marshal Solon C. Thayer (formerly a leader at Liberal, Missouri) got discouraged and resigned on reaching Canton.

B. LEWIS, newsdealer, of 250 Hanover street, Boston, was indicted on seven counts for alleged sale of obscene literature. The jury, after a long deliberation, found him guilty on two counts. Lewis has appealed to the superior court. Count Zuboff, who was arrested on a charge of issuing obscene matter, in putting forth his last book, "Violet," was acquitted on the 12th inst. Alexander McCauce, a South End Washington street newsdealer, has also been indicted on a charge similar to the foregoing for selling a Worthington edition of the "Decameron."

THE TRUTH SEEKER

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SOME PLANETARY PROBLEMS FOR CHRISTIANS TO CONSIDER. (SEE PAGE 213)

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Our Weapons and Theirs.

We indicated in this place last week the logical necessity that Freethinkers are under to respect the equal rights of all citizens, regardless of the opinions of those citizens upon the subject of religion. We said, in substance, that all progress depends upon freedom of thought and expression; that Freethought is a method of investigation, not a bundle of dogmas; that we war on intellectual errors with facts and reason only; that the absurd and immoral in the popular religion will disappear when increasing intelligence and a quickened ethical sense hav stripped them of the illusiv veil of "inspiration," but that an attempt to punish people because of their acceptance of any tenet or because of their spiritual allegiance to any church cannot result otherwise than in strengthening the church thus unfairly attacked; that we must not join with those who would limit the civil rights of this or that division of our fellow citizens for fear that their ideas may lead to invasion of equal rights; and that the misguided sectarians who want to disfranchise and shut out of office their religious opponents are the legitimate children of the inquisitors of the Dark Ages and the Puritans of New England.

And while protesting against proscription as wholly opposed to the spirit of Freethought we referred to the religio-political associations formed for the sole purpose of establishing a theological despotism and said that no Freethinker could giv his support at the polls to any member of these bodies. They hav left the arena of argument and appealed to the arbitrament of force on the battlefield of politics, and, in self-defense, we must meet them on the ground they hav chosen. If they succeed, religious liberty dies. On the other hand, we said, the churches contain many who are not in favor of religious legislation, and hence we cannot, at the ballot-box, war against the churches *as such;* only against the privileges which law has given them and against their individual members who support the theocratic demands for church-state union.

Such, in brief, is the attitude of the intelligent Freethinker toward the church and its members, and toward the theocratic societies whose purpose is to make religious freedom a memory of the past. Now, what is the attitude of the National Reformers toward liberty of opinion, and does that attitude justify us in our declaration of political antagonism to that society and its allies? We will see. Rev. J. M. Foster, of the National Reform Association, writes in the *Christian Statesman* of March 24th, under the head, "What the Christian Amendment Includes." Here is a part of one paragraph of his article:

"It [the amendment] will require moral and religious qualifications for civil office. The scriptures specify these qualifications. · · · 'Religious convictions, grounded upon the truth of divine revelation, are necessary.' · · · Hence it follows that weak and ignorant men, drunkards, libertins, Sabbath-breakers, profane swearers, Atheists, Infidels, plotting Jesuits, and ranting heretics should be constitutionally prohibited from holding office. The proposed amendment would require that the provision forbidding the requirement of any religious test as a qualification for office or trust in these United States should be repealed and in its stead a provision be enacted admitting to office and trust only true Christian statesmen, whose natural endowments, high moral worth, and fear of offending the King of kings fit them for representing the divine ordinance of civil government."

Here, then, is an organization which represents principles the direct opposit of those held by Freethinkers. This organization would deny civic rights to all who do not agree with it as to the proper way of spending Sunday. It would similarly ostracize men who do not pronounce with what it considers sufficient solemnity the names of its myths, and those who are Jesuits and Atheists and Infidels and "ranting" heretics. Contrast this position with that of the Freethinker. The latter would not ask that people who choose to go to church on Sunday be denied the opportunity to hold office; he would not ask that persons who say "God" and "Christ" and "hell" in a peculiar, long-drawn-out, and reverential manner, be made a pariah class, although he has no more of a predilection for swearing than has the average Christian, and he would not wish to debar men and women from public positions because of their religious beliefs. In a word—the Freethinker recognizes the right of private judgment—the theocrat does not, although, if he is a Protestant, he loudly claims that his "Reformation" was based on that right.

Besides emphasizing the contrast between the fundamental ideas of the Freethinker and the National Reformer the above quotation from Rev. Mr. Foster justifies our declaration of political war against the society he represents and its affiliated associations. It is evident to all observant persons who hav given this question serious thought that no compromise with the theocrats is possible, and certainly we could agree to none, even were future peace attainable upon such a basis. The conflict between the secular and the theocratic principles is irrepressible. We in America had fondly believed that the serpent of church and state union could not breathe in our atmosphere. We were grievously mistaken. We hav been rudely awakened. From this day forth it is to be a struggle for domination on the part of the theocrats, for liberty and life upon our own. Not only must we spread the light of criticism, scholarship, and science, but we must also hurl the projectils of political defense against the assaulting hordes of fanatical intolerance. The channels of investigation and discussion must be kept open. This will not be possible if we permit the champions of suppression to sit in the places of authority. The men who would make religious belief the test of fitness for public office must not be given the opportunity to put any more of their proscriptiv political creeds into the statutes nor to tamper with the Constitution.

No discrimination against any class of people because of their religious beliefs and allegiances and no legislativ offices for the bigots who would enact such laws if they could get the offices.

Strength of the Church, Past and Present.

The *Congregationalist* thinks that there is no basis for the assumption that Christianity is on the wane. It says "that there never was a period in human history when so many persons absolutely were interested in Christian churches. Probably there never was a time when the proportion of Christians to population throughout what is called Christendom was so large as now." As for the first assertion, it is to be said that the defections from Christianity necessarily occur chiefly in the comparativly small class of studious men and women who are capable of reasoning coolly and critically, and hav some leisure for investigation; and that, taking into account her great wealth and admirable means for proselyting, it would be strange, indeed, if, in spite of the increase of the world's population, the Christian church was to-day absolutely weaker, *in numbers*, than she was fifty, one hundred, or five hundred years ago. But when it is asserted that she is probably *relativly* stronger numerically than she was at any previous time in her history, it is using very mild language to say

that the averment is absurd. Once she held entire nations in the thrall of her superstitions, and no man dared question the divinity of her self-declared mission. In this age, scientific, critical, and historical assaults upon her position hav forced her to drop dogma after dogma in order to retain the support of those of the more intelligent people who are not hopelessly lost to her, and it is this very letting down of the bars which has enabled her to keep within her pale multitudes who hav no belief in nor respect for the Christianity which was supreme a few centuries ago. Once she held the brain of Christendom in her grasp, and all men served her through hope of heaven and fear of hell. To-day tens of thousands of the keenest thinkers do not pretend to work for her, and other tens of thousands lend her their pens only because she is a mighty social force and a well-oiled political machine. Others, again, serve in her ranks because they think she is permanently reformed. But this is a delusion. The theological leopard has not changed her spots. Catholic and Covenanter are as ambitious, rapacious, and intolerant as ever. All they lack is power to reinaugurate the reign of religious terror.

Wanted—More Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and activ than those who do not. Second, It is a duty we owe to our fellow-men to giv them the light of reason we hav obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we hav arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of $3 ($12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two splendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding. Our readers know the value of these books, and that about every Liberal in the country would like a copy of one or the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we hav made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

Colonel Ingersoll's recent trip through the South was a kind of triumphal tour. The heartiest of receptions greeted him everywhere, and in Memphis and Chattanooga the hotel-keepers even refused payment of their bills. He and his party didn't owe them anything, they said. And he must come again. This will make Louis Levine's heart glad, for it shows that his sunny Southland is getting ahead intellectually to appreciate the Great Heretic to such an extent.

On the 22d of February, at Welland, Ontario, died John Ray, aged eighty-eight years. Mr. Ray was one of the stanchest of Canadian Freethinkers. Born in Huby, England, he was trained in the principles of the Church of England until he was eighteen. For the next twenty years he attended the meetings of the Friends. Then he came to Canada and was for thirty years a member of the society of Friends. He was past sixty-eight years of age when he came out into the unfenced fields of Freethought. He retained his mental powers to the last and died without fear.

The *Independent* observes, anent the recent lessening of Sunday freight traffic on the Erie, that "it is a serious thing to rob men of their rest day, and still more serious to rob God of what is his due." We hav always said that the Sunday-law people cared far more for "God's honor" than they did for the laborer's tired body. Just think of the absurdity of the idea that man can "rob God of what is his due"! What babyish superstition! As to the laborer's due there is not the slightest need of interfering with Sunday work or pleasure in order to giv him all the rest he requires.

Speaking of the bill recently before the New York legislature, which proposed to permit the people of this city to vote upon the question of allowing the sale of liquor on Sunday, the *Independent* observes: "To compel men engaged in legitimate and useful business to close up on Sunday, and allow those conducting the infernal traffic in intoxicants to open, would be an unspeakable outrage."

We would hint to our neighbor that the compulsory closing up of "legitimate and useful business" is itself an "unspeakable outrage," which such a journal should be ashamed to sanction.

The House Judiciary Committee by a majority vote has laid the Morse-Frye joint resolution on the table. Representativ Stone made a vigorous speech against such action, but the Democrats voted solidly to table. So the resolution will not be reported, either favorably or unfavorably, as the adoption of the motion to table prevents a minority report being made. The theocrats now hang their hopes on the possibly friendly action of the Senate Judiciary Committee. It will be just as well for our friends to hold all blank remonstrances, and those which hav been signed, ready for such an emergency. The enemy has not gone to sleep.

The Women's Christian Temperance Union in Australia is devoting itself mainly to attempted enforcement of Sunday laws and the Christianizing of the public schools. It is animated by the identical spirit which spurs into pernicious activity the same organization in this country. What could be expected of a society whose name is a falsehood? *Christian* temperance, indeed! We know of several good Freethinking women who, in some inexplicable way, hav been decoyed into that reactionary organization. How they can feel at home there—if they do—is more than we can understand. Will not the Union's open championship of Sunday laws and the Christian amendment open their eyes?

"We want not the right to speak or pray in the prayer meetings, the question that a certain brother talks so glibly of introducing into the next ministers' conference. What care we for that? We should spurn it! We are South Carolina women—South Carolina Baptist women. We stand by the Bible, and are not ignorant of some things that Paul has said."

So writes a woman correspondent of the *Baptist Courier*. This utterance well illustrates the condition of mind in which faith in the Bible as a divine authority leaves its unhappy victims. There are no other such abject slaves as those who love their chains.

"There is religion enough in the world. It is Christianity, the religion of Christ, that the world needs. The world was religious before Christ came, and it has never ceased to hav religion."—*Journal and Messenger.*

Will the *Journal and Messenger* kindly inform us which of the one hundred and forty-odd sects in this country has the genuin "religion of Christ"? Or must we wait until we get Jesus into the Constitution before we can hav an authoritativ answer? What is there in the religion of the "son of the carpenter" that is so essential, so superior to any and all other religions?

The *Christian Advocate* is not inclined to place much faith in the "supernatural communications of facts" and gift of prophecy of Mrs. "Landaulet" Williams and her small band of followers, who recently retired from the world to fast for forty days on claret and crackers. Dr. Buckley thinks that "many would join them if they could hav all the claret they wished." He says that these two articles "contain sufficient of the elements of nutrition to keep persons, not exposed to the elements or engaged in physical labor, healthy for at least eleven months." The good doctor is decidedly rationalistic when dealing with modern frauds, but does not seem to see quite so clearly when gazing at ancient marvels. Distance appears to lend a hypnotic glamour to his view.

"If any man can make truth, righteousness, and love Atheistic, then there is no God worth honoring in the universe."—*Unity.*

We think it a fair assumption that *Unity* means that if men can be truthful, just, and loving without belief in God, then there is no God in the universe worth their worship, for they hav in themselvs the moral attributes popularly assigned to him, and so will gradually elevate the race by means of these inward forces working for righteousness. Certainly there are many Atheists who possess all these qualifications of mind and impulse. But it may be that *Unity* wants the Atheist to prove that the attributes named do *not* hav their source in the thoughts of God. If so, we would remind it that as it affirms God the burden of proof is not ours but its own.

Father A. Lambert, a noted missionary of the Redemptorist Order of the Roman Catholic church, has renounced his allegiance and allied himself with the Protestants. In his letter of resignation he says that the "intolerance and duplicity" of the Catholic priesthood has "become utterly unbearable" to him. And he adds, in conclusion:

"Some may now condemn me, but I intrust my cause to the almighty and to his son, Jesus Christ. I know now clearly that those who believe in Christ shall be saved. I believe in him. I resign myself unto his loving care and I feel sure he will not forsake me."

It would appear that Father Lambert, in his endeavors to shun Scylla, has fallen into Charybdis. He will find plenty of intolerance and duplicity in the Protestant priesthood.

As we must get out our church taxation pamphlet before the New York Constitutional Convention meets in May, we are obliged to divide Mr. Watts's last installment of Notes into two, perhaps, three, parts. In this week's paper he tells us more about

the "Atheist Shoemaker" story. The Methodists and other Christians hav much to say about Mr. Holyoake's alleged "Vindications" of Hugh Price Hughes, but they are very careful not to print any part of Mr. Foote's exposure of the original story and his thorough analysis of the "Vindications." On the other hand, Mr. Foote has published in the *Freethinker* all that Mr. Holyoake has written, although the latter gentleman's articles were prepared for first insertion in the *Methodist Times*. This illustrates anew the difference between the Christian and the Freethought conception of fair play.

William H. Artman, living a few miles from Tell City, Indiana, trampled his wife and one of his children to death, and the other children fled for their lives. Religious excitement was the cause of Artman's insanity. Revivalists will hav much to answer for in "the day of judgment"!

Up at Mt. Kisco and other places on the Croton watershed, whence comes the water consumed by New York's great population, there has recently been discovered much filth which must inevitably pollute our water unless removed. Several nuisances had to be abated. One of these was a pond at Mt. Kisco. On "Easter" Sunday a gang of workmen were engaged in filling it when a pious Methodist and an equally pious Presbyterian came along on their way to church. They were shocked. They ordered the men to quit work. The laborers did not obey, whereupon warrants were sworn out and two were arrested. But new men were put on and the work was continued and completed. Cleanliness is much more conduciv to both physical and moral health than is godliness when godliness opposes cleanliness for the sake of a fragment of time which cannot be hurt.

In the *Asiatic Quarterly Review*, London, Bertram Mitford, F. R. G. S., reviews the treatment of the Matabeles by the English. Although King Lobengula's ambassadors were shot while trying to escape, two white traders who were in Lobengula's capital were found unharmed when the English took the place. The *Literary Digest* givs the gist of Mr. Mitford's conclusion in these significant words:

"The proselytizing zeal of English clergymen, 'whooping for Matabele blood' in order to further 'the spread of the gospel' among the Mashonas is credited with having played an efficient part in the tragic program. The writer advocates the reconstruction of the Matabele under one responsible head and insists that a crowd of missionaries should not be forced on it."

Did not Jesus say that he "came to send not peace but a sword"? And must not he be proved a true prophet?

At the legal hanging of Daniel Gilchrist at Rockingham, North Carolina, the officiating minister took for his text: "I hav fought a good fight; I hav finished my course; I hav kept the faith." Following the sermon came this hymn: "Servant of God, well done." Both minister and murderer were white. We do not wonder that the *Independent* says: "Really, we think something more appropriate might hav been selected"; but that paper needs to be reminded that so long as belief is necessary to admit a man to heaven, while in the absence of such belief good conduct won't save him from hell, such scenes will be possible.

Editor Brown of the *Ram's Horn* boasts of the alleged fact that he was once an Infidel. How he was converted is told by a Western paper:

"Brown went to a Moody service to 'write up' that preacher in a humorous fashion, and in the midst of a sermon on the 'Prodigal Son,' Moody suddenly pointed straight at Brown in the gallery and exclaimed with impassioned earnestness: 'Sinner, that father is your God!' Startled as if addressed by name, Brown dropped pencil and tablet, and turning to a man sitting beside him, asked: 'Is that so?' 'Yes, it's all true,' was the reply. It led to Brown's conversion."

Assuming this story to be true, we are free to admit that Mr. Brown was duller as an Infidel than he is as a Christian and we are very glad that Mr. Moody rescued him from oblivion. A man who could be "taken in" that easily belongs in the church. He would soon strangle in an atmosphere containing a normal amount of ozone. What a collection of "converted Infidels" the church has gotten together!

"What the people of our states and of our nation must come to is the expression in fundamental law of the will of the people as subject to the will of Christ, and the laying down of that divine law by the people as the authoritativ rule for the administration of the government in all its departments, legislativ, executiv, and judicial."—*Christian Reformer*.

In other words: What the people of our states and of our nation must come to is the subordination of the civil power to the religious; the absolute rule of the church through her officials, the priests, in all departments of the government, and the smothering out of all new ideas, of all theories, principles, and methods of social development not in harmony with these priests' interpretation of a book called the Bible. This, in plain English, is the ultimatum of the ecclesiastical power as represented by the National Reform Association, the Women's Christian Temperance Union, and affiliated societies which are behind the God-in-the-Constitution amendment now in the Judiciary Committees of the House and Senate.

Rev. H. H. George observes that "what God has joined together no man shall put asunder." But the question is, How do you know that God has joined together a certain man and woman? Your Jesus is reported to hav declared that the tree was to be known by its fruits. You say your God is perfect, and if this is so and if he does actually join men and women in matrimony these heaven-made unions should produce only peace and happiness. Do they always? Is there a particle of evidence to prove that marriages are consummated in heaven? All this talk about God's authorship of marriage is in the interest of the priest, who by the acceptance of the idea is enabled to extend and perpetuate his malign power over mankind. Mr. George further avers that there are fifty millions of people in this country who want God's law of indissoluble marriage rather than the existing systems of marriage with more or less easily-procured divorce. Fifty millions? Why did not the reverend gentleman claim the entire population of the country and be done with it?

The article upon church property which appears in this and succeeding issues of THE TRUTH SEEKER will be made into a pamphlet immediately upon completion. The book will be a *vade mecum*, as the pedants say, upon the subject, and is designed as a handbook for those who object to being held up by the tax gatherer and forced to pay other people's taxes.

This question will be brought before the New York Constitutional Convention, which meets in May, and every delegate shall be supplied with this pamphlet. We also desire to place it in the hands of every editor and legislator in the state—and in the country, if we can—with requests for notice and discussion. We also want to circulate it generally and generously. The price for single copies will be low (we will announce it as soon as the cost is determined) and in quantities still lower.

To distribute it as it should be we want help, particularly from the Liberals of New York state, though it will not be refused from anybody. It is a national question and work done in one state helps in others. Those who feel like helping can send such sums as they can spare and will receive pamphlets to the amount of their donation.

The more we receive the wider will be the circulation of the pamphlet. Every Liberal is interested in this question, and we hope will help us to distribute thousands.

Dr. H. K. Carroll, in his "Religious Forces of the United States," puts the number of communicants of Protestant churches at 14,180,000, and then multiplies this number by three and one-half, on the supposition that there are two and one-half adherents, including young children, for each communicant, making a total of 49,630,000. Catholic communicants number 6,257,871, to which he adds fifteen per cent to make up the total of Catholic adherents, 7,362,000. Catholic and Protestant, 56,992,000. Total population (1890), 62,622,250. Difference, 5,630,250, which number includes the Jews, Latter Day Saints, Freethinkers of all classes, Theosophists, and the indifferent. Are these figures approximately correct? At a meeting of the Congregational Club of Chicago Professor Henderson of Chicago University displayed these estimates with much pride, but his colleague, Professor Taylor, said he had studied church statistics and they would not stand inquiry. In his church at Hartford he had been unable to find a living person to answer to two hundred and fifty of the five hundred and twenty names on the membership roll. Every church he had been connected with in his twenty years work in the ministry was in a similar condition. What has Statistician Carroll to say to this?

The urgent need of vigilance in guarding against the encroachments of the Sunday worshipers can not be too often insisted upon, and it is of the utmost importance that the Federation be abundantly supplied with money for use in emergencies. As our readers are already informed, a Sunday bill for the District of Columbia is now pending in both Houses of Congress, and a National Sunday law bill is prepared and will be introduced at this session, unless its friends get frightened off, which is scarcely possible. What it is intended to accomplish by means of a National Sunday statute is told by Rev. J. M. Foster in his article on the scope of the Christian amendment. A National Sunday law before the adoption of the amendment would be unconstitutional, as are all present Sunday laws, but such a trifle would not of itself prevent its passage. Mr. Foster says:

"It will, therefore, be imperativ that the law adopted by Congress in 1810 and observed ever since, that the United States mail be carried and distributed on Sabbath be repealed, and the mail service be discontinued on the Lord's day. It will also be obligatory on the general government to prohibit inter-state commerce on Sabbath. The running of railroad trains, the issuing and selling of Sunday papers, and carrying on of Sunday excursions will be unlawful on the Sabbath day."

This is, in brief, the program for National Sunday legislation, and the District bill is the entering wedge. Mr. Putnam will hav to go to Washington again this spring or summer. E. C. Reichwald, 65 South Water street, Chicago, is the treasurer of the Freethought Federation.

This Week's Cartoon.

Astronomy proves that the boundless realms of space are filled with innumerable planetary bodies. It is but reasonable to suppose that many of these bodies are inhabited by rational beings similar to man, and if such is the case, then all the inhabitants of all these worlds hav either remained in a state of sinless purity, or some of them hav transgressed God's laws and "fallen" as theologians claim man has in this world. But if some of the inhabitants of other worlds hav "fallen," then, according to the orthodox plan of salvation, a savior would be needed for each and every world that had sinned! But as God has but one "only begotten son," who was sent expressly to this world, then God must invent a new scheme of salvation, beget more "only sons," or let them all go to eternal damnation. The Christian assumes that "man is the chief object and end of all of God's creations, and created for the purpose of worshiping and glorifying his creator," then, allowing them this assumption, it follows that if none of these other worlds are inhabited by rational beings or man, there is a vast lot of unoccupied territory which will forever remain untenanted, and from whose mighty depths no prayers nor songs of praise will ever be heard, and thus the "chief end and aim" of God's creativ purpose becomes a failure. It is well for thinking Christians to consider this problem, for there are but two horns to it, and no matter which they seize or reject they will find the whole Christian scheme ripped open by the other. In contemplating the vastness and grandeur of the universe with its countless worlds separated by appalling distances, all moving in majestic harmony and order in obedience to one great law, the law of necessity, how foolish, aye, how contemptible seems the Biblical Jehovah with his petty whims and passions, and how utterly childish the entire scriptural narrativ with all its narrow dogmas! Looking into the starry depths of space the thoughtful mind is convinced of the comparativ insignificance of this world, the falsity of Christian dogmas, the ignorance of so-called inspired writers and revelators, the littleness and uselessness of either a multitude of gods or one.

WATSON HESTON.

CHURCH PROPERTY.

Should It Be Exempt from Just and Impartial Taxation?

REASONS WHY IT SHOULD NOT.

An Argument for Equality of Taxation, and a Statement of Facts, Giving, from the Census of 1890, the Value, by Denominations, of Church Property in the United States and in the Several States and Territories and in All Cities Having 25,000 or More Inhabitants; so Arranged as to Show at a Glance the Relative Standing as to Wealth of the Leading Denominations and Denominational Groups.—Also, Much Other Matter of Especial Interest to Certain Cities, States, and Sections.—All Comparisons and Percentages Based Upon Official Figures.

III.

Church Wealth by Denominations.

The total value of church property in the United States, by the census of 1890, is **$679,694,439.** The census figures were revised in only a few particulars, as we are informed by H. K. Carroll, LL.D., from whose work, Vol. I. of "The American Church History Series," all the figures in this paper are taken. Mr. Carroll had charge of the division of the Census office which directed the gathering and compiled the statistics of churches.

Following this will be found a table giving in the order of their magnitude the holdings of all the denominations. The six divisions of the Adventists are grouped together and the property of all lumped in one sum. The same procedure has been followed in the case of the Baptists, with their thirteen divisions; the three branches of the River Brethren; the four branches of the Plymouth Brethren; the seven Catholic bodies; the two divisions of the Christian church; the eight Communistic societies; the four schools of Dunkards; the four bodies of Friends; the two divisions of the Jews; the two churches of Latter Day Saints (Mormons); the sixteen Lutheran sub-denominations, with the independent congregations under that name; the twelve bodies of Mennonites; the seventeen divisions of Methodists; the twelve Presbyterian churches; the two wings of the Protestant Episcopal church; the three divisions of the Reformed church; the two wings of the United Brethren; and the various Independent Congregations, except the Lutheran.

The same system has been carried out in all the tabulations by states.

1.	Methodist (17 bodies)	$132,140,179
2.	Catholic (7 bodies)	118,371,366
3.	Presbyterian (12 bodies)	94,869,097
4.	Protestant Episcopal (2 bodies)	82,835,418
5.	Baptist (13 bodies)	82,392,423
6.	Congregationalist	43,335,437
7.	Lutheran (16 bodies)	35,060,354
8.	Reformed (3 bodies)	18,744,242
9.	Disciples of Christ	12,206,038
10.	Unitarian	10,335,100
11.	Jewish Congregations (2 bodies)	9,754,275
12.	Universalist	8,054,333
13.	United Brethren	4,937,583
14.	Evangelical Association	4,785,680
15.	German Evangelical Synod	4,614,490
16.	Friends (4 bodies)	4,541,334
17.	The Christians (2 bodies)	1,775,202
18.	Independent Congregations	1,486,000
19.	New Jerusalem	1,386,445
20.	Dunkard (4 bodies)	1,362,631
21.	Adventist (6 bodies)	1,236,345
22.	German Evangelical Protestant	1,187,450
23.	Latter Day Saints (2 bodies)	1,051,791
24.	Moravian	681,250
25.	Mennonite (12 bodies)	643,800
26.	Church of God (Winebrennerian)	643,185
27.	Spiritualists	573,650
28.	Christian Union	234,450
29.	Communistic Societies (8 bodies)	106,800
30.	River Brethren (3 bodies)	81,350
31.	Catholic Apostolic (Protestant)	66,050
32.	Chinese Temples	62,000
33.	Christian Scientists	40,666
34.	Salvation Army	38,150
35.	Friends of the Temple	15,300
36.	Church Triumphant (Schweinfurth)	15,000
37.	Schwenkfeldians	12,200
38.	Social Brethren	8,700
39.	Christian Missionary Association	3,900
40.	Christadelphians	2,700
41.	Plymouth Brethren (4 bodies)	1,465
42.	Theosophical Society	600

ADDITIONS SINCE 1890.

It is estimated that to the above aggregate is to be added thirty million dollars for each year since 1890, that sum being put into church buildings annually. This would make the grand total of church property at this time in the United States $769,694,439 by the census. The value of all property has suffered a shrinkage during the past two years, but church property is known to be listed very much below its taxable value, so it will be perfectly safe to say that there is now in this country an aggregate of $800,000,000 of untaxed church property. By some careful computers it is put at a much higher figure.

To this $800,000,000 of untaxed church property should be added another very large amount for sectarian schools, charitable institutions under church control, and various other adjuncts of the churches that in one way and another escape taxation. Let the reader turn to "Ohio" and he will find a list of properties in and near Cincinnati which belong in this class of subsidiary church property and are not taxed.

Denominational Wealth by States.

In the pages that immediately follow will be found tables giving the wealth of the leading denominations or denominational groups by states. After the tables there is stated, approximately, the proportion of the total church property in the respective states held by one denomination, and by two, three, and five denominations. Next is given the total of church property in each city of the first, second, and third class in the state, with the amount owned by the leading denominations or groups. The number of times any denomination holds first, second, third, or fourth place in all the cities in the state is then recorded. Such explanatory remarks as seem to be demanded by exceptional conditions in any state or city are added.

Alabama.

In this state the total value of church property is $6,768,477. The leading denominations are:

Methodist	$2,278,988	Catholic	$602,752
Baptist	2,110,362	Jewish Cong	103,500
Presbyterian	819,255	Congregationalist	91,755
Prot. Episcopal	655,752	Disciples of Christ	78,185

The wider the diversity of religious opinions the greater the religious liberty of the citizen. Concentration of vast wealth in the hands of one church or of a few churches is not conduciv to the public welfare. This is the unanimous verdict of history. The more wealthy a church is, the more does it receive from the state by the exemption of its property from taxation, not only absolutely but also relatively. In such a case, the exemption fund is a pure luxury which labor presents to ecclesiastical power; and in order to place all denominations on a level, this favoritism would need to be balanced by an appropriation to the poorer churches equal to the exemption of the rich.

In the United States there are forty-three denominational groups, composed of one hundred and forty-three denominations. The differences between the denominations of the same group are very slight in nearly all instances, in many cases being only historical or sectional. For statistical purposes all the denominations of each group may be treated as one denomination, and they are so considered throughout this paper.

A glance at the figures which give the wealth of the churches of Alabama shows that one denominational group owns more than a third of all the church property in the state; that two denominations own nearly two-thirds of the total, while five denominations own sixty-four sixty-sevenths of the whole. In other words, the state of Alabama, in appropriating money for the propagation of religion—an act in itself unconstitutional—bestows more than one-third of its bounty upon one denomination, and gives to all in the direct ratio of their wealth, thus helping that church the most which is the most able to help itself, while the weaker denominations, which are unable to build many or costly edifices, and are compelled to worship in private houses, get comparatively nothing. These observations, taken in connection with the considerations presented in the general argument, demonstrate conclusively that, in whatever light the tax exemption question is viewed, such exemption is seen to be inherently inequitable, vicious, and demoralizing.

What is true of Alabama is true in degree of all the states, and the criticisms here made apply in the cases of all, but the evil of concentration is greater in the Southern than in most of the Eastern, Western, and Pacific Coast states, and, by a curious and instructive but not surprising coincidence, the older and more rigidly orthodox Protestant doctrines are clung to with greater tenacity in the former division of states than in the latter divisions, and also dissenters are more harshly treated there, as the persecution of the Adventists in Alabama, Arkansas, Maryland, and Tennessee bears witness. Not only are the ultra evangelical denominations relatively stronger in the Southern than in most of the other states, but there is within their own pales less of the leaven of the new and tolerant religious thought than there is in the same denominations north of Mason and Dixon's line. Speaking of the Presbyterian church north and south, the New York *Independent* says: "The smell of higher criticism has hardly touched the garments of the Southern church."

There will be frequent occasion to illustrate the general principles stated in these paragraphs in comparisons of the strength of the leading denominations in different states, and it is also revealed in the table which is given in another place of the denominational groups and denominations in all the states.

Church property in Mobile is listed at $806,119, of which the Catholics own $297,000; Methodists, $192,900; Episcopalians, $110,150; Presbyterians, $105,000; Baptists, $79,069; Miscellaneous, $22,000. Birmingham, total, $664,525; Methodist, $208,550; Presbyterian, $140,800; Catholic, $105,000; Baptist, 93,800; Episcopalian, $54,375; Miscellaneous, $62,000. Total in two cities, $1,470,644.

Alaska, Indian Territory, Oklahoma.

These three territories have within their borders church property to the value of $447,491. Of this Alaska has $203,650, the Indian Territory, $182,266, and Oklahoma, $61,575. No doubt the latter territory has, in the three years since the census was taken, at least quadrupled the value of church holdings.

Indian Territory, Methodist, $75,243: Presbyterian, $59,158; Baptist, $35,765. In Oklahoma the Methodists have $37,550. In Alaska the Russian Orthodox church has property to the value of $180,000.

Arizona.

In this territory the total value of church property is $270,816. The most popular denominations own property as follows:

Catholic	$124,500	Presbyterian	13,900
Methodist	58,100	Baptist	11,200
Latter Day Saints	26,400	Congregationalist	9,500
Prot. Episcopal	24,216		

In Arizona one denomination owns more than three-sevenths of the aggregate of church property and two denominations own two-thirds. Four denominations own twenty-three twenty-sevenths of the whole.

Arkansas.

In this state there is listed church property amounting to $3,266,663. Leading denominations:

Methodist	$1,200,842	Disciples of Christ	106,360
Baptist	1,066,104	Jewish Cong	44,000
Presbyterian	357,685	Lutheran	39,345
Catholic	219,100	Congregationalist	26,000
Prot. Episcopal	196,122		

One denomination owns more than one-third of the total of church property in the state, while two own more than two-thirds.

In Little Rock there is church property to the value of $497,600, of which the Methodists own $135,900; Baptists, $99,700; Episcopalians, $79,500; Catholics, $65,000; Presbyterians, $45,000; Miscellaneous, $72,500.

California.

Church property in this state is valued at $11,961,914. The wealthiest denominations are:

Catholic	$2,667,955	Disciples of Christ	$291,250
Methodist	2,575,631	Adventist	170,850
Presbyterian	1,895,675	Universalist	96,000
Prot. Episcopal	1,019,695	Evangelical Ass'n	72,100
Congregationalist	1,014,975	Independent Cong.	70,575
Baptist	763,860	New Jerusalem	41,500
Jewish Cong	396,000	Chinese	37,000
Unitarian	366,040	United Brethren	37,000
Lutheran	364,800		

In California there is no legal exemption. Church real estate, whether rented or otherwise used for profit, or devoted solely to religious worship, is taxable. But taxation seems to be pretty much of a farce, so far. Often the churches evade the law in all possible ways.

An injunction will be asked for, on one pretext or another, restraining the assessors from performing their duty. The temporary injunction granted, a paralysis seems to lay hold of the officials charged with the duty of enforcing the law. Nothing more is done; property protected by the injunction escapes assessment and the honest owners smile complacently at the success of their little scheme. In one instance the attention of the assessor in San Francisco was called to the fact that he had listed a certain church property at a ridiculously low figure. He replied that as the building did not yield any profit he had assessed only the land, and as the latter was encumbered with the nonproductive building its value was very much lessened, hence the low assessment!

By the injunction trick the Young Men's Christian Association property in San Francisco escaped taxation for several years, and may still be exempt, but its present status is not definitely known.

The friends of equal taxation in California should put themselves in position to effectively antagonize

the church's attempts to evade the law and also to defeat all movements having for their object the repeal of that law. The state cannot afford to take any backward step in the direction of the union of church and state. Every dollar which a church saves by exemption from taxation is a dollar appropriated by the state for the support of religion. No amount of sophistical reasoning can make it anything else.

As regards the number of denominations and the monopolizing tendency of a few, California makes a better showing than the preceding states. The wealthiest denomination owns less than one-fourth of the total ecclesiastical property in the state, while five own a little more than three-fourths.

The total of church property in San Francisco is $4,241,100, of which the Catholics own $1,364,300; Presbyterians, $666,100; Methodists, $517,950; Episcopalians, $385,000; Jewish Congregations, $300,000; Congregationalists, $249,500; Baptists, $199,250; Lutherans, $168,200; Miscellaneous, $390,800. Oakland, total, $1,052,491; Catholic, $240,00; Methodist, $183,216; Congregationalist, $168,800; Presbyterian, $140,500; Baptist, $64,500; Episcopalian, $55,875; Miscellaneous, $199,600. Los Angeles, total, $951,507; Methodist, $295,100; Presbyterian, $170,000; Baptist, $101,500; Catholic, $87,000; Congregationalist, $81,600; Episcopalian, $65,507; Miscellaneous, $150,800. Sacramento, total, $337,100; Catholic, $150,000; Methodist, $47,000; Baptist, $31,000; Episcopalian, $25,000; Congregationalist, $20,000; Miscellaneous, $64,100. Total in four cities, $6,582,198.

In these four cities the Catholic church holds first place three times and fourth place once; the Methodist, first place once, second place twice, and third place once; the Presbyterian, second place twice, and fourth place once; the Baptist, third place twice; the Congregationalist, third place once, and Protestant Episcopal, fourth place twice.

Colorado.

In the Centennial state the census of 1890 found church property to the value of $4,743,317. The greater bulk of it was divided among these sects:

Methodist	$1,105,700	Lutheran	$154,800
Catholic	843,637	Disciples of Christ	151,625
Prot. Episcopal	700,065	Jewish Cong.	75,500
Presbyterian	643,550	United Brethren	32,800
Baptist	440,000	Reformed	20,000
Congregationalist	377,090	German Evangelical Synod	18,000
Unitarian	157,500		

One denomination has possession of nearly one-fourth of all the church property in the state, while five hold some more than three-fourths.

In Denver church property is valued at $2,884,142, or $512,484 more than half the total value in the state. Of this the Methodists own $762,000; Catholics, $513,042; Episcopalians, $418,000; Baptists, $254,600; Presbyterians, $236,150; Congregationalists, $206,300; Lutherans. $140,200; Jewish Congregations, $63,500; Miscellaneous, $290,350.

Connecticut.

The church property of Connecticut aggregates $16,985,036. The richest denominations are these:

Congregationalist	$5,366,201	Presbyterian	$443,500
Protestant Episcopal	3,403,170	Universalist	367,000
Catholic	3,093,750	Lutheran	172,900
Methodist	2,225,730	Jewish Cong.	87,000
Baptist	1,656,750	Adventist	59,340
		Unitarian	38,000

One denomination holds nearly one-third of all the church property in this state, three hav considerably more than two-thirds, while five own nearly fifteen-sixteenths.

The value of church property in New Haven is $2 089.600. of which the Congregationalists own $676,000; Episcopalians, $432,000; Catholics, $323,500; Methodists, $269,600; Baptists, $239,000; Lutherans, $56,500; Miscellaneous, $93,000. Hartford, total, $1,989,600; Congregationalist, $533,000; Episcopalian, $394,000; Catholic, $382,600; Baptist, $280,000; Methodist, $150,000; Presbyterian, $75,000; Miscellaneous, $175,000. Bridgeport, total, $1.260,000; Episcopalian, $350,000; Catholic, $250,000; Congregationalist, $180,000; Methodist, $159,000; Presbyterian, $150,000; Baptist. $88,000; Miscellaneous, $83,000. Waterbury, total, $708,000; Episcopalians, $220,000; Catholic, $180,000; Congregationalist, $130 000; Methodist. $86,500; Baptist, $61,500; Miscellaneous, $30,000. Total in four cities, $6,047,200.

In these cities the Episcopalians hold first and second place twice each; the Congregationalists, first and third place twice each; Catholics, second and third place twice each; Methodists, fourth place three times, and Baptists, fourth place once.

Delaware.

The total value of church property in this little state is $2,708,825. The chief denominations and their holdings follow:

Methodist	$1,116,125	Catholic	$201,500
Presbyterian	709,800	Baptist	184,300
Protestant Episcopal	388,000	Friends	65,500
		Unitarian	14,000

One denomination owns more than two-fifths of the $2,708,825, and five denominations hold about twenty-six twenty-sevenths of the total.

The value of church property in Wilmington is stated to be $1,600.100, of which the Methodists own $570,050; the Presbyterians. $435,300; Episcopalians, $191,250; Baptists, $150,000; Catholics, 142,000; Miscellaneous, $111,500.

District of Columbia.

In this territory, set apart as the seat of the federal government, the valuation of church property is $6,313,625. The best-equipped denominations are these:

Methodist	$1,543,000	Congregationalist	$339,000
Catholic	1,015,800	Disciples of Christ	80,000
Presbyterian	950,000	Unitarian	80,000
Baptist	914,150	Friends	50,000
Protestant Episcopal	790,500	Universalist	47,000
		Jewish Cong.	42,000
Lutheran	414,000	Reformed	31,000

One denomination owns a little less than one-fourth of the total amount, and five denominations hold about five-sixths.

Mr. Carroll, or some one of his assistants, has apparently blundered in the figures for the District of Columbia or in those for Washington. While the total of church property in the entire District is put at $6,313.625. that of the city of Washington is given as $6,370,575. It is possible that this is not really a mistake—that some conference, diocese or presbytery, takes in territory outside the District. Perhaps several do so.

Florida.

Here is found church property valued at $2,424,423. These are the denominations which own most of it:

Methodist	$829,551	Catholic	$225,100
Presbyterian	484,650	Congregationalist	73,775
Prot. Episcopal	390,561	Disciples of Christ.	14,850
Baptist	375,936	Jewish Cong	13,500

One denomination owns some more than one-third of all church property in the state, while five denominations hold about twenty-three twenty-fourths.

Georgia.

The Empire state of the South makes a return of church property amounting to $8,228,060. These are the denominations which should pay the taxes upon most of it:

Baptist	$3,109,390	Disciples of Christ.	$197,925
Methodist	2,783,267	Jewish Cong.	159,000
Presbyterian	776,025	Lutheran	124,150
Prot. Episcopal	492,300	Congregationalist.	75,350
Catholic	485,123		

One denomination owns more than three-eighths of total, two own more than two-thirds, while five hold all but about one-fourteenth of the whole amount.

The total of ecclesiastical property in Atlanta is $1,073,050, of which the Methodists own $349,600; the Baptists, $325.450; Presbyterians, $138,500; Episcopalians. $115,000; Catholics, $64,500; Miscellaneous, $80,000. Savannah, total, $705.300; Catholic, $201,000; Episcopalian, $121,800; Baptist, $118,650; Lutheran, $75,000; Methodist, $54,550; Presbyterian, $50.000; Miscellaneous, $84 300. Augusta, total, $711,775; Presbyterian, $155,600; Baptist, $117,075; Catholic, 116,000; Methodist $101,600; Episcopalian, $68,500; Miscellaneous, $153,000. Total in three cities, $2,490,125.

In the three cities the Catholics hold first and third place once each; the Presbyterians first and third place once each; Methodists first and fourth place one each; Baptists, second place twice, and third place once; Episcopalians second and fourth place once each; and Lutherans fourth place once.

Idaho.

In 1890 this young state had church property within her borders to the value of only $281,310. Doubtless she has at least doubled that in the last three years. Her most prosperous denominations are these:

Methodist	$74,200	Presbyterian	$40,950
Catholic	70.050	Baptist	27,000
Latter Day Saints	45,560		

One denomination owns a little more than one-fourth of the whole amount, and two denominations more than one-half.

Illinois.

The Prairie state givs the churches taxes upon property amounting to $39,715,245. The denominations which profit most by this unconstitutional generosity of Illinois are named below in the order of their culpability:

Catholic	$9,946,819	Evangelical Ass'n	$438,500
Methodist	7,807,118	Unitarian	406,000
Presbyterian	4,649,410	United Brethren	293,475
Baptist	3,681,360	Reformed	272,000
Lutheran	3,021,850	New Jerusalem	163,700
Congregationalist	2,975,812	Independent Congs.	140,000
Prot. Episcopal	2,343,075	Dunkards	105.330
Disciples of Christ	1,145,275	Adventist	87,900
Ger. Evan. Synod	813,450	The Christians	63,135
Jewish Cong.	586,500	Church of God	41,850
Universalist	523,850	Friends	41,660

One denomination holds more than one-fourth of this enormous total, two denominations considerably more than three-sevenths, and five denominations a little more than eight-thirteenths.

Chicago returns church property to the value of $15,462,667, divided among the denominations as in the table which follows:

Catholic	$4,837,657	Jewish Cong	$536,500
Methodist	2,218,700	Unitarian	300,000
Presbyterian	1,646,800	Universalist	218,000
Congregationalist	1,272,310	Evangelical Ass'n	137,000
Prot. Episcopal	1,223,100	Disciples of Christ.	65,000
Lutheran	1,080,250	Miscellaneous	874,000
Baptist	1,053,350		

The value of church property in Peoria is $876,600, of which the Catholics own $247.000; the Presbyterians, $222,500; Congregationalists, $108,500; Methodists, $97,600; Baptists, $48,000; Lutherans, $34.300; Episcopalians, $28,000; Miscellaneous, $90,700. Quincy, total, $770,225; Catholic, $220,525; Baptist, $105,000; Methodist, $99,600; Congregationalist, $90.000; Presbyterian, $75.000; Episcopalian, $33,500; Miscellaneous, $146,600. Total in three cities, $17,109,492.

In these cities the Catholics are first in all; the Methodists second in one, third in one, and fourth in one; the Presbyterians second in one and third in one; the Baptists third in one, and the Congregationalists fourth in two.

Indiana.

The total value of church property in this state is $18,671,131. These are the denominations which own the bulk of this untaxed wealth:

Methodist	$4,656,285	The Christians	$280,925
Catholic	3,534,691	Congregationalist	221,650
Presbyterian	2,610,200	Dunkards	218,890
Baptist	1,627,297	Evangelical Ass'n.	214,890
Disciples of Christ	1,329,370	Jewish Cong.	166,500
Lutheran	1,220,410	Universalist	138,900
United Brethren.	721,186	Ger. Evan. Prot.	54,150
Prot. Episcopal	537,600	Church of God	53,500
Friends	380,877	Adventist	51,810
Ger. Evan. Synod	337,660	Mennonite	35,865
Reformed	243,775	Christian Union	25,700

One denomination holds nearly one-fourth of this large aggregate, three denominations own nearly three-fifths, while five hold about eleven-fifteenths.

Indianapolis contains church property valued at $1,651,650, of which the Methodists own $438,500; the Presbyterians, $360,000; Catholics, $243,700; Episcopalians, $153,000; Lutherans, $118,700; Baptists, $93,600; Congregationalists, $66,050; Miscellaneous, $178,100. Evansville, total, $901,600; Catholic, $284,500; Presbyterian, $241,000; Methodist, $111,100; Episcopalian, $69,000; Lutheran, $47,600; Baptist, $30,800; Miscellaneous, $117.600. Fort Wayne, total, $848,900; Catholic, $229,800; Lutheran, $215,000; Presbyterian, $164,000; Methodist, $59,800; Baptist, $50,000; Episcopalian, $40,000; Miscellaneous, $90,300. Terre Haute, total, $396,925; Catholic, $94.500; Methodist, $69,500; Presbyterian, $44,000; Congregationalist, $40,000; Episcopalian, $25,000; Miscellaneous, $123,925. Total in four cities, $3,799,075.

The Catholics hold first place three times and third place once; Methodists, first, second, third, and fourth places once each; Presbyterians, second and third places twice each; Episcopalians, fourth place twice; Lutherans, second place once; Congregationalists, fourth place once.

Iowa.

In the Hawkeye state the total value of church property is $16,056,786. The churches which should pay taxes upon the most of this vast sum are here named:

Catholic	$3,872,400	Friends	$118.782
Methodist	3,602,860	Universalist	118,300
Presbyterian	1,848 000	Ger. Evan. Synod.	110,300
Baptist	1,242,690	Unitarian	88,100
Congregationalist	1,231,886	Adventist	78,425
Lutheran	1,150,795	Dunkards	58,955
Prot. Episcopal	887,400	Jewish Cong.	58,000
Disciples of Christ	708,100	Latter Day Saints	44.985
Evangelical Ass'n.	299,235	The Christians	32,775
United Brethren.	230,523	Spiritualists	28,075
Reformed	176,250	Christian Union	21,500

One denomination owns something less than one-fourth of the total amount of church property in the state, two denominations own less than one-half, while five own approximately three-fourths.

Total of church property in Des Moines is $873,775, of which the Methodists own $146,600; the Catholics, $140,000; Presbyterians, $102,125; Congregationalists, $85,000; Lutherans, $74 000; Episcopalians, $52,150; Baptists, $40,000; Miscellaneous, $233 900. Sioux City, total, $548,600; Catholic, $97,000; Congregationalist, $88,000; Baptist, $85,500; Lutherans, $83,700; Methodist,

$72,500; Presbyterian, $48,000; Episcopalian, $22,900; Miscellaneous, $51.000. Dubuque, total, $715,200; Catholic, $371,500; Episcopalian, $92,000; Congregationalist. $60,000; Presbyterian, $57,000; Methodist, $44,200; Lutheran, $31,000; Baptist, $25,000; Miscellaneous, $34,500. Davenport, total, $485,900; Episcopalian, $208,300; Catholic, $100,000; Baptist. $45,500; Methodist, $39,000; Congregationalist, $36 800; Micellaneous, $56,300. Total in four cities, $2,623,475.

The Catholics hold first and second places twice each; Episcopalians, first and second places, once each; Methodists, first and fourth places, once each; Congregationalists, second, third, and fourth places, once each; Baptists, third place, twice; Presbyterians, third and fourth places, once each; Lutherans, fourth place, once.

Kansas.

Total value of church property, $7,452,269. The bulk of this is divided as follows among the leading denominations:

Methodist	$2,230,265	Evangelical Ass'n	$85,600
Presbyterian	1,299,260	Friends	84,815
Baptist	921,958	Dunkards	61.625
Catholic	625,561	Reformed	55,400
Congregationalist.	485,975	Mennonite	45,130
Disciples of Christ	468,975	Ger. Evan. Synod	37,750
Lutheran	418,410	Unitarian	20,500
Prot. Episcopal	316,225	Universalist	20,200
United Brethren	193,970	Adventist	19,550

One denomination owns some more than two-sevenths of the total, two denominations own considerably less than half, while five own less than four-fifths.

In Topeka there is church property valued at $519,725, of which the Methodists own $135.100; the Presbyterians, $109,500; Episcopalians, $80,875; Baptists, $72,000; Lutherans, $44,000; Congregationalists, $24,500; Catholics, $21,000; Miscellaneous, $32,750. Kansas City, total, $301,885; Methodists, $112,750; Presbyterians, $65,410; Baptists, $50,125; Episcopalians, $25,000; Catholics, $18,500; Miscellaneous, $30,100. Total in two cities $821,610. Methodists first in both and Presbyterians second in both.

(TO BE CONTINUED.)

Freethought and Secular Notes from England.

THE PRESENT SITUATION.

The past month has been one of unusual excitement in the political, social, and theological circles of the United Kingdom. One of the greatest prime ministers that England ever had has practically retired from public life; the Cabinet has been reconstructed; the House of Lords, at least in its present form, is doomed; the House of Commons is as vigorous as ever in its energy and determination to carry out democratic measures; the Labor problems are advancing slowly but surely to a sensible solution; the Educational Progressiv party is struggling hard against the machinations of theological bigots; the church is still activ in trying to secure the allegiance of the people by departing from its ancient landmarks and by making desperate efforts to adapt itself to the modern requirements of society; and, finally, the National Secular Society is continuing its dignified and successful propaganda in vindicating the honor of the Secular party and in exposing the shams and unmitigated falsehoods of those who are constantly preaching what they term "the truth as it is in Jesus." While we on this side of the Atlantic recognize and feel proud of the noble Freethought work that is being accomplished in the United States and Canada, we can assure our American and Canadian co-workers that the Secular and Freethought movement in the old country is in a really thriving condition, and its activ toilers are full of hope in consequence of the steady progress that is being made both in London and throughout the provinces. Our favorit motto, "Onward and onward still," is well to the front.

A VERDICT OF GUILTY.

The case of the alleged "Converted Atheist" has now been thoroughly and completely investigated by Mr. G. W. Foote, with the result that the Rev. Hugh Price Hughes has been proven, without a shadow of doubt, guilty of a series of the most unblushing falsehoods that ever emanated from a theological brain. The main point in the story is that the supposed "convert" was an Atheist and a prominent speaker in the Secular ranks, but he had, it was said, changed his views and become converted to the Christian faith. Now from the clearest and most indisputable facts, furnished by the father and brother of the hero of this pious fiction, who are professed Christians, also from the testimony of others, it is proved that the principal feature in the case is the utter absence of truth from the whole story. Mr. Foote has written and published a thirty-two-page pamphlet, containing all the evidence bearing upon the subject, in which he supplies overwhelming evidence that the tale concocted by the Rev. Hugh Price Hughes was a barefaced deception, destitute of one redeeming point.

UNDOUBTED EVIDENCE.

In Mr. Foote's pamphlet he says:

I went down to Northampton and interviewed the family—the father and two brothers of the Atheist Shoemaker. They had important documents in their possession, which they hav since left in my custody. They also gave me a mass of verbal information. The father is a devout Christian, and has conducted a Methodist mission at Northampton. He is a man of simple, honest manners, and strong feelings. Having just read Mr. Holyoake's report and my pamphlet, he deemed it wrong to let the world be longer abused. "Herbert's" brothers are also Christians, and hav never been otherwise. There was never a Freethinker in the family. They are satisfied that the dead son and brother was never an advocate of Atheism. His real name was Charles Alfred Gibson.

The Gibson's were so indignant at Mr. Hughes's conduct that they declared they would do anything I thought advisable. On my invitation they came up to London on Sunday, February 4th, and appeared on the platform at the Hall of Science before a very crowded assembly. Several reporters were present, and reports of the meeting appeared in London papers the next morning. Half way through my own speech I paused to let Mr. Gibson senior giv his own testimony. He said that he was there as a Christian man in the interest of truth, and he branded the Atheist Shoemaker story as a "damnable lie." Mr. Stephen Henry Gibson, the "Atheist brother" of the story, said to hav been converted by the "seraphic death" of Charles Alfred Gibson, also stood up at my request. "Were you ever an Atheist?" I asked him, and he answered, "Never." "Hav you ever been anything but a professed Christian?" Again he answered, "Never."

THE SEQUEL TO THE STORY.

The Rev. Hugh Price Hughes, being convicted upon the clearest evidence, takes shelter in silence. He now discovers that "discretion is the better part of valor," but where does his Christian morality come in? For years he has been deluding the public with a vile fabrication, and now that he has been detected and exposed he makes no attempt to atone for the wrong that he has done. The least he could do would be to try to mitigate the evil he has wrought, by assuring his credulous followers that he had been mistaken. But no; once a sinner he will remain a sinner, probably seeking forgivness through the "atoning sacrifice" of his savior; for,

> While the lamp holds out to burn
> The vilest sinner may return.

In the mean time ample facilities are being employed to let the world know of his guilt and cowardice. Thousands of Mr. Foote's pamphlets are being given away, not only to the general public but also at the slanderer's own meetings. The Freethinkers of this country hav generously subscribed over a hundred pounds to secure a wide and free circulation of this full and complete exposure. No event in connection with the Secular party within my experience has elicited more earnest and united action than the successful effort of the president of the National Secular Society to vindicate the principle of truth and justice. From all parts of the country he has received aid in and approval of the useful work he has done in this matter. Let us hope that the impertinent inventors of "Infidel Death-bed Stories" will learn a lesson from the humiliating fate of the Rev. Hugh Price Hughes.

CHARLES WATTS.

(TO BE CONTINUED.)

Notes of Work.

"God in the Constitution" is laid aside for the present; but the "Reform Party" is pressing the District Sunday bill and National Sunday law; and we must meet these issues. It is folly for Liberals to cease doing anything because "God has been knocked out," as the papers report. There are other things fully as dangerous, or more so, than "God," for "God" is but an abstraction; but bigotry is a reality, and rules in the government. Here is an instance brought to my notice by the president of Newark Liberal League:

SMITHSONIAN REPORT SUPPRESSED.

The entire edition of the annual report of the Smithsonian Institute, numbering two thousand copies, will hav to be expurgated before the report sees the light of day. It was discovered just before the report was to be placed in the hands of the binders, that it contained matter that would shock the national idea of orthodoxy.

The objectionable matter was found in two lectures by well-known Washington scientific men—one by Prof. W. G. McGee, of the geological survey, and the other by Prof. Lester Ward, of the Smithsonian Institute.

They were taken from the winter course of Saturday lectures at the National Museum, and the offense in each was trenching on the teachings of the orthodox church. They were accordingly expurgated.

The lecture by Professor Ward was on the "Physiological Man." Professor Ward, in common with a number of modern scientific men, is of the opinion that all mental exhibitions are the result of physiological action, a materialistic view of brain phenomena not exactly in accord with the theory of a distinct indwelling soul principle.

Professor McGee's lecture was more of a popular one, treating of the growth of the earth, its maturity and decline through the ages, as a parallel of the life of an individual; but the general tenor was to cast some doubt on the idea of a special creation, and showed a decided leaning toward the theory of evolution, not an uncommon heresy in these days. Some of the particularly offensiv paragraphs of the lecture suggested the possibility that the theory of evolution would be one day universally accepted, but one of the crowning offenses, which seemed to hav caught even the eye of the copy reader, was the spelling of Creator with a small "c."

It seems that there is an orthodox censorship in the publications of the Smithsonian Institute, which is devoted entirely to science, and science, therefore, is to be expurgated at the demand of the orthodox religion. This certainly is a most humiliating surrender to ignorance and bigotry. Smithsonian Institute is also closed on Sundays, the very day when it should be open, for thousands of the clerks and working people cannot visit it on any other day. Here again we are under the heel of orthodoxy, and a protest should be constantly made against such outrages.

The Press and Platform campaign which I hav outlined is meeting with most favorable support. About a hundred lectures are on the books already in New York, Michigan, Ohio, Iowa, Nebraska, and North Dakota. I expect now to proceed Westward after June 1st through Pennsylvania, Ohio, Michigan, Iowa, Nebraska, and along the Northern Pacific to the Coast. I expect to lecture at Fargo, N. D.; Crookston, Minn.; Fort Maginnis, Mont.; and I hope that Liberals along this route will do the best they can for the work in spite of hard times. Arrange for one lecture at least. In places where two or three Liberals hav to pay expenses I will make special terms if necessary; but I would like as far as possible to carry out the campaign as I hav planned it, for I believe that in this way great good can be accomplished. Write me at once, care of THE TRUTH SEEKER office.

SAMUEL P. PUTNAM.

Mr. Gladstone's Religion.

Mr. Gladstone's resignation is a fact of religious, as well as political, significance. It will presently be perceived that he has been a great Conservativ influence. Not only has he held Radicalism in check by his unquestionable ascendancy and the glamour of his personality; he has also been a bulwark to the cause of religion. Certainly his defense of the Bible was a p'tiful performance, like his reply to Ingersoll. But that did not matter. Only a handful of people, after all, took the trouble to read the great statesman's apologies for the Christian faith. It was enough that he was on the side of orthodoxy. Christian advocates never tired of exclaiming that the greatest statesman of the age, one of brilliant intellect and unsurpassed eloquence, who led the Liberal party and held the office of prime minister, was a devout Christian, a believer in the inspiration of the Bible, and a subscriber to the cardinal doctrins of all the churches. Such an exclamation, of course, was lost upon persons who had the courage and ability to think for themselvs. But it served the turn with the multitude, who are always prone to be overawed by the authority of "great names."

Now that Mr. Gladstone has resigned, and practically disappeared from the activ political world, we shall hear less and less, and finally nothing, of this cheap argument for Christianity. Mr. Gladstone's successor is not exactly a pious man. Lord Roseberry is essentially a man of the world, with a saving sense of humor. He may profess himself a Christian, but he will never write articles in defense of Christianity. At bottom, he is more a friend of culture than a friend of religion. And when this is taken in conjuntion with the presence in the Cabinet of an open Freethinker like Mr. Morley, it shows that orthodoxy is losing ground in favor of skepticism on the one hand and indifference on the other.

Mr. Gladstone is the last great figure of an old school which has had its day. Neither the Church of England nor the Nonconformist conscience will rule in the future. The secularization of public life grows apace, and the time is not far distant when the very name of God will sound strange in Parliament, despite the attendance of the chaplain. Religious considerations will be dismissed to the sphere of individual privacy, and the language of secular civilization will prevail in all assemblies for the transaction of public business. In another fifty or a hundred years the ostentatious profession of Christianity will be rather a disadvantage than an assistance to statesmen, and he will be most trusted by the people who talks as little as possible about the affairs of any world but this. Even at present there is a certain allowance made for Mr. Gladstone.

His occasional appeals to the almighty are winked at on account of age and personality. A smaller or a younger statesman might be reminded that the almighty's approval or disapproval would make very little difference in the division lobby, and that a month's prayer would be less effectiv than the services of a good whip.

Mr. Gladstone's religion is out of date in the political sphere. Henceforth we shall find it only in churches. And the fact shows how far we hav advanced on the path of national skepticism.—*G. W. Foote, in London Freethinker.*

Observations.

A Connecticut correspondent of THE TRUTH SEEKER in laying out a plan of campaign for lecturers intimates that the speakers should be men who will work for the good of the cause rather than for the money there is in it. There are two sides to that proposition. A lecturer may work for nothing and get his reward in the spread of truth, but how about the rank and file? Do they not feel an interest in the proceeding; and if they do, how can they display it better than by generously supporting those who are gifted as speakers? Self-sacrifice has its place as a sentiment, but it is impractical and mischievous, for the reason that when one individual works for nothing some other individual gets the benefit without paying for it, which is not only unjust, but unscientific. Every instance of self-sacrifice involves a wrong, and the practice should be discouraged. People who don't want lectures cannot be expected to contribute, but those who do should be willing to pay for them. I don't believe that the correspondent alluded to really wants to see the apostles of Freethought walking about on their uppers and depending upon charitable strangers for their subsistence. One thing is as sure as the sunrise, and that is that men of ability are not going to devote themselvs to any cause whose advocates do not adequately appreciate their services, and I don't blame them a bit.

The other day the Rev. Dr. Buckley had occasion to send to Anthony Comstock some evidences of attempts to swindle by the sale of counterfeit money, and was favored with this reply:

"The matter will receive attention. Since last week Monday we hav reveived over *ten thousand* such samples."

Dr. Buckley is astonished, and being also impressed by Comstock's great usefulness, proceeds to giv that worthy a very flattering notice. But the editor of the *Advocate* is not the first to be astounded by Anthony's ability as an exaggerator. In the language of the poet, sublimity is admirable even in a liar.

Almost everybody has a remedy for the state of morals disclosed by the pending breach of promis suit at Washington. The Rev. Dr. Funk, editor of the *Voice*, says that "it is a serious question whether provision ought not to be made by law for the asexualization of men in certain cases—such men, for instance, as seducers," etc. The good Dr. Funk goes far for a remedy which lies near at hand. Let men of the Breckinridge stamp be at once ordained as clergymen, and made members of the third sex. Then their conduct will not cause surprise, and with a bucket of ecclesiastical whitewash always at hand any little spots upon their character may be readily wiped out and scandal avoided without recourse to the law. But as an ounce of prevention is often more salutary than a pound of cure, Dr. Funk might attest his sincerity by receiving it.

Next comes a lady with her moral specific. Miss Eliza Archibald Connor, addressing the congregation of the Baptist church at Lexington avenue and Twenty-third street last week, said, "If woman had suffrage, that unholy panorama of scandal now unrolling at Washington would hav been unknown." How the enfranchisment of woman would stimulate morals is not apparent, in view of the fact that some men who vote are notoriously bad. Disfranchisment of the male sex, I should say, would be more to the point. And this recalls something that occurred in New Hampshire a good many years ago. There was a regulation to the effect that persons supported wholly or in part by public aid were not allowed to vote. In the community where I lived was a shiftless fellow with a big family of children who applied to the selectmen for relief. He got it, and having seen that the applicant was comfortable, the first selectman, on reaching home, observed to his wife that old Harvey was disfranchised. The good woman was a trifle shocked at first, but said there was one consolation—the town wouldn't hav any more of the Harvey brats to support. Disfranchisment, as she understood it, had a direct influence on conduct.

Governor Tillman of South Carolina is giving the world an object lesson in State Socialism. The state control of the liquor business necessitates the employment of spies to search the houses of citizens. Naturally the citizens object, and the governor calls on the militia to back up the spies. The militia refuse to act, and the governor proclaims martial law, seizes the telegraph lines, and plays the dictator with a high hand. There has already been bloodshed and more is likely to occur.

It is rather creditable to the citizens of South Carolina that they decline to submit to this tyranny. It shows that they know when they hav had enough state interference with their private affairs, and if their revolt calls general attention to the drift in governmental matters, the occurrence will not be altogether a calamity. Probably nobody outside of South Carolina, except, perhaps, the Prohibitionists, believes that any state officer can possibly hav the right to force his way into private houses and search the occupants' trunks, but there are plenty of people who believe in other things just as infamous. For example, there are customs officials on the Canadian border who open express packages addressed to citizens of the dominion, and then exercise their own idiocy with regard to forwarding them. Officials of the same stamp hold up travelers landing at the port of New York and outrage person and property by search and robbery. Immigration commissioners likewise hav a little inquisition of their own, and if they find that an immigrant has had the foresight to provide himself with employment before landing, he is excluded under contract-labor laws. Then we hav the Parkhurst societies, the Gerry societies, and the social purity smellers, and to crown them all, there is the Comstock society with its fingers in the mail bags and its nose in the crack of every bookseller's door. In one way or another, the last barrier that secures safety and privacy to the citizen is torn down, and the whole gang of meddlers comes trooping in. The Tillman despotism is the logical result of the accepted system, for if a United States official may search a traveler's pockets, state officials hav just as good a warrant to dive into his trunk. If Anthony Comstock may stand between the sender of a piece of mail matter and the person to whom it is addressed, then Governor Tillman may capture telegraph lines and dictate every message sent over them. Between these censors with their search warrants and the revolutionary Anarchists with their bombs there is little choice; only it would be more satisfactory if the hanging of each propagandist-by-deed could be supplemented by hustling an "inspector" into the penitentiary.

It is not to be wondered at that the Populist scheme of the initiativ and referendum is growing in favor. Experience is teaching the people that our national legislature cannot be relied upon to pass any measures demanded by the country at large. Indeed, to suggest any reform in laws regulating finance or trade is to invite a year or two of hard times and a business panic like the one that has just been precipitated upon the country by the silver discussion and the tariff bill. Not that there is anything inherently dangerous in those measures, but partisan politics and an unscrupulous press hav used them to discourage prosperity. But I am unable to see how the initiativ and referendum would help matters; for what the country needs is not legislation so much as a suspension of activity in that direction. The faith of the average citizen in the power of law to adjust all misfits is at once simple and touching. Whether the question relates to catching fish out of season, to marriage and divorce, to running a railroad, to business depression, to matters of faith, or to personal habits, we are always ready to prescribe a law. Of course we all know that no law passed since the war has afforded any relief or led to any beneficent adjustment of difficulties, but that doesn't shake our faith in statutory law or lessen the acuteness of the legislating mania which possesses us; only now we are convinced that if we take the law-making power out of the hands of the small mob at Washington, and lodge it with the big mob spread over the country, the end sought for will be obtained. I take that notion alongside without hoisting it aboard. To my mind the problem is how to get rid of these fellows who insist on legislating. Possibly the abolition or reform of the English House of Lords will convince the American Senate that it no longer has any reason for continued existence, and the members will go home. Then maybe we can get the lower House to attend the Pollard-Breckinridge trial in a body, when a number of high-school girls could be turned loose among them, and that would settle our Congressmen, especially the elderly and pious ones. To complete the happiness of the country, it would only be necessary that the state legislatures adjourn never to meet again this side the grave, while the various capitol buildings are turned into asylums for the reception of the lunatics who insist upon more legislation, popular or otherwise.

I am grieved to notice that Gen. M. M. Trumbull, the *Open Court's* frisky contributor. has fallen into the vacuum which ex-Mayor Hewitt created when he discussed the Bland Seigniorage bill. True, the bill is now a thing of the passed and vetoed, but that does not license anyone to slander it. *De mortuis nil nisi bonum*—always speak highly of the recently deceased. The facts are that the government issued silver certificates redeemable in silver dollars of 412½ grains of silver and that having set aside silver bullion to redeem its promises, the government has silver enough remaining to coin some fifty-five million standard dollars. That is seigniorage, and it is as material as the bricks that a contractor may hav remaining after building a house. The only vacuum made apparent is the one existing in that particular part of Mr. Hewitt's system which should generate thought.

It seems to me that General Trumbull deals with effect instead of cause when he says that the coining and redemption of silver is "the logical folly of the 'legal tender' system;" for "once allow government the power to declare gold, silver, or anything else a legal tender in payment of debts, and the way is open for wildcat finance unlimited." I suggest to the general that he review that notion and see if he cannot find that the legal collection of debt lies at the root of the matter. The state having undertaken the enforcement of private contracts, the establishment of a legal tender for the discharge of such contracts would appear to be positivly necessary. There is no sense in a government declaring that a debt shall be paid and saying nothing about the kind of money it shall be paid in. The repeal of all laws looking to the enforcement of Shylock's demand for his pound of flesh must precede the abolition of the "legal tender folly," and a man of Commander Trumbull's perspicacity ought to see it.

Lectures and Meetings.

FRANKLIN STEINER'S lecture engagements are as follows:

April 1, Alliance, O.	April 10, New Ross, Ind.
" 3-6, Eaton, O.	" 13, 14, Toledo, O.
" 8, Dayton, O.	" 15, Detroit, Mich.
" 8, Cincinnati. O.	" 21,22, Mt. Pleasant, Ia.
" 9, Petersburg, Ind.	" 24, Eddyville, Ia.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome. Program for April:

April 10th—"Evils of the Sweating System." Miss Diana Hirschler.

April 17th—"Walt Whitman as Man and Poet." Thomas Harned, Esq.

THE Friendship Liberal League of Philadelphia meets Sundays at 2.30 and 7.30 P.M. in Warner Hall, near Green and Broad streets.

April 8th, Henry Rowley. 2 30 P.M—"Has Man a Soul?" 7.30 P.M.—"The Christian Scheme of Salvation."

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for April:

April 6th—"The Wheel of Life." Mrs. Mary Shepherd Singer.

April 13th—"Women as Citizens Essential to American Institutions." Judge Noah Davis.

April 20th—"Truth About Hawaii." Clinton Furbish.

S. P. PUTNAM'S lecture engagements are as follows:

Boston, Mass., April 8th.
East Dennis, Mass., April 15th.
Brooklyn Philosophical Association, May 13th.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for April.

April 8th - "What Labor demands of the Constitutional Convention." Edward King.

LAST Sunday at the Brooklyn Philosophical Association Mrs. Mary Shepherd Singer spoke on "The Fall of Man from a Scientific Standpoint." It was an interesting and able lecture, delivered in the lady's usual charming manner. She regards the Bible's fall of man as a myth, but supposes that at some period of time there existed a race of perfect people, who, in their attempts to raise those below them, fell from their state of perfection—this being the fall.

THAT earnest Liberal, Dr. E. B. Foote, Jr., will talk about "Microbes, Good and Bad, What They Do for Us," before The Science Sermons Society, in the lecture-room of Rev. Robert Collyer's church, Park avenue and Thirty-fourth street, on Sunday, April 8th, at 7.45 P.M.

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program for April:

April 8th—"Infidelity Defended Against the Christian Pulpit." Franklin Steiner.

April 15th—"Thomas Jefferson." Dr. E. S. McLeod.

Letters of Friends.

And Yet a Little More Work.

WHITEHALL, WIS., March 21, 1894.

MR. EDITOR: Inclosed find order for $1, for which please send me five copies of the "Age of Reason." I want to do a little more missionary work before I lay me down to sleep, and when that time comes I hav a stanch old friend in the person of B. F. Wing, who will be ready to take up the gauntlet when I lay it down.

Yours fraternally, CHAS. A. ECKER.

Anyone Can Comprehend It.

DE GOLIA, PA., March 15, 294.

MR. EDITOR: I am delighted with "Design Argument Fallacies." This great delusion is explained in language anyone can comprehend. Most writers use too big words, too vague phrases, supposing that as they know what they mean others will, forgetting that the masses are "mostly fools."

Please send Otto Wettstein's "Giant Delusion" and catalog of his other works, if any. MRS. LOTTIE FOSTER.

To Make the Country Fit for Habitation.

EDGEWOOD, ALA., March 7, 1894.

MR. EDITOR: I inclose the amount due on THE TRUTH SEEKER, and for another year's subscription. I hav been a long way behind, but could not well help it, having just got money that was due me more than a year ago. I hav always paid a hundred cents on a dollar and think that I shall while I liv. I am long past three score and ten years, and crippled with rheumatism; am not able to do much. I do not take the paper as much for my own benefit as I do to distribute it in this priest-ridden country for the benefit of others and make it a safe place in which to liv. There are a number of people here who do not believe in the churches, but help support them and keep their families in the church. There is no use of wasting ammunition on them. I hav been the means of getting you two new subscribers in this vicinity, and will probably get some more if money matters improve. Hard times here. I hand you order for $9.46.

L. PULSIFER.

As All Rivers to the Ocean.

CHATTANOOGA, TENN., March 21, 1894.

MR. EDITOR: Mr. Robert G. Ingersoll lectured here on the 15th to a full house on the subject of "Shakspere." It was the first distinctiv Freethought lecture that had been even reasonably patronized and listened to by our people, and will hav a great and widespread influence. The lecture, when printed, should be distributed by the million. It is incomparable! While it yields to Shakspere that "the thoughts of others that flowed to him, as all rivers to the ocean, were purified of all things crude and rough, and yielded back to them, as by returning rivers, to all lands," from this mighty Shaksperean ocean—the grandest utterances of the ages—these, thus gathered and combined and again diffused to the world, are here, by Ingersoll, expanded, etherealized, and illumined, filling all minds and the surrounding constellations with an all-pervading light and intelligence, expelling ignorance, darkness, and all crime—a wonderful character, a most wonderful elucidation. J. W. JAMES.

Truth Concealers too Abundant.

NEW ORLEANS, LA., March 22, 1894.

MR. EDITOR: I hav received the sample copy of your paper and read it with much interest. I hav been a truth seeker myself for a good many years, but as truth concealers are so abundant in this world, the article does not circulate freely enough to suit me. The fact is, I had no idea that such a paper as THE TRUTH SEEKER was published. Imagin my surprise and pleasure to find so many of my own opinions so well expressed in this number.

I but recently, and on previous occasions, had a similar experience to that of Mr. Erwin Auffurth, who, I see by his published letter, is a resident of this city. The *Truth*, *Times-Democrat*, and *Picayune* refused to publish one of my contributions offered them, because I assailed some of the questionable methods of Christianity, although they frequently publish my contributions on other matters.

Please send me THE TRUTH SEEKER one year. Inclosed find order for $3.

Yours respectfully S. S. BRYAN.

Good Work for the Remonstrance.

WHITEHALL, WIS., March 9, 1894.

MR. EDITOR: Inclosed find $3.10, for which send me the books mentioned on inclosed slip. The torch of Liberty still burns in this vicinity in spite of the ignorant and domineering privileged class. In counting noses in this community one is likely to underestimate the number of Liberal-minded men, but in this town of less than four hundred inhabitants we got the signatures of seventy-five male adults to a petition remonstrating against the God-in-the-Constitution amendment, and even then we did not get all the signatures that we might hav obtained, owing to the limited time that the petition was in circulation. I wish every town in the United States had done as well. The Judiciary Committee probably would not hav been so fast in declining to hear Freethought arguments after they were presented. I am pleased that our Putnam is there with his heavy artillery, and I will shortly send him a contribution from his friends here.

Yours truly, CHAS. A. ECKER.

Working With the Remonstrance.

WEST SUTTON, MASS., March 20, 1894.

MR. EDITOR: Thinking a little out-door exercise would be beneficial to me, I cut out petitions from THE TRUTH SEEKER, and attaching sheets of paper thereto, started out one bright morning to secure signatures for the same among the people of this village. I succeeded in getting names of fifty-eight persons, fifteen of whom are church members and one a deacon. I presented the petition to the Baptist minister, Rev. W. D. MacKinnon, a nativ of Nova Scotia, and asked him for his signature. He said that he had read the proposed amendment over carefully, and thought that any person who was not an Infidel could hav no objections to it, therefore he could not sign the petition. I then asked him if it would not be hypocritical to say, "We, the people of the United States, devoutly acknowledging," etc., and referred him to the Unitarians, who do not acknowledge Christ as God. His answer was, "Majority rules." The next day in church he read the proposed amendment to his congregation, and told them that two-thirds of the people who had signed the petition did not understand what they had done, and advised them to withdraw their names. (A very unjust reflection on the mental caliber of his members who had signed the petition.)

After listening to him, some wondered if they had committed an unpardonable sin. Yours for justice and liberty,

LUCY W. PHELPS.

Now the Lecturers Can Talk to Him.

NORWALK, CONN., March. 16, 1894.

MR. EDITOR: I take the liberty to make the following suggestions in the interest of Freethought lecturers:

1st. That lecturers visit every town of any size on the lines of their tours through the states.

2d. Get from the different Freethought publication offices the names of Freethinkers who are subscribers to said publi cations on the lines of said tours,

3d. And suggest to them that if they procure a suitable hall and properly advertise, a lecture will be given, for which an admission fee of ten cents will be charged.

4th. That the Freethought Federation of America place twenty lecturers in the field the coming winter—men who are willing to sacrifice something for the cause of Freethought. As the growth of the Methodist church was due to circuit riders ministering to the people, so Freethought men must go into the field with the good of the cause in view and not for the money they may get out of it.

5th. The above suggestions, if put in practice, would enable all small places to hav at least six to eight lectures during the winter months. The present system is not beneficial to the cause; many Freethinkers hav become discouraged, owing to the slow progress Freethought is making in this country.

The above is written in the interest of the Freethought cause. A. B. BENNETT.

The Truth Seeker Breaks New Ground.

RUSHVILLE, ILL., March 13, 1894.

MR. EDITOR: Inclosed please find $10—one new subscription, my own renewal and "Four Hundred Years of Freethought," "Answers to Christian Questions," and the "Age of Reason."

I did not hav to do any soliciting in getting the new subscriber. It is not necessary when one meets such good, frank, large-hearted people as Dr. Clark.

We hav a small sprinkling of Freethinking people here, but, as usual, they are not in a position where they dare express themselvs openly. I should like to hav Brother Putnam come here and deliver several of his lectures, but owing to the fact that I am a comparativ stranger here it will be impossible for us to do so the first year of his coming tour. Yet if we cannot get him here we all hope that the lecture course will be a success. I think it is one of the best methods of overcoming the old superstitious dogmas and spreading those truths which go to liberate the minds of people.

I shall try to get you several more new subscribers before long. The existence of THE TRUTH SEEKER was not known at this place before I came here six months ago. I am sending my paper to every one who is willing to hav the scales removed.

Hoping that this much may be appreciated, I am, Most respectfully,

DR. D. W. BOTTORF.

Briefly but Strongly Stated.

RENSSELAER FALLS, N. Y., Mar. 23, 1894.

MR. EDITOR: As you are doubtless aware, the New York *Press* for some months past has been publishing letters on Christianity, Agnosticism, Atheism, etc. The following letter, however, which I sent them on the 7th inst. for some unknown reason fails to appear:

TO THE EDITOR OF THE *Press*, *Sir:* Who can tell the first great cause of all things? The Agnostic, after investigating the subject, frankly says he does not know. The Christian claims to know and calls it "God," and says that the Bible is his revelation to man.

Now, what we see in these days of scientific truth is the manifestation of the natural. In the barbarous past supernatural displays of ghosts, witches, visions, etc., were of frequent occurrence, but in these days of general education they are seen no more. Let us examin briefly the two main pillars of this revelation, which are the very foundation of the Christian religion, viz.: "Fall of man" and "Salvation through Christ."

In the first six verses of the third chapter of Genesis an account is given of a serpent holding conversation with a woman (Eve), thereby causing her to sin. That is to say, the dogma of the "fall of man" is based upon the assertion that a serpent could talk.

If this was found in the Koran or in the Hindoo bible instead of his own, what would the Christian say about it?

Again, the dogma of "salvation through Christ" is based upon the declaration of his divinity. But how do we know that Christ was divine? We know it by Joseph's dream: "Behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David," etc. (Matt. i, 20).

That is to say, the Christian has as a basis for his religion, or divine revelation, two dogmas—one based upon the assertion that a serpent had the power of human speech and the other upon a dream.

Is it possible that a revelation having the above for a foundation came from the source of all truth? If not, then the Christian knows no more about "God" than the Agnostic.

C. C. VAN WATERS, M. D.

An Opportunity for Co-operation.

MARVEL, O., March 12, 1894.

MR. EDITOR: Inclosed find $6.25, your dues for THE TRUTH SEEKER. If but one paper comes to my house that paper must be THE TRUTH SEEKER. But, like many others of your readers, I can scarcely afford it. I liv in Bloom township, Wood county, northwestern Ohio—the oil and gas regions—and own three and three-quarters acres between two gas wells a little over one-half mile apart. Oil and gas hav been developed all about my place. I would like to drill a well on my land, but cannot do so on account of the cost and the lack of money. The wells are drilled to a depth of from one thousand to fifteen hundred feet; cost from one to two thousand dollars, and are worth from nothing up to and exceeding fifty thousand dollars. The city of Fostoria owns one such, a well about seven miles to the southeast of me, and greater wells hav been found to the northwest, while some wells are nothing but salt water and others hav been found perfectly dry holes. This enterprise is much of a lottery; some men with thousands of dollars hav been broken up, while others, with barely enough to drill one well, hav been made independently rich. I would like to fix the amount of stock that any one person might hold at one dollar, and I will open a record for that purpose and place the name and post-office address of each and forward a copy of the same to THE TRUTH SEEKER each week, which would be an acknowledgment of the receipt of one dollar for the purpose of drilling for gas or oil, and if sufficiently encouraged will commence operations by May 1st. I would expect to retain one-sixth royalty of the product of the well, that being the customary price of a lease; the remaining five-sixths to be placed to the credit of the stockholders and a dividend struck and remitted at the end of each quarter after the beginning of operations. One dollar in the undertaking may be a dollar lost and it may pay your subscription to THE TRUTH SEEKER for a year or for three or five years. I will head the list with a dollar for my wife, one for each of my two children, one for myself, and one donated to the Truth Seeker Company, the proceeds to be used for the cause of Freethought. Three hundred such families will drill the well and donate three hundred dollars in stock to the cause of Freethought, which might become a powerful auxiliary to the cause of liberty.

I will close with the promis to giv you all the items of interest as the work goes on, and pledge my word and honor to be faithful and honest, which is the highest oath I can take. I was born in 1854, hav lived in this place for twenty-five years, hav been township clerk for ten years, and go out this spring at my own request. I believe I hav the business qualifications to carry out the proposition made, and hav implicit confidence in my Freethought friends, trusting them farther than I can see them, thereby doing as I wish to be done by. As a reference of identity I refer you to Samuel Bower, of North Baltimore, O. (the nearest TRUTH SEEKER subscriber I know of, and he is seven or eight miles distant), and this, too, without his knowledge or consent. Nothing ventured nothing made. Who will lend a helping hand?

Yours for money, Freethought, and liberty. W. H. DENNIS.

Address Marvel, Wood county, Ohio. Make all express and money orders payable at Bairdstown, Ohio. W. H. D.

Joseph Van Hoeter.—Putnam's Address.

GRASS VALLEY, CAL., March 12, 1894.

MR. EDITOR: It is by request of Mr. S. P. Putnam that I send you the inclosed clippings from Grass Valley papers about the death of my husband, Joseph Van Hoeter.

I expected that Putnam would let you know; but it seems he did not receive my first letter, in which I informed him of the receipt of the funeral address which he wrote, and Mr. Van Hoeter's death. It arrived an hour before he passed away. To-day I got an answer to a second letter to him, which also seems to hav been delayed more than a week. In Mr. Van Hoeter Grass Valley has lost the only independent, aggressiv Freethought expounder. I do not doubt that the seeds he has sown will propagate some.

Mournfully, MRS. P. VAN HOETER.

Says the Grass Valley *Union:*

Joseph Van Hoeter, deceased, was a warm-hearted, genial old gentleman, and his many virtues won him many friends. He was independent and often expressed himself forcibly, but still he had respect for other people's opinions. The deceased was born in Brussels, Belgium, Oct. 18, 1819, of a highly respectable family. He leaves an aged wife and two grown sons—one in San Francisco and the other in Oregon.

The Grass Valley *Telegraph's* repo t follows, including the address written by Samuel P. Putnam:

This afternoon the remains of Joseph Van Hoeter, were laid away in the grave in Greenwood cemetery. The services were held in the house on Upper Main

street, and were carried out in accordance with the wishes of deceased. A male quartette, consisting of Messrs. Moore, Argail, Opie, and Glasson, rendered appropriate music, Mrs. Wm. Moore officiating at the organ.

Mr. A. Burrows most impressivly read the following address:

Our friend has passed away! Whatever may be the mystery of the darkness we call death, we hav no fear but that which is right in this world must be always right, and duty well-performed is sure of happiness wherever the path may be. Our friend and companion in this life has helped to giv happiness to those around him; he has been a worker in the fields of time; he has joined himself to the ranks of humanity and stood faithfully by his post; he has done his share in the service of mankind; and to him is the victory as we now lay him in the grave. His life is the best monument, illuminated by truth, honesty, devotion, and love. A husband and a father, he has proved himself pure and honorable; as a neighbor he has won respect and given sympathy; as a citizen he has labored for justice, liberty, order, and progress.

In our universal humanity, in the harmony and glory of the universe itself, we find our hopes for the dead. We giv them to the bosom of that eternal nature from which they sprang—nature, which givs her sunshine and her flowers to all alike and whose countless paths lead to the same goal for the greatest and the least.

Ours is a common sorrow, and none can escape the dark hour, and therefore are we bound together in the common ties of deepest affections; together we must liv and together we must pass into the infinit beyond.

Let us look upon our friend as still living in our hearts and memories. Let us cherish all his deeds of kindness. He has indeed added to the happiness of this world. He has done what he could to decrease the misery in it. A life of simple usefulness is better than any shining crown or golden stream of wealth. "Do your duty" is the lesson of this hour. Let us not be made weak by the gloom of death. Let us see in it the stars that shall shed their mild influence on our onward course. Our friend sleeps beneath the canopy of heaven like a babe in its mother's bosom—a sweet sleep unbroken by the storm and conflict. To those who are near and dear to him, to his wife who has been by his side for so many years in the joys of home, and who knows but to love the nobility of his character; to his children who revere and mourn a beloved parent; to these we would giv the consolation of our presence, of our honor for the dead; our appreciation of his services, and tender memory of his manly and generous deeds amidst the good and evil fortune of our community, our state, and our nation.

We do not perish any of us, forgotten, if we strive to liv to help others. We do not shrink into nothingness; but into the great stream of humanity passes the effect of our lives. As we gather here let us be animated by this sublime truth—let us not be haunted by the fears of superstition; let us not tremble as if in the presence of some unknown tyrant; let us not bow in despair and agony and terror; let us be brave and hopeful; let us recognize the greatness of our being; let us be upright and free and aspiring, even in the face of death itself. Let us see an added dignity and beauty in life because of this universal sorrow.

We must depend on one another. It is in humanity itself that we find our greatest solace, our greatest strength. No superhuman power has ever come from the breaking heavens to help our toiling and struggling world. We ourselvs must plant the seed, and we ourselvs must reap the golden harvest; we ourselvs must make a paradise here and every man must be his own providence, his own divinity, and his own redeemer. Such is the lesson which our friend teaches from the silent tomb, a lesson for the living and the future.

We cannot change the past; it is like marble, and no hand can alter its lines engraved.

But the future is like an ocean. It is rolling before us, and we can shape our voyage. Let us look forward with hope. We may sink in death, but we can leave behind a beautiful memory. Our words and deeds can giv cheer to many a weary one, and we can illuminate the darkness of death with the torch of reason, the flames of liberty and human progress. We can broaden the blue skies of truth and enlarge the harvest of man's toil.

Farewell, friend and brother! Over the couch of everlasting rest we place the flowers of hope and memory. We giv thee the sad tribute of our tears; but no shadow of fear is in our breast. Whatever is good and beautiful in nature will be thine—if a sleep, a dreamless sleep, soft as the waves that sink in the bright bosom of ocean's depths.

If thou awakest it will be to virtue, to happiness, and to progress. The fruit of our life we take with us, unto our further toil and reward as we pursue life's checkered journey.

Peace to thee, and peace to us, as with undaunted spirit we so learn to labor and to wait—

"That to-morrow
Find us farther than to-day."

Majorities Cannot Enact Religions.

CALISTOGA, CAL., March 2, 1894.

MR. EDITOR: I see in my last TRUTH SEEKER a heading for a petition to Congress asking it to reject the proposed God-in-the-Constitution amendment. There is not a doubt in my mind that such an amendment is unwise and unjust, and is against the principles of a free and independent people; and, as you say, will lead us step by step until we hav a complete union of church and state; then, good-by to our liberties; we will be thrown back upon the track of progress at least one thousand years.

These unscrupulous meddlers of the church are seeking to fortify their rotten, absurd, and decaying dogmas by getting them fraudulently incorporated in the fundamental laws of our land. I regret very much to see this thing being forced upon us, but it is surely being done, and is being done in such a way that the masses of the people cannot help themselvs. And the reason is, we no longer hav anything to say in regard to the making of the laws. Political parties and political bosses arrange and manipulate the elections so that their tools or their friends are elected to office. With a few rare exceptions, our legislators are men seeking solely for self-aggrandizement and the almighty In-God-we-trust dollar. They are professional politicians, and in order to succeed they will sell their honor to rings, combines, and trusts. With such men at the helm of state, what are we to expect? Such men are easily influenced to vote for any measure; you never see a politician with honest, open convictions which he dares to express; he is always ready to secure the largest vote, or the longest purse, and will fall easily on either side of the fence. They cannot be trusted. With a majority of our representativs made up of such material, what will petitions avail us? No matter if our cause is just, one wily politician can upset the petitions of one million honest men. If the number of petitioners is to decide the case, what hope hav we against the villains and perjurers who will send in more petitioners from a single state than there are men, women, and children in that state, as was done by the Christians in their petitions to close the World's Fair on Sunday? With an honest Congress, one such example should hav condemned the whole Christian scheme; but it did not. These Christian schemers, with many of their friends in high office—Brother Ben, John, and others—told these political tricksters that if they refused to vote for the bill, the churches would boycott them at the polls. And the political boss was also brought to bear. It is a well known fact that the ministers, the priests, and the churches, the money bags, the millionaires, hav always been a unit as against the common people who earn an honest living by honest toil. The churches hav ever upheld the oppressor. They do not hesitate to enter into league with despotism or the devil for the sake of more power. This is the charge of the Protestants against the Catholics, and the same compliment is returned by the Catholics with much truth and propriety, while the people who do not believe their falsehoods, hypocrisies, and shams are left between the devil (churches) and the deep sea. Between the politicians, money sharpers, bankers, and the preachers, the people hav very little show. Our rights hav been stolen, our substance squandered, and our political and religious liberty destroyed. Our representativs, or, more properly, our misrepresentativs in Congress, pass laws for classes, combines, and rings without so much as saying to the people, By your leave.

Did they ask the people whether they favored the National Banking system? Whether they desired to fund our currency into interest-bearing bonds? Whether they favored the giving of the public domain to corporations, along with hundreds of millons of dollars? Whether they favored the demonetization of silver, and the establishment of a single gold standard for the payment of all debts? Did they ask the people whether they favored the further destruction of silver as money by the repeal of the Sherman law, without any provision for coinage? Did they ask the people whether they should issue more bonds to make debt slaves of our children and their children?

No, no, no, never! They don't do the business that way. Did they ask the people if they wanted a Sunday law? Certainly not. Will they, or dare they, submit this God-in-the-Constitution clause to a direct vote of the people? No, never! Do they dare to submit any, or all, of the damnable list I hav named to a direct vote of the people? If they had done so in the first place, those laws would never hav disgraced our statutes and robbed our people.

Now, my brother Liberals, do you not think it time the people were seeking to restore their rights? Do you not believe that a direct vote of the people is the best way to settle these important questions? Now, let me ask you candidly, Are you not willing to submit the Sunday law and the God-in-the-Constitution amendment to a direct vote of the people of the United States? Havn't you sufficient confidence in the intelligence of the people to demand that they by their own votes shall decide under what laws they shall liv?

The despot, the priest, the politician, the money lord, and the landlord, hav always been above the people; the people hav never had a fair show; and I say now, let us unite upon one proposition: Let us demand that every law by which the people are to be governed shall be submitted direct to the people, to be ratified or rejected by the people; let the majority of all the votes decide every question. I hav such confidence in the intelligence of the people, even in my plodding working brother, that, when given the chance, he will assert his manhood by voting for the interest of himself, his wife, and children. The interest of the least among us is the interest of all. The moment I am convinced that the people cannot be trusted to make their own laws, I shall say good-bye to liberty and free institutions. It is not so! I hav faith in my fellow-man; the Knights of Labor, be it said to their glory, hav decided in favor of direct legislation by the people. All labor organizations, the farmers' and industrial unions, are falling in line; they recognize the fact that representativ legislation is a delusion and a fraud; we can talk, petition, and pray our representativs, but it does us no good. I hav persisted in that line of procedure along with others whose intentions were equally good. Twenty-five years has convinced me we are wrong; we hav been teaching the people; but for all this I see the priests of religion allied with the professional and unscrupulous politician and step by step our liberties hav been encroached upon and the shackles of religious intolerance are being drawn around us. If we had been able to see the right course and pursue it we might to-day hav been leaders instead of followers. Let us not stand longer alone where we can accomplish nothing; let us join in earnest, hand in hand with the great industrial classes—work, talk, and vote with them for direct legislation through the system of the initiativ and referendum.

We hav, as Liberals, always claimed the equal rights of all and opposed class legislation, and I believe the only way to secure that end is by the people making their own laws—by direct legislation. This givs every man an equal chance. I do not fear the results; we can go on educating the people and thereby improve our condition. "Eternal vigilance is the price of liberty," is certainly a true saying, and I hav been broken on that rack for twenty-five years. We elect officers and representativs who at once become our masters and exercise despotic sway over us. We are ever on the alert to prevent them passing bad laws—and they do pass about ten bad laws for every good one. Let us take their power away; let us reserve the law-making power in the hands of the people, and this eternal strain will cease. There is no argument against the principles of direct legislation, wherein every law, every appropriation, and every national undertaking shall be submitted to the people for their approval or rejection. I am ready and willing to sign a petition to Congress to submit the Sunday law, the God-in-the-Constitution amendment, taxation of all property, and every other question of national importance, to a direct vote of all the people, and for that end I am ready to work and vote.

R. F. GRIGSBY.

[Our friend is decidedly in earnest, but in his enthusiasm he has overlooked some very important facts. We are confronted *now* with the menace of the Christian amendment. It cannot be settled by the referendum, because it *is* an amendment. All amendments to the Constitution can be adopted and ratified *only* as provided in the Constitution itself. Any proposed amendment to the Constitution must receive a two-thirds majority in both houses of Congress. It then goes to the states for ratification or rejection. It may be voted upon by the legislatures of the states or by conventions chosen for that purpose. Which course will be pursued in any case depends upon Congress. Under the Constitution that body can choose either method. Hitherto all amendments to the Constitution hav been submitted to the legislatures of the states. An amendment is ratified when three-fourths of the legislatures or of the conventions, as the case may be, vote for it. The pending Christian amendment will be submitted to conventions, if the theocrats can hav their way, as they evidently think that in very many districts no man would dare stand, in the face of the church influence, on a platform opposed to the recognition of God in the Constitution and ask voters to cast their ballots for him as a delegate to the convention. And we think they are right. It will be much cheaper to defeat these traitors in committee of Congress or on the floor than elsewhere. The average of intelligence is higher there than among the masses. To make that intelligence act for us it is necessary that we show our power at the hearings, by arguments, letters, telegrams, and petitions. A determined minority can do much more in legislativ halls than it can on a *direct* issue at the ballot-box. What is needed is to show Representativs and Senators that if they vote to subvert the Constitution we will use our *balance of power* against them at the polls. That is, if the present member from your district votes for this amendment or for a Sunday law, vote against him if he stands for reëlection, no matter what other principles he represents that you accept. There are hundreds of districts where the vote between the parties is so close that a few hundred Freethinkers can turn the scale.

No, we do not want to be governed by majority votes in religious matters; the fathers wisely provided against any such hell upon earth by the original Constitution and the first amendment thereto. Religious liberty is too precious a thing to be made the shuttle-cock of contending parties. We, as Freethinkers, absolutely deny the right of any majority to enact a Sunday law or any other piece of religious legislation. These things are without the domain of politics, direct or representativ, and only because the Christian violators of the Constitution hav forced the issue are we making this fight in Congress and through the press. We want the Constitution to remain as it is. We are under no obligation to submit the question to any body of men nor to all the people. The one thing to be done is to kill the amendment in the quickest way possible. Self-defense is the primary right. We must educate the people, it is true, and that is what we are doing as fast as we can, but that is something entirely different from putting our heads into the lion's mouth. Faith in the people is all right, in its way, but it will not do to forget that the people's government is what they make it. They are not fooled so often as they fool themselvs. Religious legislation is unconstitutional. No man's property or liberty is safe when it is permitted. It is no part of our duty as citizens to giv a Christian majority in any city or state of the nation an opportunity to force a Sunday law upon us or the Bible into the schools by a *direct* vote or any other. They hav no right to vote such laws. We must protect ourselvs.—ED. T. S.]

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Adam Never Was a Boy.

Of all the men the world has seen
Since time his round began,
There's one I pity every day—
Earth's first and foremost man,
And then I think what fun he missed
By failing to enjoy
The wild delights of yonthtime, for
He never was a boy,

He never stubbed his naked toe
Against a root or stone;
He never with a pin hook fished
Along the brook alone.
He never sought the bumble bee
Among the daisies coy,
Nor felt it's business end, because
He never was a boy.

He never hooky played. nor tied
The ever ready pail
Down in the alley all alone
To trusty Fido's tail.
And when he home from swimming came
His happiness to cloy
No slipper interfered, because
He never was a boy.

He never cut a kite string, no!
He never hid an Easter egg;
He never ruined his pantaloons
A-playin' mumble peg;
He never from the attic stole
A coon hunt to enjoy,
To find the old man watching, for
He never was a boy.

I pity him. Why should I not?
I even drop a tear;
He did not know how much be missed,
He never will, I fear.
And when the scenes of "other days"
My growing mind employ
I think of him—earth's only man
Who never was a boy.

The Inquirendo Club—I.

"We ought to do something to improve our minds," declared Florence. Considerably startled by the vehement tone from too usually inert Florence, our little company glanced in a surprised way towards her, where, reclining languidly in the oaken rocker, she seemed to fully merit her brother's satirical remark: "Supposing you set the example?"

Even Aunt Margaret appeared interested. "You are quite right, Florence. But what do you propose to do?"

"That's right, auntie," said Arthur, "an inducement for such a prodigious task is *sine qua non*." Arthur prided himself on Latin. "Now, Florrie."

"If you will keep still for a moment," said Florence, "I will tell you. What do you think of organizing a club?"

"Good!"

The vote was unanimous. Florence looked pleased, but soon after assumed a comical expression of dismay, as the questions immediately followed in breathless haste:

"Where will you hav it?" "What will you call it?" "When will you start it?" "Will it be held during 'wee sma'' hours?" This was from Arthur, of course. "And will you throw in refreshments and cigars—*apropos* of 'inducements?'" he added wickedly.

"What is it for?" and "who will you hav?" asked the younger children. Aunt Margaret looked amused, but said quietly that it was a very good idea."

"*Gracious!*" cried Florence, "what a perfect tornado of queries. I think you will all prove excellent members, judging from your ability to ask questions."

"Now, listen," she commanded, "while I explain. Since I could not possibly answer your interrogations, even were I to try, I will tell you of my plan just as I hav thought it out. It will be a reading club. We will hav readings and recitations about important subjects bearing upon science, art, and literature. But the name will be 'The Inquirendo Club,' suggested from Hudor Genone's book, 'Inquirendo Island.' Because the object of the club is to instruct; and I think it cannot be done better than by asking questions and studying up answers. We will hav a 'query-box,' which will be used for the purpose of receiving notes and queries deposited during the week. Our club will meet every Saturday afternoon, at which time we will open the box and answer the queries. If there be too many (and I foresee from former notes that the possibility is obvious) we will hav to let them go until next time. But if we hav only one or two questions upon entertaining and instructiv subjects—what we might call feasible subjects—our club will be a success. Now, do you all understand?" she asked, leaning back and surveying her little audience with self-satisfaction beaming in every feature and through her half-closed eyelids.

Before anyone could reply Arthur exclaimed in mock admiration: "So well do we understand and appreciate that the question arises in our bewildered minds, 'How one small head could carry all she knew?'"

After the laughter had subsided, Aunt Margaret said by way of approval: "Florence's plan is an excellent one, and offers a splendid opening for some good work and earnest thinking. If sufficient interest can be stimulated among our little group for such a purpose, it cannot help having a beneficial effect, even if we do not realize all the advantages we hope to. Our club will be a philosophical one, as well as interesting, for to present questions and analyze the various forms of literature, art, and science is the best phase of philosophy—the most perfect. I would also suggest that little preparatory essays be written by each member of the club upon some good subject, to be read before us at each meeting. Prizes can be awarded for the best essay, if you choose. It will cultivate a taste for writing and improve your composition."

She paused for a moment, and Mrs. Mass, who had come into the drawing-room—an interested listener—now seized the opportunity to announce what she had been wanting to for the last ten minutes: "I think you had better adjourn to the dining-room, as supper has been waiting some time."

They all arose and followed, a little noisily, into the next room. Arthur wanted to know with such evident anxiety who were the officers for the new club that they had to decide to hav the meeting held the following Saturday.

IDA BALLOU.

Correspondence.

DAIRY, OR., Feb. 11, 1894.

DEAR MISS WIXON AND FRIENDS OF THE CORNER: I will attempt to tell you of the Dairy religion.

We had protracted meetings here lasting a week, and I went once and the preacher would jump high and make all kinds of motions and every once in a while he would say, "ha yay." I don't know what he meant unless he was consulting the Lord in Dutch. Do all the preachers say that? If so, why? We hav not had anybody join in this precinct. They powwowed around some of the people here, but that is all the good it did. Hoping this is not too long, I will close.

Yours truly JIMMY MCCOUGAL.

[Jimmy is too smart to be caught in a silly revival trap. He is our boy.—ED. C. C.]

LEE, N. D., Feb. 7, 1894.

DEAR FRIEND MISS WIXON: As I hav not seen any letters from this part of the country, I thought I would write: Mamma and papa are Freethinkers, and I am, too. I hav two brothers, Willie and Guy, and and I hav two sisters, Agnes and Elma, and they are Freethinkers also. I study reading, arithmetic, grammar, geography, physiology, and spelling, and I am eleven years old. We are having very nice weather here now. We are the only Freethinkers around here. We try to show THE TRUTH SEEKER to people, but we can not get them to read it. They are so afraid of it that they could not be more so if it were poison. Will some of the Freethinkers please write to me, and I will answer. I must close. Hoping this will escape the waste-basket, I remain,

Your Liberal Friend,
NELLIE GERTRUDE RUKKE.

[A good word from a true-hearted Liberal girl.—ED. C. C.]

BANGOR, MICH., Feb. 14, 1894.

DEAR MISS WIXON: Father takes THE TRUTH SEEKER, and I hav got well acquainted with you by reading it. I liv on the eastern shore of Lake Michigan, in the center of the great fruit belt, where peaches, pears, and apples grow in abundance. It is indeed a lovely country, especially in fruit time. Most all the fruit is shipped to Chicago.

Father and mother were at the fair while you were there, but did not see you.

Christianity is not thriving very well here. This is not the soil to raise Christians on, they grow better on poor soil. To educate, Liberalize, and civilize seems to be the best object in this life of the school to which we belong.

I would like to write more, but dare not for fear of the waste-basket, as this is my first attempt to correspond with you. Hoping to see this in print, I remain,

BROOKS WOOD, JR.

[And now we are acquainted with Brooks, whose ideas will always be welcome in the Corner.—ED. C. C.]

KALAMA, WASH., Jan. 10, 1894.

DEAR MISS WIXON: In my last letter I said I would write and tell you how the dance came out. The church people had a candy-pulling in the church and the dance was put off till the next day and it (the dance) got the majority of the people. The devil is still ahead when it comes to dancing. I wonder why the preachers are down on dancing. I will tell you a story that some of the boys tell about an old lady that joined the church. There was once an old lady who always went to dances, but no one would dance with her, so she went and joined the church, and some of her friends asked her why she did not go to the dances any more. "Oh," says she, "when I go, no one will dance with me and so I joined the church." That's what is the matter with the preachers.

Is God married or is he a bachelor? In reading the first two books of the Bible, it seems to me as if God was a married man. We read, "The sons of God took unto them daughters of men for wives" (Gen. vi, 2). By reading this, I should judge that he surely must hav a wife or he could not hav any sons. I don't think he could. I wonder how he brought them down from heaven. They surely never rained down or they would be very badly bruised. I'd hate to hav them fall on me. Well, I don't think he had any sons. He told the children of Israel that he would rain bread from heaven (Ex. xvi, 4). Does he bake his own bread or has he a wife? If the Bible be the inspired word of God why don't he make things plain so no one can doubt it? I think it must be the inspired word of some devilish priest.

Yours truly, ALFRED F. STONE.

[By the road of Inquiry we reach the house of Knowledge. So, Alfred, fear not to question. Study, think, reflect. No subject is too sacred for investigation.—ED. C. C.]

GOLDTHWAITE, TEX., Feb. 17, 1894.

DEAR MISS WIXON: As it has been some time since I last wrote, I take the pleasure of writing again. We hav been having some very bad weather the past few days. Our school was out the 26th of January, but it did not amount to much. We were examined at the end of the term to see if we could pass into a higher room, and as I passed, I will giv you my monthly report: Reading, 86; spelling, 99; writing, 80; grammar, 93; arithmetic, 92; physiology, 85; geography, 95; deportment. 100; average, 98½ per cent. Promoted to grade seven.

This is a sorry grade, I will admit, but as I had not much of anything else to tell you I thought I would tell you about our schools down here. As we hav been having some bad weather we lost a great many cattle, and they just keep dying, as there is not much for them to eat. It just keeps some of the people going to get a decent living, as times are so hard. Since our play school is out I get lonesome, but I hav employment enough to do, to tack carpet rags and piece quilts. I hav started me a worsted quilt, but don't get to piece much for cooking and dish-washing.

Well, I guess that it is about time that I was bringing my letter to a close, as the clock just struck 9. I would like to correspond with some readers of the Corner.

Your Liberal friend,
ROSA MCPHERSON.

[We call that a good average, showing that Rosa is bright and studious in school. It is too bad that the cattle are dying so. —ED. C. C.]

LEAD HILL, ARK., Feb. 7, 1894.

DEAR MISS WIXON: I will try to write to the Children's Corner for the first time. I will be fifteen years old on March 10th. My papa takes THE TRUTH SEEKER; he likes it very much. I read the Corner every week and take great pleasure in reading the letters of little girls. My sister is eleven. She is taking music lessons and is getting along very well. I play the organ at Sunday-school when I go. I go about once a month. Every summer we go to a river four miles from here to fish. When we go we stay two or three days. Papa always catches a good many fish, and we all hav a good time. I spent Christmas in a little town ten miles from here by the name of Peel. It is a small place of about thirty houses and three stores. I had a very nice time. Papa owns the foundry here. My little brother, three years old, got his fingers mashed off in December. The accident happened at the foundry. We call him Bob Ingersoll. We think he favors Mr. Ingersoll's picture. Papa says he hopes he will be a Freethinker when he gets older. I go to singing school. I hav been going three weeks and like it very much. Our teacher's name is Mr. Barnes. We are about the only Freethinkers in this town. Some of the people think papa is going crazy because he does not believe in the Bible. Papa has not been taking THE TRUTH SEEKER a year yet. He says he has been looking for a paper like it all his life, but only found it last July. He thinks there never was anything that beats it. If I see this in print I will write again.

Your Liberal friend,
ROSA LEE.

[Your papa is right in his estimate of THE TRUTH SEEKER. We are very sorry for the accident to your little brother.—ED C. C.]

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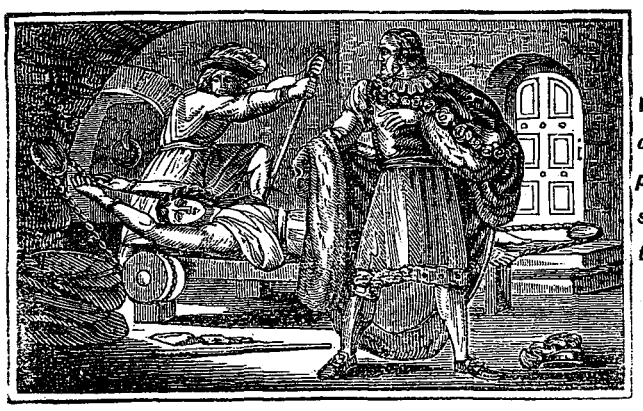
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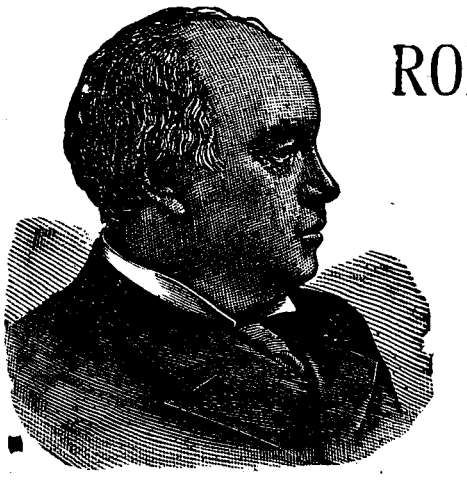
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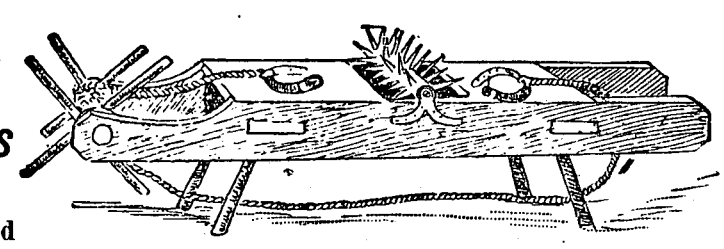


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SHE was so pious during Lent
I thought it best to shun her,
So she'd hav leisure to repent;
But in the forty days so spent
My rival wooed and won her.

DR. LITTANY (on the way home from Easter service): "Ah, Miss Van Mode, Eastertide is truly a joyous occasion!" Miss Van Mode: "Yes; one does feel so happy in new clothes!"—*Puck.*

TOMMY: "All these people havn't gone to heaven, auntie." Auntie: "Hush, Tommy. Why do you say that?" Tommy: "Because I read on some tombstones, 'Peace to their ashes,' and they don't hav ashes only where it's very hot."—*Pick-Me-Up.*

A LITTLE girl who was taken to the Episcopal church for the first time heard the clergyman read the text: "On these two commandments hang all the law and the prophets." "Grandma," said the little girl after she got home, "do they hang the prophets on the commandments just the same as they do presents on the Christmas tree?"

"JOHN, get up. We really ought to go to church." "How's the weather?" "Too bad to drive." "Then there won't be a ball game, either." "No." "Has the paper come?" "Yes; it is only twenty pages to-day." "Humph! Are we to dine out, or hav company?" "Not this Sunday." "Has my new suit come?" "Yes, and my bonnet." "All right. Let's go to church."—*Life.*

OLD Mr. Hayseed (to his son Johnny, aged eighteen, who has just returned from a visit to his uncle's people in New York): "I hope, Johnny, you did not neglect attending the sanctuary while you were in New York?" Johnny: "You bet I didn't. I went to a sacred concert every Sunday evening." Old Hayseed: "I'm glad to hear, Johnny, that you didn't forget the religious training I've given you at home."—*Texas Siftings.*

'TWAS Easter services; her fair and soulful face
Seemed quite the personation of piety and grace;
And to this day, when memory her winsome presence brings,
I think the thought her face first brought; an angel, minus wings.
But was it prayer she offered as in loveliness she sat?
Ah, no! She simply asked a friend,
"Where did you get that hat?"
—*Nixon Waterman in Puck,*

BROTHER BLACK: "I'se got a 'fession tuh make tuh you, deacon." Deacon Dark: "Wha's dat, Brer Black?" Brother Black: "Id was dis way. I'se made up my min' tuh rob Mistah Brown's melon-patch; but las' night a ahparition 'peared tuh me, an' by de drace ob de Lawd I'se spared dat sin, an' see de error ob my way." Deacon Dark (uneasily): "Whad was de ahparition, Brer Black?" Brother Black: "Why, I seed you a-comin' out de patch wid two big bags, an' I knowed shore 'nuff id was all up wif dis coon."—*Christian Statesman.*

A COLLECTION was lifted in a Boston Sunday-school last Sunday for a foreign mission, and the pupils of one class were asked each to repeat a verse from the Bible appropriate to the occasion. The first boy said: "It is more blessed to giv than to receive." "Good!" cried all. And then they went on: "The Lord loveth a cheerful giver." "He that giveth to the poor lendeth to the Lord," and so on. One boy staggered the teacher a bit by quoting: "The spirit is willing, but the flesh is weak," but a certain amount of appropriateness was recognized. "Giv the devil his due," lengthened some faces when the next boy blurted it out, but the climax was reached and the quotations ended when another boy shouted: "A fool and his money are soon parted."—*Boston Traveller.*

"IN Sydney," said a dealer, "is a firm to whom I sell goods once in a great while. The senior partner is a regular shark. Not long ago he loaned some money to a church society for the purchase of a new organ. When payment of the loan was made he charged the society 9 per cent. This was refused and the principal was not paid. Finally, one of the deacons of the church was sent to talk with the usurer. "You hav acted very badly," said the pillar of the church. "How's that?" "Six per cent was enough interest." "Nine is fair." "When the Lord looks down on that nine he will put a long black mark against your name." This staggered the old fellow for a moment, but suddenly recovering, he replied: "When the Lord looks down on that 9 he will think it's 6,"—*Gosford Times.*

Gems of Thought.

"PEACE hath her victories," and one of the greatest of them is won by people who overcome the desire to go to war.—*Galveston News.*

THE application of science, and above all of scientific skepticism, to history has yet to be made; it will be fruitful in results.—*George Henry Lewes.*

HONESTY that succeeds in business is not a question of religion or of religious belief. Honesty does not depend on any religious creed or dogma that was ever conceived.—*Henry W. Bok.*

MOST imaginativ people are radical, for even a bad man may sometimes uphold the side of right because he has intelligence enough to understand that things might be better managed in the future for all than they are in the present.—*Grant Allen.*

THE greatest evil of our times is the prevailing cowardice. We do not dare to assert our opinions, to bring our outward lives into harmony with our inward convictions; we believe it to be worldly policy to cling outwardly to relics of former ages, when at heart we are completely severed from them.—*Max Nordau.*

I CONFESS that I look forward to the international labor partnerships as the best prospects the world has of coercing those hateful instincts of governments, all alike irresponsible and indifferent, by which nations are perpetually armed against each other to the infinit detriment, loss, and demoralization of all.—*Thorold Rogers.*

MAN can only be a gainer, and not a loser, both intellectually and morally, by the spread of knowledge and education, and by the disappearance of superstitious ideas. To refuse to recognize this is to run counter to all reason and all history. Popular theories about the government of the world and immortality may change and take whatever forms they like; human society will not be changed for all that, and will not come to grief.—*Büchner.*

THE consciousness of having reflected seriously and conclusivly on important questions, whether social or spiritual, augments dignity while it does not lessen humanity. In this sense, taking thought can and does add a cubit to our stature. Opinions which we may not feel bound, or even permitted, to press on other people, are not the less forces for being latent. They shape ideals, and it is ideals that inspire conduct.—*John Morley, "On Compromise."*

MANNERS are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us but here and there, now and then; manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us by a constant, steady, uniform, insensible operation like that of the air we breathe in. They giv their whole form and color to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them.—*Burke.*

AND the church did lead the blind and appealing Polyphemus of humanity—led him for ages in the tenebrious cave, its floor ghastly with bones, its sides horrent with blood; and, in the darkness, humanity's hands touched the back of the indefinit anthronic monster, Superstition, and the shapeless bulk of the troglodyte dragon of Ignorance. The church led and the nations followed, and the track over which the leader led is known as the Dark Ages.—*Saladin.*

LET us be austere to ourselvs, but do not let us impoverish life. Let us not deprive humanity of its joys; let us take pleasure in beholding its enjoyment. The joy of others is a great part of our own; it constitutes that great recompense of a good life, which is gaiety. I hav been reproached with too much parade of this religion, so easy in appearance, but the most difficult of all in reality. Wishing will not make one gay. One must belong to an old race, not *blasé;* one must also be satisfied with one's life. My life has been what I should wish, what I conceive as the best. I would not alter much if I had to liv it over again. On the other hand, I hav little to fear of the future. I shall hav my biography and my legend. My legend? Yes. Having myself a little of the trick of ecclesiastical writers, I can trace it out in advance. The legends of the enemies of the official church are all cast in the same mold. The fate which the book of Acts attributes to Judas is its essential feature. For one party of tradition I shall finish like that, in a fashion compounded of Arius and Voltaire. God, how black I shall be! All the more because when the church feels herself lost, she will go down maliciously, biting like a mad dog. In spite of all I hav confidence in reason. The enlightened part of humanity, the only part I care for, will hold me in some esteem.—*Renan.*

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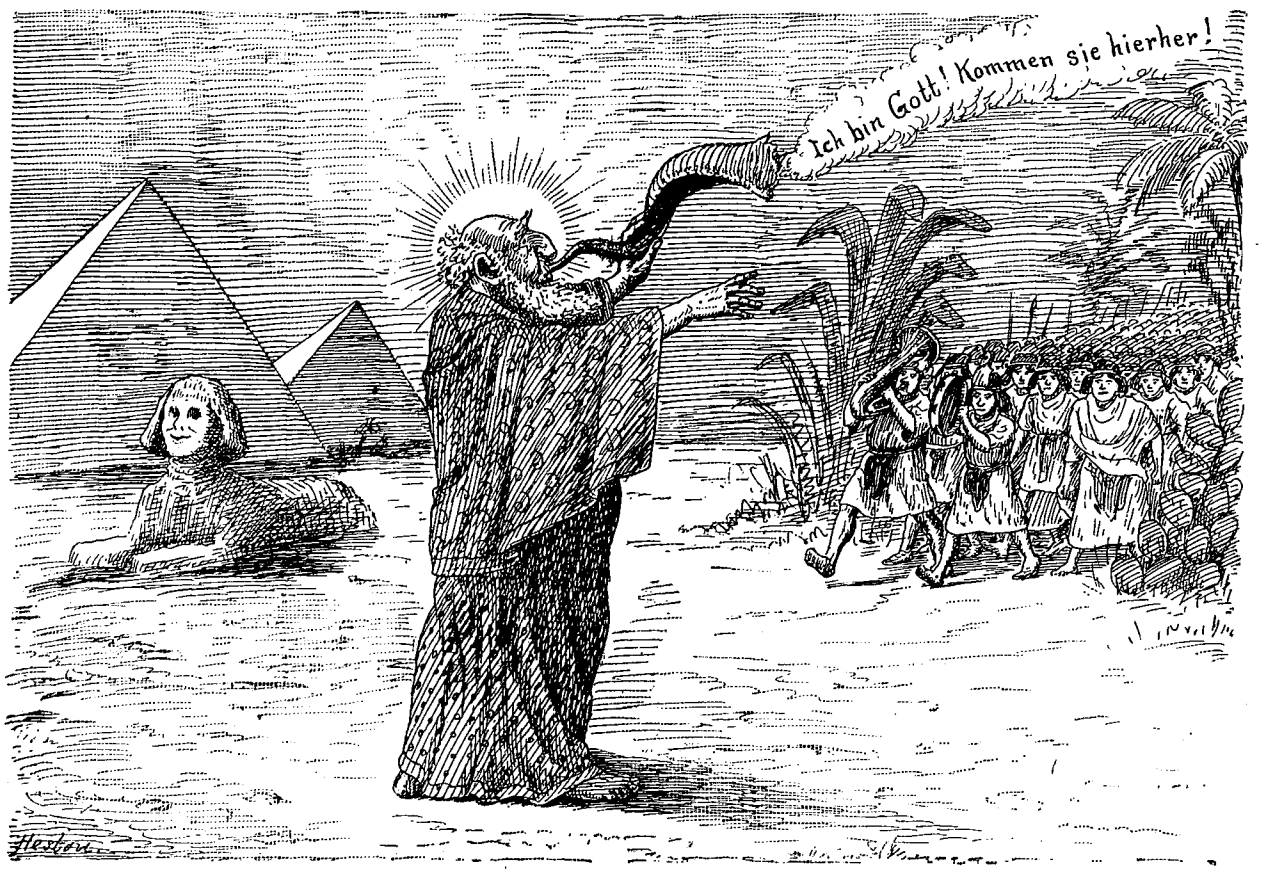
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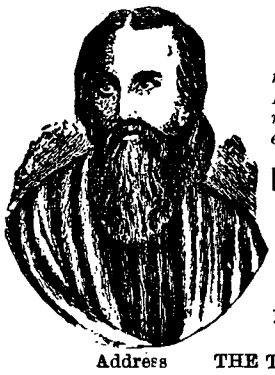
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News of the Week.

A PAPER trust is in process of formation.

JANE P. AUSTIN, the well-known author, died in Boston last week.

GORGE TICKNOR CURTIS, at one time a prominent politician, died last week.

IT is said that Protestants are increasing and Catholics decreasing in numbers in Germany.

THE Senate began debate on the tariff bill April 2, seven weeks after it was sent up from the House.

J. HERON FOSTER has been forced by ill-health to suspend the publication of his *Pennsylvania Nationalist.*

VIKTOR E. LENNSTRAND, the Swedish Freethinker, has recently submitted to the fifth surgical operation and is in precarious health.

THE Russian-German commercial treaty passed the German Reichstag by a strong majority. It is a step in the interest of peace and progress.

A SPECIAL bill was rushed through the New York legislature and signed by the governor providing that when a fishing season begins on Sunday it shall be lawful to fish on the preceding Saturday.

THE City of Mexico is more than one hundred years ahead of New York in having a pawnshop established on humane principles—the Monte de Pieda, founded in 1775 by a gift of $300,000 from Senor Don Pedro Romero de Terreros.

THE jury in the case of Laidlaw *vs.* Sage gives $25,000 to the plaintiff. Laidlaw was a clerk in Russell Sage's office at the time that Norcross attempted to blow up the latter with dynamite and claims that Sage seized and held him, Laidlaw, between Norcross and himself.

THE new treaty with China, pending in the Senate, mitigates some of the inhuman features of the Geary law, but does not deny the right to exclude, China asking only that she hav the right to exclude United States laborers from China, if such exclusion seems desirable to her.

GOVERNOR NORTHEN of Georgia appointed Speaker Crisp to fill the vacancy caused by the death of Colquitt. Mr. Crisp declines, deeming that the interests of the party demand his retention of the office he now holds. The governor has substituted Patrick Walsh, an Atlanta editor, who accepts.

SIXTEEN more Gravesenders hav been sentenced to imprisonment and it is probable that there will be another extraordinary session of the grand jury to secure indictments against persons hitherto unsuspected, but who were implicated in the election frauds by the confessions of some of the last batch of convicts.

LOUIS KOSSUTH was buried at Budapest on Sunday last. More than 100,000 peasants came into the city, mostly on foot, and 300,000 people crowded the streets during the ceremonies, singing the revolutionary air "Szozat." Maurice Jokai delivered the chief address. In the procession the Honveds of 1848 led the lines carrying with them their old standard, and flags.

AT Milwaukee on April 1st about thirty members of the Polish A.P.A. broke down the doors of the St. Vincent Catholic school house and attacked the St. Vincent branch of the Catholic Columbian League with axes, hatchets, and knives. Several persons were badly injured, one fatally. The Columbian League is a society organized to counteract the A. P. A., and was holding a meeting behind closed doors.

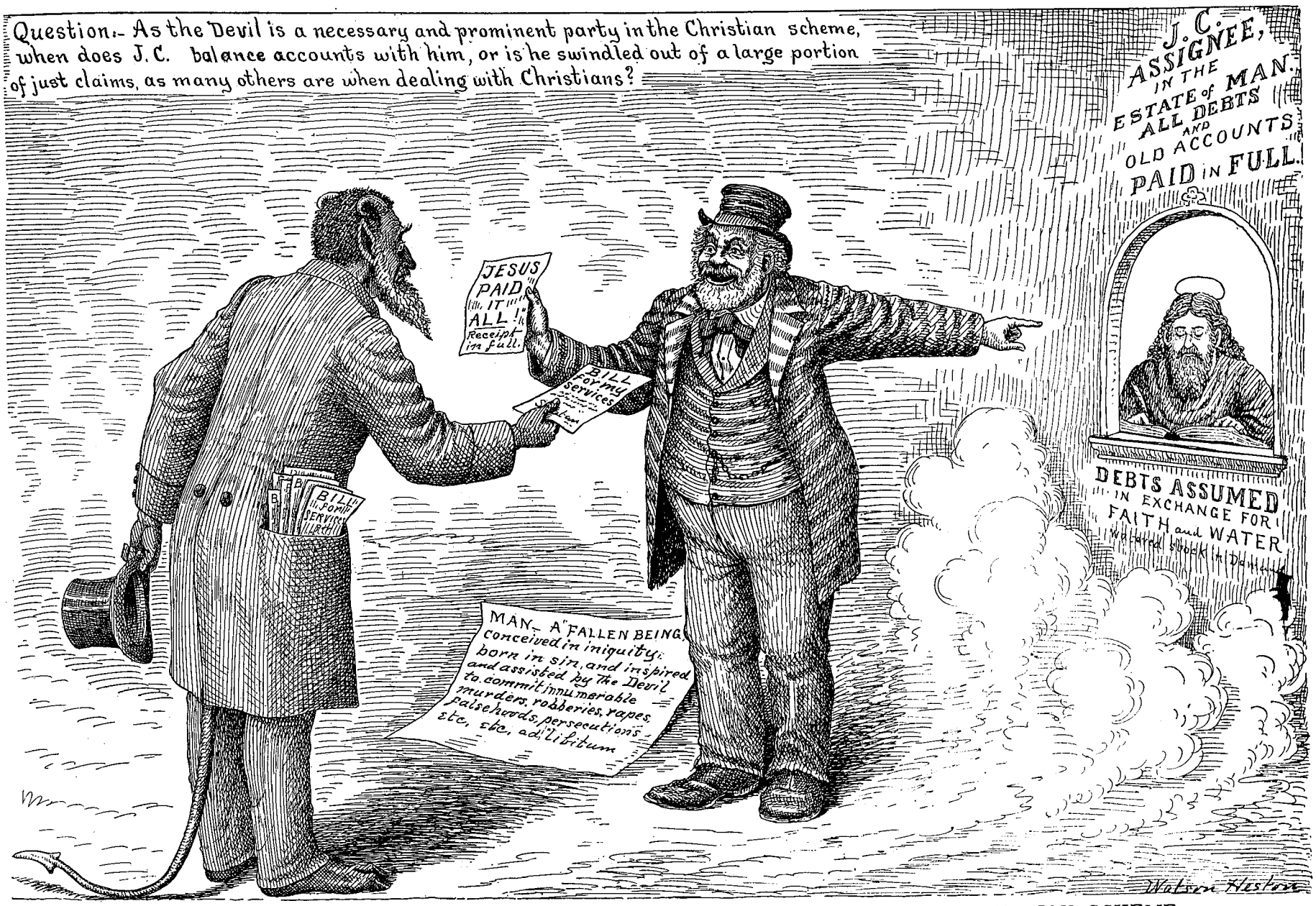
IN a car on the Pennsylvania road were fifty-two tramps. On the Wilson bill they stood twenty-seven in favor of the bill and ten against it, and fifteen had no choice, as they would not work if they had a chance, as they do not believe in it. The nationalities were then taken up, which showed the crowd consisted of ten Irish-born, twelve German, seven English, three French, and seventeen American, which included most of the fifteen who would not work. The others present were a Dane, a Swede, and a Hungarian.

THERE is serious trouble in South Carolina over the attempt to enforce the dispensary law. The searching by state spies of private houses for concealed liquors caused a number of deaths at Darlington. Governor Tillman called out several companies of militia, most of whom refused to obey orders, and hav disbanded. Tillman seized the Coast Line railroad and established a censorship of the telegraph companies. The citizens of Florence offered to send assistance to Darlington in its fight against the spies and probable conflict with country volunteers who hav come to the governor's aid. But the Darlington authorities seem to hav restored order. Florence and Darlington are under martial law.

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Catholic and Protestant and Biblical Inerrancy.

In reading the history of the struggle precipitated by the discoveries and theories of Copernicus and Galileo one is strongly impressed with the fact that the Catholic church blundered fatally in staking her reputation for infallibility upon the literal truth of certain passages in the Bible. She risked all upon the inerrancy of the scriptures, and she lost. To-day she would giv very much indeed if she could wipe out the record she made in that cruel but futil attempt to put the new wine of science into the old bottles of Biblical legend, to bind the growing brain of the world in the stifling compresses fashioned by men whose conceptions of the universe and of man were exceedingly primitiv and almost wholly misleading. She did not forget that lesson. To her Protestant children was left most of the burden of maintaining the inspiration of the Bible writers against the assaults of the geologists. Her more astute leaders did not wish to identify their reputations with another losing struggle like that in which Urban VIII. and Alexander VII., with Bellarmin and a host of other prelates, had fought against Galileo and his successors. They saw that the dogma of an infallible book was a dangerous one to hold in the face of a critical world. Almost always better strategists than the Protestants, the Roman Catholic dignitaries and apologists hav generally prudently declined, since the Galileo episode, to hazard much upon the asserted divinity of the Bible. It was far less risky to defend the church's traditions than the Bible's statements. The latter are there in black and white and they cannot be got away from easily. An infallible Pope is far better for any church than is an infallible book, if the church wishes to maintain its power and prestige in a world of study and science.

Never was the Catholic church more far-seeing and wise than when she resolved to send her inquiring children to the Pope instead of to the Bible, and so we cannot help wondering what Leo XIII. had in mind when he issued his recent encyclical enjoining the study of the Bible upon the priesthood. Did he think that Catholic sophistry could do what Protestant sophistry has so ignobly failed to do—nullify the effects of scientific investigation and cancel the results of the Higher Criticism? If he did, he has fooled himself as signally as did his predecessors when they attempted to put the earth back as the center of our solar system after the telescope of Galileo had revealed that the sun occupied that position and that, consequently, the Bible writers did not know anything about astronomy. An "open Bible" is the bane of Protestantism and the efficient auxiliary of Freethought. We want the Bible to be read and studied by all. The Christian who lets his priest or preacher read and interpret the scriptures for him is not on the highway that leads to Liberalism, but when he reads them for himself he is in danger of losing his faith in them, if he has fair reasoning powers. If Leo could put the Bible into the hands of all members of his church who can read and induce them to study it carefully it would be the heaviest blow that ecclesiastical organization has ever received. The Roman church rests by tradition on the Bible, and to hav that foundation examined by tens of millions of people to whom its contradictions and absurdities had not become familiar by long association would hav the effect of a score of powerful bombs exploded at the base of the pillars of the temple.

That scholarly Catholics realize this there are not lacking plenty of indications. The New York *Tribune* of Sunday, April 1st, quotes at great length from advance sheets of an article written for the April number of the *Contemporary Review* by the learned Catholic who, in 1892 and 1893, contributed to the same review a series of articles on the Papal policy. This writer, who conceals his identity under a pen name, remarks:

"Why we Catholics, of all Christians, should expose our church to such terrible and needless risks, merely in order to compel men to believe that the Bible we so seldom open is absolutely free from error, is one of those profound mysteries which it is hopeless to try to solve; for we can never convince outsiders of the truth of this assertion, and for them alone is it a matter of real importance. For the needs of members of the true fold this doctrin possesses no inherent fitness. The vast majority of them never open a Bible. To them a text from Genesis is the same as one from Isaiah or Esther, and no text has any intrinsic weight of its own, being dependent for its force upon the teaching of the church. When in search of light and guidance, as many of us are at present, it is not to the Bible that we hav recourse, but directly to the church or its venerable head."

Continuing, this writer says that in his previous papers he had emphasized these facts, and had humbly called upon the Pope to "interpose his infallible authority." Then came the report that Leo was preparing an encyclical upon Biblical studies "which would set all our doubts and misgivings at rest."

"But our joy was singularly short-lived. It soon leaked out that the sovereign pontiff, whose infallibility providentially stops short at definitions, was being inspired solely by theologians who pride themselvs on their ability to tackle the most intricate Biblical problems in the off-hand manner in which Hegel was wont to deal with all scientific questions—*a priori*. Further inquiries made it clear that our holy father had shut his ears to the suggestions and warnings of the very few Catholics who are entitled to speak with authority on Bible criticism, and was constituting himself the spokesman of their accusers."

It will be observed that, in the estimation of this essayist, there are but few Catholics "who are entitled to speak with authority on Bible criticism;" that is, there are but few who know that it is utterly impossible to reconcile the Bible with science, history, and the fruits of comparativ criticism. Evidently the present Pope is not one of these few competent Catholic students of the Bible, else he would not hav issued this rash encyclical. The *Contemporary's* contributor continues to score the infallible head of his church in this caustic fashion:

"Having enumerated the services of theologians of past ages, his holiness givs expression to his solicitude that the clergy of to-day should follow in their footsteps, and with this object in view ordains that the study of the Bible be prosecuted in a manner befitting the importance of the subject and the needs of the time. What he understands by this is made perfectly clear by the rules he lays down for their guidance, which are in truth admirably calculated to render all conflict between science and revelation impossible. · · · They are all summed up in Augustine's comprehensiv rule, upon which the sovereign pontiff dwells with manifest admiration—that whenever a new fact is discovered by science, and so conclusivly established that it cannot be called in question, it behooves us to set about proving that it does not run counter to holy writ; but if a new scientific proposition be found incompatible with the testimony of the Bible, then it is our bounden duty to demonstrate that it is most false, or if we cannot accomplish this, we must at least firmly believe—without the shadow of a doubt—that it is so."

Now follows some delicious sarcasm:

"Nor do these wholesome restrictions in any way fetter the liberty or retard the progress of the student. He still has a vast field for his research, which he can plow in perfect safety under the protecting wing of theology. For theology is the one science whose conclusions we can accept with a light heart and an easy conscience. Superior to all others, 'she employs them all as her inferiors and handmaids.' And according to the teaching of theologians and the Fathers, there is no error in the Bible which in its entirety, as in each of its parts, was written by divine inspiration. Although not intended to initiate us into the mysteries of profane sciences,

it is nevertheless infallible even with respect to these; for God is the author of holy writ, the individual writers being his instruments in the same sense as our hands, when we write, are the instruments of our brains. Consequently, those who hold that there is or can be in the scriptures any error of any kind on any subject whatsoever, 'either pervert the Catholic notion of divine inspiration, or else accuse God himself of error.'"

Touching the inerrancy of the Bible, as maintained by the Pope, we quote this:

"I now proceed to offer a few remarks on the two main propositions of the encyclical: First, that the Bible is wholly free from all admixture of error, because error must spring from a human source, and all human sources are eliminated by the doctrin that God is not merely the inspirer, but also the actual author of the scriptures; and secondly, that it is as possible as it is necessary to study the text scientifically without ever being confronted by any of the inconvenient problems of 'Higher Criticism.'

"The first of these two theses is calculated to astonish the unbiased reader of the encyclical more than aught else it contains. For not only does it eliminate all errors contrary to the doctrins of the church, but likewise all mistakes and inaccuracies in matters of science and history, and categorically denies the possibility of any contradictions, discrepancies, or even inconsistencies between the various writers of the scriptures. The pious Catholic will discern and respect the noble sentiment that prompted this belief, and most Christians feel that it would hav been more in harmony with our human notions of what a book written by an omniscient being for the purpose of revealing himself to mankind should be, had it been preserved from all admixture of error, contradiction, and obscurity. But surely the inscrutability of God's ways, which we hav already laden with weighty mysteries and seeming impossibilities, will easily bear the further strain of the many contradictions in secondary matters which we find in the Bible. That they cannot be lightly brushed aside nor otherwise disposed of will appear manifest from a few concrete instances taken at random."

Of course this givs away the whole case for the Bible, but the writer is more honest than most of the apologists of the Protestant churches, for he admits that there are contradictions which "cannot be lightly brushed aside" and he does not want to be placed in a position where, as a faithful Catholic, he must contend that the contradictions are nonexistent. He prefers to throw upon the already overburdened scapegoat—"the inscrutability of God's ways"—the additional load of Bible contradictions, inaccuracies, and nescience. Commenting upon contradictions in Exodus, Leviticus, and Numbers, our author passes to Daniel and points out some historical errors

"with which the papal encyclical no longer allows us to saddle the writer of the book of Daniel. We are to hold that God is the author of the book, and that the error forthwith becomes a lucid statement of fact."

Poor Leo! And after that merciless cut his undutiful son gets after him in this way:

"When enacting laws concerning the food that was to be regarded as clean or unclean Jahveh strictly forbade his chosen people to partake of the flesh of the hare. And he said in very clear and absolutely unmistakable terms: 'And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.' Now it is not true that the hare chews the cud; it is an error. And the only way to prove that it was not an error then would be to show that hares in those days did chew the cud but hav since abandoned the practice. We hitherto explained this by saying the statement was made by the authors of Leviticus and Deuteronomy, and is of no account from a religious point of view; otherwise it would not be found in the Bible. To-day our attitude is different. We are now to say: 'These words hav not a man but God himself for author. It is not perhaps true that the hare chews the cud, but it is no error to maintain that it does, if it be God who puts forward the thesis. · · ·

"Jahveh himself thought, acted, and lived like an apotheosized son of Israel. He dwells at one time in Paradise, where he takes his walks in the cool of the evening, graciously conversing with its human inhabitants. He does not know exactly what is going on at the tower of Babel, or what wicked lives the men of Sodom are leading, until he has visited them in person and inquired into their doings on the spot. He is a true friend to his own people, but while furthering their interests, he is likewise materially advancing his own, for he and they are mutually dependent on each other, their disappearance from the scene inevitably entailing his own."

Now comes the summing up of the whole question:

"The papal encyclical tends to effect neither more nor less than a revolution in our attitude toward the Bible, without any sufficient cause. In the name of reason it lands us in a maze of difficulties and contradictions, whence the wit of man is unable to find an issue. In the name of religion it undermines our sentiment of awe for the divine attributes by shifting the burden of error from the shoulders of fallible men, and declaring that we must either deny its existence or else tax God himself with ignorance. And what is the object of this startling innovation? What does our church gain by the change? It gains nothing and risks everything. To us the Bible has never been an object of worship. We are independent of its authority. The vast majority of our co-religionists never read ten pages of it in their lives, and never will. Our faith would, therefore, lose absolutely nothing if we continued to say as before: 'The errors and inconsistencies to be found in the Bible are but the signs manual of the human workman. They are of no real moment, and leave the spirit untouched. And the spirit is of God.' · · ·

"But now we are called upon to believe that this book, destined for men as untutored and gross-minded as a Yorkshire tike, was written by God himself, who, in order to bring it down to the level of their shallow understanding, condescended to make use of their incorrect language. Such was the importance attributed by God to this message, such his desire to hav it understood by the most dull-witted of mortals. And was his intention fulfilled? The papal encyclical replies by affirming that the bulk of mankind do not understand it. But, perhaps, it is their own fault? No, because they who study it most are furthest from grasping its true meaning. But surely God who himself wrote his message adequately adjusted the means to the end he had in view, so that mankind could understand it, if they would? No man, replies our holy father, can ever hope to grasp its true meaning unless he hav faith. Mankind may read it and study it from the schoolroom to the grave, but it is utterly impossible that they should ever do more than gnaw at the rind; it is a hopeless task for them to endeavor to reach the marrow. And yet these are precisely the ill-starred people for whom the message was composed by God himself. Who, then, are the privileged who alone feed on the marrow, who alone understand the scriptures? None but the members of the true church. This is to say, none but those who no longer need them, who never open or read them, and who, like Mr. Lilly, frankly confess that such matters possess little interest for them. And we are bidden to discern in this method of procedure a sure sign of the divine omniscience, and a signal mark of God's goodness to man. Now, of these two things one must be true: Either the Bible was written only for an infallible church, and therefore without sufficient reason; or else it was written for the bulk of mankind, and in this case God defeated his own purpose. The fact is that if these doctrins are to be forced upon our acceptance, we shall not only hav to learn a new Caliban language in which to express them, but we must first get some orthodox Theodorus canonically to purge our minds with anticyrian hellebore, in order to drive away all rational cobwebs from our overburdened brains."

Our Protestant friends must hav effectually purged their minds and driven away all rational cobwebs, for this is precisely the colossal absurdity which they accept and swear is the ripest, most perfect fruit of the reason.

Censor, or Advertising Agent?

If liberty of speech and of press is ultimately destroyed in this country, it will be because of the cowardice and treachery of the newspapers. Read this from the New York *Recorder:*

"The American News Company and the Union News Company of this city hav resolved not to sell W. T. Stead's sensational book entitled, 'If Christ Came to Chicago.' The ground on which they decline to do so is that the title is blasphemous, and that the publication is a directory of sin. 'The book is not,' says Manager Williams of the Union News Company, 'proper reading to go into the family, and the reputation of the author does not palliate the offense in any way, in our opinion.' That is the high, sound, moral ground to take in regard to this outrageous publication, and the two companies will hav the commendation of all pure and right-minded people in the lofty position they hav assumed. Financially they will be the losers, but money coined out of immorality invariably goes back to the Evil One from whom it came. This is a magnificent precedent which the two great news-dealing and book-dealing companies hav set. It is superb service to the cause of public morality, to religion, to law, and to order. The title of the book is 'blasphemous;' the matter it contains is, for the most part, a moral pestilence. It should not be allowed to circulate through the mails. It should be confiscated on every counter where it is exposed for sale. The man who offers to sell it surreptitiously should be sent to the penitentiary. Where is Mr. Comstock?"

We are not concerned to defend W. T. Stead, nor his motivs, nor his book. He is a Christian sensationalist, with whose methods we hav little sympathy, although we are bound in common fairness to say that they are immeasurably superior to those of his would-be suppressors. But we are concerned to defend the liberty of speech, of press, and of transmission. It is not a question of the truth or reverence or good or bad taste of Stead's book. Neither are the news companies transcending their rights in refusing to handle "If Christ Came to Chicago." They must determin for themselvs what works they will sell. But when the *Recorder* demands that it be excluded from the mails and confiscated whenever offered for sale, and that those who deal in it "surreptitiously" be sent to the penitentiary, it is time to emphatically call a halt. Of course when the news managers talk of "blasphemy," they show their bigot's ears, as does the *Recorder* when it echoes the epithet. Has it come to this that the news agencies can be applauded for suppressing books at the behest of and in the interest of religion, and the post-office department be called upon to join in the crusade? Where is this thing to stop? Hav American editors neither common honesty nor common sense?

Against these disciples of Comstock, these descendants of the oldtime heresy hunters, we array the framers of the Constitution of New Hampshire, who wrote: "The liberty of the press is [an] essential of freedom in a state; it ought, therefore, to be inviolably preserved." With the old Granite state men stand those who, in 1776, put into the Constitution of North Carolina these unequivocal words: "The freedom of the press is one of the great bulwarks of liberty, and therefore ought never to be restrained." And beside these stand the Virginia Constitution-makers, who said, in the same great year, in almost identical words: "The freedom of the press is one of the great bulwarks of liberty, and can never be restrained but by despotic governments." Referring to these declarations, the Omaha *Bee* says: "These citations should afford abundant material for reflection to public men and courts that undertake to tyrannize over the press, or seek to abridge its freedom by threats of summary punishment of editors, reporters, and publishers. Such a course is not compatible with modern ideas of public rights, and free discussion of public servants, even though they wear the ermine and occupy the judgment seat."

And what is true as concerns criticism of public servants is equally true of criticisms of other men and of creeds and Bibles.

We are bothered by a doubt, so far as the *Recorder* is involved in this suppression business. Is that paper in earnest, or is it merely an advertising agent for Stead's publishers? This is what leads us to ask such a question: Some weeks ago the New York *World* advertised that the next Sunday it would print advance sheets of "If Christ Came to Chicago." The *Recorder*, thus forewarned, determined to make a "scoop," and so it printed advance sheets of this "moral pestilence" in its edition of the Saturday evening preceding the Sunday on which the *World* containing them appeared. This was a good business stroke for the *Recorder*. It probably made a snug little sum out of the job, and can now afford to be virtuous! At that time it advertised Stead's book in one way to its own advantage; is it now advertising it in another way with equal profit to itself? Whether censor or advertising agent, it is equally contemptible.

"Squeamishness, mock modesty, and narrowness of vision," truly observes the New York *Times*, "are qualities not singular to such Americans as sit in judgment on art matters. In Australia there is a fine showing of literary ignoramuses." The trustees of the Melbourne Free Library exclude from the shelves of that institution the works of Kipling, Haggard, Ouida, Mrs. Wood, and Miss Braddon. Here is a valuable pointer for the *Recorder* and the news companies.

Some of our reformatory friends who hav lately been holding the *Recorder* to their breasts may now drop it before it sinks its fangs into their flesh again. And it is more than ever apparent that the censorship of the press, begun in the asserted interest of "morality," has for its ultimate goal the suppression of all publications which do not do obeisance to the idols of popular superstition. Works "objectionable" to the Christians or "blasphemous" in their estimation are to be suppressed by law wherever they can revive old statutes or secure the enactment of new ones.

Governor Morris of Connecticut recently issued a proclamation in which he called upon the people

of that state to fast and pray on March 23d. Here follow some of the grotesque things he wrote:

"The minds of the people seem so greatly at variance concerning the things needful for their happiness, that it would be well for them to continue the custom of observing this day, and in their invocation say, '*O Jesu, hominem salvator*, with thy gracious light illumin the minds of thy children, who, groping in darkness, are unable to see the truth when it is presented to them."

His excellency should provide some one to translate into the Connecticut dialect the Latin with which he has enriched his lucid proclamation, or does he expect God to so illumin the minds of his parishioners that they will "see the truth when it is presented to them," even if disguised in a dead tongue? It would appear that Mr. Morris thinks prayer and fasting could be dispensed with if the people could only agree "concerning the things needful for their happiness," which is only a circuitous way of stating the world-old truth that man's extremity is God's (the priest's) opportunity. By the by, did the Nutmegers elect Morris to preach or to attend to the secular duties of governor?

"THE TRUTH SEEKER, organ of the Atheists, is coming to the help of those preachers who consider it their duty to prove that Christ made intoxicating liquor to be given to those who had already 'well drunk.' We are not surprised that THE TRUTH SEEKER should seize upon such a position with avidity; but that so many preachers should lend themselvs to the effort is somewhat surprising."—*Voice.*

The *Voice* is as complimentary to us as it is uncomplimentary to the preachers. It takes it as a matter of course that we should maintain the truth of history and honestly quote the Bible, but it is surprised that any ministers can be found who are candid in dealing with the subject of the Bible's attitude toward liquor drinking. Considering the records of the church writers and theological teachers this conclusion is natural enough, but we entertain a hope (tentativly and dubiously, we confess,) that a few years' service in the pulpit does not invariably crush *all* the truth out of a man. Dr. Funk should hav more charity for his fellow-workers in the Lord's vinyard. He used to be a preacher himself.

James E. Stone, the murderer of the Wratten family in Indiana, furnishes us with another timely text on the barren nature of Christian morality. This was written of him the day before his death:

"Stone has expressed no contrition for the horrible deed other than mere regret that his victims were sent out of the world unshriven. He is sorry they should hav been sent before their maker unprepared, but does not regret the butchery itself. Because of this and other peculiar features of the crime, there exists considerable doubt as to his sanity."

If Stone must be held to hav been insane because he was sorry his victims went to hell, but not sorry because he killed them, then Christendom was for ages a vast insane asylum. Millions of men, women, and children hav been murdered that their souls or the souls of others might be saved. Lynchers usually and legal executioners always giv their victims time to pray and make their peace with God before they kill them. It is a fundamental idea of the church that a man's "soul" is of infinitly more importance than his body. Stone was a logical Christian.

That usually very reasonable paper, the Oakland *Times*, gets into hot water beyond its depth when it attempts to defend the persecution of the participants in the Passion Play at Winfield, in this state. It says that "the sentiment of the majority of the people in this country is against the theatrical presentation of the scenes recorded in the early books of the New Testament." What of that? What has the majority to do about it? It could as pertinently be said that the sentiment of a majority of the people of England was at one time in favor of "blasphemy" laws, but that would not be a valid argument in justification of those laws. The majority then had no right to enact blasphemy laws, nor has a majority here and now any right to meddle with the exhibition of the Passion Play. The *Times* adds:

"The question as to whether there might be a logical justification for a play of this sort is of no importance so long as sentiment is offended by the actual production. Both the orthodox Jew and the orthodox Christian are offended by such performances, and it is the spirit of our laws that such sentiments, be they capable of logical explanation or not, shall be represented."

The lawmakers hav nothing to do with the "logical justification" for this play. "Orthodox people" are "offended" by the holding of Freethought meetings and the publication of Liberal papers, and hence, according to the logic of the *Times*, the "sentiments" of these pious people should be "represented" in "our laws" and the Freethought papers and meetings suppressed. The fact is, it is this meddling with questions of belief, the practice of worship, and the recreations of the people, that has no logical justification. It is unconstitutional, invasiv, and cruel. The *Times* should know better than to giv it the slightest encouragement.

The article upon church property which appears in this and the next issue of THE TRUTH SEEKER will be made into a pamphlet immediately upon completion. The book will be a *vade mecum*, as the pedants say, upon the subject, and is designed as a handbook for those who object to being held up by the tax gatherer and forced to pay other people's taxes.

This question will be brought before the New York Constitutional Convention, which meets in May, and every delegate shall be supplied with this pamphlet. We also desire to place it in the hands of every editor and legislator in the state—and in the country, if we can—with requests for notice and discussion. We also want to circulate it generally and generously. The price for single copies will be low (we will announce it as soon as the cost is determined) and in quantities still lower.

To distribute it as it should be we want help, particularly from the Liberals of New York state, though it will not be refused from anybody. It is a national question and work done in one state helps in others. Those who feel like helping can send such sums as they can spare and will receive pamphlets to the amount of their donation.

The more we receive the wider will be the circulation of the pamphlet. Every Liberal is interested in this question, and we hope will help us to distribute thousands.

Obituary.

JOHN M. L. BABCOCK.

One of the best known of the Freethinkers of Boston has met a tragic end. J. M. L. Babcock perished in a fire which occurred at 5 Dover street, in that city, at 3 o'clock on Tuesday morning, April 3d. He was suffocated and partially burned. One of the city papers states that when the fire was extinguished he was found dead in his bed, which would indicate that he escaped the agony of death by fire. Such, at least, is our hope.

Mr. Babcock's tall, commanding, and portly figure was a familiar one at all Liberal gatherings in Boston, and his full white beard and resonant voice made him a marked man anywhere. He was liked by all who knew him, for he was hospitable, generous, genial, and an excellent conversationalist.

Rev. J. M. L. Babcock first saw the light in New Hampshire, at Andover. His family were Baptists and he entered the ministry of that church in 1854. Here he remained for seventeen years, when he joined the Unitarians, preaching for the church of that faith at Groton, Massachusetts. In a few years he abandoned the ministry for good. The *New Age* was started by him in 1877. It was in the interest of labor and other reforms, but survived for only eighteen months, dying of the ailment so fatal to progressiv journals—lack of support. Subsequently Mr. Babcock took part in several political campaigns in behalf of the labor cause, and he wrote a novel, "The Dawning," to aid the development of Socialistic thought. He was a Freethinker for a number of years before his untimely and terrible death.

Four daughters and two sons survivo him. Funeral services were held in Parker Memorial Hall on Friday, April 6th, the liberal preacher, Rev. James K. Appleby, officiating. It is a pity that the preacher had not respect enough for the dead to forego prayer. His body was taken to Wilmot, New Hampshire, for interment.

From our personal acquaintance with him we cheerfully bear witness to his many good qualities, but for the dates here given and other biographical matter we are indebted to the *Investigator*, whose editor pays a tender tribute to his old friend.

DR. DWIGHT RUSSELL.

Dr. Dwight Russell, of Milford, Massachusetts, died in that city, March 24th, aged seventy-four years and eleven months. He was a man of unblemished character and he was not afraid to express his thoughts. L. K. Washburn delivered the funeral address.

The Constitutional Amendment Must be Indorsed by Congress.

I see it stated by Mr. Putnam that an effort will be made to hav the committee report the God-in-the Constitution amendment, in order that the people may hav a chance to act upon it; and it is urged that Congressmen can do this without committing themselvs in favor of it.

But they cannot. That is a great mistake; or else, what is worse, it is an attempt to deceive on the part of those who use this argument.

The Constitution, Article V., says: "The Congress, whenever two-thirds of both houses shall deem it necessary, shall propose amendments," etc. No Congressman has a right to vote to submit an amendment to the people unless he indorses it. The Constitution does not mean, whenever two-thirds of both houses shall deem it necessary to submit the amendment to the people, but when they shall deem it necessary that the amendment be made.

Chicago, Ill., March 26, 1894. C. B. WAITE.

Lectures and Meetings.

FRANKLIN STEINER'S lecture engagements are as follows:

April 10, New Ross, Ind.
" 13, 14, Toledo, O.
" 15, Detroit, Mich.
April 21,22, Mt. Pleasant, Ia.
" 24, Eddyville, Ia.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome. Program for April:

April 17th—"Walt Whitman as Man and Poet." Thomas Harned, Esq.
April 24th—"Mary Wollstonecraft, Her Trials and Her Triumphs." Voltairine deCleyre.

THE Friendship Liberal League of Philadelphia meets Sundays at 2.30 and 7.30 P.M. in Warner Hall, near Green and Broad streets.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for April:

April 13th—"Women as Citizens Essential to American Institutions." Judge Noah Davis.
April 20th—"Truth About Hawaii." Clinton Furbish.
April 27th—"The Chances of Success." Henry Nichols. And annual meeting for election of officers.

S. P. PUTNAM'S lecture engagements are as follows:

East Dennis, Mass., April 15th.
Brooklyn Philosophical Association, May 13th.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for April.

April 15th—"Evolution in Form and Color in the Vegetable World." Henry Bird.
April 22d—"The Chances of Success." Henry Nichols.
April 29th—"Religion from a Labor Standpoint." Prof. Daniel De Leon.

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program for April:

April 15th—"Thomas Jefferson." Dr. E. S. McLeod.
April 22d—"The Separation of Church and State." Rabbi Isaac M. Wise.
April 29th—Debate: "The Morality of Christianity, *vs.* The Morality of Secularism." Affirmativ, Prof. J. S. Van Cleve, Ph. D.; negativ, John R. Charlesworth, of New York City.

THE Radical Library meets in Skerrett's Hall, Ridge avenue and Green street, Philadelphia. Open on Tuesday, 7.30 to 10 P.M.

Colonel Ingersoll's Dates.

April 11th—Waterville, Me.
April 12th—Lewiston, Me.
April 13th—Saco and Biddeford, Me.
April 15th—New York City.
April 16th—Philadelphia, Pa.
April 22d—Brooklyn, N. Y.

Consigned to the Mercies of Messrs. Foote and Watts.

No, I seldom read any book by English Infidels. They never write anything worth reading! If I wish to know the worst and the ablest that has been said against Christianity, I send to the Truth Seeker Company, Lafayette place, New York, and I am sure to get there the ablest assaults on Christian truth. The three unbound volumes lying there, "Handbook of Freethought," "The Resurrection of Jesus Christ," and "The Creation of God," are all from that firm. They are fresh, trenchant, able, and uncompromising, and are useful in showing us what are some of the ideas and facts which make and keep some men Infidels.—*Rev. George Duncan, Editor Gentlemen's Journal, London.*

CHURCH PROPERTY.

Should It Be Exempt from Just and Impartial Taxation?

REASONS WHY IT SHOULD NOT.

An Argument for Eqnality of Taxation, and a Statement of Facts, Giving, from the Census of 1890, the Valne, by Denominations, of Church Property in the United States and in the Several States and Territories and in All Cities Having 25,000 or More Inhabitants; so Arranged as to Show at a Glance the Relative Standing as to Wealth of the Leading Denominations and Denominational Groups.—Also, Much Other Matter of Especial Interest to Certain Cities, States, and Sections.—All Comparisons and Percentages Based Upon Official Figures.

IV.

Kentucky.

Here we find ecclesiastical property valued at $12,112,320. Once more we list the leading denominations with their holdings:

Baptist	$3,020,742	Ger. Evan. Synod	$137,400
Methodist	2,718,518	Unitarian	70,000
Presbyterian	2,045,870	Lutheran	60,300
Catholic	1,800,550	Ger. Evan. Prot.	51,000
Disciples of Christ	1,331,510	Reformed	37,500
Prot. Episcopal	758,800	Congregationalist	20,200

One denomination holds about one-fourth of the total, three denominations considerably less than two-thirds, and five nearly eleven-twelfths.

Church property in Louisville is valued at $3,332,750, of which the Catholics own $889.200; the Baptists, $686,650; Presbyterians, $575,500; Episcopalians, $376,300; Methodists, $373,500; Lutherans, $40,800; Reformed, $25,000; Miscellaneous, $365,800. Covington, total, $574,600; Methodist, $200,000; Catholic, $165,000; Presbyterian, $80,000; Baptist, $60,600; Episcopalian, $45,000; Miscellaneous, $24,000. Total in two cities, $3,907,350.

As Newport is eighty-two inhabitants short of 25,000 it is not a city of the third class, and therefore its church statistics are not given by Dr. Carroll.

Louisiana.

In the Pelican state the value of church property is put at $5,032,194. These are the most prosperous denominations:

Catholic	$1,573,200	Lutheran	$64,400
Methodist	1,134,992	Ger. Evan. Prot.	40,000
Baptist	988,967	Unitarian	40,000
Presbyterian	454,035	Ger. Evan. Synod	26,450
Prot. Episcopal	387,950	Congregationalist	23,800
Jewish Cong.	275,000	Disciples of Christ	22,300

One denomination holds somewhat less than one-third of the total, and five denominations nine-tenths.

The total value of church property in New Orleans is $2,553,107, or considerably more than half of the total amount in the state. Of this the Catholics own $970,400; the Methodists, $438,607, Presbyterians, $337,000; Jewish Congregations, $235,000; Episcopalians, $231,500; Baptists, $137,850; Lutherans, $60,200; Miscellaneous, $142,550.

Maine.

In this state the census found church property to the value of $6,198,400. Most of it is divided among these denominations:

Congregationalist	$1,512,030	The Christians	$76,380
Baptist	1,511,000	Adventist	46,750
Methodist	1,152,875	Friends	35,975
Catholic	597,550	New Jerusalem	33,000
Universalist	542,900	Independ'nt Cong	17,500
Prot. Episcopal	406,590	Spiritualist	15,650
Unitarian	216,700	Presbyterian	12,000

One denomination owns approximately one-fourth of the church property in the state, two denominations own something less than one-half, while five own more than five-sixths.

The listed value of church property in Portland is $919,700, of which the Congregationalists own $221,000; the Episcopalians, $159,000; Catholics, $150,000; Methodists, $122,500; Baptists, $95,000; Miscellaneous, $172,200.

Maryland.

The church property in Maryland figures up to the comfortable total of $15,445,946. These are the denominations which should pay the state for protecting the greater part of this wealth:

Methodist	$5,347,527	Evangelical Ass'n	$123,900
Prot. Episcopal	2,427,406	United Brethren	113,789
Catholic	2,108,670	Unitarian	107,000
Presbyterian	1,752,424	Congregationalist	71,500
Lutheran	1,081,925	Disciples of Christ	66,200
Baptist	831,275	Dunkards	65,800
Reformed	484,225	New Jerusalem	44,600
Jewish Cong	266,500	Independent Cong	40,000
Ger. Evan. Synod	223,500	Universalist	30,000
Friends	210,850	Church of God	25,700

One denomination holds more than one-third of the total amount, two denominations own more than one-half, and five own more than four-fifths.

The total of church property in Baltimore is $9,528,838, of which the Methodists own $2,741,400; the Catholics, $1,462,920; Episcopalians, $1,418,544; Presbyterians, $1,191,324; Baptists, $804,150; Lutherans, $585,800; Jewish Congregations, $263,000; Reformed, $185,500; Congregationalists, $68,000; Miscellaneous, $808,200.

More than three-fifths of the church property in the state of Maryland is congested in the city of Baltimore.

Massachnsetts.

The total of church property in the Bay state is $46,835,014. The denominations responsible for the taxes upon nearly all this great wealth are given in the order of the magnitude of their delinquency:

Congregation'ist	$11,030,890	Spiritualist	$269,710
Catholic	9,816,003	Jewish Cong	245,500
Baptist	6,301,530	The Christians	160,300
Methodist	5,398,825	Friends	122,200
Unitarian	5,278,370	Independent Cong.	121,550
Prot. Episcopal	4,720,193	Lutheran	114,400
Universalist	2,110,193	Adventist	82,900
Presbyterian	530,500	Disciples of Christ	67,200
New Jerusalem	368,500	Reformed	56,000

One denomination owns less than one-fourth of the total amount, two denominations own about thirteen-twenty-ninths, and five own approximately nineteen-twenty-thirds.

The value of church property in Boston is $14,671,375, of which the Catholics own $3,296,700; the Congregationalists, $2,318,100; Episcopalians, $2,144,175; Baptists, $1,537,000; Methodists, $1,190,000; Presbyterians, $350,000; Jewish Congregations, $243,000; Lutherans, $72,000; Reformed, $56,000; Miscellaneous, $3,464,400. Worcester has church property valued at $1,986,004, of which the Congregationalists own $740,354; the Catholics, $402,000; Baptists, $247,350; Methodists, $206,900; Episcopalians, $148,000; Miscellaneous, $241,400. In Cambridge there is church property valued at $1,535,500, of which the Baptists own $401,500; the Catholics, $342,000; Congregationalists, $300,000; Episcopalians, $184,500; Methodists, $132,000; Miscellaneous, $175,500. In Springfield church property to the value of $1,219,300 is listed, of which the Congregationalists own $404,300; the Methodists, $221,500; Baptists, $185,000; Catholics, $93,500; Episcopalians, $70,000; Miscellaneous, $245,000. In Lowell there is ecclesiastical wealth to the amount of $1,162,000, of which the Catholics own $292,700; the Congregationalists, $280,000; Baptists, $186,500; Methodists, $143,900; Episcopalians, $77,000; Presbyterians, $25,000; Miscellaneous, $156,900. The value of church property in Lynn is given as $1,152,700, of which the Episcopalians own $236,000; the Methodists, $225,000; Baptists, $197,000; Catholics, $130,200; Congregationalists, $122,000; Miscellaneous, $242,500. Fall River is credited with church property valued at $1,141,407, of which the Catholics own $469,000; the Baptists, $192,850; Congregationalists, $155,400; Methodists, $116,800; Episcopalians, $98.657; Presbyterians, $28,000; Miscellaneous, $80,700. The value of church property listed in Somerville is $713,245, of which the Congregationalists own $217.000; the Baptists, 113,855; the Methodists, $113,000; Catholics, $75,500; Episcopalians, $38,000; Miscellaneous, $155,890. New Bedford has church property amounting to $668,750, of which the Catholics own $222,000; the Congregationalists, $85,000; Methodists, $79,600; Episcopalians, $66,900; Baptists, $44,600; Miscellaneous, $170,650 The value of church property in Lawrence is $594,600, of which the Catholics own $279,000; the Congregationalists $83,500; Baptists, $82,000; Methodists, $58,900; Episcopalians, 33,500; Miscellaneous, $57,700. Salem, the "Witch City," has church property listed at $572,900, of which the Catholics own $100,900; the Congregationalists, $82,000; Episcopalians, $60,000; Methodists, $58,000; Baptists, $41,000; Miscellaneous, $231,000. Holyoake, total, $546,976; Catholic, $185,000; Congregationalist, $117,976; Baptist, $104,000; Methodist, $62,000; Presbyterian, $30,000; Episcopalian, $20,000; Miscellaneous, $28,000. Taunton, total, $525,000; Catholic, $154,000; Episcopalian, $85,000; Congregationalist, $75,700; Baptist, $52,500; Methodist, $47,800; Presbyterian, $20,000; Miscellaneous, $90,000. Haverhill, total, $470,200; Baptist, $161,000; Catholic, $79,000; Congregationalist, $76,000; Methodist, $65,000; Episcopalian, $15,000; Miscellaneous, $74,200. Chelsea, total, $391,900; Congregationalist, $124,000; Baptist, $115,000; Methodist, $61,500; Catholic, $20,000; Episcopalian, $16,400; Miscellaneous, $55,000. Brockton, total, $387,600; Congregationalist, $130,000; Methodist, $65,600; Baptist, 45,500; Catholic, $40,000; Miscellaneous, $106,500. Total in sixteen cities, $27,739,457.

Mr. Carroll, in his compilation of church statistics, from which all our figures are taken, has, in dealing with cities of the third class, provided columns for Baptists, Catholics, Congregationalists, Lutherans, Methodists, Presbyterians, Episcopalians, and "Miscellaneous" only. In tables of cities of the second class he has in addition columns for Jews and Reformed churches. The consequence is that in several of the cities of Massachusetts, as well as in some other cities, the "Miscellaneous" column contains some very large aggregates, as in the case of Salem, where $231,000, or more than two-fifths of the entire value of church property in that city, is lumped together. It is quite probable that the separation of these unclassified sums into their denominational component parts would show that the Unitarians, Universalists, Disciples, and perhaps other denominations would, in certain cities in the East and West and South, take the positions of the sects which, so far as the figures we have been able to give reveal, now occupy first, second, third, or fourth places. It is not very likely, however, that such an analysis of the "Miscellaneous" totals would, except possibly in a very few instances, result in relegating the denominations now in the first and second ranks, to subordinate ones. Most of the changes would be made in the third and fourth ranks. These probabilities are to be borne in mind in estimating the relative urban wealth and importance of the different denominations as exhibited below for Massachusetts and in the proper places for other states.

The Catholics hold first place eight times, second place three times, and fourth, five times; the Congregationalists hold first place five times, second place, six times, and third, four times; the Baptists hold first place twice, second place three times, third, seven times, and fourth, twice; the Episcopalians hold first and second places once each, and third and fourth places twice each; the Methodists hold second and third places three times each, and fourth, seven times.

First place is held eight times by the Catholics, five times by the Congregationalists, twice by the Baptists, and once by the Episcopalians. Second place is held six times by the Congregationalists, three times each by the Baptists, Catholics, and Methodists, and once by the Episcopalians. Third place is held seven times by the Baptists, four times by the Congregationalists, three times by the Methodists, and twice by the Epicopalians. Fourth place is held seven times by the Methodists, five times by the Catholics, and twice each by the Baptists and Episcopalians.

Although the Catholic church is the wealthiest ecclesiastical organization in eight of the sixteen larger cities of Massachusetts, its wealth in the entire state is much less than that of the Congregational church. A similar phenomenon is observable in New York and some other states.

Michigan.

Michigan churches own property to the amount of $18,682,971. The bulk of this wealth is divided among these denominations:

Methodist	$4,144,427	Universalist	$221,800
Catholic	3,671,350	Evangelical Ass'n.	188,450
Presbyterian	2,242,236	Unitarian	168,500
Baptist	2,135,694	Disciples of Christ	160,650
Prot. Episcopal	1,653,651	Jewish Cong.	154,000
Congregationalist	1,533,055	Adventist	118,275
Lutheran	1,109,058	The Christians	62,200
Reformed	484,800	New Jerusalem	34,600
United Brethren	252,800	Friends	26,900
Ger. Evan. Synod	242,450		

One denomination holds a little less than two-ninths of the total amount of church property in the state, and five denominations hold about two-thirds.

The value of church property in Detroit is $4,119,150, of which the Catholics own $1,050,800; the Presbyterians, $875,000; Episcopalians, $621,600; Methodists, $397,200; Baptists, $344.200; Lutherans, $181,250; Congregationalists, $161,500; Jewish Congregations, $107,000; Miscellaneous, $380,600. Grand Rapids, total, $1.110,700; Catholic, $225,000; Congregationalist, $161.000; Methodist, $138,800; Baptist, $132,600; Episcopalian, $85,300; Presbyterian, $64,500; Lutheran, $54,000; Miscellaneous, $249.500. Bay City, total, $492,600; Catholic, $139,000; Methodist, $100,000; Episcopalian, $78,300; Baptist, $68,300; Presbyterian, $35,000; Lutheran, $23,500; Miscellaneous, $48 500. Saginaw, total, $488.800; Methodist, $131,000; Episcopalian, $104,500; Presbyterian, $70,300; Lutheran, $57,400; Catholic, $55,000; Baptist, $44,000; Miscellaneous, $26,600. Total in four cities, $6,211,250. The Catholics hold first

place three times; the Methodists first, second, and fourth places once each; Episcopalians second place once and third place twice; Presbyterians second and third places once each; Baptists fourth place twice; Congregationalists second place once; Lutherans fourth place once.

Minnesota.

Church property in Minnesota is valued at $12,940,152. Most of it is owned by these denominations:

Catholic	$3,517,325	Ger. Evan. Synod	$97,900
Lutheran	2,143,805	Disciples of Christ	73,000
Methodist	1,764,493	Jewish Cong.	70,000
Presbyterian	1,329,910	Adventist	55,700
Baptist	1,204,889	Friends	35,500
Congregationalist	1,114,800	New Jerusalem	29,000
Prot. Episcopal	931,100	Reformed	28,620
Universalist	192,900	United Brethren	23 375
Evangelical Ass'n.	170,550	Moravians	20,600
Unitarian	126,600		

One denomination owns more than one-fourth of the total amount, and five denominations own a little more than three-fourths.

The valuation of church property in Minneapolis is $3,446,828, of which the Catholics own $625,115; the Presbyterians, $546,000; Baptists, $513,863; Methodists, $485,200; Congregationalists, $465,250; Episcopalians, $246,200; Lutherans, $203,000; Jewish Congregations, $20,000; Miscellaneous, $342,200. St. Paul, total, $2,499,300; Catholic, $683,300; Methodist, $407,200; Presbyterian, $395,000; Lutheran, $269,300; Baptist, $250,400; Episcopalian, $193,700; Congregationalist, $133,200; Jewish Congregations, $50,000; Miscellaneous, $117,200. Duluth, total, $295,800; Baptist, $74,900; Congregationalist, $60,000; Lutheran, $42,000; Methodist, $36,800; Catholic, $35,500; Presbyterian, $17,100; Miscellaneous, $29,500. Total in three cities, $6,241,928.

The Catholics hold first place twice; the Baptists hold first and third places once each; the Methodists, second, third, and fourth places once each; the Presbyterians, second and third places once each; Lutherans, third and fourth places once each; Congregationalists, second place once.

Mississippi.

The census takers found in this state church property to the value of $4,392,473. This tax-exempt wealth is nearly all in the hands of the denominations named below:

Methodist	$1,652,269	Catholic	$321,525
Baptist	1,433,332	Jewish Cong.	64,000
Presbyterian	530,290	Disciples of Christ	55,422
Prot. Episcopal	322,960		

One denomination owns nearly two-fifths of the above total, two denominations own considerably more than two-thirds, and five own twenty-two twenty-thirds. This tells its own story.

Missouri.

In this state the total value of church property is $19,663,737. These denominations own the bulk of it:

Methodist	$4,232,428	Unitarian	$230,800
Catholic	4,070,370	Ger. Evan. Prot.	70,000
Baptist	2,980,316	Latter Day Saints.	58,650
Presbyterian	2,789,652	United Brethren	47,825
Disciples of Christ	1,632,531	Evangelical Ass'n.	39,700
Prot. Episcopal	977,600	Christian Union	39,050
Lutheran	890,090	Dunkards	24 625
Congregationalist	650,344	New Jerusalem	24,600
Ger. Evan. Synod	575,650	Reformed	18,800
Jewish Cong.	241,800		

One denomination owns between one-fifth and one-fourth of the total, two denominations own more than thirteen-thirtieths, and five denominations own about five-sixths.

The value of church property in St. Louis is $5,876,960, of which the Catholics own $1,602,835; the Presbyterians, $980,700; Methodists, $749,350; Episcopalians, $502,000; Baptists, $431,375; Lutherans, 422,400 · Congregationalists, $333,000; Jewish Congregations, $178,000; Miscellaneous, $677,300. Kansas City, total, $2,672,355; Methodist, $647,455; Catholic, $569,950; Baptist, $356,000; Presbyterian, $332,700; Episcopalian, $200.500; Congregationalist, $164 500; Lutheran, $95,000; Jewish Congregations, $50,000; Miscellaneous, $256,250. St. Joseph, total, $803,175; Catholic, $198,000; Methodist, $154,800; Presbyterian, $91,500; Episcopalian, $64,500; Baptist, $60,700; Lutheran, $58,575; Congregationalist, $13,500; Miscellaneous, $161,600. Total in three cities, $9,352,490.

The Catholics hold first place twice and second place once; the Methodists hold first, second, and third places once each; Presbyterians, second, third, and fourth places once each; Baptists, third place once; Episcopalians, fourth place twice.

Montana.

This state in 1890 had church property within its limits to the value of $885,950. As it is one of the youngest of the states it is safe to assume that since that date it has added at least fifty per cent to this valuation. These denominations are the heaviest property owners:

Methodist	$247,850	Presbyterian	$88,000
Catholic	184.100	Disciples of Christ	58,800
Prot. Episcopal	165,450	Congregationalist	38,800
Baptist	89,000	Lutheran	11,200

One denomination owns considerably more than one-fourth and five denominations own approximately thirteen-fifteenths.

Nebraska.

The total of ecclesiastical property in this state is $6,443,689. Most of this untaxed wealth is divided among these denominations:

Methodist	$1,336,475	United Brethren	$95,550
Catholic	1,179,160	Evangelical Ass'n	86,100
Lutheran	774,816	Unitarian	44,000
Presbyterian	691,939	Ger. Evan. Synod	43,500
Congregationalist	640,204	Universalist	38,800
Prot. Episcopal	580,145	Dunkards	24,000
Baptist	549,010	Reformed	22,800
Disciples of Christ	269,375	Jewish Cong.	20,500
		Adventist	13,000

One denomination owns something more than one-fifth the total amount as above, two denominations own more than five-thirteenths, and five own about three-fourths.

The value of church property in Omaha is $1,990,825, of which the Catholics own $549.000; Episcopalians, $276,550; Lutherans, $258.075; Methodists, 244,100; Congregationalists, $220,600; Presbyterians, $195,700; Baptists, $124,300; Jewish Congregations, $20,500; Miscellaneous, $102,000. Lincoln, total, $490,932; Methodist, $98,200; Baptist, $73,600; Presbyterian, $69,800; Episcopalian, $62,500; Catholic, $55,000; Lutheran, $27,200; Miscellaneous, $104,632. Total in two cities, $2,481,757.

Nevada.

Total value of church property, $208,225. Most of this is in the hands of these few denominations:

Catholic	$88,500	Presbyterian	$11,400
Methodist	78,800	Baptist	7,000
Prot. Episcopal	19,500		

Two denominations own about four-fifths of the total of church property in the state.

New Hampshire.

Here we find church property valued at $4,457,225. The bulk of it is owned by these denominations:

Congregationalist	$1,405,050	Universalist	$203,025
Baptist	964,050	The Christians	62,950
Methodist	614,350	Adventist	37,000
Prot. Episcopal	541,400	Presbyterian	34,800
Unitarian	357,200	Lutheran	16,000
Catholic	205,600		

One denomination owns nearly one-third of all church property in this state, and five denominations own approximately thirteen-fifteenths.

Church property in Manchester is listed at $430,300, of which the Congregationalists own $117,000; Catholics, $77,800; Baptists, $72,000; Methodists, $41,000; Episcopalians, $25,000; Miscellaneous, $97,500.

New Jersey.

The churchmen of New Jersey are opulent. The total value of church property in the state is $29,490,414. The denominations which escape taxation upon most of this great wealth are enumerated below:

Presbyterian	$6,800,000	Jewish Cong.	$168,300
Catholic	6,062,082	Universalist	112,300
Methodist	5,500,640	The Christians	66,700
Prot. Episcopal	3,860,350	Evangelical Ass'n	59,250
Baptist	3,020,913	Independent Cong.	52,300
Reformed	2,230,329	Ger. Evan. Synod.	39,000
Congregationalist	655,300	New Jerusalem	24,500
Lutheran	526,750	Unitarian	23,500
Friends	271,700	Moravians	13,500

One denomination owns between one-fifth and one-fourth of this great mass of untaxed wealth, another denomination owns nearly as much, five own more than five-sixths, and six own about twenty-seven twenty-ninths.

The value of church property in Newark is $4,722,069, of which the Presbyterians own $1,339.720; the Catholics, $783,049; Methodists, $738,000; Baptists, $547.000; Reformed, $426,500; Episcopalians, $426,000; Jewish Congregations, $117,800; Congregationalists, $90,000; Lutherans, $75,000; Miscellaneous, $179,000. Jersey City, total, $2,798,400; Catholic, $1,083,500; Methodist, $361,900; Reformed, 336,500; Episcopalians, $325,000; Presbyterian, $280,500; Baptist, $207,000; Lutheran, $77,000; Congregationalist, $52,000; Miscellaneous, $75,000. Paterson, total, $1,705,000; Catholic, $505,000; Presbyterian, $421,500; Methodist, $185,000; Baptist, $180,400; Episcopalian, $105,000; Congregationalist, $35,000; Miscellaneous, $273,100. Trenton, total, $1,434,500; Catholic, $456,000; Presbyterian, $429,000; Methodist, $258,000; Episcopalian, $99,500; Baptist, $77,000; Lutheran, $55,000; Miscellaneous, $60,000. Hoboken, total, $1,093,500; Catholic, $370,000; Episcopalian, $361,000; Methodist, $98,000; Lutheran, $77,500; Baptist, $48,000; Presbyterian, $35,000; Miscellaneous, $104,000. Camden, total, $983,490; Methodist, $299,290; Baptist, 170,100; Presbyterian, $148,000; Catholic, $140,000; Episcopalian, $107,100; Lutheran, $84,500; Miscellaneous, $34,500. Elizabeth, total, $911,450; Presbyterian, $305,500; Episcopalian, $258,500; Catholic, $138,500; Methodist, $109.000; Baptist, $70,950; Congregationalist, $16,000; Miscellaneous, $13,000. Total in seven cities, $13,648,409.

The Catholics hold first place four times, second, third, and fourth places, once each; Presbyterians hold first and second places twice each and third place once; Methodists hold first, second, and fourth places once each and third four times; Episcopalians, second and fourth, twice each; Baptists, second place once and fourth twice; Reformed, third place once, and Lutheran, fourth place once.

The Presbyterian is the wealthiest church in New Jersey, but the Catholic is the richest in four of the seven chief cities.

New Mexico.

Total value of church property, $531,925. These are the most wealthy denominations:

Catholic	$296,755	Prot. Episcopal	$41,165
Methodist	107,100	Baptist	22,000
Presbyterian	45,675	Congregationalist	17,800

One denomination owns much more than one-half of the total and two denominations own nearly four-fifths.

New York.

In this state we find one-fifth of the total church property in the United States. The figures as given by the census are $140,123,008. The denominations which are the chief beneficiaries of this enormous tax-emption roll are these:

Prot. Episcopal	$31,142,613	Independent Cong	$722,400
Catholic	25,769,478	Ger. Evan. Synod.	681,570
Presbyterian	22,727,192	Evangelical Ass'n.	401,850
Methodist	18,305,200	Disciples of Christ	363,650
Baptist	13,625,588	The Christians	257,850
Reformed	7,698,280	New Jerusalem	192,900
Con'gationalist	5,175,262	Moravians	127,200
Lutheran	4,693,375	Adventist	58,700
Jewish Cong.	4,315,200	Cath. Apostolic Ch'	55,000
Universalist	1,798,250	United Brethren	34,650
Unitarian	1,117,500	Spiritualist	33,250
Friends	767,450	Chinese Temples	25,000

One denomination owns much more than one-fifth of the enormous total, two denominations own more than two-fifths, while five own nearly five-sevenths.

In New York city alone the value of church property, as returned by the census of 1890, is $54,670,600, or nearly two-fifths of the total in the state. This is divided between the denominational families as follows:

1.	Protestant Episcopal	$16,393,000
2.	Presbyterian (6 bodies)	9,354,000
3.	Catholic	8,124.750
4.	Baptist (4 bodies)	3,878,800
5.	Jewish Congregations (2 bodies)	3,740,000
6.	Methodist (10 bodies)	3,971,750
7.	Reformed (3 bodies)	3,443,000
8.	Lutheran (11 bodies)	1,621,800
9.	Congregational	1,015,500
10.	Unitarian	630,000
11.	Universalist	565,000
12.	Friends (3 bodies)	448,000
13.	Disciples of Christ	113,000
	Miscellaneous	1,367,000

The total amount of church property in Brooklyn is $18,682,437, divided among the denominational families as follows:

Catholic	$4,984,637	Lutheran	$852,100
Prot. Episcopal	3,369,500	Jewish Cong.	227,000
Methodist	2,283,150	Unitarian	190,000
Baptist	1,858,000	Universalist	188,250
Congregationalist	1,753,000	Friends	146,000
Presbyterian	1,582,000	Disciples of Christ.	50,800
Reformed	976,500	Evangelical Ass'n.	49,500

The value of church property in Buffalo is $5,969,120, of which the Catholics own $2,176,500; the Presbyterians, $1,051,600; the Episcopalians, $797,000; Methodists, $422,200; Baptists, $412,000; Lutherans, $257,070; Congregationalists, $117,000; Miscellaneous, $735,750. Albany, total, $3,516,550; Catholic, $913,000; Episcopalian, $650,000; Presbyterian, $500,500; Baptist, $480,500; Methodist, $241,000; Lutheran, $198,800; Miscellaneous, $532,750. Rochester, total, $3,378,107; Catholic, $1,057,000; Presbyterian, $670,000; Baptist, $424,607; Episcopalian, $330,500; Methodist, $266,000; Lutheran, $127,000; Congregationalist, $120,000; Reformed, $46,000; Jewish Congregations, $40,000; Miscellaneous, $297,000. Syracuse, total, $2,143,700; Catholic, $618,000; Presbyterian, $457,000; Episcopalian, $242,500; Methodist, $232,500; Baptist, $138,700; Lutheran, $122,000; Congregationalist, $105,000; Miscellaneous, $228,000. Troy, total, $1,995,200; Catholic, $504,200; Presbyterian, $441,500; Episcopalian, $377,500; Methodist, $300,500; Baptist,

$160,000; Miscellaneous, $211,500. Binghamton, total, $1,291,500; Catholic, $618,000; Methodist, $200,500: Presbyterian, $150,000; Episcopalian, $106,000; Congregationalist, $105,000; Baptist, $103,000; Miscellaneous, $9,000. Here six denominations practically monopolize the field. Utica, $1,282,500; Catholic, $279,800; Episcopalian, $269,500; Presbyterian, $235,000; Baptist, $127,500; Methodist, $109,000; Miscellaneous, $261,700. Yonkers, total, $1,003,750; Episcopalian, $416,000; Baptist, $163,150; Methodist, $140,600; Presbyterian, $140,000; Miscellaneous, $144,000. Auburn, total, $789,000; Presbyterian, $246,700; Catholic, $160,000; Baptist, $140,500; Episcopalian, $128,000; Miscellaneous, $114,700. Elmira, total, $654,700; Catholic, $151,000; Congregationalist, $141,500; Presbyterian, $105,000; Episcopalian, $95,000; Baptist, $87,500; Miscellaneous, $74,700. Long Island City, total, $286,600; Catholic, $217,100, or three-fourths; Baptist, $30,900; Methodist, $29,500; Episcopalian, $10,000. These four denominations have no rivals. Total in thirteen cities, $95,662,664.

(TO BE CONTINUED.)

Freethought and Secular Notes from England.

THE CLERGY AND EDUCATION.

The clergy are in arms and are still fighting with all their might against our national system of secular education. The Education act of 1870 has been understood by the majority of the school boards as allowing the Bible to be read and explained in our public schools. For years this has been the case, but now the clerical party want more. They desire that in addition to the Bible "the principles of the Christian religion and morality shall be taught." Such is the singular wording of a proposal that has been discussed for some weeks in the London school board. The proposal was introduced by its clerical members, and at several meetings of the board all useful work had to giv way to the debating of this theological attempt to subvert the original object of the act. The clerical party are insisting upon the children being taught to believe in God the Father, God the Son, and God the Holy Ghost. Thus it is sought to transform our schools into "Little Bethels" and the teachers into missionaries of the faith of the Church of England. The Unitarians, the Rationalists, and others on the board, are opposed to this innovation and hav made a determined stand against it. The curious features in the controversy are the efforts of the parsons to make it appear that their proposal does not mean the teaching of sectarianism! Impartial minds, however, cannot see it in that light. If the doctrin of the trinity is not sectarian, in the name of common sense what is? Obviously it is that which divides the Unitarian from the Trinitarian. But apart from the absurdity which such doctrins involve, there is the fact that the time which should be devoted to teaching the children their secular duties is taken up in submitting to them subjects that hav puzzled and divided mankind for ages, and which will continue to do so "while memory holds a seat" in a theologically distracted brain.

A REBUFF TO BIGOTRY.

It is evident that the bigots upon the Sunday question are not to be allowed to hav it all their own way. The Sunday Society has just scored a notable victory. Mr. Alderman Treloar's motion for the opening of the forthcoming Loan Exhibition at the London Guildhall Art Gallery on Sunday afternoons has been carried by the casting vote of the lord mayor in a full court. Every attempt was made by the Sabbatarian party in the corporation to frustrate the alderman's object, and not only was the court flooded with literature, but special whips were sent out to insure a large attendance in favor of Sunday closing. Petitioners against the motion were in the precincts of the Guildhall, but the court refused to hear them, as only one side was represented. The lord mayor has done a popular thing in enabling the corporation for the first time to try the experiment of Sunday opening, and all the work that is needed will be done by volunteers.

THE DEFEAT OF THE BISHOPS.

In my previous "Notes" I drew attention to the "Parish Councils bill," which was then being discussed in the British House of Commons. The object of the bill was to rescue the rural population from the power of the priests and of the aristocracy. After a protracted debate in the Commons the bill passed up to the House of Lords. Here it met with the fierce opposition of the bishops, who are supposed to be the successors of tent-makers, fishermen, and tax-gatherers. These preachers of poverty, but who are personally accumulators of wealth, did did not like to giv up the control of the poor Hence they persistently fought to the last to remain masters and administrators of the money left to aid the sick and the needy. This, which they hav held until recently, and which their predecessors hav for centuries held before them, has given them an influence over the poor which all their preaching failed to command. Fortunately, however, these servants of the Lord hav been defeated, and the bill has now been inscribed upon the statute book of England, giving the people in each parish absolute control over their local affairs. It is the most democratic measure that has been passed in England since the Great Reform bill of 1832. How it will work, and the extent of good it will effect, of course remains to be seen, but surely it will at once giv life to society in small places where hitherto the inhabitants hav had to exist under the rule of dull parsons and sleepy squires. This is indeed a noble triumph for Freethought and for personal freedom. Until recently the dwellers in our counties had no more to do with their own local, or with national affairs, than had the negroes of the South in America, but now Hodge is his own master, and the clergy of our rural population will henceforth be comparativly ciphers. This is secular progress of which we are justly proud. "He that hath ears to hear let him hear."

CRIME AMONG THE CLERGY.

During the past month crime has been rife among the clergy in England. The latest case is that of the Rev. Alexander Blair, vicar of Allerton Bywater, Yorkshire, who was recently charged with being intoxicated while officiating at a funeral. On March 14th he was deprived of his vicarage and benefice and all the privileges thereto belonging, by the bishop of Ripon, at a consistory court held in Ripon cathedral.

LATEST INFORMATION.

Just upon the eve of mailing these "Notes" the vote has been taken in the London School board upon the proposal referred to above. The clerical party hav carried their point by a majority of twenty-one. Notice has been given that next month a resolution will be moved to set the vote aside. Probably, however, the matter will not be settled until the election in November, when the work of the Freethinkers will be to secure a majority on the board in favor of purely Secular education.

London. CHARLES WATTS.

Four Hundred Years of Freethought.

I suppose some wonder if this book will ever be completed, but there is an end to all things, even to "Four Hundred Years," and the big book is almost ready. I hope my readers sufficiently appreciate the task which has been performed, and that their patient waiting has not been in vain. So far as the size of the book is concerned, they will certainly gain by the delay, for there will be eight hundred and fifty pages of reading matter instead of the six hundred I originally promised, and I believe that all the matter presented is valuable and helps to elucidate the subject, for I hav had to condense these pages out of twelve hundred pages prepared; and if I had written all that was in my mind I should hav had twice that amount. The material is immense. I had to read hundreds of books, as will be easily seen when the scope of the subject is understood. I hav not only had to read these books, but to arrange the matter in an original way, for this is the history of a movement and not a set of biographies. It is much more difficult to write of a movement than of a person, for not only must the movement itself be understood, but the relations of persons to its development. I hope my readers will thoroughly understand what I hav tried to do, and that this book is not a compilation of material ready at hand, but a digging up of new material and an interpretation of history which has not been given before. If this book had been merely a compilation I could hav finished it in a month; but being something radically different from anything before published, it could not be hurried through in any such manner.

I hav satisfied my intellectual conscience in this book. I feel that I hav done the best I could do in the space allowed; that all I hav given is valuable as matter of history. I do not know of anything that I would strike out or alter, for I hav written this book first of all as a matter of love, and not for any fame or fortune connected with it. However, I hav felt keenly the limitations of space, for great worlds of thought hav been open before me which I hav not been able to express. I hav satisfied my conscience but not my ideal. It has been hard for me to forego many things, to avoid tempting regions simply because of the limitations of time and space. If any miss things in this book which they would like to see, it is not because I hav not seen or desired them, but because I could not write in eight hundred and fifty pages what would occupy two or three thousand pages. I hav endeavored to select the best in reference to the history of Freethought.

Now I hope that those who hav delayed about subscribing for the book will send in their names at once. I hav at present over five hundred and fifty names enrolled who hav subscribed and paid for the book. I hav one hundred names who hav subscribed, but not paid. Now, according to agreement, I am not to enroll in the book the names of those who do not pay beforehand. To do so would be hardly fair. I want a solid list of subscribers to show the world those who hav not merely said they were going to take the book, but who hav really paid the cash; and this is the rule I mean to adopt —to enroll only cash subscribers, for I think that one can pay five dollars now as easily as a month hence if he really wants to do it. If these one hundred pay up, and I hope they will, for there will never be a better chance to go upon the roll of honor, I shall hav nearly seven hundred names to enroll. I would like a thousand, and I hope that at this eleventh hour when the book is ready to be ushered upon the world there will be a rush of subscribers to make up the one thousand. I want my friends to understand that I hav spent about one year's hard work on this book, and meantime I hav had practically to abandon the lecture-field, and therefore I need all the substantial aid I can get for this undertaking. Taking all expenses together it will cost pretty near four thousand dollars to publish this souvenir edition of one thousand copies. I can assure my friends that the price of this book will never be any less than five dollars. How can it be, with eight hundred and fifty printed pages and nearly one hundred and fifty portraits, making in all a volume of over one thousand pages? I hav given one-third more than I bargained for at the beginning. I hav done this because I wanted to do the work well, money or no money. I hav wanted to giv as far as possible a vast and inspiring picture of Freethought—Freethought in history, in the grandeur of philosophy, in the splendor of poetry, and Freethought also among the masses of the people; Freethought as home life and social development.

Now, friends, since my arduous task is done I want one grand rally at the last, and a pioneer roll-call of one thousand. Write to me, or directly to THE TRUTH SEEKER. S. P. PUTNAM.

Notes of Work.

I hope that the friends of Freethought will not cease their contributions to the fund, for undoubtedly I shall hav to go to Washington again to look after the Sunday bill. It will not do to neglect these things. The enemy are busy as bees, and if we are not careful they will get some advantage over us. Don't fail to send your contributions right along to E. C. Reichwald, 165 South Water street, Chicago. I want especially to call upon New York Liberals to supply the means for work, for the Constitutional Convention is near at hand, and I shall attend that to push the cause of impartial taxation; and besides, I want to be armed with that bristling pamphlet—bristling with facts and arguments—on church taxation just published by the Truth Seeker Company. I want to distribute thousands of copies of that pamphlet; I want to giv a copy to every member of the convention. This is important, and to New York Liberals I say, attention. Giv us the means of work. If more convenient, New York Liberals can send directly to me at New York city, or to THE TRUTH SEEKER itself. The money will be accounted for to the treasury of the Federation, and the receipts will be published. One little country church raised $250 to put "God" in the Constitution. Let us learn from the enemy. If money is raised to put God in, we must also raise money to keep him out. We must hav plenty of ammunition for this fight.

I shall begin my Western tour about June. I hav some communications from Wisconsin. I shall deliver lectures in that state at Neilsville and other places on the plan of the "Press and Platform Campaign." I hope that Liberal friends in Wisconsin will join in the work. I want a good circuit in that state. There is Bangor City, Michigan. I expect to journey that way; so I hope that friends in Michigan will stir up matters. Since the decision of its supreme court on Sunday laws there is need of education. Clinton and Nevinsville, Iowa, and Ord, Nebraska, are among my appointments, and I want more in these states; and then I shall push on to the Coast. Northport, De Ruyter, and Elmira, New York, are also points where I expect to labor, and I hope New York Liberals will make a good rally. I want this campaign to tell. We must not only secularize the state, we must also secularize the people. SAMUEL P. PUTNAM.

Observations.

One of the daily papers last Sunday printed a picture over the line, "Will Somebody Please Build a Fire Under This Donkey?" It represented a donkey standing crosswise, and so obstructing, the road in front of a stagecoach; the donkey being the United States Senate and the coach the business interests of the country. The picture tells the whole story, but I do not see how those who believe in business legislation can draw any moral from it consistent with their line of thought. Having admitted that Congress may interfere with the natural course of trade, the people are in the position of theologians who teach that God, having bestowed life or any other blessing upon us, has a right to withdraw it, and we must bow in resignation to his will without entering any complaint. I reject that notion, and I reject also the notion that the national legislature has anything to do properly with encouraging or discouraging private enterprise. I can imagin that a Senator or Congressman familiar with all the branches of industry, from picking up cigar stumps to managing a railroad, might hit upon a law to protect some universal principle from violation, which would be a good thing. We know, however, from experience and observation, that no such Senator or Congressman has asserted himself; and we discover that when any commercial measure comes before a legislativ body, each member votes for or against it according as its passage or rejection would affect his own individual interests. This is perfectly natural—so natural, in fact, that if he should profess to hav voted otherwise no one would believe him, although his general reputation for truth and veracity might be good. Thus those who vote for the Wilson bill, with its income-tax rider, do so because they know, or think they know, that the bill will put more money in their pockets than the rider will take out. Thus, also, the members of the Senate delay action on the tariff bill in order that they may realize all there is in it for them. From the point of view of exact justice a discriminating tariff schedule—stimulating one established industry and depressing another—is as obnoxious as the religious amendment to the Constitution or the exemption of ecclesiastical property from taxation. Anybody who cannot see this is certainly blind in one eye. Such measures are out of place in House or Senate. They are the thick part of the paternal-government wedge, which, when driven home, will split the body politic all the way up the back.

Notice has been served on Mohammed Charles Chilton Moore, editor of the *Blue Grass Blade*, Lexington, Ky., that suit will be filed against him in the civil court for blasphemy. His prosecutor is the Rev. E. L. Southgate. Mr. Moore was once a preacher, but some years ago exchanged belief for unbelief, adopting Prohibition as an efficient substitute for the invasiv bigotry of religion. But he is not to be prosecuted for being a Prohibitionist, for it is the peculiarity of laws framed after the fashion of blasphemy statutes, that they aim at repressing that which makes for good in a man rather than that which tends to constitute him a public nuisance. As a Prohibitionist Mohammed Moore is one of that undesirable class of persons who would invoke the aid of the law in enforcing upon all others their own methods of pursuing pleasure and attaining happiness. As such he belongs with the church, and as such he could consistently prosecute those whose system of worship is not the one he would prefer that they should practice. In being prosecuted for blasphemy, therefore, he is suffering in his own person the pains which he seeks to inflict upon his neighbor by means of a law identical in character with that invoked against him. But two wrongs cannot make a right. Though blessed by the church and licensed by the state, their progeny is still wrong. It is not a crime to sell what another desires to buy, whether injurious or otherwise; neither is it a crime to express any opinion, whether honest or not, and the prosecution of Moore for blasphemy is as wicked as the prosecutions he contemplates under the Prohibition law when he gets one.

The communication from Mr. E. O. Roscoe on page 235 of this volume contains a startling proposition, to wit:

> Either Macdonald is or I am misleading the people—certainly unwittingly—to the best of our ability; and being directly opposed to one another regarding the question of finance, it is certain that one or the other of us should—in the interest of that portion of the public we reach—stop.

If I were to write the foregoing sentence I should throw the last part of it into another form, as, "it is certain that, in the interest of that portion of the public we reach, one or the other of us should stop"—thus bringing the auxiliary "should" into closer relation with its principal "stop"—but that may pass. The proposition in any form would be novel. Stop? I know not what course the Prophet may take, but so long as any crude remarks of mine can call forth a bi-weekly communication from Gowanus, they will be continued in our next. Besides, the principle is wrong. Nothing displays the proportions of truth to so much advantage as to set it up beside a dwarfed and shriveled error. The mistakes of Moses and the blunders of the church hav done more than anything else to stimulate scientific research. Then let the Prophet continue to oppose his yellow dollar to the silver one which I present, and if it looks the better, the larger, the more glorious, and generally more respectable, persons with a clear vision, like that portion of the public we reach, will not be slow to see it.

But to come back to what has been written, I wish to suggest to Mr. Roscoe that when a discussion is in progress, and all the knowledge of the subject is on one side, it is scarcely considerate in the party so favored to repeatedly recur to the ignorance of the other. I am almost persuaded that to wait until such ignorance is revealed is more judicious than to assume its existence at the outset and without citing evidence in proof. And again, an unlettered block will serve as well as any for him to chop logic on.

Mr. Roscoe has asked whether certain facts as to cents—including the government monopoly of coining them, and their exchangeability for other money—do not account for their passing at their face value. It is true, as he says, that such governmental monopoly is a fact in any section of the country; but he knows of no section of the country where they are refused. He has not heard of the Pacific slope, where government monopoly and other accidents of the cent-piece cut no figure. Not only are they not receivable there in sums which "the law allows as a legal tender," but a passenger on a street car in San Francisco cannot force them upon the conductor in payment of a five-cent fare. This is true also of two-cent and three-cent pieces. While I was a resident of San Francisco an Eastern man who tendered two of the latter coins for his fare was ejected from the car, and when he brought suit for damages the courts sustained the railway company. This occurred, too, within a few minutes' ride of the sub-treasury. I argued from these circumstances that since government monopoly of making coins and their exchangeability for money in other forms did not secure currency to cents in quarters where they are not useful in commercial transactions, we must look to some other cause for their currency in other localities. I cannot blame Mr. Roscoe for not accepting the argument, since he was ignorant of the facts upon which it was based.

Mr. Roscoe explains the circulation at par of dollars based on twelve and one-half cents' worth of gold by saying that few want the gold so long as it is to be had for the asking. It is plain, then, that one dollar of one hundred cents' intrinsic value will float twelve and one-half of no intrinsic value. I am no hand at planning, but it strikes me that a twelve-and-one-half per cent seigniorage would protect the government credit under free coinage as efficiently as the same percentage of gold now sustains the government's paper promises to pay. The Prophet will see that every twelfth dollar might be coined to contain one hundred cents' intrinsic value of silver, and as not even one person in twelve seems to want his money redeemed, and as the big dollar would pass for no more than the ordinary size, it would, for obvious reasons, remain in the treasury.

As a reason for not believing that free coinage would raise the commercial value of the silver dollar to that of gold, Mr. Roscoe submits that it costs thirty-four times as much to produce an ounce of gold as it does to produce an ounce of silver. A report prepared and published by the Western miners' association about a year ago gave the cost of silver production at $1.20 an ounce, and of gold at about $20 an ounce, as nearly as I can remember the figures. This expense of course includes the capital invested in unsuccessful mining ventures, which can only be roughly estimated. There are mines that turn out gold or silver almost as cheaply as it could be coined, and others that, after an investment of perhaps a million, turn out nothing. From conversation with practical miners and from the perusal of treatises on the subject, I doubt whether the ratio of cost to value of gold and silver is approximately known, or whether their ratio to each other, as to cost of production, can be more than guessed at. The Prophet's cocksure and mathematical statement of the ratio as 34:1, therefore, causes me to wonder at the extent of his information. Perhaps the wisest remark to be made upon this branch of the subject is that what we know about the expense of gold and silver mining can only convince us that both metals cost a good deal more than they are worth. But however that may be, it is a contradiction in terms to say that a dollar which is a legal tender, and which is receivable for taxes, can fall below par, at least in this country. As for other countries, when the choice comes between keeping their goods, and accepting American money for them, I doubt if it will take them long to decide. Mr. Roscoe's statement that "our gold and silver money is accepted abroad by weight, and our other money not at all," should be entertained only as a theory. The testimony of travelers is that our money, paper preferred, stands next to the English bank-note, which in most civilized countries has commanded a premium over gold.

My valued opponent, in closing, fears I shall accuse him of lacking the sense of humor if he takes my method of redeeming Mr. Peck's note seriously. His apprehension is groundless, for it is not humor that he lacks, but fairness; otherwise he would admit that when a note is accepted by its author in payment of an obligation due him, it is redeemed.

The New York Sorosis, a women's society, last week discussed the proprietry of telling fairy stories to children, with frequent reference to the Christmas myth, Santa Claus. The remarks of Mrs. Merriman showed that at least one member of the club believes in imposing upon children the double task of learning and unlearning. This lady said:

> "As for Santa Claus not being real, why there are people to whom the Christ child is not real either. Does it matter much? There will come a time, when we reach another stage of existence, when some one will say, these things you took for vital truths were but parables. That reminds me that a school-girl not long ago gave this definition of a parable: 'A heavenly truth with no earthly meaning in it.' People may sav that angels are physical monstrosities; that a child cannot be born of a divine parent; that the story of the wise men following the star is but a parable of wisdom leading the way. Yet, I put it to you, is not the world better for being nourished in its spiritual infancy on these fictions?"

So it goes. Just as we are beginning to think that the women are achieving a degree of good sense unknown to the majority of the male population, some such break as this is made by one of their representativs, and down goes the fair conceit.. For to say that children are made better if taught fables by parents is equivalent to affirming that parents are improved by having liars for children. The parent who sustains a child's intellect with the literature of miracle and myth is about as culpable as though he restricted its physical nourishment to wind.

Recent events hav given a set-back to the socialistic proposition that the general government should own and control railroads and telegraph lines. The ministry now in power in Newfoundland are all in court for bribing voters by hiring them with public funds to do useless work on interior railway construction, which may be regarded as a fair sample of what would occur when the spoils system now prevalent in this country is extended to include all the larger industries. Governor Tillman, of South Carolina, by seizing a telegraph line and dictating press dispatches, has further exhibited the beauties of complete government control of the means of communication, of which the Comstock censorship of the mails had given us a foretaste.

Religious surveillance of scientific investigation, as exemplified in the expurgated reports of the Smithsonian Institute; governmental railroad building as exemplified in Newfoundland; governmental control of liquor selling, as illustrated in South Carolina, and government seizure of telegraph lines as exemplified by Tillman; governmental espionage over the moral qualities of mail matter as exemplified by the Comstock laws—how do the Socialists like it as far as they hav got?

GEO. E. MACDONALD.

EDWARD KING lectured last Sunday before the Brooklyn Philosophical Association on "What Labor Demands of the Constitutional Convention." The lecture was an able, earnest, and to many minds, a convincing one. Among the numerous things labor wants is the repeal of all the so-called conspiracy laws, an employers' liability act, making employers responsible for all accidents to employees resulting from their negligence; home rule for all municipalities and villages, and the referendum, whereby people will be able to vote direct on all questions of reform and otherwise.

FRANKLIN STEINER, of Des Moines, Iowa, delivered his celebrated lecture on "Evidences of Christianity Tested," to a crowded house in Marks' Hall last evening. He is an eloquent and forceful speaker, and held the audience spellbound. The ideas advanced being Infidel in their character, were with many "let in at the one ear and out at the other." To-night he will lecture on "The Great Conspiracy."—*Greensburg Tribune.*

Letters of Friends.

Wants "Four Hundred Years."

LEAD HILL, ARK., March 16, 1894.

MR. EDITOR: Inclosed please find $1.50 for the continuance of THE TRUTH SEEKER to my address, and when the "Four Hundred Years of Freethought" is completed I will send $5 for **the book.** F. R. LEE.

Cannot Do Without Their Friend.

RIVERSIDE, CAL., March 27, 1894.

MR. EDITOR: You will please find inclosed $3 to pay for the good old TRUTH SEEKER another year, as we cannot do without our old friend in this hypocritical town. W. CUNNINGHAM.

He Lends a Helping Hand.

DUNDER, N. Y., March 23, 1894.

MR. EDITOR: Inclosed find draft for $6 to renew my subscription to the grand old TRUTH SEEKER; $2 to help keep God from interfering with our Constitution and $1 to the picture man Heston. We cannot get along without him, and why should not every Liberal that can afford to, send him $1? I make the draft $6.10, so you will not hav postage to pay sending money as directed. W. C. SWORTS.

May He Stray No More.

EAST OTTO, N. Y., March 28, 1894.

MR. EDITOR: Please excuse delay and accept many thanks for your very valuable paper, which I do not mean to do without. A word of welcome to the Man with the Badge-pin, and all the Pledges that he can keep. I hope that no western fever will ever cause him to again stray from your side.

Find inclosed money order for $6, for which send THE TRUTH SEEKER to address given, and Remsburg's "Lincoln," cloth. CLARK BURCHARD.

A Look Over the Shoulder.

OMAHA, NEB., March 21, 1894.

MR. EDITOR: Inclosed please find $2.25, which will pay my subscription to THE TRUTH SEEKER until Dec. 31, 1894. I am pleased with the paper in every respect so far.

The cartoons are immense. It frequently amuses me while I am reading during noon hour to hav some pious believer or holy fakir sneak up behind me to see what the cartoons look like, in which case I never forget to let him see them. Wishing your splendid paper a successful career, I am yours truly, JOHN MCARDLE.

Will Want a "Host" of Books.

BERNIC, MONT., Feb. 7, 1894.

MR. EDITOR: I would be glad to send some new subscribers, but hav failed so far to get any. Your letter reminds me of the fact that I am behind on my own subscription, though you were too modest to say so. I cannot do without THE TRUTH SEEKER. Send it along and inclosed you will find pay for another year.

I am teaming in this country and hav no settled place, but when I stop for good I will order a host of your books.

Yours for liberty, GEO. W. SCOBEE.

Not to Preserve but to Acquire Liberty.

DANSVILLE, N. Y., March 28, 1894.

MR. EDITOR: Herewith I inclose copies of petition, etc., with twenty names. I wish it were as many thousand. I havn't strength and time to spare to canvass the town and am not acquainted at all except on the hillside. I hope there will be a powerful protest presented to Congress. No one to whom I hav presented it has hesitated to sign. There is a tremendous struggle before us to preserve our republic and *acquire* liberty. Respectfully,

LUCINDA B. CHANDLER.

Liberal Societies Wanted.

BLAINE, WASH., March 18, 1894.

MR. EDITOR: There are a great many Liberals here, but only a few who speak out. I would be glad to see a Liberal League in every city and village in the country. I am sorry I hav kept you waiting for your money so long, but I was hoping to get a new subscriber or two. I will send the money for renewal and for "Four Hundred Years of Freethought." If you hav tracts for free distribution I will scatter some where I think they will do the most good. Wishing all friends of the Truth Seeker Company a happy life, I remain your Liberal friend, A. GEERY.

The Preacher Well Answered.

PELLA, IA., March 26, 1894.

MR. EDITOR: I inclose $5 for another year's subscription and Paine's "Great Works Complete." I liv within two hundred yards of six or seven sky pilots, who frequently called on me, but they hav nearly stopped, as they could not stand Freethought. There was one called on me for a favor, and we talked some on the Bible, and he said we were all sinners; he was a sinner and his wife was a sinner, and my wife and myself were sinners. I told him I did not think so, for I had lived with my wife nearly sixty years, and I never knew her to do a bad thing. Then he said he had a good woman, and so had I, and I told him good folks were not sinners; and he said no more. I am eighty years old, but I will do what I can the rest of my life. W. S. GEORGE.

His Blood is Not Congealed.

SITKA, ALASKA, March 12, 1894.

MR. EDITOR: I would like to write you sometime. I would like to tell you what a church-ridden territory Alaska is; what a perfect paradise it is for the surplus missionary element of the States; all about the clanging of church-bells, keeping good people awake day and sometimes through the night; all about how the government is ignoring the people's mandate of separating church from state; how rich the (poor) Indian is and how well the poor missionary knows it. I must, however, take some other time to write full particulars. I would like you to secure a census report (the last one of Alaska), in which you will see the methods pursued.

I am as poor as a church mouse, but as I hav subscribed for THE TRUTH SEEKER since 1878, I will continue to scrape up enough to renew. Inclosed find postal note for $2.50. I giv away papers and send some all along the coast, but am afraid that I hav not done much good for you or myself. R. ALBERTSON.

Air Foul With Superstition.

RICEVILLE, IA., March. 25, 1894.

MR. EDITOR: Inclosed please find money order for books as per list inclosed. I would like to know if Paine's "Age of Reason" is published in German and how and where I can get it, for I hav a sister living in Illinois who is still entombed in Catholicism and priestcraft. She cannot read English, and I think the "Age of Reason" would be the best book I could send her to begin with in the process of Rationalism. I hav lately made a visit to some of my relativs and friends in a community where I used to liv before I went through the process of evolution from darkest Catholicism to mental liberty and Freethought. Here I found the air so foul, so poisoned with superstition and ignorance, that I could endure it only a few days, for to "argue with those who hav renounced the use of reason is like giving medicin to the dead," because the priests are applying the science of ignorance to perfection on the poor dupes. Christianity is yielding some legitimate fruits in this part of the country, for insanity cases on account of overdoses of religion are quite numerous.

HENRY BISSON.

[We are very sorry to say that the "Age of Reason" is not printed in German.—ED. T. S.]

A Scrap of History.

NEW YORK, N. Y., March 20, 1894.

MR. EDITOR: There is a great time made with some people about Easter. What is Easter anyway, that it has become so popular among the people when it is known to be the English word for the Saxon goddess Estre, whose festival was held in April?

The Christian church commemorates the savior's resurrection on the day which is set apart for the Jewish Passover, without any reason, and calls it Good Friday, or Long Friday, as the Saxons say.

It is no honor to our translators that this word occurs in the English Bible, as you will find it in Acts xii, 4. It should hav been Passover. Easter is a word of Saxon origin. The name became attached by association of ideas to the Christian festival of the resurrection which happened at the time of the passover. Hence we say Easter day, Easter Sunday, but very improperly.

As early as the second century there was keen dispute respecting the day on which this feast should be kept. The dispute was finally settled at the council of Nice in 325, which ordained that it should always occur on Sunday. So, you see, it is of human invention, and is of no use whatever but to humbug the people.

Dr. Jorton says these councils hav been much extolled by Catholics and by Protestants. They were collections of men who were frail and fallible. S. R. THORNE.

The Theologian.

Along the flowery pathway stalks
The Theologian—solemn, grim;
Brooding o'er deeds of death and sin
With which to terrify his flocks.

And as with creed-killed soul he walks
Toward his church across the fields,
His cane of Cainish blight he wields
And whisks the daisies from their stalks.

No shade of guilt comes o'er his look,
As thus he murders kindred life;
For in his mind ferments that strife
Which bigots wage around their book.

Their eyes are blind to all that's kind,
Save kindness cruel made by creeds;
Creeds cruel as those savage deeds
That sought by blood to chain the mind.

A cobwebbed mass of myths that blind,
Crumbling 'midst shouts of nations freed,
The church, with all her crazy creed,
Still cramps the freedom of the mind!

Yet as a lad he roamed through vales
And culled with tender care the rose
That opens wells of joy to those
Who learn to love the hills and dales.

So pure, so good his boyhood shone,
His parents held him fit to preach.
He grew a man, to rave and screech,
And all his sympathies were gone.

He grew a man of selfish heart,
And empty forms became his prayer;
And, staining dark a name most fair,
Ascribed to Christ the juggler's art.

And now he struggles to upbear
The tottering pillar of the past;
But science says it shall not last,
And man and nature both declare

Its might has vanished with the slave,
No more upheld by freedom's foes;
For man stamps out his ancient woes,
And grandly marches past their grave.

THANE JONES.

Liberty! Liberty! Liberty!

COLUMBUS, KAN., March 15, 1894.

READERS: You who are strong and young, who hav heads to think and hearts to feel, wake up and fight for life and liberty. Be vigilant, activ, aggressiv, heroic. Circulate the remonstrance; write to your Representativs and Senators and make a grand effort in this crisis to save American liberty, the Declaration of Independence, and the National Constitution from the clerical vandals and traitors gathered at Washington. For twenty years past I hav done my part in circulating various petitions to Congress and writing letters to representativs and presidents, but I can do so no more, as I am about played out. But as long as I can talk, write, and think, Liberty shall be my living sentiment and my dying sentiment, as John Adams said. Romans betrayed Rome. The pretended friends of Constitutional liberty, in violation of their official oaths, are stabbing liberty to the heart by their religious legislation.

Every man and woman who wants a church-and-state religion is an enemy of and traitor to natural and constitutional liberty.

Do any of the Freethinkers and lovers of liberty want to be deprived of their testimony in the courts, be disfranchised, be compelled to "keep Sunday" as Christians may dictate, and pay taxes to support that and those who deprive them of their liberty? If not, now is the time and not a moment to wait, to show your manhood and love of humanity. We hav given the tyrannical enemies of liberty an inch and they hav taken an ell of our liberties, and soon they will all go if we do not all unite in a long pull and a strong pull. Must Putnam, like his Revolutionary namesake, be the first and foremost to plead alone before the committee for our liberty? As it looks to me, every lawyer in the land who loves truth and liberty should hasten to Washington with R. G. Ingersoll as leader and show those traitors by numbers, as well as eloquence and logic, that they, that those who are not Christians, hav rights and aspirations they are bound to respect. Oh that I had health and strength and means to go at once to Washington and fight for my liberty and life; for my liberty is my life. Every court that decides that this is a Christian nation, decides a lie, violates its oath, and is a traitor to liberty. Shall one-third of the people (Christians) rule, control, and compel the other two-thirds to liv, and think, and act and spend their time as the Christians dictate, sustained by church-and-state enacted laws? Ho! to the rescue, ho! "Up, guards, and at them." "A liberty that someone else must define for me is no liberty at all." Reader, is there anything more precious to you than your liberty? If there is, then are you willing to be a slave or a hypocrit when our enemies hav destroyed the liberty we hav had? The love of liberty has been a constant inspiration to me. O reader, let it inspire and impel you to action in liberty's present struggle for life.

"O Liberty! thou wast undone,
Wast from thy nativ country driven
When tyranny eclipsed the sun
And blotted out the stars of heaven."

J. H. COOK.

Bible Points for Military Chiefs.

SCRANTON, PA., March 29, 1894.

MR. EDITOR: We had the pleasure of hearing three good lectures, delivered in the Music Hall of this city by John E. Remsburg. They were: "Fathers of Our Republic," "Bible Morals," and "Sabbath-Breaking." Mr. Remsburg, at the conclusion of his last lecture, urged us to organize, which we did on March 14th. You may hear from our secretary in the near future. I went to visit one of our members and saw that his tables were strewn with Liberal works of all kinds. He gave me six back numbers of THE TRUTH SEEKER. Believe me, I hav a good laugh every time I look at them; they would be just the thing for Sunday-schools. I am not a subscriber to any Liberal journal, but I intend to subscribe for THE TRUTH SEEKER as soon as I can.

I am a genuin Infidel and am proud to say that I fear no God, ghost, or devil, or any other windbag; but this has been the cause of my being held down. I work in the mines, and all mine foremen are religious cranks, which makes it hard for a Freethinker to liv under their paw, but I would rather die branded with Freethought and truth than to be crowned with lies of barbarian kings who may hav lived a few thousand years ago.

I hear much talk about Spiritualism; I believe as much in that as I do in the famous or infamous old Adam and Eve story. No, love is my religion. I love the small as well as the great, the weak as well as the strong, the poor as well, and better, than the rich. But my Christian friends would hav me believe that the sun and the moon did stand still. Why did not the great generals Grant and Lee try the same scheme in the late war? Why did they not giv the ocean a kick and make a path in it, and when their enemy would follow cause it to close in on them?

Now, a few words about our organization: We hav had only two meetings as yet, and we don't know exactly which way to point our cannon or how to load it. If you could giv us any information I would like to present it at our next meeting, which is next Sunday. There are undoubtedly two or three thousand Freethinkers in this city; but they will not show up because we cannot offer them protection against their cowardly oppressors, by whom we are all employed; we are the next thing to being unemployed at present. I cannot afford to buy anything just now, but as soon as we begin to work I will be on your subscription list.

I remain, Yours in Freethought,

W. W. WATKINS.

["What to do" in local societies is one of the most difficult problems we are trying to solve. So much depends upon the conditions in any given place. Those upon the ground should be better qualified than any others to choose effectiv methods. Where there is not sufficient money to employ our traveling lecturers and there

is little or no home speaking talent a number of expedients may be resorted to which are often found quite successful. Hav some one read a lecture or editorial from a Liberal paper. Comment upon it, either from your seats or the platform. Or read from some Freethought or scientific book. A good reader and a good book put together on the stage can interest and instruct an audience of Freethinkers. Then hav music if you can; any instrument will please the children and singing will draw numbers into the ranks of the entertainers. Recitations, dialogs—everything of the kind helps. Make a cheerful place for all—men, women, and children—to meet. That is what will empty the churches. Hav a Sunday-school if you can. Get speakers whenever possible; many will be glad to hav the opportunity to address your society. We mean occasional, volunteer, speakers. Try to keep informed by your daily reading in regard to all matters of especial interest to Freethinkers, and then when you come together tell your friends what you hav learned and exchange your opinions about the matter. A picnic, a dinner, a festival, will help make you sociable. Huxley's and Tyndall's scientific essays, Ingersoll's lectures, Reade's "Martyrdom of Man," Miss Wixon's "Apples of Gold," Putnam's "Four Hundred Years of Freethought," Beall's "Brain and the Bible," Bell's "Handbook of Freethought," would furnish you with hundreds of splendid selections to read and discuss.—ED. T. S.]

Events Interestingly Touched.

CINCINNATI, O., March 20, 1894.

MR. EDITOR: St. Patrick's day found the writer in Cincinnati, where he received a hearty greeting from that stalwart Liberal, Dr. E. S. McLeod. There is no joke about the stalwart, as our Esculapian disciple stands about six feet six and is of majestic proportions. He is a host in himself, and he is honored by all who hav had the good fortune to form his acquaintance. The doctor was one of the chief supporters of the Chicago Secular Union in its days of influence and prosperity.

That evening I accompanied the doctor to a lecture on "Socialism," by Richard T. Ely, professor of political economy in the University of Wisconsin, at the Odeon Music Hall. Having read a number of articles by Mr. Ely, I had formed an exaggerated opinion of his importance and integrity. I should hav admired him more without hearing him. His lecture was illusivly indefinit, prolix, and pedantic. Sometimes you would think he was an advocate of Socialism, at another an opponent. If it was intended as advocacy it was a very cold-blooded sort, which I can scarcely appreciate. If there is anything I like it is to hear a person who is fairly imbued with an idea (even if it be an erroneous one from my point of view) and not afraid to place himself on record. He seemed to stifle Socialism by "they do thus and so." It was too impersonal altogether. It lacked spirit and ardor. The amount of information dispensed appeared microscopic. He seemed to feel that either himself or his subject was out of place. It was something of a society event, as the speaker and the chairman appeared in evening dress. In the audience was a fair scattering of preachers. The chairman is president of some theological mill in the Gem city. The audience was not a Socialistic one.

During the lecture the speaker defined Anarchism and Socialism. At its close questions were allowed, of which this is a sample: "Do Anarchists believe in a divine authority?" The lecturer replied that no Anarchist could believe in a God or any authority. George Light, president of the Ohio Liberal Society, being present, asked if the Socialists believed in divine authority. The speaker declared that many of them did and many of them did not.

Sunday afternoon George Light attended the funeral of a business friend with whom he often conversed, but who, while he had attended the meetings occasionally, had never joined the Liberal society. He was agreeably surprised to find that instead of a thoroughly orthodox Presbyterian funeral his friend had left instructions that no priest or preacher should hav any part in it and that two of his friends should officiate—one say a few words at the house, the other at the grave. This shows that the Ohio Liberal Society is spreading common sense in that community.

The society now occupies the spacious, light, attractiv hall of the Cincinnati College, directly opposit the Gibson House, for their regular Sunday evening meetings.

I attended the meeting of March 18th. The subject of the evening was "The Physical Evolution of Mind," and the speaker J. Clegg Wright. Andrew Hogg ably presided. The lecture was a brilliant effort—profound, yet entertaining. The speaker possesses a splendid voice and knows how to use it effectivly, often emphasizing his points with dramatic force. He is thoroughly radical, but insinuates sufficient irony, humor, and sarcasm into his address—especially when dealing with theological vagaries—to keep his audience *en rapport* from beginning to end. There are but few Liberal lecturers who can be compared with J. Clegg Wright.

The lecture concluded, Chairman Hogg announced that the speaker would delineate the characters of such persons as would be called on the platform. The first subject was the genial president of the society, George Light; the second was a lady of the society. Speaking of the leading characteristics of Mr. Light, the lecturer said he was impulsiv, generous to a fault, yet withal possessed fine traits to make a prosperous business man. As George is a strong Materialist, you can better imagin than I can describe the effect of the professor's announcement that "he [Mr. Light] was a healer—a medium." Well, the house went wild over this, and I concluded to suggest THE TRUTH SEEKER, as soon as possible, as the advertising medium wherein Brother George could spread the "Light" of healing on his wings—fins. The next subject was the writer, but, really, the professor said so many flattering things about my "scientific" style of mind—a searcher for facts, etc.—that I will revert to the weak points. He said I was inordinately sensitiv; that is, I had been so until late years; wanted my own way; no one would drive me off with a broomstick; there was a good deal of combativness about me; I was not cut out for a speaker, but certainly was for literature, and what will astonish some, he said I was "extremely conscientious." Dr. McLeod said that he had hit me off to a dot. At any rate, we furnished plenty of amusement for the audience.

I find this in the *Enquirer:*

Rev. Father Mackey, of the cathedral, delivered an interesting and scholarly lecture on "The Relation Between Church and State" before a large audience at the St. Ann's church in West Covington, Ky., last night. Father Mackey is emphatically in favor of the church and state being kept separate as at present and he is opposed to the proposed amendment to the federal Constitution recently introduced in both houses of Congress, the object of which is to declare the United States of America a Christian government.

Father Mackey also expressed himself as opposed to having foreign customs or practices introduced into the government of this country. He insisted that "everything in America must be American." He agreed with the expressions of Archbishop Ireland, made in a speech at St. Paul, Minn., Saturday, on "Foreign Nationalism in America."

E. A. STEVENS.

From the "Man in the Ditch."

BROOKLYN, N. Y., April 1, 1894.

MR. EDITOR: If in the course of any discussion, any person, prophet or layman, had accused me of ignorance regarding any subject I had ventured to write "even casually" about, and had stated that my views were so ludicrous as to afford mirth to "gods and men," I would—if I replied at all—hav attempted to demonstrate to men the soundness of my assertions, and would hav been completely indifferent as to the light in which the gods regarded me. But, strange to relate, our friend Macdonald, who would hav been entirely justified in ignoring the casual reference made to him by way of pointing a moral and adorning a discussion with another man, chooses — for reasons not altogether obscure—to lay particular stress on the fact that he is not in a position to know the light in which the gods regard him, and ignores completely the sublunary portion of his amused audience, until he is forced out of his cyclone pit of more or less bright and witty badinage by the derrick of persistent demand for argument. When he emerges, he begins defensiv operations with a euphemistic variation regarding a fool and his folly; refers to the fact that a "man in a ditch" is not "afraid of bullets;" remarks that "a brain impervious to thought may invite discussion safely," and finally decides to accept—after some delay—what in his peculiarly facetious way he terms "my bluff," but which really was a direct, straightforward challenge to discussion, made with the view of convincing, or being convinced, of the truth or fallacy of the claim that it is quite as impossible to create value from nothing as raw material as it is to create a solar system, or systems, from nothing but omnipotence. Let the situation not be misunderstood. Either Macdonald is or I am misleading the people—certainly unwittingly—to the best of our ability; and being directly opposed to one another regarding the question of finance, it is certain that one or the other of us should—in the interest of that portion of the public we reach—stop. The discussion which is now on will tend to show, at one and the same time, who should revise his financial conclusions and which of us, if either, "is in a ditch," or has been gnilty of folly, or is "impervious to thought." Before argument begins, however, it seems legitimate to call attention to the fact that my opponent made no attempt to defend the rickety and rheumatic analogies he set up to display the folly of studying the financial question. Evidently, on this occasion, he feared the bullets because of the fact that he was "in a hole," which develops the falsity of his assertion that men below the surface are indifferent to missils.

Mr. Macdonald, abandoning sarcasm, then proceeds to notice the first question propounded to Mr. Peck, which seems to hav acted as an anesthetic on the latter gentleman, which in substance was whether the fact that the manufacture of fractional coins is a governmental monopoly, taken in conjunction with the possibility of exchanging them at the sub-treasuries, does not account for their being universally received at their face value, and whether they would be received at more than their bullion worth if neither of these conditions existed. To this Mr. Macdonald answers that if these conditions existed in all parts of the United States, they might hav something to do with the case. What has this remark to do with the fact that the making of fractional currency is a governmental monopoly? Is that not a fact in any section of the country? As to the other condition—of redemption—while sub-treasuries are not numerous, and are therefore rather inaccessible, the knowledge that coins are exchangeable for any kind of money is universal, and operates as effectivly at long range as it would next door to the place of redemption. Mr. Macdonald hints at sections where cents do not pass at their face value, and also of localities where they hav not currency because they are not wanted. I hav never heard of a place where they were refused at their face value, although it is possible that if offered in larger quantity than the law allows as a legal tender, they might be refused except at a discount. But this does not change the fact that the monopoly of their manufacture, together with acceptance of the obligation to receive them in payment or exchange, by the government, is all that keeps them at any point greatly beyond their metal value; for if it were possible to coin them freely, the metal of which they are made would be presented and coined just as long as the coin was worth a reasonable profit more than the metal. As to the need for currency insuring the circulation of tokens of small intrinsic worth at their face value, it is certain that in such cases promises of redemption hav always stood behind them, which, if violated, soon caused their rejection.

Mr. Macdonald argues further that the fact that but $100,000,000 of gold is all that stands behind $813,000,000 of promises to pay is sufficient to show that redemption plays no part in keeping those promises at par. He further alleges that, under the free coinage of silver, dollars of that metal would rise to the value of gold. To the first assertion it is sufficient to reply that few want the gold so long as they are confident that it is to be had for the asking, and this confidence renders it possible for a dime and a half of gold to keep ten dimes' value of paper money or silver at par. As to the second allegation, it is certain that free silver coinage could never raise the commercial price of that metal to the present ratio with gold, or maintain a silver dollar on the level of a gold dollar in purchasing power; for it is notorious that it costs about thirty-four times as much to produce an ounce of gold as it does to produce the same quantity of silver, which would make the commercial ratio of silver to gold about thirty-four to one, while the coinage ratio is but sixteen to one. Now, it is manifest that the free coinage of silver can only benefit owners of that metal—and others not at all—so long as the government is able to giv a gold dollar for one of silver; and it is equally clear that, since everybody knows this perfectly, there would be a terrific rush to exchange all other kinds of money for gold, and that the very small margin of that metal which the government has would scarcely last a week, at which time it would not be possible to get anything more valuable for a silver dollar than another of the same kind, and we would find ourselvs on a monometallic basis of silver, with the currency contracted by the hoarding of all the gold. Mr. Macdonald thinks that the silver dollar under free coinage would still purchase as much as one of gold, since it so circulated before it was demonetized. But Mr. Macdonald forgets that at that time the commercial ratio of silver to gold was less than the coinage ratio, which made silver more valuable as bullion than as coin. No silver was coined for years before free coinage was stopped. The gentleman thinks, also, that the stability of money does not depend upon the material of which it is composed, but upon the fact that the credit of the country is pledged to its support, and that this fact givs it world-wide acceptance. The fact is our money has no currency outside of this country. Our gold and silver money is accepted abroad by weight, and our other money not at all. Now, is not the credit of the country which Mr. Macdonald says keeps our money at par, measured by its power to keep its promises to pay par—this is, gold—for any other money? Is it not true, that if its power to pay is limited to silver, the dollar (other than gold) will be worth but the bullion value of the silver dollar? The province of money is to discharge debt, and intrinsic value is not considered, a dollar passing for one hundred cents because the next man will take it at that rate, we are told. But the next man will soon stop taking it at that rate if those at the centers of exchange lose confidence in the ability of the government to keep its promis to pay gold to all asking for it, at which time the next man will take it—if at all—at such a figure as he is sure will protect him against loss. The gentleman "might go further," he says, "and aver that it is not the redeemable quality of our currency that makes it exchangeable for gold, but because the party having the gold knows that the currency has the same debt-paying power as his coin." Mr. Macdonald stops too soon in his chain of redemption, for it is certain that no man will giv gold coin, or its value, for currency, unless he is reasonably certain to get gold value again for his currency when he wishes to exchange it, and this certainty depends upon the ability of the government to fulfill its promis to pay gold for its other currency. With such ideas it is not strange that the gentleman puts his trust in hens. Mr. Macdonald "brings the argument up to date" by redeeming Mr. Peck's note in such a fashion as invites the conclusion that he left himself a loop-hole to say, in an emergency, that "evidently the Prophet is utterly devoid of the sense of humor, or he would never suppose that I would insinuate that a reputable gentleman like Mr. Peck would attempt to redeem his note by offering to renew it and counseling the holder to go to the devil."

E. O. ROSCOE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Sleepy Song.

Come, little darling, your eyes are sleep smitten;
Come to the arms that would rock you to rest.
See how your playmate, the bonnie white kitten,
Speeds to its mother and snugs in her breast.
Purr—purr—purr—purr—
Hear how she coaxes her kitten to rest.

List to her lullaby; charged full of slumber
Is the low song that the pussy cat sings.
Sleep fairies hear it and flock without number
Near to my baby on gossamer wings.
Purr—purr—purr—purr—
That is the tune that the mother puss sings.

Come then, my little one, yield and be taken
Close in the arms that would shelter their own.
Haste, lest your playmate, the white kitten, waken
First from its slumber to frolic alone.
Hush—hush—hush—hush—
Sleep in the arms that will shelter their own.

ELLA WHEELER WILCOX, *in the Independent.*

What the Little Folks Are Saying.

The funny things which the little folks say at bedtime would doubtless fill a very large volume. Here are three bedtime queries and remarks which excited much amusement in their respectiv households:

Little Ritchie wanted to omit his prayers the other evening when his room was quite cold. So his mamma asked him: "Don't you want to ask God to care for you through the night?" "Oh," was the naive reply, "you don't catch God comin' round such a cold night as this!"

Little Marion was told to include the petition, "And make me a good girl," in her evening prayers. "What," she cried, "an' eat up all the crusts? Well, I guess not!"

A little seven-year-older, whose philosophical mind was bent on allowing its little owner to stay up longer than usual, asked a question which could not be answered off-hand. It was this: "Mamma, what would we hav been if we hadn't been anybody?"

Correspondence.

NORSE, TEX., Feb. 8, 1894.

DEAR MISS WIXON: My papa is not taking THE TRUTH SEEKER, but my uncle, Theo. Colwick, is a subscriber, and he is living with us. I love to read the Children's Corner. I hav twenty-four cousins; two sisters older than myself and one brother younger. I am ten years old and liv on a farm, where we raise wheat, oats, millet, corn, and cotton. I help on the farm when I am not going to school. I picked one hundred and fourteen pounds of cotton in one day. We did not raise much cotton last year on account of a drouth. MAUD E. OLSON.

[My, what a lot of cousins! And what a dear little worker to pick so much cotton in one day.—ED. C. C.]

WALLA WALLA, WASH., Feb. 19, 1894.

MISS SUSAN WIXON: I read the letters of the Corner every time I get a chance. My papa is a strong Freethinker and so am I. I go to school every day, and I am thirteen years old. It is very dull here. The Salvation Army has a grand time. Two of its members were arrested for stealing whisky and got eleven days in jail. After they were released they went back into the army shouting, "Halle lujah!" and "Glory to God!" My papa would like to become an agent for the Freethought work and has written to THE TRUTH SEEKER. I hav no brothers or sisters. I will close, and remain,

Your little Liberal friend,
BERTHA MONTAGUE.

[Another splendid girl added to our Corner list.—ED. C. C.]

CARTHAGE, MO., Feb. 16, 1894.

DEAR MISS WIXON: My pa has taken THE TRUTH SEEKER for several years. I like to read the Corner better than any of the paper, because it is interesting to hear what the children hav to say. I go to school, and my teacher is very religious. She had a question box in school for a while, and I threw in several Bible questions, but received no answer; so I answered them myself, but the teacher showed plainly that she did not like them. So she abolished the question box. Perhaps she thought we were getting too wise because she could not answer the questions. She had a party at her house since, but she did not invite my brother and myself; probably because we do not believe in the Bible. The people around call us Infidels; but I do not care; I am proud of it. TILLIE F. ROTSCH.

[Your teacher exhibited a very poor spirit in not inviting you to her party, and for such a reason. Never mind. Be true to your convictions and you will be happy, though you never attend a party given by one so bigoted. You are our own dear, brave girl.—ED. C. C.]

PORT ANGELES, WASH., Feb. 14, 1894.

DEAR MISS WIXON: We hav three churches in this town, but I hav never attended any of them. My father has taken THE TRUTH SEEKER for ten years and finds no other paper equal to it. I read the Children's Corner, and would much like to talk with you. My father publishes a Populist paper here called *The People*, and a short time ago he published an article called "Joe's Dream," which so stirred up the Christians that some of them wanted their paper discontinued. The larger half of the people in this town are Freethinkers. Your Liberal friend,

LEO BOHALL.

[Another brave boy to hold up the cause of truth.—ED. C. C.]

GARDEAU, PA., March 13, 1894.

DEAR MISS WIXON: We hav taken THE TRUTH SEEKER for ten years; that is, ever since mamma's conversion to Freethought. She says it is her Bible, as she gave up the Bible for it.

I hav four brothers, the eldest of whom, O. J. Fairchild, is in Bradford, Pa. I am the youngest of the family, fourteen years of age. We liv in a valley, with mountains all around—a very pleasant place. Hunting and fishing for trout are the sports of the young people. I hav the "Story Hour" and wish I had more. If any of the children of the Corner choose to correspond with a Pennsylvania mountain girl, I shall be happy to answer. IDA L. FAIRCHILD.

[A good letter for the first one.—ED. C. C.]

BOND, KAN., Feb. 14, 1894.

DEAR MISS WIXON: We hav had several revival meetings here. First the good Christians of our valley employed a preacher from New York, the Rev. Cartwright, who told us that where he came from they called him a Hustler; but as he did not succeed in bringing any souls to Christ, they concluded they would hold a revival conducted by their own preachers. For two months they prayed for us and warned us of our danger if we did not accept Christ, but all in vain. They succeeded in converting only four little girls, the oldest not fifteen years of age.

We hav a literary society meeting in our schoolhouse once a week, and hav had several interesting debates. One evening the question was: "Resolved, That the present system of geology and astronomy as taught is incorrect." Only two gentlemen spoke on the affirmativ side, but they were in earnest. They based their arguments on the Bible. One of these gentlemen is a member of a school board. Think of it, Corner friends; a man who believes that the earth is flat, and that the sun revolves around it, is a member of a school board! I think that in this enlightened age such a man should not hav anything to do with school affairs. Your Liberal friend,

ELVA HELLSTROM.

[The people should see to it that only intelligent and educated persons hav charge of the schools.—ED. C. C.]

HANOVERTON, O., March 19, 1894.

DEAR MISS WIXON: I venture a few lines to the Corner in reference to Mr. William Kintner and lady, who reside in this town and are endowed with more than ordinary powers of mind; both sterling Freethinkers who work for the cause. Mr. Kintner is everybody's friend and never aggressiv, but when one of the anointed scare-crows picks him up for demolition he is soon spiritually moved to drop him. They hav lived happily and enjoyed life for all there is in it.

But alas! the diphtheria in its worst form visited the town, to which their beautiful daughter of twelve years fell a victim. She suffered a few days and died. She was an ornament to the family circle, and, for one of her age, was well advanced in literature and Freethought philosophy. I recollect in the long ago you had little Alice in the Corner.

But again, a few days later, a bright little brother of some ten years was attacked with the epidemic; he suffered a week, when little Archie was no more. This is crushing to the doting parents. I would gladly say something comforting for them, but can find no word; but we cherish a hope that their good sense and philosophy will carry them safely over. Their loved ones are resting sweetly where trouble will never reach them. May the flower of fond memory ever bloom over their graves, whose gloom is lost in the glory of unsullied virtue unforgotten, is my prayer. J. F. JOHNSON.

[We sincerely sympathize with our friends in the loss of their bright children, Alice and Archie. Dear Alice was one of our Corner friends. Their vacant places can never be filled, and the hearts of all who loved them will ache while their pleasant ways are remembered. But they can never suffer again. There is no more pain, sorrow, or grief for them. With them all is peace forever.—ED. C. C.]

ARCH BEACH, CAL., Feb. 6, 1894.

MISS WIXON—*Dear Friend:* I am going to help fill out the Children's Corner a little this week. I see by the last few numbers of the ever-welcome old TRUTH SEEKER that there is "always room for one more." That ever-truthful paper has been in the family about as long as I hav, so you may know that it is no new friend to me.

I am one of a large family of free-hearted Liberals. Several other members hav written to THE TRUTH SEEKER at different times, but this happens to be my first communication. We all try to do what we can in behalf of our glorious cause. But unfortunately that is not much; indeed, it is really nothing, for living as we do, far up in the mountains, about ten miles northeast of nowhere, and within about twenty miles of a faint glimmer of somewhere, we find that the very most we can do is just to think! But I hav often thought what a blessing it is that we are gifted with Freethought. Indeed, I do not know what would become of us if, like so many of our poor Christian friends, our thoughts were perennially bound to a church, wrapped up in a preacher and inclosed within the iron covers of a detestable Bible.

I hav often heard my little Christian friends at school say they did not like Sunday, and wished it would never come; that they enjoyed Saturday much better. If you asked them the reason, they would say, mamma would not let them play on Sunday; they had to go to Sunday school in the morning, and in the afternoon they had to stay in-doors and read the Bible. I hav really seen parents that were almost too pious to allow their children to laugh and talk on that sacred day. I should think it would be torture to the poor children. I sincerely pity such ignorance! It seems to me that when a person has grown to a mature age, and still holds such preposterous views of religion, they must surely hav a limited amount of brains. For my part I always look forward to Sunday as a very enjoyable day, and enjoy it much better than I do Saturday; for the latter is a day of extra work, while it is our custom to do as little work and hav as much pleasure as possible on Sunday. Our chief sport is picnicking or shelling, when the tide is low, as we liv but a short half mile from the ocean.

In my estimation we liv in one of the prettiest little nooks there is to be found in the Rocky mountains; it is a very small place, and is completely surrounded by lofty mountains. Indeed, if a stranger were to drop down from the sky, he would think he was in a cage, though not a very unpleasant one, judging from the scenery around him. I am afraid if I continue the description of my home in this letter, I will deprive some of my Liberal friends (who hav a firmer hold on the Corner than I hav at the present time) of elbow room, so I will close, leaving my best regards to yourself and all the Cornerites.

Yours respectfully,
ANNIE M. THURSTON.

[But Annie has a firm hold on the Corner after this.—ED. C. C.]

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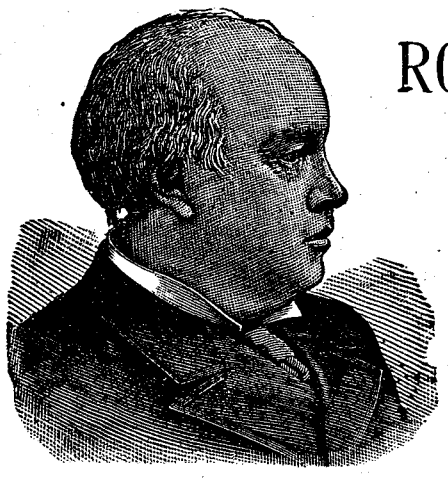
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In the volume before us, Professor Huxley, writing in the preface of the theory of creation, which has its root (so far as Jews, Christians, and Mohammedans are concerned) in the Genesaical narrativ, observes:

"It is becoming, if it has not become, impossible for men of clear intellect and adequate instruction to believe, and it has cased, or is ceasing, to be possible for such men honestly to say they believe, that the universe came into being in the fashion described in the first chapter of Genesis; or to accept, as a literal truth, the story of the making of woman, with the account of the catastrophe which followed hard upon it, in the second chapter; or to admit that the earth was repeopled with terrestrial inhabitants by migration from Armenia or Kurdistan, little more than four thousand years ago, which is implied in the eighth chapter; or finally, to shape their conduct in accordance with the conviction that the world is haunted by innumerable demons, who take possession of men and may be driven out of them by exorcistic adjurations, which pervades the gospels. . . . The doctrin of biblical infallibility, which involves these remarkable consequences, was widely held by my countrymen within my recollection; I hav reason to think that many persons of unimpeachable piety, a few of learning, and even some of intelligence, yet uphold it. But I venture to entertain a doubt whether it can produce any champion whose competency and authority would be recognized beyond the limits of the sect or theological coterie to which he belongs. On the contrary, apologetic effort, at present, appears to devote itself to the end of keeping the name of 'Inspiration' to suggest the divine source, and consequent infallibility, of more or less of the biblical literature, while carefully emptying the term of any definit sense. For 'plenary inspiration' we are asked to substitute a sort of 'inspiration with limited liability,' the limit being susceptible of indefinit fluctuation in correspondence with the demands of scientific criticism. Where this advances that at once retreats.

"This Parthian policy is carried out with some dexterity; but, like other such maneuvers in the face of a strong foe, it seems likely to end in disaster. It is easy to say, and sounds plausible, that the Bible was not meant to teach anything but ethics and religion, and that its utterances on other matters are mere *obiter dicta;* it is also a specious suggestion that inspiration, filtering through human brains, must undergo a kind of fallibility contamination; and that this human impurity is responsible for any errors, the existence of which has to be admitted, however unwillingly.

"But how does the apologist know what the biblical writers intended to teach, and what they did not intend to teach? And even if their authority is restricted to matters of faith and morals, who is prepared to deny that the story of the fabrication of Eve, that of the lapse from innocence effected by a talking snake, that of the deluge and the demonological legends, hav exercised, and still exercise, a profound influence on Christian theology and Christian ethics? The very apologists who put forth this plea are never weary of declaring that the divine authority for the moral law is the only safe foundation of ethics. But if several of the most important Pentateuchal narrativs prove to be utterly unworthy of credit, what pretense is there for accepting other uncorroborated stories of a no less improbable character? If the writers of the gospels hav taken fiction for truth, the survivals of pagan superstition for religion, in one department of spiritual knowledge, what guarantee hav we for their infallibility in other departments? If the 'human element' must be admitted to hav already encroached so largely beyond the bounds, erstwhile thought to be set by divine authority, what justification is there for imagining that any limit can be set to the discovery of further invasions?

"The truth is that the pretension to infallibility, by whomsover made, has done endless mischief; with impartial malignity it has proved a curse, alike to those who hav made it and those who hav accepted it; and its most baneful shape is book infallibility. For sacerdotal corporations and schools of philosophy are able, under due compulsion of opinion, to retreat from positions that hav become untenable; while the dead hand of a book sets and stiffens, amidst texts and formulæ, until it becomes a mere petrifaction, fit only for that function of stumbling-block which it so admirably performs. Wherever bibliolatry has prevailed, bigotry and cruelty hav accompanied it. It lies at the root of the deep-seated, sometimes disguised, but never absent, antagonism of all the varieties of ecclesiasticism to the freedom of thought and to the spirit of scientific investigation. For those who look upon ignorance as one of the chief sources of evil; and hold veracity, not merely in act, but in thought, to be the one condition of true progress, whether moral or intellectual, it is clear that the biblical idol must go the way of all other idols. Of infallibility, in all shapes, lay or clerical, it is needful to iterate, with more than Catonic pertinacity, *Delenda est.*"

The essay on the "Evolution of Theology" opens with these paragraphs:

"I conceive that the origin, the growth, the decline, and the fall of those speculations respecting the existence, the powers, and the dispositions of beings analogous to men, but more or less devoid of corporeal qualities, which may be broadly included under the head of theology, are phenomena the study of which legitimately falls within the province of the anthropologist. . . .

"With theology as a code of dogmas which are to be believed, or at any rate repeated, under penalty of present or future punishment, or as a storehouse of anesthetics for those who find the pains of life too hard to bear, I hav nothing to do; and, so far as it may be possible, I shall avoid the expression of any opinion as to the objectiv truth or falsehood of the systems of theological speculation of which I may find occasion to speak. From my present point of view, theology is regarded as a natural product of the operations of the human mind, under the conditions of its existence, just as any other branch of science, or the arts, or architecture, or music, or painting are such products. Like them, theology has a history. Like them also, it is to be met with in certain simple and rudimentary forms; and these can be connected by a multitude of gradations which exist or hav existed among people of various ages and races, with the most highly developed theologies of past and present times."

Referring to the horrible doctrins and persecutions of the Middle Ages, Professor Huxley says in the above essay:

"The greatest men of the Middle Ages are unable to escape the infection. Dante's 'Inferno' would be revolting if it were not so often sublime, so often exquisitly tender. The hideous pictures which cover a vast space on the south wall of the Campo Santo of Pisa convey information as terrible as it is indisputable, of the theological conceptions of Dante's countrymen in the fourteenth century, whose eyes were addressed by the painters of those digusting scenes, and whose approbation they knew how to win. A candid Mexican of the time of Cortez, could he hav seen this Christian burial-place, would hav taken it for an appropriately adorned Teocalli. The professed disciple of the god of justice and of mercy might there gloat over the sufferings of his fellowmen depicted as undergoing every extremity of atrocious and sanguinary torture to all eternity, for theological errors no less than for moral delinquencies; while, in the central figure of Satan, occupied in champing up souls in his capacious and well-toothed jaws, to void them again for the purpose of undergoing fresh suffering, we hav the counterpart of the strange Polynesian and Egyptian dogma that there were certain gods who employed themselvs in devouring the ghostly flesh of the spirits of the dead. But in justice to the Polynesians, it must be recollected that, after three such operations, they thought the soul was purified and happy. In the view of the Christian theologian the operation was only a preparation for new tortures continued for ever and aye."

The last paragraph in the essay on the Evolution of Theology is as follows:

"It is my conviction that, with the spread of true scientific culture, whatever may be the medium, historical, philological, philosophical, or physical, through which that culture is conveyed, and with its necessary concomitant, a constant elevation of the standard of veracity, the end of the evolution of theology will be like its beginning—it will cease to hav any relation to ethics. I suppose that, so long as the human mind exists, it will not escape its deep-seated instinct to personify its intellectual conceptions. The science of the present day is as full of this particular form of intellectual shadow-worship as is the nescience of ignorant ages. The difference is that the philosopher who is worthy of the name knows that his personified hypotheses, such as law, and force, and ether, and the like, are merely useful symbols, while the ignorant and the careless take them for adequate expressions of reality. So it may be that the majority of mankind may find the practice of morality made easier by the use of theological symbols. And unless these are converted from symbols into idols, I do not see that science has anything to say to the practice, except to giv an occasional warning of its dangers. But, when such symbols are dealt with as real existences, I think the highest duty which is laid upon men of science is to show that these dogmatic idols hav no greater value than the fabrications of men's hands, the stocks and the stones, which they hav replaced."

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"MY fren's," said Brother Gardner of the Limekiln Club when the routine business of the meeting had been disposed of, "I heard Brudder Bebee sayin' to Shindig Watkins de odder night dat he should depend upon Providence to git frew de winter. I also heard Brudder Shin sayin' to Givadam Jones dat his rent was behind, but Providence would step in sumwhar. I wan' to say a few words to yo' on dis matter of Providence. I used to figger a heap on Providence helpin' me out, but de night I dun left my hen-house doah unlocked an' went to bed dependin' on Providence to stand guard I made sich a mistake dat I hain't got ober feelin' mad yet. Doorin' dat dark and tremulous night a cull'd pusson jumped my fence an' entered dat hen-house an' removed fo'teen of de nicest chickens in all dis stait. If Providence was round dar anywhar, she probably helped put dem chickens in de bag.

"I knowed a pusson about three y'ars ago who owned a mewl, an' one night dat mewl was taken sick. I was called on, an' I saw it was a case of colic an' recommended de usual remedy. De owner of dat mewl concluded to depend upon Providence instead, and when he riz up next mawnin' he had a cold corpse on his hands. Dat same pusson cut a hole in de roof of his kitchen an' run a stovepipe frew it widout any safeguard. One day when he was awav from home dependin' on Providence to see to dat stovepipe, his house caught fire au' was dun burned to de ground.

"Dar am a sartin member of dis club, an' his name am Sundown White, who used to depend on Providence to even furnish him codfish fur breakfast. He spected Providence to hunt him up a job, doctor his family, buy shoes fur his chillen, an' pay his house rent, an even when dey war gwine to send him to de porehouse he hung to Providence. I is happy to say dat I is de pusson who opened his eyes at last. He cum ober to my cabin to borrow $2. He depended on Providence to open my heart, but got sadly left. Den he got mad an' depended on Providence to help him lick me, but I peeled off my coat an' giv him sich a thrashin dat he wuz in bed fur two weeks. When he got out he giv Providence de cold shake, an' to-day he am well fixed an' gettin' along all right.

"Dar am sartin members of this club who reckin dey kin sit on de fence all summer an' be sartin dat Providence will furnish 'em wid taters an' bacon frew de winter. 'Long about Jinuary dey'll be mighty glad to fill up de vacuum wid stewed pumpkin. If Providence was ever in de provision bizness, she went out of it long ago. Dar was a time in my life when I let de winter woodpile go and depended on Providence to keep de ole cook stove red hot. Arter my dog had friz to death, de ole woman lost her big toes, an' I had got a crop of chilblains to last me de rest of my nachel life, I cum to de conclushun dat Providence wasn't in de woodyard bizness. It's all right if yo' am gwine to ride on a railroad to lean on. Providence, though she doan' seem to get further west dan Buffalo, but when yo' figger dat she am gwine to put a $15 overcoat on yo'r back as a Christmas present yo' will git badly mistook.

"Our own experience right here in Paradise Hall proves de troof of what I say. On one occasion I left seven dollars in de safe an' forgot to set de b'ar-trap on de sta'rs. I went home, dependin on Providence, but 'long about midnight I got oneasy an' cum down an' sot de traps an' changed de combinashun from 'reptil' to 'kangaroo.' I friz my heel a-goin' home, but what did de next day reveal? In one of dose b'ar-traps was a big toe from a human foot. An evil-minded person had got into dis hall to rob us. After borin' sebenteen holes in our safe wid an auger, he had started down sta'rs to find a bag to put de money in, an' de trap had cotched him. He didn't depend on no Providence to open dat trap, but jes' pulled away till he pulled his toe off and den skated away.

"Dar am a pusson right yere befo' me to-night who borrowed $3 of me last spring an' am dependin' on Providence to pay me back. I'ze waited to see if she'd do it, but she hasn't. I'ze gwine to wait one mo' week, an' den if dat money hain't handed over. I'ze gwine to p'ove to dat pusson dat Providence neither borrows nor lends, an' she hain't got no use for lazy folks or liars. If he dodges me in a dark alley he may figger dat Providence aided him, but he'll be wrong. It'll be on account of dat squint in my right eye, an' I'll trail him down by daylight! We will now break up de meetin' an' depend on Providence to keep de trolley kyars on de track till we git home."—*M. Quad.*

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SOCIETY grinds its ax on charity.—*Katherine Mabley Corbett.*

THERE is one light in every village—the schoolmaster; and one extinguisher—the priest.—*Victor Hugo.*

NEARLY every work of genius was burned by the common hangman, up to the Reformation, and many since—not to mention the grand works of art piously destroyed by the Puritans.—*Moncure D. Conway.*

SELF-EARNED pleasures are seldom immoderate. When hardship is an incident of acquisition, prudence is probably an incident in expenditure. In this way, diligence is a brake on indulgence.—*A. M. Lorentz.*

WHAT a man does, that he has. What has he to do with hope or fear? In himself is his might. Let him regard no good as solid but that which is in his nature and which must grow out of him as long as he exists.—*Emerson.*

WORK, brothers mine, work hand and brain;
We'll win the Golden Age again.
And Love's Millennial morn shall rise
In happy hearts and blessed eyes.
Hurrah! hurrah! true knights are we
In labor's lordlier chivalry.
—*Gerald Massey.*

IT was a battle between an old and a new philosophy. And the old was Christianity in all its forms. The greatest criminal against mankind had been he who had pretended to love it most. His creed of self-sacrifice: It had produced those who renounce—the misery that was now clamoring for deliverance. God must fall in every shape!—*John Henry Mackay.*

IT was said by Emerson that Burns made a mere provincial dialect classic. He did more than that; he glorified by his pathos and humor, not only the dialect of Scotland, but the very weeds in her valleys, the heather on her banks and braes, the homely fare and hodden gray of her peasantry, yea, the very rags of her poverty. He made all of them classic as the majestic imagery of Milton. He poured his soul in love and benediction upon his country in such exuberant flood that before the end of the eighteenth century it had overflowed the British Islands, and now covers the world.—*M. M. Trumbull.*

THE old-time artists thought they served humanity by painting saints and madonnas and angels from the myths they conjured in their brains. They painted war with long lines of soldiers dressed in new uniforms, and looking plump and gay, and a battle scene was always drawn from the side of the victorious camp, with the ensign planting his colors on the ramparts of the foe. One or two were dying, but always in their comrades' arms and listening to shouts of victory that filled the air, and thinking of the righteous cause for which they fought and died. In the last moments they dreamed of pleasant burial-yards at home, and of a grave kept green by loving, grateful friends, and a smile of joy lit up their fading faces, so sweet that it seemed a hardship not to die in war. They painted peace as a white-winged dove settling down upon a cold and "farewell" earth. Between the two it was plain which choice a boy would make, and thus art served the state and king. But Verestchagin painted war so true to life that as we look upon the scene we long for peace. He painted war as war has ever been and ever will be—a horrible and ghastly scene, where men, drunk with blind frenzy—which rulers say is patriotic pride—and made mad by drums and fifes and smoke and shot and shell and flowing blood, seek to maim and wound and kill, because a ruler givs the word. He paints a battlefield a field of life and death, a field of carnage and of blood. And who are these who fight like fiends and devils driven to despair? And what cause is this that makes these men forget that they are men and vie with beasts to show their cruel thirst for blood? They shout of home and nativ land; but they hav no homes, and the owners of their nativ land exist upon their toil and blood. The nobles and princes, for whom this fight is waged, are sitting far away upon a hill, beyond the reach of shot and shell; and from this spot they watch their slaves pour out their blood to satisfy their rulers' pride and lust of power. And what is the enemy they fight? Men, like themselvs, who blindly go to death at another king's command; slaves who hav no land, who freely giv their toil or blood—whichever one their rulers may demand. These fighting soldiers hav no cause for strife, but their rulers liv by kindling in their hearts a love of nativ land—a love which makes them hate their brother laborers of other lands, and dumbly march to death, to satisfy a king's caprice.—*C. S. Darrow.*

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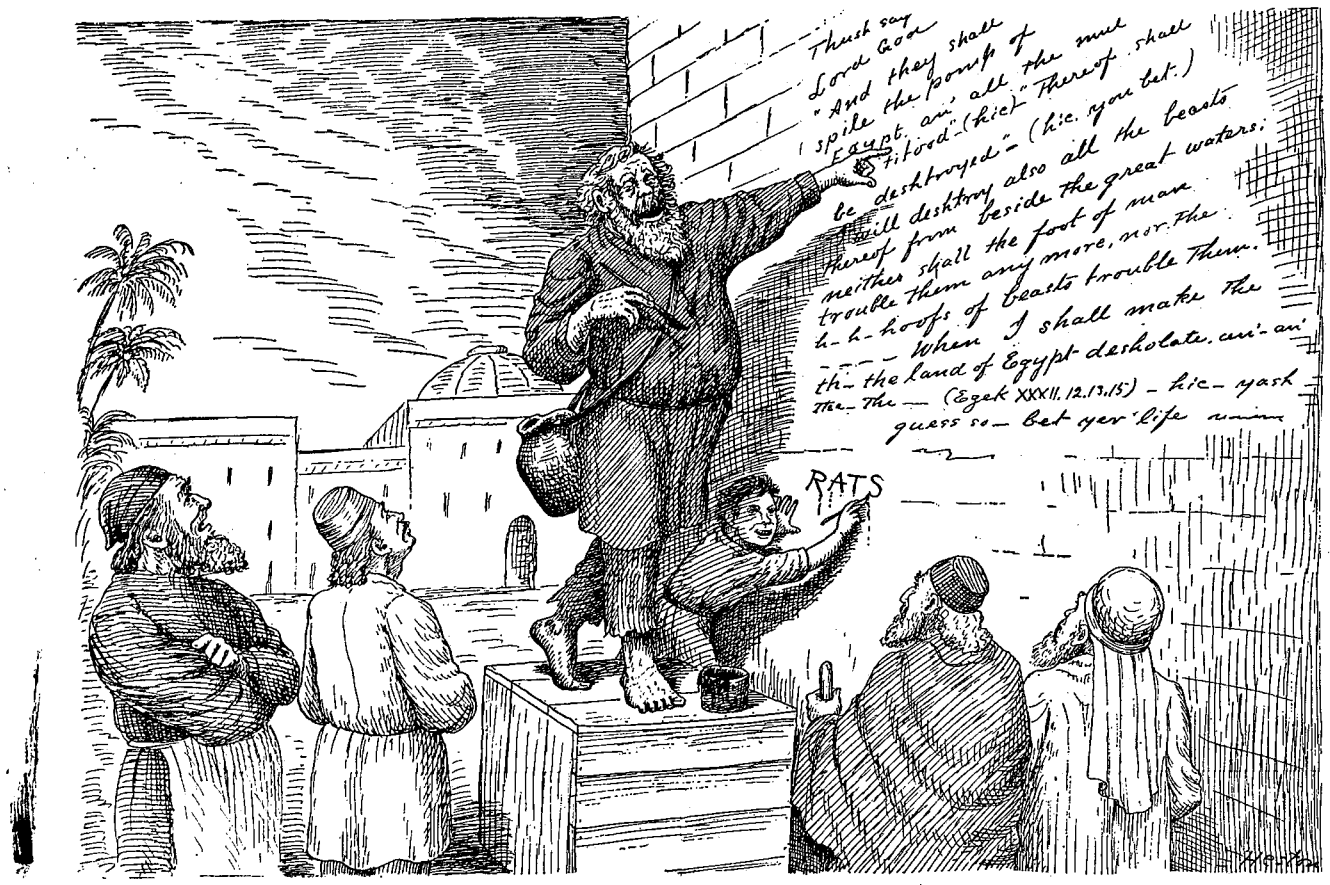




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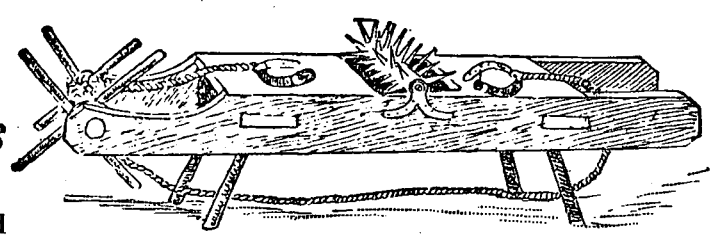


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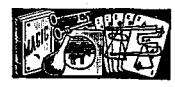
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News of the Week.

DR. BROWN-SEQUARD died in Paris on April 2d.

THE House failed to pass the seigniorage bill over President Cleveland's veto.

PRENDERGAST, Carter Harrison's insane assassin, has been respited to July 2d.

A BILL looking to home rule for Scotland has been introduced in the House of Commons.

THE death of President Bermudez, of Peru, precipitated upon that unhappy country the triple woe of two presidents and one dictator.

PROFESSOR WILLIAM ROBERTSON SMITH, librarian of the University of Cambridge, and one of the most learned orientalists of the age, died March 31st.

THERE is trouble in the Indian Territory between the Cheyennes and the white settlers. Several killed. The whites appear to hav been the aggressors.

GOVERNOR TILLMAN, of South Carolina, has withdrawn the troops from Darlington and Florence, and assumed command of all the municipal police in the state.

POLISH laborers in Buffalo mobbed the employees of the Barber Asphalt Company when a new street-grading machine was put to work. The machine was also badly damaged.

THE Republicans carried Rhode Island by a majority of some six thousand, insuring the election of a Republican to succeed United States Senator Dixon, Democrat.

COMMANDER HYERMAN, of the Kearsarge, lost on Roncador reef, has been found guilty of negligence and inefficiency, by the court-martial sitting on his case and that of Lieutenant Lyman.

THE grand jury of the District of Columbia has brought in a new indictment for manslaughter against Col. F. C. Ainsworth in the matter of the Ford's Theater disaster in Washington last year.

THE Democratic members of the House of Representativs hav called a caucus to consider the advisability of a compromise for the repeal of the state bank tax. This would be a move in the direction of free banking.

A FRENCH engineer has discovered an immense cave in the district of Guerrero, Mexico. He explored it for fifteen miles, and in one place found the petrified bodies of four hundred Indians, with idols and stone implements.

THE House of Representativs has unseated Charles F. Joy, of Missouri, Republican, putting in his place John J. O'Neill, Democrat. Hilborn, of California, Republican, has also been supplanted, by English, Democrat.

VERY bad riots in the Connellsville coal region in Pennsylvania last week. The Hungarians were wild and much property was destroyed and a number of lives sacrificed, including that of Chief-Engineer Paddock of the H. C. Frick Coke Co.

A FIERCE battle is reported to hav taken place in the kingdom of Bornu, in the Central Soudan, between an invading army, 30,000 strong, and the troops of the Sultan of Bornu. Losses heavy, including the Sultan and Rabah, the leader of the invaders.

IN Chicago, Kansas City, and other towns in the middle states, serious riots occurred on the day municipal elections were held. Several lives were lost. Bad blood engendered by the Catholic and A. P. A. antagonism had much to do with the disturbances.

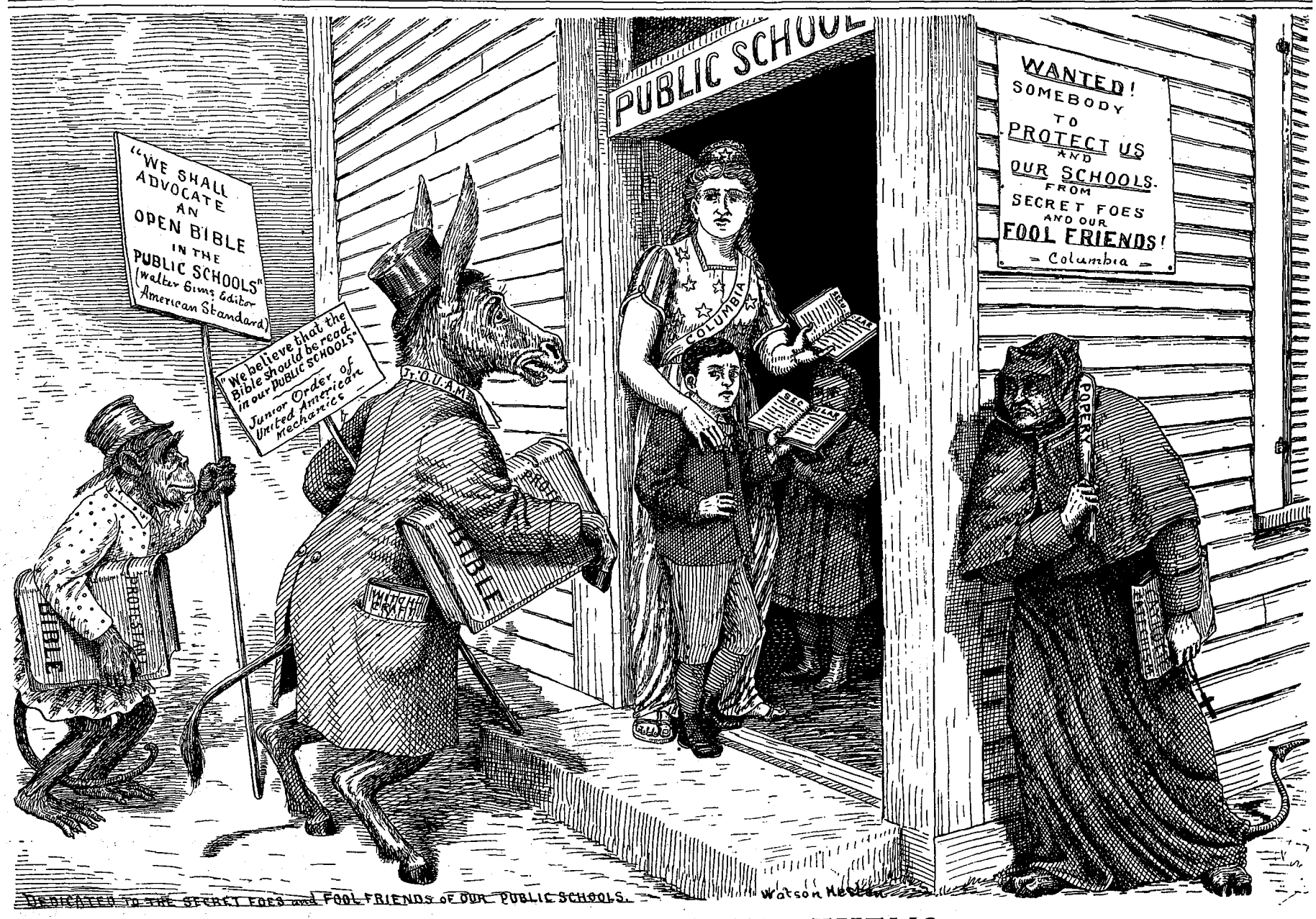
ON April 4th a bomb was exploded in the restaurant Foyot, opposit the Senate chamber, in Paris. Several persons were injured, including a Communist-Anarchist poet, Laurent Tailhade, who had applauded the act of Vaillant He has lost an eye and his old opinions.

AT Omaha on April 5th United States Judge Caldwell decided that Judge Dundy's order cutting down the wages of the Union Pacific employees and enjoining them from striking was not good law, and that the receivers had broken the contract with the labor unions. The decision is a great victory for the employees. A decision of an opposit character was rendered by United States Judge Jenkins at Milwaukee on April 6th. He explained and reaffirmed his former injunction restraining the employees of the Northern Pacific from striking. He holds that a court of equity must restrain threatened trespass involving the immediate or ultimate destruction of property, working irreparable injury, and for which there would be no adequate compensation at law. The jurisdiction is beyond question; is plenary and comprehensiv.

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Fundamental Principles vs. Weather Vanes.

Those who assume to instruct their fellow-men and to guide them into right courses of moral, economic, or political action cannot be too careful in their teaching. They should be solicitous to possess themselvs of the facts in regard to any asserted reform movement, and should strive to thoroughly understand just what the spokesmen of the movement mean in what they say. Neither can they afford to listen to public clamor for or against the alleged reform, with the intention of shaping their own course by the rush of the emotional multitude. They should find out the real values attaching to party catchwords, declarations, and platforms. It must never be forgotten that most platforms are constructed to get in on, not to stand on in legislating. It will always pay to ask what your opponent means by a given statement of principle, for it is quite probable that if you assume without investigation that he means what you understand the words to express you will be undeceived at your own cost. Such experiences are always awkward, quite often disastrous, and not infrequently irremediable.

Never is caution in the acceptance of party pronunciamentos more necessary than when those pronunciamentos are issued by religious or semi-religious organizations. The Freethinker who takes these people at their own appraisement is "left," to use the slang of the period. It is well-known, to illustrate, that the National Reform Association, which is trying to Christianize our Constitution, is, if we may believe the asseverations of its representativs, opposed to the union of church and state. So with the American Sabbath Union and the Women's Christian Temperance Union, auxiliaries of the first-named association. And all these people stoutly assert that they are in favor of a purely "unsectarian" public school system, when we all know that they are determined to keep the Bible and continue religious services in those schools. The least analytical Freethinker will see at once that these Protestant Christians use the word "unsectarian" in a sense totally different from that in which he employs it.

What is true in these particulars of the societies already named is equally true of the American Protectiv Association, the Junior Order of United American Mechanics, and similar bodies. This we hav shown in the reply to Mr. Wessels in the department of "Letters from Friends," and our artist reinforces our position with his capital cartoon on the first page. Mr. Heston's picture is based upon an editorial utterance in the first number of a new paper called the *American Standard* and published at Indianapolis, Indiana. Its editor is Walter Sims, one of the most popular lecturers in furtherance of the principles of the American Protectiv Association, and, judging from his writings and the reports of his lectures, a gentleman of extended information and considerable argumentativ ability. Those who are accustomed to take the promises of Christian reformers at their face value will be much pleased with what Professor Sims says in his "Salutation." He tells us that the *American Standard* will

"be the relentless foe of any or all who seek to model the Constitution after the principles of their particular religious belief, to the injury and injustice of others. There is possibly no question of more vital importance, looking toward the maintenance of American liberty, than that of the free, non-sectarian public school system. Without this system the principles of American birth equality, as proclaimed in the Declaration of Independence, are made void. The *Standard* is, therefore, pledged to the people to maintain the principles of such non-sectarian education as will prepare the rising generation for the solemn responsibilities connected with republican institutions of self-government. It will advocate the control of all schools by the civil authority, and the establishment only in them of such religious recognition as is common and acceptable to all the people."

"Bravo!" exclaims the Liberal, "that is sound doctrin, and I guess the American Protective Association is all right. To be sure, that last sentence has a false note; but yet, as Mr. Sims wants only such 'religious recognition' in the schools 'as is common and acceptable to all the people,' he must mean that he wants *no* religious instruction therein, for there is no religion which is common and acceptable to *all* the people. He simply took that method of saying that he wanted a purely secular school." And then our good-natured Liberal glances down the column and reads Editor Sims's closing words: "It [the *Standard*] will stand by one flag, one citizenship, of single allegiance, the Constitution, and non-sectarian education," and he opens his arms and takes the dear, good man to his heart.

But there is something more in that "Salutation," and that something more immediately follows the talk about the "religious recognition that is common and acceptable to all the people," and it reads as follows:

"Since the Supreme Court has so far interpreted our Constitution as to recognize that these United States are a Christian nation, *we shall advocate an open Bible in the public schools, it being the foundation of a common Christianity, such as our Constitution recognizes.*"

There you hav it at last, without disguise, without equivocation. *That* is the "non-sectarian" education of the American Protectiv Association and it is the same kind of non-sectarianism as that advocated by the theocrats of the National Reform Association and the Women's Christian Temperance Union. And do not fail to note that the "non-sectarian education" which goes with "an open Bible in the public schools" is the "religious recognition" which, in the words of Professor Sims, is "common and acceptable to all the people." *Is* it common and acceptable to all the people? Assuredly it is not. Does Professor Sims himself believe that it is? We do not wish to answer the last question, for we do not care to appear discourteous, but we will ask him three more questions. They are these: Does he believe that the Protestant Bible in the schools would be acceptable to the Catholics? Does he believe that the New Testament would be acceptable to the Jews? Does he believe that either the Catholic or the Protestant Bible would be acceptable to the Freethinkers?

One thing is certain: Whenever a Protestant, no less than a Catholic, asserts that any society to which he belongs stands for non-sectarian schools he must be asked for a categorical answer to this question: "Will your organization work for the withdrawal of the Bible from the public schools and the cessation of all religious exercises therein?" If he does not answer this question with an unequivocal "Yes" and at the same time prove that his answer is authoritativ for that society it will be a waste of time for Freethinkers to coquet with it. On the political side our mission is to secure the complete separation of church and state. Sectarian broils are of interest to us in so far only as they disrupt the forces of the common foe. We can watch the internecine strife but must not become involved in it or entangled with any of the warring factions.

Referring to the God-in-the-Constitution struggle, the *Independent Pulpit* observes that "The New York TRUTH SEEKER is making a splendid fight against this infamy." And we are pleased to see that Mr. Shaw is ready to do his part, and that he clearly perceives the necessity for constant watch-

fulness and continued action. He adjures the Liberals to remember that, whatever the fate of the Morse-Frye joint resolution, the bigots will continue to bring forward measures in favor of their religion, "which is also their business. Politicians are uncertain, and unless the Liberals of this country take more interest in the preservation of their freedom, it will some day be taken from them."

A Stride Backward into Night.

The grand jury recently in session at Lexington, Kentucky, evidently set out to distinguish itself, and it has done so in a wholesale way. It brought in a report that it understood that progressiv euchre was being played in the city and that it had heard rumors that baseball had been played on Sunday, but had no direct proof of the commision of these awful crimes. It indicted J. W. and Mrs. Lunsford, Spiritualists, for nuisance and practicing medicin without license, and for obtaining money under fase pretenses in claiming to call up spirits from another world (it did not indict any priests or preachers for dealing in futures), and it indicted a manufacturing and commercial concern for nuisance in allowing boys to play ball on its premises on Sunday!

But its crowning work consisted of two indictments against Charles C. Moore, editor and publisher of the *Blue Grass Blade*. One of these indictments is for "blasphemy" and the other for "nuisance." In Kentucky "blasphemy" can be only a "common law" offense, as the state has no blasphemy statute. This is the first prosecution of the kind in that commonwealth and it remains to be seen whether the musty and moldy common law can be successfully invoked in this age of light to punish a man for a "crime" that has not now nor ever had an existence save in the superheated brains of theologians.

The indictments were procured by Rev. E. L. Southgate, Methodist. The reader will see that the one for nuisance is in great part a repetition of the one charging blasphemy. At this distance it looks as though it was feared that the charge of "blasphemy" would not hold, and so the other indictment was secured in the hope that its meshes would be close enough if Mr. Moore slipped through those of the other. At all events, the prosecutor, Rev. Mr. Southgate, was after the blasphemer, first and always, as he admits in an interview which is published in the *Kentucky Leader* of April 11th. "The indictment for nuisance was secondary and incidental," he says. That is, the alleged offense against man was trivial as compared with the crime against God. The theological mind is always warped similarly. In an earlier interview appearing in the same paper, Mr. Southgate declared that Mr. Moore "not only blasphemes the name of God the father and imputes gross evil to the Virgin Mary and the deepest destruction to Lord Jesus, but he commits the sin that Jesus declares to be the one unpardonable sin, the sin against the Holy Ghost."

The *Leader* adds that Mr. Southgate is "prompted by no personal motiv," as he and Mr. Moore hav only friendly feelings for each other, but he "is earnestly opposed to Mr. Moore's treatment of religion and he intends to seek recourse through the courts of justice." That is neatly stated, but perhaps the clergymen would receive a new light if the positions of himself and the editor of the *Blade* were reversed and Mr. Moore, being "opposed" to the preacher's "treatment of religion," "should seek recourse through the courts of justice." It is the time-honored way of settling religious differences. A sentence to prison is a conclusiv argument, for the time being, although it has some attributes inconveniently like those of the boomerang.

In a conversation with Mr. Moore, his clerical hunter said that he had "no personal unkindness in the matter, and that he was going to hav him prosecuted simply because he regarded it as his duty as a Christian minister and good citizen to do so." The religious persecutor is a cold-blooded torturer. Generally he has no such poor excuse as hatred or revenge. He persecutes simply because he thinks his God requires him to begin the work here which he, God, will take up and continue uninterruptedly in another world. He considers that such torture is necessary in order to save the "soul" of his victim and the souls of others, and incidentally, of course, lay up treasures for himself in heaven. W. Kingdon Clifford had men of the Southgate kind in mind when he wrote: "When we love our brother for the sake of our brother, we help all men to grow in the right; but when we love our brother for the sake of somebody else, who is very likely to damn our brother, it very soon comes to burning him alive for his soul's health." These are the indictments:

FOR BLASPHEMY.

"FAYETTE CIRCUIT COURT.

The Commonwealth of Kentucky, vs. C. C. Moore, } Blasphemy.

"The grand jury of Fayette county, in the name and by the authority of the commonwealth of Kentucky, accuse C. C. Moore of the offense of blasphemy, committed as follows: That C. C. Moore in the county aforesaid, being then and there the owner, controler, proprietor, and editor of a certain newspaper in the city of Lexington known as the *Blue Grass Blade*, did in the issue of said paper of Sunday, March 18, 1894, unlawfully, wickedly, and maliciously and blasphemously publish of and concerning the Christian religion, and concerning Jesus Christ and God and the Holy Scriptures, scandalous, false, malicious, wicked, and blasphemous words as follows, to wit: 'When I say Jesus Christ was a man exactly like I am and had a human father and mother exactly like I had, some of the pious call it blasphemy. When they say that Jesus Christ was born as the result of a sort of Breckinridge-Pollard hyphenation between God and a Jew woman, I call it blasphemy, so you see there is a stand off,' thereby meaning that pious and religious persons stated and believed that the birth of Jesus Christ was the result of an unholy and illicit alliance and connection between Almighty God and Mary, the mother of Christ, and intending thereby to treat with offensiv levity and ridicule the scriptural account of the divine conception and birth and to bring contempt and ridicule against Almighty God and his divine purpose and wisdom in causing the birth of Christ for the redemption of the world and the salvation of sinners, to the contempt of the Christian religion and the laws of this state, to the evil example of all others in like manner offending, and against the peace and dignity of the commonwealth of Kentucky.

"C. J. BRONSTON,
"Commonwealth's Attorney.

"Witness, Rev. E. L. Southgate."

FOR NUISANCE.

"FAYETTE CIRCUIT COURT.

The Commonwealth of Kentucky, vs. C. C. Moore. } Nuisance.

"The Grand Jury of Fayette County, in the name and by the authority of the Commonwealth of Kentucky, accuse C. C. Moore of the offense of committing a nuisance, committed as follows:

"That said C. C. Moore on the 6th day of April, 1894, in the county aforesaid, being then and there the owner, controler, proprietor, and editor of a certain newspaper published in the city of Lexington, known as the *Blue Grass Blade*, did unlawfully, wilfully, habitually, and continuously publish in the said paper articles and pieces, the chief intent and purpose of which was to revile and bring into contempt the character and attributes of Almighty God and the Holy Ghost, and Jesus Christ and the divine origin and conception of the latter, the holy scriptures, their authority, and the inspiration of any portion thereof, and to continuously deny and reproach God, his creation, government, and final judging of the world, and with the further mischievous and malicious intent to bring ridicule and contempt upon Christianity and the Christian religion in general, and to persuade and entice the people into a disbelief of the doctrins of the Christian religion, and be led into Infidelity and Atheism, and to destroy the influence of the church of God and his holy religion among the people, and by treating all of said sacred subjects with offensiv levity, to induce the people to treat them with scorn and contempt; and the said Moore did also unlawfully, wilfully, habitually, and continuously publish articles in said paper exposing to public ridicule the private life and character of divers individuals, applying opprobrious and offensiv epithets to them, attributing immorality and dishonest motivs to them, and endeavoring to bring them into the contempt of the public and to destroy their good name and fame, all of which aforesaid acts the said Moore has done and still continues to do for lucre and gain and to bring himself notoriety, and for the malicious and mischievous purpose of of injuring public morals, and sowing dissensions and stirring up strife, quarrels, and breaches of the peace among the people, and to the great dishonor of religion, good manners, and good government, and to the common nuisance and annoyance of all good citizens of the commonwealth, and against the peace and dignity of the commonwealth of Kentucky.

"C. J. BRONSTON,
"Commonwealth's Attorney.

"Witness, E. L. Southgate."

Those indictments read like leaves from the history of the Dark Ages. They would make appropriate appendices to George Macdonald's "Thumbscrew and Rack," for they would giv the reader a vivid idea of the most convincing Christian literature of the centuries in which the instruments of torture now in the Nuremburg collection were doing the work of the medieval Southgates. All intelligent Americans must blush with shame that such legal documents are possible in the land which was served by Paine and Jefferson and Adams. Think of invoking the law in this day of science to preserve from ridicule the dogma of the miraculous conception! Who is there to-day so credulous as to believe that Jesus (if such a man ever lived) had an origin one whit different from that of every other man who has lived or who now livs? Mr. Southgate may be very ignorant, but we should hesitate long before reflecting upon his intelligence to the extent of charging him with believing that any man or woman came into life without the aid of an earthly father. And here steps forward a Kentucky grand jury with a presentment against an editor who has laughed at the ancient tale! What a spectacle!

But the prosecution would be no less persecution if Mr. Moore had denied the existence of the law of gravitation or that of chemical affinity. It is his right to say that the earth is flat, or that the sun is a satellite of the moon. He has an inalienable right to his opinions and the expression of them, no matter how absurd they may be or how contrary to the prejudices or the knowledge of all the Southgates and grand juries in the world.

On April 10th Mr. Moore gave bonds in $1,000 for his appearance for trial on July 2d. His bondsmen are George H. Whitney, E. B. Wrenn, M. Kaufman, and Dr. Bennett. His counsel are Judge George Denny and Judge J. R. Morton. He hopes to secure additional counsel before July. We shall keep our readers informed concerning all new developments in the case. With the Christian amendment as a part of the Constitution the outlook would be dark for the editor of the *Blue Grass Blade*, but under a secular Constitution there is a fighting chance for him.

For Dr. McAllister's Eye.

We learn from the *Congressional Record* that among the petitions sent to Congress against the Christian amendment was one from the Baptist ministers of Atlanta, Georgia, others from four Lutheran churches in Kansas, and one from a Lutheran church in North Carolina. This must make sore the heart of Dr. McAllister, who has time and again warned Christians against opposing the amendment, and thus aligning themselvs with the wicked Infidels, who are so depraved as to believe in and work for religious liberty. Then Dr. McAllister argued before the Judiciary Committee of the House that the Jews could not antagonize the theocratic schemes because they came to this country in pursuit of the *Christian* liberty granted by our institutions! It is too bad that the Jews do not justify his confidence in their supposed blindness. Here is the *Jewish Messenger* of this city saying editorially that the Judiciary Committee has "very sensibly reported adversely on the proposed religious amendment to the Constitution," while a contributor, Rev. L. Stein, writes a two-and-a-half-column argument against the Morse-Frye iniquity. It is an excellent production, and closes with these unmistakable words: "As Americans and Jews we shall ever solemnly protest, as we do now, against any attempted encroachment upon the fundamental principles of our Constitution, fervently joining in the warning cry that arises in its behalf from millions of loyal hearts—'Hands off! Touch not mine anointed!'" The *Messenger* also neatly satirizes Governor Morris, of Connecticut, and his, *O Jesu, hominem salvator*," fast day proclamation.

Rabbi E. N. Calisch, of Richmond, Virginia, arraigns the National Reformers in a way that must send cold shivers up the spines of Messrs. George, McAllister, and Wylie. He clearly understands that legislation can make hypocrits but not believers and he sees that the attempt to secure the adoption of a Christian amendment will involve a resort to all the tricks and dishonest schemes common to politicians. The *American Hebrew* reports Rabbi Calisch as follows:

"You cannot enact belief, or place faith within a man's bosom by putting it on the statute book. Law cannot

control the struggles of the soul, or legislation check or restrain its flight. There may be a thousand constitutions, with a thousand preambles to each, and a thousand mentionings of the deity in each, yet they will never turn the Atheistic heart or place God within a bosom where he is not already enthroned and acknowledged.

"For this reason the union of church and state is wrong; for this reason that union, wherever it has been, has been dangerous and pernicious; and for this reason, this resolution, which seeks to reëstablish this union, is a threat to the safety of the country, whose greatest blessing has been the separation of these two great factors of human civilization.

"It is probable that this bill will not become a law. . . . But it is in every degree possible. The sense of justice in some of the followers of the creed favored therein may be strong enough for them to admit that this resolution is an infringement on the rights and privileges of many citizens, but it will not be strong enough, in all instances, to produce any opposition to it. Its advocates will be tireless and ubiquitous. Though many of them will, doubtless, be ministers of the gospel and pronounced professors of religion, yet we know, from experience, that not, in all cases, will they hesitate to use means unscrupulous and dishonest. With them the end justifies the means. To hav it formally and constitutionally declared that this is a 'Christian country and that its glory and grandeur are due to the name of Christ,' will be sufficient to set in motion all the machinations of politics. All the tricks, methods, and media, known and yet to be invented, will be resorted to. Appeals will be made to cupidity, fear, superstition, social ambition, to the love of gain and distinction, and like Esau's mess of pottage, the birthright of the dearest privilege of American citizenship will be bartered for a vote for a hangman's office, or the janitorship of a public building."

Is Dr. McAllister sure that the Jews are such dullards as he professed to believe them to be?

Wanted—More Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and activ than those who do not. Second, It is a duty we owe to our fellow-men to giv them the light of reason we hav obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we hav arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of $3 ($12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two splendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding. Our readers know the value of these books, and that about every Liberal in the country would like a copy of one or the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we hav made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

The Pennsylvania Sabbath Association will celebrate the one hundredth anniversary of the Pennsylvania Sunday law. Why doesn't it also celebrate the anniversaries of the hanging of the witches at Salem? Or the burning of Servetus by Calvin?

At Platte City, Missouri, the grand jury has brought indictments against forty of the leading men and women of the place for playing progressiv euchre! The press dispatch says that, as a result, one of the leading churches is likely to be disrupted. No comment is necessary, for any one who cannot see the moral in this event would be wholly impervious to argument.

The New York *Times*, while assuming that there cannot be two opinions about the merits of the Pollard-Breckinridge lawsuit, takes occasion to sharply rap the Grannisites over the knuckles for obtruding their opinions during the progress of the trial. It givs said amateur judges and jurors these deserved blows:

"The public pr ss, so far as we hav remarked, has observed a decent reticence upon the matter, but scarcely a day passes that some society does not feel called upon to pass some resolution in order to show that it is not in sympathy with indecent and criminal conduct. This precipitancy argues a pruriency of mind. Suppose the case were one of embezzlement or arson. Would the unions, leagues, and societies feel called upon to express their views upon these crimes in advance of the verdict, lest they should be suspected of a secret sympathy with stealing money or setting houses on fire? Of course not. They would not find the subject matter of the trials so irresistibly alluring to them that they could not wait until the trial was over in order to say something."

A motion was made in the New York conference of the Methodist Episcopal church that the prosecution and conviction of John Y. McKane be approved and also the prosecution of W. C. P. Breckinridge, and demanding that the latter be expelled from Congress. Silence reigned for the space of a moment and then a minister rose and said:

"I see no reason for dragging in the name of Brother McKane. He is receiving his punishment now. He is done for. I suggest that his name be stricken out of the resolutions."

"Brother McKane's" name was stricken out and Mr. Breckinridge received the full discharge from the battery of Methodist wrath. Was the Congressman condemned and the Gravesend boss's offense passed over in silence because the former is a Presbyterian and the latter a Methodist or because the Methodists look less kindly upon immorality than upon crime?

The Sunday law zealots want to hav the ordering of other people's occupations on Sunday. They are fearful that the "sanctity" of the day will get bruised if the ungodly are left to seek their own happiness in their own way. But these zealots are not so tender of the day, when they can work out of sight of the people they try to fool and rule. W. C. P. Breckinridge endeavored to get through Congress a Sunday law for the District of Columbia, and he supported the movement to close the World's Fair on the first day of the week. Yet, in the lawsuit at Washington, this significant fact came out under cross-examination:

"Next day—Sunday—I found a pile of correspondence accumulated at my house, so I attended to that, and did not go to church."

Now, Breckinridge had just as good a reputation at that time for loyalty to the Sunday superstition as Morse, and Blair, and Stone hav at present. We respectfully suggest to Rev. H. H. George and Dr. McAllister that they wait upon the three Congressmen above named and demand that they say, on their honor as Christian gentlemen, whether they attend to their correspondence on "Sabbath." We think that even Messrs. McAllister and George will agree with us that Infidels cannot be expected to submit with good grace to Sunday laws which their framers and champions deliberately disregard. The cause of Sabbath observance is at stake. Are Morse, and Stone, and Blair like Breckinridge—do they devote themselves to business on Sunday?

In presenting the concluding installment of "Church Property" we wish to again call the attention of our readers to the value of this collection of the statistics of ecclesiastical wealth and the accompanying arguments in support of the demand for the uniform, equal, and impartial taxation of all kinds of private property. It should hav the widest possible circulation, for there is no other work extant which so combines statistical facts, historical examples and warnings, and sound reasoning. Every editor, every newspaper writer, every economic reformer, every minister, every legislator, should hav a copy. The pamphlet will contain more than one hundred pages and it will be sold for 15 cents per single copy. Ten copies will be sold for $1.00 and one hundred copies for $8.00; postage prepaid in all cases. We shall at once send a copy to each paper in the state of New York, and to leading papers in other states. A copy will be mailed to each member of the New York legislature and of the New York Constitutional Convention. Thus thousands of copies will be distributed gratuitously. All this will put us to considerable expense and we hope the friends of equal taxation will chip in a little to help us do this work which is for the benefit of all. The fight is centered in New York this year and a victory here will make the triumph of justice in other states in other years very much easier.

Lectures and Meetings.

FRANKLIN STEINER'S lecture engagements are as follows:

April 21, 22, Mt. Pleasant, Ia. | April 24, Eddyville, Ia

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome. Program for April:

April 24th—"Mary Wollstonecraft, Her Trials and Her Triumphs." Voltairine deCleyre.

THE Friendship Liberal League of Philadelphia meets Sundays at 2.30 and 7.30 P.M. in Warner Hall, near Green and Broad streets.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for April:

April 20th—"Truth About Hawaii." Clinton Furbish.
April 27th—"The Chances of Success." Henry Nichols. And annual meeting for election of officers.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for April:

April 22d—"The Chances of Success." Henry Nichols.
April 29th—"Religion from a Labor Standpoint." Prof. Daniel De Leon.

THE Ohio Liberal Society meets in College Hall, 168½ Walnut street, Cincinnati, Sunday evenings at 7:45, prompt. Admission is free. Program for April:

April 22d—"The Separation of Church and State." Rabbi Isaac M. Wise.
April 29th—Debate: "The Morality of Christianity, *vs.* The Morality of Secularism." Affirmativ, Prof. J. S. Van Cleve, Ph. D.; negativ, John R. Charlesworth, of New York City.

THE Radical Library meets in Skerrett's Hall, Ridge avenue and Green street, Philadelphia. Open on Tuesday, 7.30 to 10 P.M.

W. F. JAMIESON writes that he will start on his tour through Utah and Colorado in May; and that he finds California a fine climate to linger in. His address is Elsinore, Cal.

CHURCH PROPERTY.

Should It Be Exempt from Just and Impartial Taxation?

REASONS WHY IT SHOULD NOT.

An Argument for Equality of Taxation, and a Statement of Facts, Giving, from the Census of 1890, the Valne, by Denominations, of Church Property in the United States and in the Several States and Territories and in All Cities Having 25,000 or More Inhabitants; so Arranged as to Show at a Glance the Relative Standing as to Wealth of the Leading Denominations and Denominational Groups.—Also, Much Other Matter of Especial Interest to Certain Cities, States, and Sections.—All Comparisons and Percentages Based Upon Official Figures.

V.

New York—Concluded.

In these thirteen cities of this state, which are all the first, second and third class cities of New York, according to the classification of the Census Bureau, the Catholic church holds the first place ten times, and second and third places once each; the Protestant Episcopal church holds the first place twice, second and third places three times each, and fourth place five times; the Presbyterian holds first place once, second place five times, third place four times and fourth place once; the Baptist holds second and third places twice each, and fourth place four times; the Methodist holds second place once, and third and fourth places three times each, and the Congregationalist second place once. Thus, while the Protestant Episcopal is the wealthiest church in the State, the Catholic owns the most property in ten cities, taken separately, and is surpassed by the Episcopal in only two and by the Presbyterian in one. Yet in the aggregate the Protestant Episcopal owns $23,184,500 in the thirteen cities, while the Catholic owns $19,874,987.

Who can doubt that the exemption from taxation of these great aggregations of wealth is a denial of equal justice, and that its effect upon morals is distinctly and momentously disastrous? Is there any valid reason why the taxes of the people should be augmented by the amount which these gorgeous temples of worship in the great centers of wealth and fashion evade? Why should not Trinity's millions pay for their own defense? Why should not all these churches pay their debts to the community, and thus to that extent justify the claims made for them as teachers of ethics?

In New York the real and personal property of preachers and priests is, to the value of fifteen hundred dollars, exempt from taxation. This is manifestly unjust, because it compels dissenters to help pay for the religious services enjoyed by believers, and because it gives to one class of workers a state pension not granted on equal terms to all workers. There is no valid reason why the property of the editor, the Freethought lecturer, the hod-carrier, or the blacksmith should not have the privilege of exemption that is granted to that of clergymen, and there is no man who loves justice who will defend the exemption of the latter unless he is blinded by partisan prejudice. Such exemption is unconstitutional, unfair, and unjust.

North Carolina.

There is in this State church property to the value of $7,077,440. The denominations owning most of it are these:

Baptist	$2,556,147	Disciples of Christ	$71,157
Methodist	2,418,984	Moravians	58,900
Presbyterian	818,745	Reformed	49,000
Prot. Episcopal	545,010	Friends	36,850
Lutheran	270,005	Jewish Cong	36,500
The Christians	97,705	Congregationalist	14,200
Catholic	90,262		

One denomination owns more than one-third of the total amount, two denominations own more than two-thirds, while five own about eleven-twelfths.

North Dakota.

Here we find ecclesiastical property valued at $780,775. The bulk of it is divided as follows:

Catholic	$171,550	Baptist	$90,300
Methodist	139,985	Congregationalist	81,800
Lutheran	136,275	Evangelical Ass'n	21,100
Presbyterian	128,025		

One denomination owns between one-fifth and one-fourth of total amount, and five denominations own about eleven-thirteenths.

Ohio.

The census uncovered church property in the Buckeye state to the value of $42,189,762. These sects own most of this great wealth:

Methodist	$9,600,820	The Christians	$392,500
Catholic	7,395,640	Universalist	344,800
Presbyterian	6,722,875	Friends	288,500
Lutheran	3,007,097	Dunkards	228,065
Baptist	2,819,828	Church Union	114.350
Prot. Episcopal	2,103,487	New Jerusalem	103,500
Congr'gationalist	2,044,525	Church of God	99,550
Disciples of Christ	1,462,250	Unitarian	80,000
United Brethren	1,436,810	Mennonite	77,515
Reformed	1,155,875	Adventist	67,450
Ger. Evan. Synod	836,200	Latter Day Saints	43,000
Jewish Cong	703,225	Moravians	37,400
Evangelical Ass'n	491,975	Independent Cong	22,800
Ger. Evan. Prot.	438,975		

Three denominations own much more than half of the above total, and five denominations own approximately five-sevenths.

In Cincinnati church property is listed at $6,144,050, of which the Catholics own $1,934.900; the Presbyterians, $963,700; Methodists, $709.000, Jewish Congregations, $484,000; Baptists, $348,500; Episcopalians, $314.000; Reformed, $172,500; Congregationalists, $169.000; Lutherans, $119,000; Miscellaneous, $929.450. Cleveland, total, $4,233,900; Presbyterian, $840,000; Catholic, $832,000; Methodist, $548,000; Congregationalist, $397,200; Episcopalian, $367,700; Baptist, $363,500; Lutheran, $178,000; Jewish Congregations, $108,000; Reformed, $74,650; Miscellaneous, $524,850. Columbus, total, $1,814,595; Catholic, $522,270; Methodist, $509,700; Presbyterian, $236,000; Congregationalist, $153.900; Lutheran, $139,500; Episcopalian, $100,725; Baptist, $72.000; Miscellaneous, $175.500. Dayton, total, $1,518,625; Catholic, $324,000; Presbyterian, $256,000; Methodist, $197,800; Lutheran, $166,500; Baptist, $148,000; Episcopalian, $80,000; Miscellaneous, $346,325. Toledo, total, $1.116.800; Presbyterian, $240,000; Catholic, $227.000; Episcopalian, $169,200; Methodist, $145,000; Lutheran, $133,200; Baptist, $84,600; Congregationalist, $51.000; Miscellaneous, $66,800. Springfield, total, $713,300; Lutheran, $164.000; Methodist, $160,200; Presbyterian, $103.000; Catholic, $77,000; Baptist, $64,100; Episcopalian, $55,000; Congregationalist, $40.000; Miscellaneous, $50,000. Canton, total, $594,000; Methodist, $178,500; Catholic, $115,000; Presbyterian, $102.500; Lutheran, $89,000; Baptist, $60,000; Miscellaneous, $49,000. Akron, total, $567,000; Methodist, $160,000; Lutheran, $90,000; Catholic, $47,000; Episcopalian, $45,000; Congregationalist, $40,000; Baptist, $27.000; Miscellaneous, $158,000. Youngstown, total, $487,800; Presbyterian, $175,000; Methodist, $114.500; Baptist, $52.000; Catholic, $41 000; Congregationalist, $16,500; Lutheran, $16,300; Episcopalian, $15,000; Miscellaneous, $57,500. Total in nine cities, $17,190,520.

The Catholics hold first and second places three times each, third place once, and fourth place twice; the Methodists, first and third places three times each, second place twice, and fourth place once; the Presbyterians, first and third places three times each, and second place twice; the Lutherans, second and fourth place twice each; Episcopalians, third and fourth places, once each; Congregationalists, fourth place twice; Baptists, third place once, and Jewish Congregations, fourth place once.

Mr. Nicholas Kleeman has been trying to hav put on the tax duplicate of Hamilton county a large number of pieces of property owned by the Catholic church. The aggregate value of this untaxed church wealth is more than two million dollars, according to the Cincinnati *Commercial*. Following is a partial list of the property, as furnished by Mr. Kleeman to the *Commercial*. It must be understood that much of this is in addition to the amount of Catholic church property returned by the United States census. Possibly it all is, as the census enumerators probably listed only church buildings.

St. Mary's Seminary, Warsaw and Grandin road, 9.46 acres, valued at $50,500. "This property is a paying institution."

Sisters of Charity, Warsaw pike and Cedar Grove, 6 acres, valued at $33,000. "Residence of sisters."

Sisters of Mercy, 150 by 300 feet, northwest corner Kenner and Freeman streets, valued at $34,000. "The building is used as dwelling for janitor."

Sisters of Mercy, 25 by 150 feet, Foot & Lawler's subdivision, valued at $5,000. "Residence, school, and other buildings." The same property has two other lots attached, 77 by 262 and 52 by 136, valued at $81,800.

The Passionists' Monastery of the Holy Cross, valued at $15,000. "Used for residence for St. Franciscan Monks."

The Little Sisters of the Poor, three pieces of property in H. E. Melindus's subdivision, valued at $40,500. "Residence for sisters." An additional piece is valued at $31,940. "Residence of sisters."

Sisters of Charity of Cincinnati, Schuman's subdivision, nine acres, valued at $1,210. "Residence and farm for sisters."

The Catholic Female School, south side of Sixth street, 115 feet west of Broadway; also Catholic Female School, south side of Sixth street, 123 feet east of Sycamore; also Catholic Female School, 193 by 189 feet, all valued at $43,900. "Pay school and residence for sisters."

Catholic Female School, 84 by 189, valued at $26,200. "For sisters and pay school."

Wm. Elder's lots, five pieces, Hoffner's subdivision, Rapid Run road, 11 acres, valued at $92,000.

Little Sisters of th Poor, 50 by 51, Symmes subdivision, northwest corner of Third and Lytle, valued at $23,300. "Residence, school," etc.

Little Sisters of the Poor, north side of Queen City avenue, land valued at $160,000. "Infirm home and hospital where pay is received for old people."

Sisters of Charity, Cincinnati, Van Horne's subdivision, 10.05 acres, not valued.

St. Mary's Female Institute, Henry Lewis, of Grandin estate, 8.11 acres, valued at $43,100. "Home for sisters and school."

Three other pieces of property in the same name, valued at $580; also two more in same name, valued at $500.

Passionate Monastery of the Holy Cross, five pieces of property, valued at $720.

St. Xavier College, Sycamore street, consisting of five lots, and all valued at $205,960. "This is a paying institution."

The Little Sisters of the Poor, Kemper's subdivision, three lots, valued at $8,370.

St. Mary's Female Institute, Court and Mound, not valued. "Paying school and residence for sisters."

Ten lots belonging to the Sisters of the Poor, Betts street, valued at $97,300.

The Convent of Good Shepherd, Mother Mary Cusack, trustee, Hartshorn's subdivision, nine lots, valued at $45,600. "Residence for sisters and a home for incorrigible girls."

The House of Good Shepherd, Bank street, four lots, valued at $94,800.

The Female Academy of Sacred Heart, Clifton, Millcreek township, 37 2 acres, not valued. "Paying school and residence of the sisters and help."

Little Sisters of the Poor, four pieces, making seven acres, no value.

House of Good Shepherd, 98.95 acres, in four lots adjoining, valued at $9,520.

Sisters of Charity of Cincinnati, Delhi township, 123.02 acres, valued at $90,000.

Sisters of Charity, 17.73 acres, valued at $1,210.

Protectory for Boys, Delhi, 100 acres, no value.

Sisters of Notre Dame, 69 acres, at Reading, no value.

The same owns a piece of property on the north side of St. Mary's street, west of school lot, in the name of J. B. Purcell, Voorhees' subdivision, valued at $6,870.

William H. Elder, Holy Sacrament, 117 by 200 feet, southwest corner Church and Depot streets, valued at $17,050.

John B. Purcell, Mt. Adams, five lots, valued at $11,050.

St. Joseph's College, south side of Eighth street, 89 feet east of John, valued at $12,990.

Good Samaritan Hospital, 181 by 197.7 southeast corner Sixth and Lock, valued at $55,840.

Oregon.

In this state the church property is listed at $2,829,150 Most of it is held by the following denominations:

Methodist	$693,275	Jewish Cong	$96,000
Presbyterian	463,500	Disciples of Christ	76,700
Prot. Episcopal	361,930	Evangelical Ass'n	63,900
Baptist	319,125	Lutheran	59,050
Catholic	290,090	United Brethren	35,800
Congregationalist	160,200	Reformed	29,300
Unitarian	139,500	Adventist	13,300

One denomination owns nearly one-fourth of the whole, and five denominations own about three-fourths,

In Portland there is church property to the value of $1,479,550, of which the Presbyterians own $286,000; the Methodists, $280,000; Episcopalians, $231,000; Baptists, $162.000; Catholics, $141,000; Congregationalists, $75.200; Lutherans, $48,500; Miscellaneous, $255,650,

Pennsylvania.

The property of ecclesiastical corporations in this state amounts to $85,917,370 The denominations named below hold the title deeds to nearly all this enormous wealth:

Presbyterian	$19,146,130	Dunkards	$423,958
Methodist	14,476,904	Universalist	417,500
Prot. Episcopal	11,724,131	Church of God	375,185
Catholic	10,117,670	Mennonites	366,600
Lutheran	9,258,020	Moravians	340,400
Baptist	6,088,322	Unitarian	276,200
Reformed	5,299,828	New Jerusalem	230,500
Friends	1,841,050	Independent Cong.	140,900
Evangelical Ass'n	1,590,605	Ger. Evan. Synod	132,150
United Brethren	1,086,135	The Christians	98,500
Jewish Cong	668,750	Spiritualist	58,600
Congregationalist	672,588	Adventist	47,800
Disciples of Christ	533,147	River Brethren	36,900
Ger. Evan. Prot.	439,000		

One denomination owns between one-fifth and one-fourth of the total amount, five denominations own more than three-fourths, and ten own about seventeen-eighteenths.

The total amount of church property in Philadelphia is $28,023,365, divided as follows:

1.	Presbyterian	$6,504,500
2.	Protestant Episcopal	5,919,171
3.	Methodist	3,547,100
4	Baptist	2,962,384
5.	Catholic	2,468,300
6.	Lutheran	1,584,400
7	Friends	1,495,000
8.	Reformed	860,000
9.	Jewish Congregations	475,000
10.	Unitarian	250,000
11.	Universalist	245,500
12.	Congregational	160,110

13. Evangelical Association	$ 130,500
14. Disciples of Christ	35,000
Miscellaneous	1,386,400

Church property in Pittsburg is listed at $6,913,750, of which the Presbyterians own $2,042,450; the Catholics, $1,373 800; Methodists, $1.245,000; Episcopalians, $939,500; Lutherans, $373,000; Baptists, $252,200; Reformed, $70,000; Jewish Congregations, $65.000; Congregationalist, $52,500; Miscellaneous, $499.600 Reading, total, $1,230,200; Lutheran, $403 000; Presbyterian, $995,000; Episcopalian, $96,000; Catholic, $92 000; Methodist, $74 000; Baptist, $28,500; Miscellaneous, $437,200. Harrisburg, total, $1,095,500; Presbyterian, $264,000; Methodist, $249,000; Lutheran, $199,600; Catholic, $110,000; Baptist, $56 500; Episcopalian, $55.000; Miscellaneous, $161.400. Scranton, total, $1 060,728; Presbyterian, $330 200; Catholic, 233 000; Methodist, $139,100; Baptist, $133.500; Episcopalian, $93 800; Congregationalist, $47,028; Lutheran, $27.500; Miscellaneous, $57,400 Wilkesbarre, total, $961.500; Presbyterian, $320 000; Catholic, $225,000; Methodist. $191,500; Episcopalian, $90,000, Lutheran, $37,000; Congregationalist, $30,200; Baptist, $25,500; Miscellaneous, $42 000. Lancaster, total, $749,800; Lutheran. $188,100; Catholic, $175,000; Methodist. $97.000; Episcopalian, $73,000; Presbyterian, $73,000; Miscellaneous, $143 700. Williamsport, total, $744,950; Methodist. $161 000; Episcopali n, $160,000; Catholics, $128.000; Presbyterian, $124,500; Lutheran, $52,000; Baptist, $46,500; Miscellaneous, $72.950. Altoona, total, $609.800; Lutheran, $131,300; Methodist, $119,000; Presbyterian, $103,200; Catholic, $67,000; Episcopalian, $50 000; Baptist, $42,000; Miscellaneous, $97,300. Erie, total, $603,175; Catholic, $132.000; Presbyterian, $124.500; Lutheran, $99,200; Episcopalian, $80 200; Methodist, $58,200; Baptist, $38 000; Miscellaneous, $71 075. Allentown, total, $504.500; Lutheran $140,500; Catholic, $50,000; Methodist, $18,500; Episcopalian, $18,000; Baptist, $13.000; Presbyterian, $12,000; Miscellaneous, $252,500. Total in eleven cities, $42,497,268

The Presbyterians hold first place five times, second place twice, and third and fourth places once each; the Lutherans hold first place four times and third place twice; the Catholics, first and third place once each, second place five times and fourth, three times; Methodists, first place once, second place twice, and third place six times; Episcopalians, second place twice, third place once, and fourth place five times; Baptists, fourth place twice.

Rhode Island.

Church property in the smallest state in the Union is valued at $7,583,110 Most of this untaxed wealth is owned by these denominations:

Catholic	$2,295,700	Independ'nt Cong	89,200
Baptist	1,450,117	Presbyterian	76,000
Prot. Episcopal	1,189,700	Friends	65,800
Congregationalist	905,800	Adventist	61,575
Methodist	606,368	The Christians	48,800
Unitarian	393,500	Jewish Cong.	45,000
Universalist	301,500	New Jerusalem	39,000

One domination owns some more than two-sevenths of the total, and five denominations own a little more than three-fourths.

The value of church property in Providence is $4,258,768, of which the Catholics own $1,285,000; Baptists, $676,700; Episcopalians, $627,300; Congregationalists, $585,500; Methodists, $330,668; Presbyterians, $55,000; Jewish Congregations, $25,000; Miscellaneous, $673,600. Pawtucket, total, $546,500; Catholic, $252,500; Baptist, $89,500; Congregationalist, $75,000; Episcopalian, $50,500; Methodist, $27,000; Miscellaneous, $52,000. Total in two cities, $4,805,268.

South Carolina.

The ecclesiastical organizations of this state hold untaxed property to the value of $5,636,236. These are the denominations which own most of it:

Methodist	$1,658,182	Lutheran	$339,250
Baptist	1,606,385	Jewish Cong.	78,000
Presbyterian	896,635	Congregationalist	31,350
Prot. Episcopal	590,234	Unitarian	30,000
Catholic	384 500		

Two denominations own nearly three-fifths of the above total, and five own about ten elevenths.

The total amount of church property in Charleston is $1,502,592, of which the Episcopalians own $280,000; Catholics, $250,000; Presbyterians, $245,000; Lutherans, $232,000; Methodists, $211,275, Baptists, $130,750; Congregationalists, $31,000; Miscellaneous, $122,567.

South Dakota.

In this new state we find church property amounting to $1,761,277. These denominations hold nearly all of it:

Methodist	$384,060	Presbyterian	162,840
Catholic	246,030	Reformed	41,650
Baptist	239,675	Evangelical Ass'n	20,450
Prot. Episcopal	$234,532	Mennonites	$11,150
Congregationalist	200,665	Disciples of Christ	20,480
Lutheran	183,575	Unitarian	10,000

Five denominations own about thirteen-seventeenths of the total amount of church property in the state.

Tennessee.

The census enumerators found church property in Tennessee to the value of $9,890,443. Much the greater part of it is held in the name of these denominations:

Methodist	$3,491,360	Congregationalist	$106,000
Baptist	2,566,373	Lutheran	91,760
Presbyterian	2,002,605	Spiritualist	36,000
Prot. Episcopal	575,900	Unitarian	16,000
Catholic	434 200	United Brethren	13,985
Disciples of Christ	410,660	Dunkards	11,700
Jewish Cong.	114,500		

One denomination owns more than one-third of the whole amount, three denominations own more than five sixths, and five own about nine-tenths.

The total value of church property in Nashville is $1.292 796 of which the Methodists own $443,471; the Presbyterians, $356,650; Baptists, $151,675; Episcopalians, $137,000; Catholics, $87,000; Miscellaneous, $117,000. Memphis, total, $1,041,200; Presbyterian, $248.500; Methodist, $188,300; Baptist, $182,800; Catholic, $170,000; Episcopalian, $91.100; Lutheran, $25,000; Congregationalist, $15,500; Miscellaneous, $120.000. Chattanooga, total, $713.830; Methodist, $220,000; Presbyterian, $126,820; Catholic, $100,000; Baptist, $93.200; Episcopalian, $79,200; Congregationalist, $50,000; Miscellaneous, $44,610. Total in three cities, $3,047,826.

The Methodists hold first place twice and second place once; the Presbyterians hold first place once and second place twice; Baptists, third place twice and fourth place once; Catholics, third and fourth places once each, and Episcopalians fourth place once.

Texas.

The property of church corporations in this state amounts to $8,682,337. The denominations which should, in justice, pay taxes upon the greater part of this sum, are these:

Methodist	$2,667,391	Lutheran	$210,915
Baptist	1,119,096	Jewish Cong.	182,000
Presbyterian	1,241,485	Congregationalist	55,300
Catholic	1,018,800	Ger. Evan. Synod.	36,300
Prot. Episcopal	624,900	Evangelical Ass'n.	22,950
Disciples of Christ	467,900	Ger. Evan. Prot.	10,500

One denomination owns thirteen-forty-thirds of the total amount, and five denominations own more than seven eighths.

In Dallas there is untaxed church wealth to the value of $619,425, of which the Methodists own $153,200; the Baptists, $122,675; Presbyterians, $115 100; Catholics, $75,000; Episcopalians, $35,750; Congregationalists, $22 000; Miscellaneous, $95,700. Galveston, total, $606,950; Catholic, $151.000; Methodist, $125,100; Episcopalian, $125,000; Presbyterian, $87,000; Baptist. $53,350; Lutheran, $15.000; Miscellaneous, $50,500. San Antonio, total, $460,850; Catholic, $108,300; Methodist, $93,750; Presbyterian, $79,500; Baptist, $66,300; Episcopalian, $51,600; Lutheran, $15,000; Miscellaneous, $46,400; Houston, total, $379,650; Methodist, $130,900; Baptist, $83,800; Catholic, $53,000; Episcopalian, $42,900; Presbyterian, $30,000; Miscellaneous, $39,050. Total in four cities, $2,066,875.

The Methodists hold first and second places twice each; the Catholics, first place, twice and third and fourth places once each; Baptists, second place twice and fourth place once; Presbyterians third place twice and fourth place once; Episcopalians, third and fourth places once each.

Utah.

In this territory we find church property to the value of $1,493,791. The sects owning most of it are these:

Latter Day Saints	$736,916	Prot. Episcopal	$71,250
Methodist	223,650	Catholic	68,000
Presbyterian	212,975	Baptist	65,000
Congregationalist	76,000	Jewish Cong.	40,000

One denomination owns nearly half of the total amount, and five denominations own approximately thirteen-fourteenths.

The total amount of church property in Salt Lake City is $602,094, of which the Presbyterians own $117,000; the Methodists, $98.000; Congregationalists, $50,000; Episcopalians, $46,500; Baptists, $45,000; Catholics, $33,000; Miscellaneous, $212,594.

Vermont.

Religious corporations in this state hold property valued at $4,643,800. These denominations own nearly all of it:

Congregationalist	$1,318,100	Unitarian	$112,500
Catholic	866,400	Presbyterian	50,400
Methodist	$765,650	Adventist	$35,900
Baptist	678,875	Spiritualist	23,250
Prot. Episcopal	472 050	Independent Cong.	13,575
Universalist	285,000	The Christians	9,800

One denomination owns considerably more than one-fourth of above total, and five denominations own about forty-one forty-sixths.

Virginia.

The census makes the valuation of church property in Virginia $10,473,943. Nearly all this wealth is divided among these sects:

Baptist	$3,152,582	Jewish Cong.	$87,500
Methodist	2,910,853	Dunkards	78,473
Prot Episcopal	1,700,075	The Christians	66,100
Presbyterian	1,284,501	United Brethren	65,940
Catholic	458,800	Reformed	44,800
Lutheran	344,915	Ger. Evan. Synod	30,000
Disciples of Christ	240,929	Friends	28,200

One denomination owns about three-tenths of total amount, two denominations own something less than three-fifths, and five denominations own more than nine-tenths.

In Richmond the total of church property is $1,476,150, of which the Baptists own $536.650; the Episcopalians. $308 000; Catholics, $157.000; Methodists, $153,500; Presbyterians, $146.800; Lutherans, $28.000; Miscellaneous, $146.000. Norfolk, total. $623.443; Episcopalian, $181,000; Methodist, $172 900; Catholic, $100.000; Presbyterian, $69,500; Baptist, $68.343; Miscellaneous, $31,700 Total in two cities, $2,099,593.

Washington.

Here we have church property valued at $2.408,625. This wealth, with the exception of a small amount, is owned by the denominations named below:

Methodist	$763,175	Lutheran	$75,950
Presbyterian	365,875	Unitarian	75,000
Congregationalist	316,230	United Brethren	30,900
Prot. Episcopal	242,800	Adventist	20,750
Baptist	242,160	Evangelical Ass'n.	14,900
Catholic	156,050	Reformed	11,410
Disciples of Christ	93,400		

The law of Washington exempts from taxation churches worth less than $5,000 One result of this was that, in Seattle, where some churches cost as much as $25,000 to $50,000 each, none were assessed as worth more than $5,000! Can organizations which connive at such rascality justly claim exemption from taxation on the ground that they are the chief conservers of morality?

One denomination owns nearly one-third of the total amount, and five denominations own about nineteen twenty-fourths.

The value of church property in Tacoma is given as $515,125 of which the Methodists own $114,900; the Presbyterians, $92.000; Episcopalians, $79,500; Congregationalists, $65,700; Baptists, $60,000; Lutherans. $32,000; Catholics, $20,000; Miscellaneous, $51,025. Seattle, total. $484,800; Methodist, $211.000; Episcopalian, $63.500; Congregationalist, $56 200; Baptist, $48,500; Presbyterian; $41,700: Lutheran, $16 400; Catholic, $15,000; Miscellaneous, $32,500. Total in two cities, $999,925

West Virginia.

The property in the hands of ecclesiastical corporations in this state is listed at $3,723,383. The wealthier denominations are these:

Methodist	$1,450,448	Disciples of Christ	$92,292
Presbyterian	581,150	Ger. Evan. Prot.	63,000
Baptist	552,365	Reformed	25,300
Catholic	340,155	Dunkards	24,785
Prot. Episcopal	276,687	Congregationalist	18,500
United Brethren	140,645	Church of God	10,700
Lutheran	118,525	Jewish Cong.	9,000

One denonimination owns nearly two-fifths and five denominations own approximately thirty-two thirty-sevenths.

Church property in Wheeling amounts to $622,200, of which the Methodists own $154,000; the Presbyterians, $137,000; Catholics, 112,000; Lutherans, $61,000; Episcopalians, $53,800; Baptists, $10,000; Miscellaneous, $94,400.

Wisconsin.

The value of church property in the Badger state is $14,525,841. Most of this aggregation of tax-proof wealth is owned by the corporations named below:

Catholic	$4,873,270	Reformed	$191,950
Lutheran	2,328,138	Ger. Evan. Synod.	182,700
Methodist	1,889,200	Jewish Cong.	112,000
Con'gationalist	1,089,750	Universalist	85,200
Prot. Episcopal	1,035,978	Adventist	40,375
Presbyterian	1,004,355	United Brethren	39,275
Baptist	964,570	Disciples of Christ.	30,300
Evangelical Ass'n	355,100	Moravians	27,900
Unitarian	238,500	Spiritualist	27,000

One denomination owns more than one-third of total amount, and five denominations own nearly eleven-fourteenths.

The total value of untaxed ecclesiastical wealth is Milwaukee is $3,205,400, of which the Catholics own $891,200; the Lutherans, $653,700; Episco-

palians, $493,700; Presbyterians, $302,500; Methodists, $225,500; Baptists, $200,800; Congregationalists, $158,000; Jewish Congregations, $93,000; Reformed, $24,500; Miscellaneous, $162,500. La Crosse, total, $405,700; Catholic, $163,800; Baptist, $46,100; Methodist, $42,500; Lutheran, $41,300; Presbyterian, $32,200; Congregationalist, $30,000; Episcopalian, $13,800; Miscellaneous, $36,000. Total in two cities, $3,611,100.

Wyoming.

Wyoming has within her borders church property to the value of $368,625. These are the leading denominations:

Catholic	$173,450	Congregationalist	$44,550
Methodist	52,700	Baptist	27,875
Presbyterian	52,250	Latter Day Saints	11,700

One denomination owns nearly one-half of total amount, and five denominations own more than thirty-five thirty-sevenths.

Canada.

We do not hav at hand statistics of church property in the Dominion, except for Toronto. *Secular Thought* of March 17th condenses from the Toronto *Evening Telegram* a table of exemptions for that city. The total of exempt church property is $6,256,135.

Episcopalian	$1,597,660	Congregationalist	$211,523
Catholic	1,394,097	Salvation Army	86,122
Methodist	1,139,409	Unitarian	37,838
Presbyterian	1,124,512	Jewish Cong	17,995
Baptist	463,225	Miscellaneous	183,754

Among other exempt properties are a number of Young Men's Christian Association buildings, and the item of $45,674 for public halls covers buildings "carried on as commercial speculations, and all fraudulently claiming tax exemption as 'religious' institutions."

Relative Wealth of Denominations.

Comparing the denominations in the various states and territories and the District of Columbia, to determine their relative wealth, numerically measured, we find that the Methodist group holds first place in twenty-five states, second place in fifteen, third place in six, fourth place in three, and fifth place in one; the Catholics hold first place in twelve states, second place in fourteen, third place in two, fourth place in eight, and fifth place in eight; the Congregationalists hold first place in five, third place in one, fourth place in four, and fifth place in five; the Baptists hold first place in four, second place in nine, third place in seven, fourth place in nine, and fifth place in thirteen; the Presbyterians hold first place in two, second place in seven, third place in twenty, fourth place in ten, and fifth place in two; the Episcopalians hold first place in one, second place in two, third place in nine, fourth place in thirteen, and fifth place in nine; the Latter Day Saints hold first place in one, and third place in two; the Russian Orthodox church holds first place in one; the Lutherans hold second place in two, third place in two, fourth place in one, and fifth place in four; the Disciples of Christ hold fifth place in three. the Unitarians fifth place in two, and the Universalists fifth place in one.

To put it in another way: The Methodists hold first place twenty-five times; the Catholics, twelve; the Congregationalists, five; the Baptists, four; the Presbyterians, two; the Episcopalians, Russian Orthodox, and Latter Day Saints, once each. The Methodists hold second place fifteen times; the Catholics fourteen; the Baptists, nine; the Presbyterians, seven; the Episcopalians and Lutherans, twice each. The Presbyterians hold third place twenty times; the Episcopalians, eight; the Baptists, seven; the Methodists, six; the Catholics, Lutherans, and Latter Day Saints, twice each; the Congregationalists, once. The Episcopalians hold fourth place thirteen times; the Presbyterians, ten; the Baptists, nine; the Catholics, eight; the Congregationalists, four; the Methodists, three; the Lutherans, once. The Baptists occupy fifth place thirteen times; the Episcopalians, nine; the Catholics, eight; the Congregationalists, five; the Lutherans, four; the Disciples of Christ, three; the Presbyterians and Unitarians, twice each; the Methodists and Universalists, once each.

Leading Urban and Rural Denominations.

Comparing the statistics of the states with those of the cities to determine the relative standing of the leading denominational groups, an interesting fact is brought to light. In the fifty-one states, territories, and the District of Columbia the Methodist group leads, being the wealthiest in twenty-five, while the Catholic is wealthiest in only twelve, the Congregationalist in five, the Baptist in four, Presbyterian in two, and the Episcopalian in one. In the one hundred and twenty-four cities of the first, second, and third classes in the United States the Catholics lead in fifty-five, the Methodists in twenty-eight, Presbyterians in fifteen, Congregationalists in nine, Episcopalians in eight, and the Baptists and Lutherans in four each. This shows that the Catholic, Presbyterian, and Episcopal churches flourish most luxuriantly in the larger cities, while the Methodist and Baptist and, in a lesser degree, the Congregationalist, find a more nourishing soil in the towns and country. Inasmuch as urban population and wealth are increasing more rapidly than the rural, it is fairly safe to assume that the Catholic, Presbyterian, and Episcopal churches are destined to outstrip all other churches in the accumulation of property. This presents a great opportunity for these powerful denominations to step to the front and declare that the demand for the taxation of church possessions has their unqualified indorsement. How quickly such a declaration *now* would raise them in the estimation of the "great common people"! By doing this they would relax many a bowstring drawn taut to wing a shaft of piercing criticism or righteous denunciation.

Following is a table giving the number of denominational groups and denominations in each state and territory:

	Denominational Groups	Denominations.		Denominational Groups	Denominations.
Illinois	39	90	Connecticut	22	37
Pennsylvania	37	86	North Carolina	20	39
Ohio	35	82	Washington	21	38
New York	35	78	Dist. of Columbia	21	37
Missouri	36	76	Florida	20	38
Indiana	33	79	Louisiana	18	37
Kansas	33	77	Georgia	19	35
Iowa	34	75	Maine	22	31
Michigan	34	71	Alabama	14	37
Nebraska	28	63	North Dakota	18	29
Maryland	31	58	Vermont	19	28
Minnesota	29	58	South Carolina	17	28
Wisconsin	27	60	New Hampshire	20	24
California	30	53	Mississippi	12	30
Massachusetts	27	55	Delaware	15	25
New Jersey	27	55	Idaho	14	22
Kentucky	27	48	Indian Territory	12	19
Oregon	27	48	Utah	14	17
Texas	25	49	Montana	13	17
Virginia	24	50	Oklahoma	11	14
Tennessee	23	50	Wyoming	11	14
West Virginia	25	48	New Mexico	10	13
Colorado	28	43	Arizona	9	10
Arkansas	23	46	Nevada	8	9
South Dakota	22	41	Alaska	6	6
Rhode Island	22	39			

Conclusion.

It is argued in defense of the exemption of church property from taxation that such property is non-productive. In answer to this, it has been shown that it is not wholly unproductive—that, in fact, much church property is very productive. But, if all church wealth was entirely infertile, its exemption from taxation because of that non-productivity would logically and justly necessitate the exemption of a vast amount of other wealth which is likewise non-productive.

Because the church is largely supported by gifts it is urged that it should not be taxed. In reply it has been asked why the son whose father has given a portion of his fortune to the church, instead of to the son, should be fined for the support of the church his father has enriched, as he is fined by the withdrawal of the legacy from the list of taxable property. And who would say that the property which one individual had received by gift from another should not be taxed? The church receives the benefits of the gift, and should, in equity, pay for its protection.

In answer to the claim that churches exert a great moral influence, and therefore should be exempt from taxation, it has been answered that justice is fundamental to all morality, and that the organization which refuses to pay its debts cannot exert a good influence, no matter what its teachings may be; that the demand is made for the taxation of the property of the churches, not of their moral influence; that when the church, by the exemption of her property from taxation, compels unbelievers to contribute to her support, she exerts a distinctly immoral influence, because she violates the Constitution by effecting a union of church and state; that the argument of "moral influence" would relieve from the payment of taxes every man whose property serves a useful purpose, and that the moral influence of Christians is greatly lessened by their refusal to bear their share, as church members, of the public burdens.

When it is urged that a handsome church enhances the value of adjacent property and therefore it should not pay taxes, it is sufficient to show that sometimes churches depreciate the value of property in their neighborhood, and even if they always increased it such fact would not justify their exemption, for the same effect produced by the erection of a beautiful residence or a business block would, by a parity of reasoning, put the residence and the business block on the free list.

Church property should be taxed because its exemption interferes with religious liberty by compelling the minority to pay taxes for the propagation of the theological opinions of the majority, the exemption of ecclesiastical property from taxation being, in effect, the voting of a sum out of the treasury of the state for the support of certain beliefs about matters concerning which it is impossible for all the people to think alike.

Exemption of church property from taxation is unjust, because it is not equal, uniform, and impartial. Those who use churches should pay for them.

Exemption of church property from taxation is dangerous. It tends to build up monopolies, fetters business and industry, encourages and rewards polite pauperism, makes the priesthood arrogant, dictatorial, and venal, and leads ultimately and inevitably to conflict and confiscation, if not to war with all its horrors. The examples of France, Italy, and Mexico should warn in time the people of the United States. And on our northern border is Quebec, in many municipalities of which half or more of the property is exempt from taxation.

It should be understood by all law-makers that there is no good reason for exempting from taxation any portion of the property of the Young Men's Christian Association. Such exemption is a gross outrage upon the tax-paying public. Every argument against the exemption of church property of course includes in its scope all favoritism toward wealth owned by the Young Men's Christian Associations, Epworth Leagues, Young People's Societies of Christian Endeavor, Women's Christian Temperance Unions, and other similar organizations. The principle of equality of citizens' rights cannot, under any circumstances, be legitimately used to justify or even excuse the exemption of the property of these societies from taxation.

This plea for equal justice to all the people may well be brought to a close with these words from the pen of the author of the Declaration of Independence, Thomas Jefferson:

It is wicked and tyrannical to compel any man to support a religion in which he does not believe.

To New York Liberals.

While the Constitutional Convention of New York is of national importance, so far as Freethought is concerned, and all should aid in the work to be accomplished there, yet the Liberals of New York hav a special interest, and upon them must devolve mainly the raising of the necessary means for securing the end we hav in view—namely, the non-exemption of church property from taxation. It is not best to scatter our fire. So far as Sunday laws are concerned, that matter will rest mainly with the legislatures anyway; but the question of the exemption of property from taxation should be taken out of the hands of the legislature. This body should not hav the power to exempt. The Constitution should settle this question on the basis of impartial taxation. And that is what we shall try to do—to so change the Constitution as it now is as to prevent forever the exercise by the legislature of this unjust and dangerous power of exemption. If we can do this, a very important victory will be won. We may not succeed; but at any rate, as Freethinkers, it is our duty to try. If we do not try, we certainly shall not win. If we do not win, we can create an agitation, and put forth means of education that will enable us to win hereafter. The question of church taxation is the most important political question before Liberals to-day, and it is time to put forth every effort in this direction. I hope that New York Liberals will contribute generously. We want to distribute the pamphlet on "Church Property." Send directly to the Truth Seeker Company. All receipts will be acknowledged. Do not delay.

S. P. PUTNAM, Pres. F. F. of A.

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E. C. REICHWALD, Treas.

Observations.

When the religious statistics of the Washington prisons were taken a few years ago, one Infidel was found among the convicts. Some of the Freethinkers took the trouble to investigate the case, and discovered that the man's "crime" was selling a bottle of whisky to an Indian—an offense which must be one of frequent occurrence, as, during my residence in that state, I observed that the siwash with coin to pay for it could acquire a jag that would satisfy any white man. There is now a second Infidel in the Washington penitentiary. He is C. F. Blackburn, a long-time reader of THE TRUTH SEEKER, an earnest worker, and an enthusiastic writer and talker. Mr. Blackburn got there by writing a postal card. In Seattle, where he lived, there is a disreputable gang of politicians, with an unscrupulous newspaper organ; and these together run the affairs of the city and state in whatever manner is most remunerativ to them personally. Besides being an Atheist, Mr. Blackburn is a Populist and a free silver man, in which varied capacities he incurred the enmity of the newspaper organ above alluded to, and it slandered him freely. Its editor declined to publish his replies, and so, desiring that others should know his opinion of that mercenary individual, Blackburn took to writing him postal cards. When the paper made a crack at him one day, the editor got a card the next. Blackburn knew there was a law against abusing anybody through the mails, and when especially worked up he sent his cards by a messenger boy. But it appears that on one occasion either the boy or the editor posted the card, for Blackburn was arrested for going contrary to the statute, tried and convicted, sent to the penitentiary, and fined $500 with costs of court. I hav not learned what he wrote on the card, but I presume he told as near the truth as his knowledge of the facts and his command of language would permit. Probably a majority of the readers of the newspaper concerned would admit that its editor could be slandered, as it was not known that he had ever stolen a horse or been guilty of beach-combing; but that was foreign to the matter at issue. The Holy Ghost, which is the third person of the trinity with Comstock and the postmaster-general, had been sinned against, and Blackburn was railroaded off to that station where passengers change clothes for the penitentiary and enjoy long periods for refreshments.

It will be seen that Mr. Blackburn has been indiscreet, and is now paying for it. Although a mining man, it was obviously his duty to view with equanimity the ruin of his business through the destruction of the silver industry, in which the paper assisted. Although an Atheist, he should without protest hav gone to the limbo of cranks to which other Freethinkers were consigned by the same authority. Although a Populist, it was not his business to object to being called "an Anarchist of the worst stamp," and, although a citizen and a taxpayer, he should hav resigned his right to use the mails, and never said a word. Finally, when landed in the penitentiary, his family broken up, his character maligned, his property forfeited. and himself penniless, where does his kick come in? Are not the politicians the saints, from the haloed Governor McGraw up to Henchman Denny O'Brien, and has he not offended their organ, the Seattle *Post-Intelligencer?* Above all, did he not buy a Card, did he not hav the impudence to write thereon Words, and did not the same pass through the Mails, and should not every honest man so doing rejoice to be in jail while the gang who procured his conviction are at large? What are laws for except to protect those who profit by enforcing them? What is the use of roaring? In the solitude of his cell Mr. Blackburn will hav an opportunity to reflect upon these matters, and the next time he attends a Fourth of July demonstration he will understand what the orators mean when they allude to American liberty.

Meanwhile I should like to be told by what method the writing and mailing of a postal card can be stretched into an offense worthy to be punished by a year's imprisonment and financial ruin. The enormity of maintaining and enforcing such a law is greater than any crime that could by any possibility be committed in violation of it.

Mohammed Charles Chilton Moore, of Lexington, Ky., has been indicted for blasphemy, charged with using these words among others:

I say that Jesus Christ was a man exactly like I am, and had a father and mother exactly like I had.

It may be fortunate for Moore that no worse charge has been brought against him; for blasphemy is a peccadillo compared with his repeated cri nes against English grammar. His abduction of the adverb "like," which he holds in duress and upon which he imposes the duties of a conjunction, is a rather more serious offense than to impeach, as he does, the vigor of the Holy Ghost. Mohammed Charles! the phrase "like I am" or "like I had" is indictable in all the courts of letters. Say "*as* I am" and "*as* I had," Moey, old boy.

The above Moore prints an ironical item to the effect that an important witness has been found in the Breckinridge case—namely, the man who drove the carriage and heard the defendant's cries for help when the plaintiff assaulted him. Moore and other Prohibitionists should hasten to find a similar witness in their own behalf—some person who has seen the liquor-seller assaulting the citizen and pouring his wares down the latter's throat, or heard the citizen's calls for assistance. Such a witness's testimony might impart some substance to what the Hon. David Overmyer so accurately describes as the hollow and vapid sophism of Prohibition.

Last Sunday evening, at Hackensack, N. J., Miss Belle Shiels was singing the hymn, "Jesus, Lover of my Soul," and had just uttered the words, "Let me to thy bosom fly," when a boy pointed a gun at her, it was discharged, and she flew. Death was instantaneous.

Dear Lord, instead of crushing this young bud,
On whom thy hand hath fallen to destroy,
Oh, why not, with a dull and sickening thud.
Let drop a brick on that blamed idiot boy?

J. K. Ingalls, of Glenora, N. Y., advises me as follows:

While agreeing with you mainly, in your criticism of Gen. Trumbull on "The Legal Tender System," in THE TRUTH SEEKER of April 7th, I think you not quite exact in saying that under enforcement of debt contracts "a legal tender for the discharge of such contracts would appear to be positivly necessary." In the absence of a legal tender money there need be no forced sale, the creditor taking any property he might find free from exemption at the market price, or at a price determined by the court or by the jury rendering the verdict for recovery. The price would hav to be made, of course, in terms of current money, but this would be quite different from compelling the debtor to first part with his assets at forced sale and then purchase legal tender, at whatever premium, to pay his debt with. Our nation sold its property for 50c. or 60c. dollars, and then bought gold, legal tender, at 100c., to pay billions of debt, after the war.

Beyond dispute, the legal enforcement of private contracts is an insidious enemy of prosperity. It should hav been abolished along with imprisonment for debt, of which barbarity it is a twin; but I am not quite clear as to Mr. Ingalls's meaning when he speaks of the purchase of legal tender for the payment of debt. A debtor compelled to part with his assets at forced sale must hav the same claim to receive legal tender as the proceeds of the sale that the creditor who sells him out has to receive legal tender in payment of the original obligation, and would not, then, be obliged to purchase any. All money issued under the sanction of the government, or none at all, should be a legal tender. Mr. Ingalls's proposed substitute for the forced sale seems to me a beneficent one.

The *American Eagle*, a Kansas paper, looks from its eyrie upon the Commonweal Army of Coxey, and emits this warning screech:

Heretofore we hav not mentioned Coxey's army, as we considered it in the light as a freak of a lunatic. Considering the increasing additions to the army we think it is time the matter was investigated. Should it turn out to be a Jesuitical scheme we mav expect a bloody time. If so, their real object will be kept from the general public until they can surround our storehouses of arms and amunition of war and seize the same. Should there be anything of the kind contemplated we may expect that Rome will turn out her seven hundred thousand armed men which they hav in the United States ready for an emergency.

There should be an investigation sure enough, but it ought to be made by a commission *de lunatico inquirendo*, extending its research to the editorial rooms of a few A. P. A. papers, the conductors of which are either lunatics, or sane persons who imagin they are dealing with a constituency that has no sense. As fantastic liars and all-round illusionists these editors form a distinct religious sect, their fetiches being the Bible and a handful of American mud. They also hav a distinct system of demonology, with the pope as archfiend and all Catholics as imps. As the poor Indian with untutored mind sees God in clouds and hears him in the wind, so the Apaist recognizes everywhere the presence of his malign spirits. They assassinated Lincoln, actuated the Confederacy, brought on hard times, struck Billy Patterson, invented appendicitis, and hav now inspired Coxey to organize the Commonweal Army and seize the country. As writers of current history of the Romish church, the Apaists find rivals nowhere except among the Catholic writers of its record in the past, and there is no truth in either of them. Being opposed to Roman Catholicism, the American Protectiv Association necessarily does some good; for example, it is making the Democratic party very sick of its coalition with that church; but a propaganda founded on religious prejudices, falsification of history, and misrepresentation of current facts will prove so prolific in its evil results that the good it does will not be conspicuous when the balance is struck. I feel safe in making the prophecy that the unknown "Smith" in Coxey's brigade will not be revealed as Pope Leo in disguise.

A rev. gent. named Brevard D. Sinclair, Boston, Mass., sends out a book entitled "The Crowning Sin of the Age," which sin is defined as the "perversion of marriage." Mr. Sinclar views with alarm the lack of fecundity in modern New England families, especially among adherents of the Protestant churches. There are marriages enough, and he does not deny either the benevolence of New England wives or the devotion of New England husbands; but he decries with a loud voice the prevalent shirking of parental obligations, because of which our foreign and Roman Catholic population is fast gaining upon the descendants of the Puritans. He declares that it is incumbent on every married couple to rear at least four children, and repeats the old lies that "God never created a mouth without food to fill it," and "creates covering for every body which he has made." A young man on slender pay, who asks his advice about marrying and raising children, is rebuked for "lust of money," and told to go ahead and "do his duty manfully." He speaks highly of the Catholic church, which encourages the free and unlimited coinage of infants. It is, in fact, a mortal sin for a Roman Catholic individual to divert in any manner the course of nature in this respect, such an act being regarded by the priests as a more heinous offense than taking life in its maturity. A physician testifies that prenatal infanticide is unknown among Catholics; but the fact that the majority of postnatal homicides are committed by adherents of that religion is not cited, as it ought to be in considering a question like this; for so long as the most prolific races furnish the largest percentage of criminals, there would seem to be an argument against over exertion on the part of such parents.

Mr. Sinclair denies that the size of families is in any way a practical question. Marriage, as he views it, is a sacrament, and God has placed no limit on its numerical results. He illustrates the well-known proposition that on matters pertaining to this world clergymen are the worst possible advisers, but even as a theologian he should not counsel prodigality of the multiplying faculty. He must know that the more people there are born. the more will be damned.

Thanks, George, awfully. You might hav hit us harder. We expected it. Perhaps you hav long since learned that it is very easy to make a mistake. Wise men are apt to realize this.—*Ernest Mendum, in the Investigator.*

Nothing could be more graceful or less permeated with error Mistakes are, indeed, accomplished with extreme facility. Moses made them, and even Homer sometimes calked himself.

I am under obligations to R. F. Grigsby, Edgeworth, J. K. Ingalls, and others for valuable suggestions on matters under discussion. Though some of the suggestions made for my benefit may apparently fall on barren ground, yet I thank all who hav thus generously endeavored to develop my mental resources. GEO. E. MACDONALD.

COLONEL INGERSOLL lectures in Brooklyn on Sunday, April 22d.

S. P. PUTNAM lectures before the Brooklyn Philosophical Association, May 13th.

THE Liberal Club h d the honor of listening, last Friday, to a lecture by Judge Noah Davis, on "Women as Citizens Essential to American Institutions." It was an able, thorough, and brilliant address, and the cause of woman suffrage was strongly advocated by the genial judge.

LAST Sunday night at the Star Theater a crowded house greeted Colonel Ingersoll's last appearance in New York this season. "What Must We do to Be Saved?" was the lecture; and it was delivered in his best style, the many witty sayings causing much laughter, and his eloquence at times bringing great applause. The many points scored against the creeds, especially that of the Catholic church, was enjoyed heartily by the enthusiastic audience. Many were turned away for want of room.

ONE of the most interesting talks the Brooklyn Philosophical Association has had the pleasure of listening to this season, was by Henry Bird, of Newark, last Sunday, when he spoke on "Evolution in Form and Color in the Vegetable World." He brought specimens by which to show how one plant may differentiate into two or three kinds; also different colored roses, showing how a rose of one color may produce two or three roses of as many colors. The remarks made were listened to apreciativly and the specimens thoroughly examined.

Letters of Friends.

Priestcraft Destructiv of Liberty.

LINCOLN, N. M., March 18, 1894.

MR. EDITOR: Inclosed please find petition against the God-in-the-Constitution amendment. Also $10 to aid Mr. Putnam and Mr. Heston in their grand work. You will please divide this money equally between them.

I will giv you the names of the parties who contributed the inclosed amount: Nat. Moore, Nogal, New Mexico, $4; R. M Hopper, Fort Stanton. N. M., $2; J. N. Coe, Fort Stanton, N. M., $2; S. T. Gray, $2; total, $10.

I hope Mr. Putnam will suceeed in defeating the God-in-the-Constitution resolution. If we allow priestcraft to reign over our government we will soon be deprived of our liberty. S. T. GRAY

What! Only Two Churches?

LEONIDAS, MICH., March 30, 1894.

MR. EDITOR: Inclosed find $6.20, for which please send THE TRUTH SEEKER, "Right Living," "Thumbscrew and Rack," and "Church and Freethought."

We have two churches in this little place, and both seem to hav reached a standstill, if they are not on a decline It has been four years since either has had a revival, and the last one drew but thirteen into the fold, twelve of whom were women.

A general stagnation of business has prevailed in this vicinity for some time, owing to the extreme low price of produce. What we seem to want is more money in business and less in bonds. Wishing you and THE TRUTH SEEKER all possible success, I remain

Yours truly, D. MILLARD.

The Old Question About Cain's Wife.

ILWACO, WASH., March 9, 1894.

MR. EDITOR: In THE TRUTH SEEKER I came across an article written by "A. J.," and I will say that it is the best piece I hav ever seen in the paper. There are some preachers that are not Sundav beggars. We hav a preacher here who is a nice man; his name is McKay; he takes only what you giv him, and he will divide with the poor. Some persons say there was no need of a flood in the United States, as there were no inhabitants to drown.

The Christians want to hav the Bible in the schools. It will teach murder, robbery, cannibalism, and lying and cheating, as all of that is in the Bible. If any person does not believe it let him read the Bible and he will find it. The Bible says Adam and Eve were the first man and woman, and they had two sons, Cain and Abel, and Cain had a mark put on him, and he went to another land and got a wife. Now, where did that woman come from, if Eve was the only woman?

The preachers say, "Giv your soul to God, or you will go to hell?" Can anybody tell where hell is? Hell is on earth and nowhere else; when you hav plenty of everything you want and good health you are in heaven. But when you are sick all the time and starving and suffering, then you are in hell, and that is all the hell there is. M. O.

It Tells of Men and Women.

FORTRESS MONROE, VA., March 28, 1894.

MR. EDITOR: Please find inclosed $5, for which I expect to get one of the grandest books that this or any other age ever produced, and I will be very proud of seeing my name enrolled in it—I mean S. P. Putnam's "Four Hundred Years of Freethought."

I am sure that everybody who has heard Mr Putnam lecture or read any of his former books will agree with me that he is one of the ablest champions of Freethought and well worthy of being the author of a book which will, I hope, in a few years, gain entrance to the home of every Freethinker in the country, because it will deal with facts and tell us of men and women worthy of our respect, love, and esteem, and not of mythical, blood-thirsty gods, murderers, thieves, and adulterers, as the Bible does.

Every Freethinker in the country ought to subscribe for it at once, especially as you offer your splendid journal for half price in conjunction with it, and I must admit that your paper is fighting its opponents—ignorance and superstition—as boldly and effectually as ever, and I sincerely hope that you and all the other brave champions of liberty will liv long enough to see your efforts crowned with every success. With best wishes for the final triumph of Freethought, I remain,

Yours for liberty, WM. WEST.

Putnam's Press and Platform.

ELSINORE, CAL., March 23, 1894.

MR. EDITOR: Whenever any of my brother or sister lecturers propose practical measures and do radical work, I for one take great pleasure in commending, even more than in the exercise—so exhilarating—of all-around criticism. of which nearly all Freethinkers are passionately fond and Christians generally hate.

Brother Putnam declares a very important fact which Underwood, Chase, Hull, York, Bowman, Ravlin, myself, and many others, hav for years endeavored to actualize, namely, "It takes about six lectures to thoroughly arouse a community, and it takes that number of lectures to adequately explain Freethought in its relations to life, philosophy, science, politics, and human happiness and progress." Not "adequately," Brother Putnam, only partially. The field is immense, the laborers few. A single lecture can not "thoroughly arouse a community." Brother Putnam sees this clearly. Ingersoll makes his influence felt mightily in one lecture "left blooming alone." But let him remain in each city at least one week and giv a lecture each night, matinee Saturday afternoon, and two sermons on "Lord's day." He would deepen his impressions, "convict and convert" nearly the entire community. That would make thorough work as far as he went; but even a week is insufficient to crowd in his scores of lectures.

Is some one saying, "No one city could afford to p y $1 admission every night for six or eight nights, and the attendance would dwindle"? People do, however, patronize the theater with large admission fees for months together, and is not the colonel more entertaining and fully as instructiv as a first-class theater?

Rev. Sam Jones has "evangelized" two weeks and more at a time in several cities; three, sometimes four "sermons" daily. True, they were free, ostensibly, but actually costly.

No truer words than these of Putnam's can be expressed: "A long and hard battle is before us for human rights," and is he not correct in saying, "Wherever there is a handful of Freethinkers, they should do something."

And, as he says, "The platform and the press must work together in this great enterprise."

I hav noticed for several years that the Freethought family that does not subscribe for. and receive regularly, one or more Liberal publications, soon becomes cold, apathetic, and the younger members drift into some fashionable church. This mockery has been kept up for a generation, and the Christian religion, with all its absurdities, gaily bedecked in the most ridiculous notions ever concocted, proudly walks through the world the most fashionable, useless, pernicious thing in it. What there is about the Christian religion to attract any sensible person is a worse puzzle than the Chinese ever invented. But when the children of Freethinkers join the church—O ye gods! how the "angels" must laugh till they grow red in the face

Search out the cause and you will discover that the parents never subscribed for a Freethought paper! This shot will hit nine out of ten. W. F. JAMIESON.

Looking for a Job Under King Jesus.

CLINT, TEX., March 16, 1894

MR. EDITOR: Inclosed find $3 for renewal of subscription. I am rejoiced to see the splendid resistance THE TRUTH SEEKER is making to the diabolical designs of the self styled National Reform Association. To the rational mind what a pitiable spectacle this boastful free country presents! A mongrel population of sixty five millions, most of whom are the victims of ignorance and superstition, by means of which some two hundred thousand holy priests, preachers, evangelists, etc., so called, are supported in idleness, and a thousand million dollars of property goes untaxed as belonging to a non-resident by the name of God, while his poverty-stricken followers hav to support this extravagant government which Mr. Cleveland, in his inaugural, said God is running for his own glory. Then why don't he pay the expenses of it and the pension roll? I said that the sky-pilots were idlers. No, they are not wholly so. As a rule, what time they are not visiting and gossiping with the women they are engaged in trying to auction off corner lots in the city of the New Jerusalem and "mansions in the skies" on the installment plan. Many a poor fool thinks he can read his title clear thereto after having paid the cash here, but I am thinking he will hav a hard time getting possession of the premises. And now the two hundred thousand or thereabout want to amend the Constitution so as to make Jesus king of the United States, and they and their successors to hold all the offices and make the laws. Poor George Washington and Thomas Jefferson and other men of that bad stamp left God out of the Constitution, wherefor they must hav been in hell all this time. But things are better now. We hav a pious president who knows all about God. Then, too, we hav a pious Congress. It is true that in the last thirty years it has legislated half the wealth of the country into the possession of some twenty-five thousand plutocrats, but that is a small affair when we consider what it did for God in voting to close the World's Fair on Sundays. Now, Mr. Editor, b tween us, don't you think it best for us to get "powerfully converted" and join this great holiness party, seeing how fast they are gaining power? If we do this in time we may get a fat office under King Jesus; if not, we can at least get lucrativ employment soon as they reëstablish the Holy Inquisition, such as chief engineer of the improved racking machine, twister of the thumbscrew, adjuster of the iron boot, or something of the kind.

S G. ETHERIDGE.

"Survival of Fittest"—Adaptability to Environment.

BOISFORT, WASH., March, 10, 1894.

MR. EDITOR: Inclosed find $7.00. Money is almost impossible to get hold of, and through the lies, treachery, and persecutions of the godly pious I hav been reduced almost to penury. The Methodists hav been holding a revival here and hav not even warmed up the old backsliders, and I am blamed for their whole failure. They say that my influence has been the cause of their not getting converts. This elevates me, to think that I hav more power than their God, Jesus, and whole force combined.

Here is a specimen of their methods of making hypocrits. An eleven year-old child said to the hired-man one day: "Well, Jim, I hav got to go up to that G—d d—d altar just to please ma" Hundreds of prayers hav been offered up for my conversion, but I don't convert; and lastly the preachers and all the shining lights prayed to God to move me off the earth, but they hav not the faith of a grain of mustard seed, for I still liv. I happened to be in conversation with a gentleman about the American Protectiv Association, when a good pious brother broke in with these words: "I am going to join that association the first chance I get; and Boyd, you don't believe the Bible, but we'll show you, we'll carry the next election, and then we'll put the Bible in the public schools and keep it there with the bayonet." Now this, I am satisfied, emanated from the preacher, and shows what they are aiming at. When they put the Bible in the public schools with the bayonet, the next step will be to stop all Sunday papers "with the bayonet;" they will close all places of amusement "with the bayonet;" stop all Sunday trains and travel "with the bayonet;" drive all the people to their God-houses and to the mourners' bench "with the bayonet;" consequently force all the people to become as big hypocrits as they are themselvs; honesty, truth, and reason will then be below par, and hypocrisy, deceit, lies, treachery, slander, blood, and murder will be at a premium, and the one that does the most of it will get the chromo.

To bear false witness seems to be a Christian virtue; we hear the sky-pilots shout many things from the pulpit that we know to be positivly false; for instance, they soap their dupes very much with this: "Infidels are trying to destroy the Bible and giv us nothing, absolutely nothing, in place of it," and the poor deluded people believe it, yet we know it to be an absolute falsehood. But then, from the first introduction of Christianity into the world, it has been commendable to lie and deceive. When St. Paul was caught in his lies, he exclaimed, "If the truth of God hath more abounded through my lie, why am I yet called a sinner?" And again, "being crafty I caught you with guile." Even in the master's time there were liars and hypocrits, and he condemned them thusly: "O ye scribes and hypocrits, ye compass sea and land to make one proselyte, and when he is made he is two-fold more the child of hell than yourselvs. Ye devour widows' houses and, for a pretense, make long prayers, therefore, ye shall receive the greater damnation. Ye are likened to whited sepulchers," etc. Now we hav more than one hundred thousand priests and preachers in the United States, and many of them will tell the most unscrupulous lies and call them truths, to catch a convert "with guile," or fill their pockets with riches, which Christ most emphatically forbade.

Many intelligent people are beginning to see the horribleness of Christian cannibalism—for Christians eat their Jesus and drink his blood, and call it sweet—they would rather hav the love of humanity shed abroad in their hearts, than the love of God, for the love of God is nothing but a mass of treachery, hatred, and revenge, from one end of the God-book to the other.

I like Otto Wettstein's sentiments, but think he is a little off on "the survival of the fittest," for it really seems that it is the "survival" of the biggest selfish hog. There are many persons here who hav evoluted out of Christianity, but are moral and mental cowards; they dare not express their true sentiments for fear of the hatred of the good Christians "who love their enemies." If I had the wealth of a Gould or Vanderbilt, it would all go to propagate Freethought. I find that the thinkers are generally not very well fixed in this world's goods, and this givs the godly pious a large advantage in trying to get God into the Constitution. May truth, liberty, and justice prevail.

G. A. BOYD.

The Gospel of Divine Right.

NEW CAMBRIA, KAN., March 22, 1894

MR. EDITOR: The following was uttered in a speech by the Hon. David Overmyer, of Topeka, in the great quadrangular debate at Salina, Kan., in December, 1893.

PHOHIBITION RESTS ON DIVINE RIGHT.

The Prohibition convention of 1884, which nominated Governor St John for the presidency, declared that it "acknowledged the Almighty God as the rightful sovereign of all men, from whom the just powers of the government are derived."

The Declaration of Independence, which common consent regarded as the foundation of our entire political fabric, delares that "governments derive their just powers from the consent of the governed." The constitution of Kansas, Section 2 of the Bill of Rights, provides: "That all political power is inherent in the people, and all free governments are founded on their authority." Here is a direct issue between the two great theories of government, which hav struggled for the mastery from the dawn of history to the present day. That of our fathers and of the founders of Kansas, holding that all civil government is of man, resting on his consent and going so far, and so far only, as he may consent that it shall go; while that of the Prohibitionists and the absolutists of all ages holds that civil government is of God, and may, in its operations, go as far as those who know God's will and are his agents see fit to hav it go. It is a renewal of the old battle between *jure divino* upon the one hand, and popular consent upon the other. The adherents of the former, as in past ages, want no limitation placed upon man official, since, according to their view, he is God's servant, and many restrictions placed upon man individual, since he is the child of the devil and wholly depraved. The adherents of the latter want few restrictions upon man individual, seeing that they must be placed there by one as ignorant, as weak, as venal, as vicious and corrupt as himself;

and many restrictions placed upon man official, lest, being only human, too much latitude, too much power, too much opportunity and temptation make of him, as they always do, a tyrant. Resolutions similar in import to the one quoted, hav passed each national convention of that party, and state and local conventions hav everywhere reiterated them.

The National Reform Association and Women's Christian Temperance Union are the chief pillars of the Prohibition party. Both of these organizations favor God in the Constitution and Christ in the state. Mr. Wier, Secretary of the Association, writing a short time ago upon the importance of the Women's Christian Temperance Union, to the Prohibition party, said: "I am convinced that the thing to do is to appeal for aid in carrying our Lord's cause through the Prohibition party, to the Women's Christian Temperance Union. . . . The Prohibition party cannot do without their aid, and they know it. It is the attitude of the Woman's Christian Temperance Union that is compelling the unwilling leaders of the party to indorse woman suffrage. . . . They hav insisted, thank God, and the party has yielded. If they insist on the clear, frank, full recognition of Christ's authority and law we will get it."

This same Mr. Wier, in reporting a convention of Pennsylvania Prohibitionists, says: "The acknowledgment of the authority of God in civil government, which, within the past year or two, has become the almost universal declaration, introducing the platform of the Prohibition party, was given, as usual, the first place. And to what does the party pledge itself in that declaration? Plainly this: "God being the source of governmental power, and the ruler who uses it being, therefore, his minister, they will choose for every office only such as fear God."

Much more to the same effect might be easily produced, but the foregoing will suffice; besides, no true Prohibitionist will deny that he considers God the source and author of civil government, and that consequently those who know or profess to know his will should hav the exclusiv control of the government. Indeed, Prohibition is not the ultimate aim, not the goal, of the Prohibition party. Prohibition is a means, not an end. The crusade for prohibition is simply the precursor, the *avant courier* of a general movement toward a union of church and state. Indeed, the Prohibition party would consider itself scandalized and slandered if any one should charge that it had no other purpose in view than the propagation of the hollow and vapid sophism of prohibition.

Any party that holds God is the source of mere human civil government, must necessarily hold that whosoever administers such government does so by divine right and divine appointment, for it would be absurd, as well as sacrilegious, to suppose that God would set up and establish a government and clothe it with such powers as were agreeable with his divine will, and that he would not, at the same time, so order that it should be administered by right and authority of the same divine origin, and by men endowed with celestial grace, and with a knowledge of the divine will, and an unswerving purpose to execute the divine will. The logical and inevitable result of such a doctin would be that only those who profess to be in possession of knowledge of the will of God would be eligible to office.

In plain English, the proposition of the Prohibitionist that God is the source and author of civil government means that all rule of man over man is *jure divino*, or rule by divine right. Thus we see that the Prohibitionists take as the starting-point of all their theories and purposes the old, exploded dogma of kingcraft and priestcraft, which has been discarded in every republic on earth, which is utterly antagonistic to the essential theory of all republics, which is that all power is inherent in the people, and that governments "derive their just powers from the consent of the governed." This dogma of divine right is the cardinal point in every despotism on earth. It supports every throne and protects every crown on earth. It has been invoked to sanctify every outrage that was ever perpetrated upon humanity, and it is eminently fitting that it should now become the bulwark of those whose ideas can be given effect only by the destruction of the primary postulates of free government and by the stamping out of individual liberty. Opposed to this theory of divine right stands the doctrin of popular consent. It was the doctrin of the fathers of this republic, their cloud by day, their pillar of fire by night, and it is the bedrock upon which are laid the foundations of the temple of liberty; remove it, and not only will the temple fall, but its very foundations will disappear. These two theories of government are so radically antagonistic to each other that they never can abide in peace in the same country. Between them there has been for ages a ceaseless warfare. The old theory of government by divine right has received and still receives the ardent indorsement of kings and the nobility and aristocracy, which support monarchy and despotism; of high churchmen, who believe in a church supported by the state; of absolutists, of the advocates of God in the Constitution, and the Prohibitionists.

The more modern doctrin of government by popular consent has been, and is, the doctrin of those devoted heroes and patriots who, while [many of them] recognizing the fatherhood of God, remember also the brotherhood of man, and deny that the common father of all ever placed brother over brother, irrespectiv of merit or qualification, and assert that the authority of man over man can hav no sanction except such as is derived from man's consent. The advocates of this sacred principle hav been the martyrs of our race. Their blood has flowed in torrents, their pathway through the world has been lighted by the fires and haunted by the terrors of persecution. Nor need we delude ourselvs with the idea that these United States will never hear the repulsiv voice or see the inhuman figure of *jure divino*. Its sappers and miners are here now, in the shape of the national amendment and Prohibition parties, summoning us to surrender our liberties in the name of God. No such party can solve social problems in a republic, for its solution means the destruction of the republic. . . .

"The Mossback" [a Democrat] points also to the suppression of liberty in the name of morality, and he has no faith in those hermaphrodites who seek to set aside the law of nature and the teachings of the fathers respecting the freedom of religion, upon the pretext of putting God in the Constitution and Christ in the state, nor of the political gospel propagandist whose platform is pure goodness, but whose actual purpose is self and power.

Mr. Editor, I think the above will be of very great interest to your readers at the present time. JOHN W. ABBOTT.

Some Questions and Their Answers.

OLD TACOMA, WASH., March 26, 1894.

MR. EDITOR: You will greatly oblige me by answering through the columns of your valuable paper the following questions:

1st. What are the chief objects of the American Protectiv Association?

2d. Do they believe in the separation of church and state?

3d. Do they believe in our public schools being strictly non-sectarian?

Please state all you know concerning the above society. By so doing you will settle a great many arguments, and will also oblige Yours respectfully,

PETER WESSELS.

[We giv below, in answer to the first question of our correspondent, the objects of the American Protectiv Association as these objects are stated in their official organs:

1st. Nationality is not a bar to membership in the order. No man was asked where he was born.

2d. We interfere with no man's partisan politics.

3d. We attack no man's religion so long as he does not attempt to make his religion an element of political power.

4th. We unite to protect our country and its free institutions against the secret, intolerant, and aggressiv efforts that are persistently being set forth by a certain religio-political organization to control the government of the United States and destroy our blood-bought civil and religious liberty.

5th. We are in favor of preserving constitutional liberty and maintaining the government of the United States.

6th. We regard all religio-political organizations as the enemies of civil and religious liberty.

7th. It is, in our opinion, unwise and unsafe to appoint or to elect to civil, political, or military office men who owe supreme allegiance to any foreign king, potentate, or ecclesiastical powers.

8th. We are therefore maintaining the principle of one general unsectarian free school organization and will oppose all attempts to supplant it by any sectarian institution.

9th. We are opposed to all attempts, local or national, to use public funds for any sectarian purpose.

10th. We are in favor of laws taxing church property.

11th The opening of private and parochial schools, convents, and monasteries to public official inspection and placing on the same plan of morality and laws as Protestant institutions are.

12th. We are in favor of changing our immigration laws in such manner that they will protect our citizen laborers from the evil influences of cheap pauper and criminal labor which, through the instrumentality of European propagandist societies and in this country by the aid of strikers and the subtle influence of priests, are rapidly supplanting our free and educated American citizen in every line of industry.

13th. We believe there should be an educational qualification to electiv franchise that will require every American citizen to be Americanized.

14th. We are in favor of putting into office honest and true patriots who are best qualified to fill the position, regardless of political parties.

15th. We are willing to be governed by these principles in our future political action.

16th. Our mission is to awaken the people of America from their lethargy, indifference and over-confidence. Eternal vigilance is the price of liberty, yet the Protestants of this Republic hav ceased to be vigilant, and in conscious strength are intently chasing the almighty dollar or quietly dozing while we are swiftly drifting toward a more tremendous and terrible crisis than this country has yet known. Birthplace is not the sole test of American loyalty. We hav men born in several countries remote from this that are as loyal as any nativ. But they are not Romanists. American loyalty consists in devotion to our Constitution, laws, flag, and, above all, our public schools, for without intelligence this representativ republic will go to pieces. We oppose the teaching of perverted history in our schools and the mutilation of reference books to cover the infamies of the so-called church which is more political than religious. We are opposed to priests and prelates as such taking part in elections, and voting their laity as a unit in the interests of a foreign corporation, with intent to injure this nation and its institutions.

It will be seen at once that the foregoing statement of objects does not answer the questions of Mr. Wessels. From a very careful reading and study of the principles as stated, we are forced to the conclusion that the society named does not believe in the separation of church and state, and does not believe in an unsectarian public school system. An equally careful reading of the numerous American Protective Association papers that come to this office renders that conclusion a matter of positiv knowledge.

Take the school question to begin with: The American Protectiv Association's demand for "one general unsectarian free school organization" is, in substance, the same as that of the National Reformers and all other Protestants who are fighting for the retention of the Bible and religious services in the public schools. In the mouths of all these people "unsectarian" means orthodox Protestant—nothing more, nothing less. In all our extensiv reading of American Protective Association papers we hav not seen a single protest against religious teaching, as such, in the schools, and we hav read numerous demands for the retention of the Bible in those institutions of learning. We recently quoted one of the planks of the platform of the Kansas state organization of the American Prote tive Association. We reproduce it here:

We demand that the Bible, which has been the recognized text-book of our fathers, be maintained in our public schools as the rule and guide of all moral actions.

Where is the American Protectiv Association paper or lodge that has repudiated that demand? And where is the American Protectiv Association paper or lodge that has protested against the traitorous machinations of the National Reform Association and the Women's Christian Temperance Union? Do they denounce Sunday laws, state-paid chaplaincies, religious proclamations, theological inscriptions on our coins, etc., etc.?

The American Protectiv Associations do demand the taxation of church property. So much is to their credit, but it is to be observed that when they cite illustrations of the evils of exemption they hav their eyes on the $118,000,000 of Catholic church property to the obscuration of the $562,000,000 of Protestant church wealth. In short, the entire crusade seems to be an Orange, a Protestant, attack on the Catholics rather than a broad movement for the secularization of the state and the firm establishment of the foundation principles of equal religious liberty. We, as Freethinkers, can hav no part in the fights of sectarists. Already the new organization has stirred up the worst of religious passions and caused the shedding of blood. All this was unnecessary, and had the men who are responsible therefor in the beginning taken their position on really unsectarian ground they would hav had the hearty sympathy of all Freethinkers.

Let us glance very briefly at a few of the assertions made in the above-quoted declaration of principles. We hav not space for the examination of all. The numbers here correspond with those in the A. P. A. platform.

3d. But do you attack *all* men who attempt to make their religion an element of political power? In what instance hav you criticised Protestant schemes?

4th. Exactly; you want to protect our country against the invasiv acts of "a certain" organization. But there are a score of organizations which would "destroy our blood-bought civil and religious liberty." One of these is the Sabbath Union; another is the National Reform Association. Another is the American Protectiv Association, whose mission appears to be the teaching of religion in the schools.

6th. Is not the American Protectiv Association a "religio-political" organization?

7th. Of course there are many Catholics in office who are dangerous to free institutions, but is not the same true of office-holding members of the Methodist, Presbyterian, and other Protestant sects? Especially the Covenanters, who believe that all government is from God instead of from the people? Why do you wage a sectarian war against the Catholics alone? And why against all Catholics?

8th. But you do not do that. You insist upon Protestant, therefore sectarian, instruction in the schools.

9th. Why, then, do you not protest against chaplains in Congress? And against the use of public funds for the payment of teachers who devote a part of their time to religious instruction?

12th. Yet the best allies that the Secularists hav in their struggle to maintain our "blood-bought civil and religious liberty" are men of foreign birth.

13th. What does this mean? Is education something distinctly and peculiarly "American"? Or do you mean that all would-be citizens must understand the Constitution? If so, what are you going to do with nativ-born Americans who understand the Constitution so well that they want it amended so that it will be an instrument for the destruction of religious liberty?

14th. And of religious belief, you should add. That is *our* position.

16th. Yes, most of the Protestants are asleep, except such of them as are attempting to make this republic a theocracy, and another division which is trying to induce us to believe that religious proscription is a good thing. If "American loyalty" consists in what you say it does, and if you are Americans, why do you not make loyalty to the secular Constitution really the test of good citizenship and consequently oppose religious instruction in the schools, and activly antagonize Protestant as well as Catholic enemies of religious freedom? Why? And if you are opposed to religious instructors taking part, as such, in elections, why do you not denounce the action of the Protestant clergy of scores of cities in the United States, who hav, during the last two years, taken such an activ part, as ministers, in local and state politics?

Let us hav fair play; a purely secular government, religious liberty, freedom of speech and press, and, preliminary thereto, a candid discussion of differences, instead of hot-headed abuse and indiscriminate denunciation. Both Catholics and American Protective Association men can do much to promote courtesy in debate.—ED. T. S.]

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Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Across the Continent.

"The gobeluns will git ye, if you go alone," said one, when the editor of the Corner was getting ready to make the long journey from the Atlantic to the Pacific.

I laughed and said I would "watch out," but that I am not afraid of "gobeluns," anyway.

It was a drizzly, snowy afternoon, the 29th of March, 1894, when good-byes were spoken at the station in Fall River to the friends who, with my sister Bethia, had come to see me off.

Amid the snow and sleet the train bore me away toward Boston. Riding along, the rough stone walls, the boulders by the wayside, the long stretches of white-birches, the barren fields, the ponds, the hills and meadows and scrubby pines, the neat cottage homes, the pleasant valleys of New England never appeared half so lovely to my eyes as when I felt that I should not look upon them again for some time to come. People came into the cars at the various stations, and others left, but among them there were none that I knew, after Florence Davis left me at Somerset. My eyes were a bit moist as the old familiar places receded one by one, and my heart went back to the old home and the girl I left behind me.

Reaching Boston, I passed over to the Boston and Albany depot, where I was soon on board the train for Chicago. Finding my sleeper, it was not long before I retired, and the next morning was awakened by the porter saying to one of my neighbors: "Bound for Syracuse?" "Yes," was the sleepy reply. "Time you's up, then." The porters on these trains are good-natured and understand their business. The night before, when the sable individual who officiated in the elegantly upholstered Pullman sleeper was about to make my bed, he inquired, "Which way'll ye hav yer head lay?" "The regulation way," I answered. "Then it'll be with yer head toward de ingin." "Why so?" I asked. "Well, ye don't get de draft quite so much, an' de smoke, an' den de ingin kinder draws yer on to de land o' Nod." However, I changed my pillows during the night, and thought I felt better with feet toward the engin. I do not suppose it makes much difference, when one is tired, which way one lies when the "sweet restorer, balmy sleep," with gentle fingers presses down the weary eyelids. Before retiring, at the risk of being interviewed by a nightmare, or seeing all the "ghosties" of my grandfathers, both great and small, I partook of a piece of mince-pie that Bethia had arranged in a lunch basket with other good things. Neither nightmares nor grand fathers disturbed me, and I slept the sleep of the righteous.

From Buffalo, where I remembered there are pleasant friends and lovers of the Children's Corner, we traveled over the Lake Shore and Michigan Southern railway to Chicago. Our way lay through a fine country where there are many vinyards. The glimpses of Lake Erie at various points are lovely and inspiring. We passed through Erie, Pa., and Ashtabula, O., and, at sunset, we were at Cleveland.

Arriving in Chicago in due time, Saturday morning, I was disappointed to learn that connections West could not be made until 5 P.M. The time was passed in writing letters and walking over familiar ground. Meeting Miss Donovan and Miss Higgins, with the latter I strolled and lunched until train-time, when I started for Kansas City. I did not know a single person on the well-filled train, and had never in my life been west of Chicago before. It did not take long, however, to make pleasant new acquaintances. Failing to secure a sleeper, I was obliged to sleep in the "chair car," as it is called. It was a new and novel experience. The chairs can be tipped backward, and are something after the fashion of a steamer lounging chair. It was an odd spectacle to see so many stretched in their chairs, like so many invalids in a large hospital ward. The conversation was bright and entertaining. There were low discussions on the tariff, religion, and several other subjects. A lady, perceiving that I was removing my boots, remarked, "Oh, I would not dare to take off my boots; I would be afraid of some accident." An old gentleman in front growled, "Why, you could go to sheol [only he didn't say sheol] just as well with your boots off!" "But you might burn your feet," said another. Once, when the train stopped a longer time than usual, the same old gentleman remarked that this was a good time to set a hen. I thought he must be a poultry fancier.

One of my neighbors was on his way to his ranch in Texas, and he gave many interesting points relating to that country and life on a ranch. We ate California pears together, while he told how people liv in that far-off state. One time he was sick, and the men doctored him. To a horse they usually giv a pound and a half of Epsom salts. He not being so big as a horse, there was mixed for him a half-pound of the same medicin in the form of paste! He did not take the whole, but enough to make him sicker than he cared to be. They do not take particular pains with housekeeping on a ranch. They do not mind putting the stewpan and contents right on the table, it being easier thus to help yourself, and less work. Once he had a tablecloth, and after a year or so one of his men washed it, and in the encounter with soap and water it came all to pieces. But when one is hungry, food tastes just as well without table linen, and the finest damask cannot produce appetite nor develop good digestion.

At Kansas City, the next morning, we parted company, this Texan friend and I, much to my regret, for he made the time less tedious than it might otherwise hav been.

S. H. W.

Correspondence.

NORSE, TEX., Feb. 8. 1894.

DEAR MISS WIXON: My uncle Theodore Colwick had the pleasure to meet you at the Freethinkers' Congress, and heard your lecture in Chicago. I hav read one of your books, "The Story Hour," which my cousin loaned me. I am twelve years of age, and go to school at Harmony school-house. I study "First Steps in Scientific Knowledge," besides other branches. I liv in a beautiful valley, thickly settled; when one is on a high hill or mountain it looks like a town; it is very hilly, and many beautiful streams flow through the vallev. My father is a doctor. I hav two sisters and one brother. I like to read the Children's Corner.

OLLIE O. OLSON.

[What a lovely place it must be, where Ollie livs! Kind regards to Uncle Theo.—ED. C. C.]

BOND, KAN., Feb. 14. 1894

DEAR MISS WIXON: As I see no letter from this place, I thought I would write one. Most of my friends at school belong to church, but I am glad that I can say I do not. Bond is growing a little at a time. A tannery has been built, but I don't think it will succeed. The Christians of Bond started a church, but they could not raise enough money to finish it. We hav had two dances at our house this winter. One was on Thomas Paine's birthday, and we had a fine time My aunt never forgets to celebrate his birthday. We hav had nice weather until lately—a hard rain followed by a heavy snow, so that we girls could not go to school. The snow was eighteen inches deep on the level.

If any of the readers of the Corner will write me, I will gladly answer.

Your Liberal friend, IDA HECOX.

[Our regards to the aunt who always remembers the birthday of Thomas Paine—ED C. C.]

BEACH CITY, O., Feb. 11, 1894.

DEAR MISS WIXON: I would like to know about that Liberal Correspondence Club. I would like to join, for I know it would do us children good. I am still a Freethinker and shall always be one until I die. I never knew what a Liberal was until I came down here to work for Albert Zimmerman. He is a strong, good, honest, and upright man. He is going to giv me a piece of land and I can put out whatever I want to. I think I will put out some strawberries, cabbage, sweet corn, potatoes, and onions. I can hav all the money that I get for them. Then he is going to pay me for the work that I do. I am going to try to get four subscribers for THE TRUTH SEEKER, and then I will get as a premium "Four Hundred Years of Freethought." I know it will be a great book. A preacher, G. K. Little, from Missouri, is holding revival meetings here; one woman and a man, also, hav gone wild, and they had to take her away. The woman's husband said he would "fix" the preacher if he ever came to his house. There are a number of Liberal-minded people here, but they are afraid to speak out.

FRANK GROSSWILLER.

[A bright lad is Frank Grosswiller, and we hope he will secure the four new subscribers and thus get the premium offered—Mr. Putnam's great work, "Four Hundred Years of Freethought." If there were more men like Mr. Albert Zimmerman, this world would be the better for it.—ED. C. C.]

PORTLAND, OR., Feb. 20. 1894.

SUSAN H. WIXON—*My Dear Friend:* Once again mv thoughts revert to the beloved Corner and its many friends. It has been over three years since I wrote you. During this time I hav watched with interest the advancement of the great cause of human Liberty, and right earnestly hav I endeavored to lend my mite of strength toward the accomplishment of that end for which we all so ardently hope and labor—Universal Mental Liberty.

Too much cannot be said in praise of your work and the influence of the Corner on the minds of the young. You are sowing seed in fertil soil and the harvest will be bountiful. You are pouring noble thoughts into the minds that are the most susceptible to influence and strengthening the most important part of the structure of human intelligence. It was a wise thought of the Catholic teacher who said: "Giv me the training and teaching of the child until he is seven years of age and he will never depart from the faith;" for true it is that in the vast majority of cases the early training of a child determins his course through life. It is the young, then, that we should reach; it is the little boy and girl we should snatch from under the lash of superstitious authority, either of God or man, and rear them in the pure, unpolluted atmosphere of nature's freedom.

With the knowledge of this fact pressing heavily upon us, and the untiring efforts of the church to control the rising generation both while in the church and in the school, demanding that we take immediate steps toward staving this influence in its deadly march, the Liberals of this city hav organized a Secular Sunday School, an account of which no doubt many of my readers hav seen in connection with the Secular Church of Portland. The Oregon State Secular Union has been in existence several years, but no truly permanent work can be said to hav been accomplished until the organization of the Secular Church in this city. Katie Kehm Smith, our untiring worker in the field of reform, believing that Liberals must adopt the plan which the church has proven to be so successful—that is, form regular churches or societies with stationed lecturers, whose work it must be to deliver regular lectures, and organize Sundayschools in connection with them, if they would reap the greatest and earliest harvests—took it upon herself to organize a Secular church in the priest-ridden city of Portland, Jan. 29, 1893. Her labors are being richly rewarded, for not only has the church enrolled upon its membership list nearly two hundred names, but it has been the means of the organization of churches elsewhere which also hav their Sunday-schools and are doing splendid work.

Liberals hav long been entertaining the delusiv idea that it is entirelv illiberal to be obliged to support a society or church; that as Liberals we should each go our own way, neither asking nor demanding, disorganized, scattered, few knowing who or where their friends are, and yet all the while complaining because Liberalism is not advancing as rapidly as they would like to see it. Now, it is just as reasonable to look for success in this way as it would be to send out an army of untrained, disorganized men to meet the solid, disciplined ranks of the foe and expect them to gain a victory.

I would like to tell you just how our Sunday-school is conducted, but space forbids me to say more than that we hav a good attendance every Sunday, and that we are teaching the little ones plain common-sense and unvarnished truths, and endeavoring to inculcate in them such principles of love and justice toward humanity as will enable them to forever rise above the false, cruel, superstitious creeds which teach men to do the right through fear of punishment or for the sake of reward, and that they can be pure and happv saints while the great majority of their fellow-beings suffer eternally the torments of the damned.

We are also starting a museum and library with fair prospects for success. We wish to collect specimens of all sorts from nature's boundless fields, and make this museum a place where one may go and study the true and beautiful of life. Any specimens will be gladly received from friends. Quite a number hav responded to our advertisment in the Freethought papers, and to them I desire to extend our hearty thanks.

Trusting that health and opportunity may permit you to carry on your good work for many years to come, and that the little ones who correspond with you and read your paper may bear in mind that each and all can do something for the great cause of human advancement by endeavoring to become grand and useful men and women, I remain,

Yours for physical and mental freedom,

NETTIE A. OLDS.

[Thanks for the above good letter, and best of wishes for the success of a great and noble work.—ED. C. C.]

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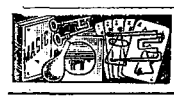
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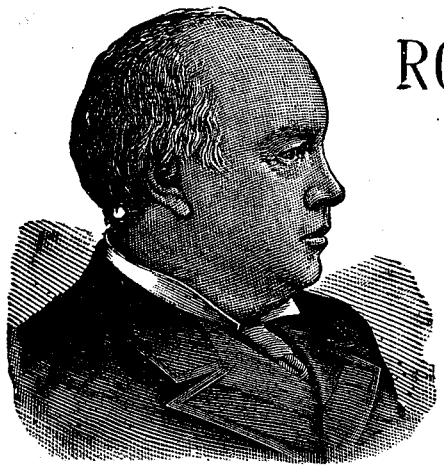
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"Then woman's shall not be a separate life;
With all man's greatness her own soul is rife;
Identical in being, power, and sway,
She shall shine on into the perfect day;
In mild equality and tender strength;
Her slavery's kingdom overthrown at length;
And not by beauty flashing on the sense,
Shall she attain degrading eminence;
But by her splendid reason, lofty aim,
Work manifold, and duty's kindling flame
Shall make her love a dower of heavenly bliss,
Not merely sparkling pleasure, passion's kiss;
But hero's fervor, conscience' beauteous light,
Impulse sublime and inspiration bright;
Yes, yes, there shall be progress, splendor, joy,
Man's hidden life shall outward wrong destroy." —*Putnam's Prometheus.*

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A cause for the ills that are cursing mankind,
And seek for the cause of the first cause of evil,
Or why God made a hell or created a devil;
If his questions by all are laid on the shelf,
He had better then go to the devil himself;
Yes, if from all sources he got no reply,
Let him go to the devil and ask him why.

But in seeking for truth it is nothing but civil
To apply to the Lord as well as the devil.
Go to him, ye seeker; let truth make you brave,
But you'll find that the Lord is as mute as the grave.
Then inquire of his priests and see if they can
Giv a cause for the ills that fall upon man.
They will roll up their eyes and dodge it most sly,
So then go to the devil and ask him why.

Now some may say it is very uncivil
To tell anybody to go to the devil;
Yet 'tis honest to giv to the devil his due,
And nothing but right his case to review;
And that man is but a coward, forsooth,
Who'd be scared by the devil from seeking the truth.
So you must, if you wish these things to untie,
Go straight to the devil and ask him why.

The scriptures inform us that after the fall
The devil was doomed on his belly to crawl.
But as further we read in that book, we find out
He was up on his legs and walking about.
And John, among others, writes wonderful things—
How the devil was once ornamented with wings,
How he improved, so you better apply
To the devil himself and ask him why.

So the devil may not be as black as he's painted.
And men may be worse who in church hav been sainted.
By his power no martyrs in bonfires hav glowed,
While for God and his cause blood in rivers has flowed.
So hear him ere judging which side to believe,
Nor heed those who say he will only deceive,
For the Bible shows plainly he ne'er told a lie,
So go to the devil and question him why.

What, go to the devil? Now, where does he dwell?
His present headquarters, priests tell us, is hell.
Where in hell is the devil? You're in the same plight,
For science has wafted them both out of sight.
With hell-fire extinguished and old Satan dead,
Our only resort for an answer is fled,
And into first causes 'tis useless to pry,
Or go to the devil to question him why.

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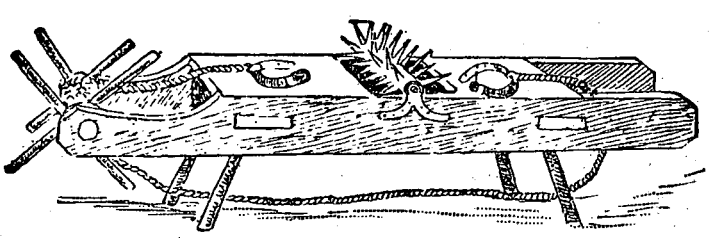


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Each soul, weak or strong, must judge, must refute, must suffer, for himself. Many a one lacks the courage for this awful responsibility. To such, the church of Rome opens her arms to welcome that soul and take his conscience into her keeping.—*Marshall E. Smith.*

Shelley misunderstood, ignored, reviled, despised, rejected, persecuted during his life, now, two generations after his absorption into the eternal silence, is beginning to be accepted at his true worth by mankind, whose benefactor he was. The battle provoked by Whitman's attack upon cherished error has not yet subsided, but when the smoke of the conflict shall thin and roll away, humanity shall behold, at first dimly through the mist and then ever clearer and more clear, his godlike face and figure by the side of his younger brother, and together they, the Ithuriel and Prometheus of the modern world, shall "beacon from the abode where the eternal are."—*Isaac Hull Platt.*

Every pulpit is overloaded with maxim. The threshold of the college is golden with ancient counsel. The statesman acknowledges that he must serve the people. Are we satisfied with the laggard and niggardly professions of service? What is honest? What will serve the public? Interpretation read into act is the vein of life-blood. Admirable, in this light, are man and woman who utter a philoscphy which they will apply to the life they share. The dream is vital. It foreruns. But with quick step fulfillment must follow and overtake. What do legislators mean by serving the people? May they not betray, even while the profession of service is on their lips?—*Horace L. Traubel.*

We are told that the press purifies public opinion. Do we giv public opinion a wholesome training, and stimulate real thought? What is called ruling public opinion often means mere subserviency to public opinion. There is nothing more flattering than an echo. To say to-day what every one will say to-morrow is often the one thing aimed at by journalists. A young friend of mine went to a professor of journalism; all the professor's idea of a journalist was the ability to spin words out of intellectual vacuity. Ten men can write now for every one man who could a few years ago. But are there ten times as many people who think for themselvs, and speak at first hand? A journalist should bear in mind that he should never write anonymously what he would be afraid to state openly. Carlyle once stated that modern journalism was just so much ditch-work. A good many people seek to enlighten the world who are mere impostors. —*Leslie Stephen.*

A man is, unto himself, the mean of his religion, the measure of his deity. Except built upon ignorance and supported by tyranny, there can be no such thing as a *national* religion, or even a religion common in all essentials to any considerable community of individuals. I am religious, but I hav never come in contact with anyone whose creed corresponded exactly with my own, for the reason that I am myself and not someone else. If a man differ so much from his neighbors that he must be specially measured for his garments, still more must he be specially measured for his religion; for the unlikeness in *physique* between one man and another is not nearly so obvious and pronounced as is the unlikeness in *psychique.* This as far as mere creed or intellectual belief is concerned. But religion does not rest wholly, or even mainly, upon the intellectual. And, widely though men differ in intellectual, still more widely do they differ in moral and emotional, qualities; and it is in the soil of these that religion has its roots.—*Saladin.*

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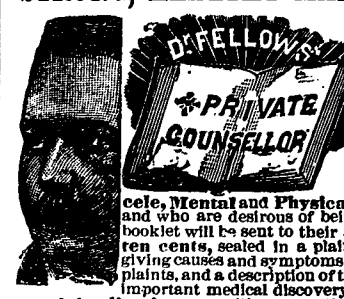
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Adam was put out of Eden for committing one sin, and yet there are liars and thieves who expect to be made welcome in heaven because their wives belong to the church.—*Ram's Horn.*

Jones: "My dear sir, I really need your help. I am as poor as a church mouse." Brown: "Very sorry, but I take no interest in church matters."—*Humoristisches Deutschland, Leipzig.*

The only moral a great many statesmen are likely to draw from the Breckinridge case is that it is a dangerous thing to hav anything to do with Sunday-schools and prayer-meetings.—*N. Y. World.*

Sunday-school Teacher: "Do you know how many translations of the Bible hav been made in the work of converting the heathen?" Boy: "No, ma'am; but I know all about the guns that was used."—*Puck.*

"Is the victim scared?" asked the Cannibal king. "No," answered the attendant. "He does nothing but look up and talk of resignation." His majesty gasped for breath. "Talmage!" he faltered. "It must be he."—*Puck.*

Apropos of the fascinations of golf, I heard the other day of a Scotchman, a retired minister of the kirk, who was deploring the tendency of the game to become a ruling passion, and also to induce bad language. "In fact," he said, "I had to giv it up for that reason." "Giv up golf!" exclaimed his friend. "No," said his reverence, "the meenistry."—*London Truth.*

"I don't see what's the use of my being vaccinated again," said Tommy, baring his arm reluctantly for the doctor. "The human body changes every seven years, Tommy," replied his mother. "You are eleven years old now. You were in your fourth year when you were vaccinated first, and it has run out." "Well, I was baptized when I was a baby. Has that run out, too?"—*Chicago Tribune.*

A worthy colored divine, after preaching a very "movin' sermon," had given out the hymn and was beseeching the unrepentant to turn from the error of their way while the congregation sang:

"While the lamp holds out to burn
The vilest sinner may return."

Just as the mellow voices of the dusky worshipers were quivering on the second line a particularly tough and unregenerate Sambo, with chicken feathers in his hair, rose and approached the altar. The parson stopped in his exhortation, paralyzed with astonishment; then, suddenly finding voice, as if by inspiration, he shouted: "Blessed be de Lawd! Blow out de lamp!" —*Memphis Commercial.*

Dr. Edward Bedloe came over from Philadelphia one night recently, and was entertaining a choice group of friends with tales of the far East. In the edge of the group sat a man from Pennsylvania, who had come over from Pottsville on some government business. He was all ears and eagerness. His name was Strauss. Finally the restraint became too intense, and he broke loose: "Toctor," said he, "what is dot new relichun I heers off apout China? My wife has got it ferry bad, und I don'd understand it." "Tell me the name," said Bedloe. "Is it Mohammedanism, Buddhism, Shintoism, Tauism, Confucianism, or what?" "No, it is no isms, but der name is like a tramp's migrashun of der soul, aind it?" "Oh, you doubtless mean transmigration of the soul." "Yah, dot's it. Yust dell me about dot." "Certainly. Transmigration of the soul is a very pretty poetic doctrin of metempsychosis, which our friends of the Theosophical Society hav borrowed from the far East"—— "Here, here, doctor, tell me vot dot means, so I can undershtand what you vas talking aboud." "All right—I will tell you in plain language. Take yourself, for instance. You liv to the allotted age of threescore years and ten, and then you pass away. Your soul goes into the body of a bird—a canary, we'll say—and from your gilded cage you fill a lady's boudoir with melody, living a life of luxury and fed from the dainty fingers of beauty"—— "Oh, dot is peautiful, peautiful! I like dot." "And then you die again, and your soul goes into a lovely flower in a garden, and you fill the air with fragrance and delight the eye with your exquisit color and delicacy of petals"—— "Ah, dot is fine. I like dot relichun." "As I was saying, when you interrupted me, you liv the life of a flower, until one day a donkey gets into the garden, and, attracted by your loveliness, he eats you, and your soul passes into the donkey"—— "Yah, yah." ——"When some former acquaintance comes along, strokes your long ears and says: 'Why, Strauss, is it you? How little you hav changed!'"—*Washington Post.*



ZEKE KNOWS JUST WHERE HELL IS.—See Ezek. xxxii, 18-30.

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News of the Week.

THE lives of ten firemen were lost in a theater fire in Milwaukee last week.

GEN. HENRY W. SLOCUM died in Brooklyn April 14th. He was born Sept. 24, 1827.

THE death is announced in Paris of Henri Charles Georges Pouchet, the naturalist.

THE National Dairy Union is running amuck against the manufacturers of oleomargarine.

THE jury in the Pollard-Breckinridge case brought in a verdict of $15,000 for the plaintiff.

AT Middleport, O., ten men were terribly burned by the upsetting of a mass of molten metal.

BY the burning of the American Glucose Company's building in Buffalo twelve to twenty lives were lost.

DAVID DUDLEY FIELD, the distinguished jurist, codifier of the common law, died in New York on April 12th.

A NEW cable is being laid by the Commercial Company between Waterville, Ireland, and Nova Scotia.

GEN. JOSEPH B. KERSHAW, whose command led the charge of Longstreet's corps at Gettysburg, died last week at Camden, S. C.

EMILIO CASTELAR, the eminent Spanish politician and writer, has abandoned the republican and joined the monarchist group.

A TERRIBLE explosion in the fireworks factory at Blandford, Va., occurred on April 7th. Thirteen workmen were blown to pieces.

HARVARD COLLEGE has been obliged to dismiss two professors and four instructors because of diminution of receipts from investments.

THE Democratic House caucus adopted a resolution in favor of the removal of the ten per cent tax upon private and state bank issues.

SENATOR ZEBULON B. VANCE of North Carolina died at 10:45 P.M., April 14th, at Washington, from a stroke of apoplexy. He was born in 1830.

THE Pennsylvania coke strikers are still intimidating, attacking, and killing workmen who are trying to continue work in order to support their families.

GOVERNOR JACKSON of Iowa ordered out the militia to meet at Council Bluffs Kelly's California division of the Commonweal Army and prevent it stealing trains.

A SNOW- and rain-storm, driven by a furious and disastrous gale, struck the Northern Atlantic coast last week. Much damage was done, on both land and water.

THE Minnesota Democratic Association denounces as traitors to the party those Senators who oppose a reduction of the tariff. The address is heartily commended by the leading Democratic journals.

THE German government admits the truth of all the charges against its officials in the Cameroons, Africa. The cruelties practiced were worthy of the Inquisition. The government says it will punish the criminals.

IT is reported that Father Phelan, editor of the *Western Watchman*, of St. Louis, will sign the apology and retraction demanded by Archbishop Kain as the condition of the removal of the condemnation of the paper.

E. V. SMALLEY, writing in the *Forum*, says that, "at a very moderate estimate, the farmer of our day, with the help of machinery, exerts a productiv force equal to that of three men in the days of his grandfather."

REPRESENTATIV SPERRY of Connecticut has introduced a bill in the House to establish inter-state banks—the government not to guarantee circulating notes but to hav general supervision through Comptroller of the Currency.

THE National Miners' Convention has ordered a general strike of soft coal miners, to begin April 21st. It throws two huudred thousand men out of work, and will close the mines in eleven states. More recruits for the "Commonweal" armies!

ON April 14th the notorious Carl Browne, chief marshal of Coxey's Army of the Commonweal, was deposed by the army and the "Unknown" put in charge. The next day Coxey arrived and he and Browne turned out the "Unknown," although the army, by a vote of 154 to 3, sustained the latter. Coxey, however, told them that they must giv up the commissary wagons or their favorit leader, and they surrendered. The "Unknown" and Coxey's son, who stood by the "Unknown," were sent out of camp.

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Schemes of the Sunday Tyrants.

In the last issue of THE TRUTH SEEKER Mr. Putnam said that the question of church taxation was the most important issue for American Liberals. Without any desire to belittle the importance of that demand, we cannot help thinking that the encroachments of the Sunday meddlers and despots constitute a still more deadly menace to the liberties and rights of our people than does the exemption of church property from taxation, outrageous as is the latter. And we think that Mr. Putnam will heartily agree with us after reading the text of the Kyle national Sunday Rest bill. But this is not material; the Liberals of the country can fight against both evils. In fact, they must fight; there is no escape from the conflict. The enemy has chosen the battle-ground, and there we must meet him. And it is no mere skirmish which will follow the aligning of the respectiv forces of liberty and tyranny.

Two Sunday bills are now pending in Congress. The first was introduced on February 15th in the Senate, by Senator Gallinger, of New Hampshire, and referred to the Committee on Education and Labor. On March 11th Representativ Morse, of Massachusetts, introduced the same bill in the House, where it was referred to the Committee on the District of Columbia. We printed this bill in THE TRUTH SEEKER of March 10th, and reproduce it here:

"A bill to protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia."

"Be it enacted by the Senate and House of Representativs of the United States of America in Congress Assembled, That, on the first day of the week, known as the Lord's day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform any labor, except works of necessity and mercy and work by those who religiously observe Saturday, it performed in such a way as not to involve or disturb others; also to open places of business or traffic, except in the case of drug stores for the dispensing of medicins; also to make contracts or transact other commercial business; also to engage in noisy amusements or amusements for gain, or entertainments for which admittance fees are charged, also to join in public processions, except funerals, which last shall not use music; also to perform any court service, except in connection with arrests of criminals and service of process to prevent fraud.

"Sec. 2. That the penalty for violating any provision of this act shall be a fine of not less than $10 for the first offense; for second or subsequent offenses a fine not exceeding $50, and imprisonment for not less than ten nor more than thirty days, and one year's forfeiture of license, if any is held by the offender or his employer."

This is Senate Bill No. 1628 and House Bill No. 6215. The Senate Committee on Education and Labor consists of Senators James H. Kyle, South Dakota (chairman); James Z. George, Mississippi; Eppa Hunton, Virginia; Donelson Caffery, Louisiana; Edward Murphy, Jr., New York; Joseph M. Carey, Wyoming; William D. Washburn, Minnesota; Henry Cabot Lodge, Massachusetts; George C. Perkins, California. The House Committee on the District of Columbia is composed of these members: John T. Heard, Missouri (chairman): J. D. Richardson, Tennessee; Harry Welles Rusk, Maryland; J. E. Cobb, Alabama; E. E. Meredith, Virginia; C. A. Cadmus, New Jersey; J. Abbott, Texas; G, W. Cooper, Indiana; C. M. Cooper, Florida; A. C. Harmer, Pennsylvania; P. S. Post, Illinois; William Cogswell, Massachusetts; J. J. Belden, New York; J. W. Babcock, Wisconsin.

The second bill was introduced by Senator Kyle of South Dakota on April 12th, and was reported to the Committee on Education and Labor. Following is the full text of the infamous measure:

"A bill for Sunday rest.

"Be it enacted by the Senate and House of Representativs of the United States of America in Congress assembled, That no person or corporation or agent, servant, or employee of any person or corporation shall perform or authorize to be performed any secular work, labor, or business to the disturbance of others, works of necessity and mercy and humanity excepted; nor shall any person engage in any play, game, or amusement or recreation to the disturbance of others on the first day of the week, commonly known as the Lord's day, or during any part thereof, in any territory, district, vessel, or place subject to the exclusiv jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section.

"Sec. 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: Provided, That whenever any letter shall relate to a work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the postmaster-general shall provide for the transportation of such letter or letters in packages separate from other mail matter, and shall make regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portion of the day as shall best suit the public convenience and least interfere with the due observance of the day as one of worship and rest: And provided further, That when there shall hav been an interruption in the due and regular transmission of the mails, it shall be lawful to so far examin the same when delivered as to ascertain if there be such matter therein for lawful delivery on the first day of the week.

"Sec. 3. That the prosecution of commerce between the states and with the Indian tribes, the same not being work of necessity, mercy, or humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor, the same not being labor of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited, and any person or corporation, or the agent, servant, or employee of any person or corporation who shall wilfully violate this section shall be punished by a fine of not less than ten nor more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or paid for the same.

"Sec. 4. That all military and naval drills, musters, and parades, not in time of activ service or immediate preparation therefor, of soldiers, sailors, marines, or cadets of the United States on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited, nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the Lord's day.

"Sec. 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered or for labor performed or for the transportation of persons or property in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same.

"Sec. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in condition for healthy use, and such trausportation for short distances from one state, district, or territory into another state, district, or territory as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this act, but the same shall be construed, so far as possible, to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day."

This is Senate bill No. 1890.

In coming issues of THE TRUTH SEEKER we shall take up and dissect this bill section by section, showing its unconstitutionality, its needlessness, its tyranny, and the practical union of church and

state which its passage would effect. At present we wish chiefly to call attention to the fact that it has been introduced and to urge upon the Freethinkers of the United States immediate, unanimous, determined, and unremitting action to defeat it, and to defeat it so completely that it will be buried beyond hope of resurrection.

It will be noticed that while the District of Columbia bill is, by its title, avowedly designed to protect Sunday as a day of rest and worship, the Kyle bill comes under the hypocritical mask of "rest," although it reveals its real character unmistakably in the last clause, in which it is declared that the law is to be construed so as to secure "the religious observance of the Sabbath day." Here it is assumed that Sunday is the Sabbath, Congress being asked to decide a long-standing theological dispute. Who will dare say afterward, if this bill becomes a law, that Congress has not enacted religious legislation? The Gallinger-Morse bill also assumes the truth of a theological dogma. It says that Sunday is divinely appointed as a day of rest and worship. If Congress may rightfully do this much, why may it not go a little further and reenact the Thirty-Nine Articles, the Westminster Confession of Faith, or the Nicene Creed?

Colonel Ingersoll may be interested to know that the Woman's Christian Temperance Union of the District has indorsed the Kyle bill, on the ground that under it the Ingersoll Sunday evening lectures may be stopped.

The Gallinger-Morse bill was referred to the Commissioners of the District for examination and consideration, and they handed it over to the attorney for the District, Mr. S. T. Thomas, who has made his report. The attorney refers to old-time Sunday laws, including some of those in force in England, and remarks that in most of the states of the Union there is legislation on the subject, "following, as a rule, the lines of the general act of 29th Charles II." He speaks of the Massachusetts law on Sunday traveling, and observes that in several states the number of Sunday trains on railways is limited by statute. He also alludes to the Pennsylvania law and its wide scope. Next, he summarizes the Sunday laws now in force in the District, which are the provisions of the Maryland acts of 1723 and 1780, and the act of Congress of July 29, 1892. This last is for the preservation of the public peace and order, and provides for the punishment of the disturbers of a religious congregation. Of course this end is legitimate, but to secure it no special law for Sunday is required, and neither should a congregation be held to be "disturbed" by the pursuit of the ordinary vocations and avocations of the people on Sunday any more than on any other day. More than this—no law should be framed for the protection of "religious" congregations. All public assemblages should share in the protection given by the state or city.

Attorney Thomas says further that the police regulations of the District make it unlawful to sell newspapers after 10:30 A.M. of Sunday, and also require barber shops to be kept closed on that day. From all we hav quoted it would appear that the Sunday laws of the District need to be liberalized rather than to receive a new infusion of bigotry and proscription. In addition to the statutes already mentioned, there is a law of Congress approved March 3, 1893, regulating the sale of liquor on Sunday. Mr. Thomas thinks that there is no need for additional Sunday legislation—saying that the number of arrests on Sunday are thirty per cent less than on other days. He particularly objects to the clauses in the Gallinger-Morse bill against entertainments and prohibiting music in funeral processions. But after all this he finds it necessary to "cast an anchor to windward," and this is the way he tries to get on the good side of the clerics:

"Sunday laws are not based on the idea that it is immoral or irreligious to labor on the Sabbath day, but on grounds of public charity, in order to protect all persons from the physical and moral debasement which comes from uninterrupted labor. Such laws are merciful and beneficial, especially to the poor and dependent, to laborers and mechanics in factories, workshops, and the heated rooms and close quarters of great cities. The keeping one day in seven as a time of relaxation and reflection, as well as for public worship, is deemed to be of admirable service to the state. It enables the industrious workman to pursue his occupation in the ensuing week with renewed vigor and cheerfulness. From the examination I hav been able to giv the subject I do not conceive the necessity for the enactment of the bill in question. All laws should be founded on necessity. If, however, the commissioners, on mature reflection, should be of opinion that this District stands in need of further moral legislation, the present bill appears to be in good form, and they might favorably recommend it to Congress for enactment."

After having declared that there is no need for further Sunday legislation in the District, this "adviser" of the commissioners has not the moral backbone to unreservedly tell them that they should *not* recommend the bill to Congress. On the contrary, he intimates that they would do well to ask for its passage, for it is in "good form!" Then look at his plea for Sunday laws! "Sunday laws are not based on the idea that it is immoral or irreligious to labor" on Sunday, he says. But that is just what they *are* based on, and the very bill he is talking about is distinctly said to be for the protection of "worship." Of course we know that the word "protection" should be "promote," for general laws, applicable to all days alike, are ample for the protection of worship. He indulges in the ordinary cant about "rest" and the "laborer." These are simply the mask-words of the theologians. Adequate rest for all can easily be secured without interfering with the Sunday liberty of the people. By dividing workmen into relays all can get one day's rest in seven, or even more, without resort to religious laws. The Leavenworth (Kansas) *Standard*, commenting upon our previous arguments touching this matter, well and tersely says: "This arrangement provides in fact all that is asked for and goes further, and accomplishes a still greater good, as it will giv employment to one-seventh more men in the United States, probably somewhere near a quarter of a million [on railroads]. It remains to be seen whether the advocates [of Sunday laws] are honest or dishonest. If honest they will accept the amendment. If dishonest tricksters and frauds they will refuse to do so."

When Mr. Thomas weeps for the poor laborers in the "heated rooms and close quarters of large cities," he forgets that they are the ones who would suffer most severely from a Sunday law which should stop the running of Sunday trains and street cars. Sunday is the only day in which most of them can get into the country or to the seashore. No one disputes the fact that the laborer pursues his occupation with renewed vigor and cheerfulness after he rests, but we fail to see that this calls for a law compelling him to sleep at night, or that it necessitates that all workmen rest at the same time. Either conclusion would be ridiculous.

It is evident that the attorney for the District of Columbia was embarrassed by the problem presented to him, which was to so decide as to please both the friends and foes of Sunday laws. Sunday statutes are not enacted to enforce morality, he avers. Then he pleads for them in order to giv the laborer a day of rest (which he can hav without them), after which he says that he sees no necessity for the bill in question, and he winds up by telling the Commissioners that if they think the "District stands in need of further moral legislation the present bill appears to be in good form"! But as this bill seeks to secure a more rig d observance of Sunday laws, and as Sunday laws are, according to his argument, not moral, but economic or sanitary statutes, how does he establish the truth of the asseveration that the adoption of this bill would giv the District more moral legislation?

The Christian amendment is scotched, not killed. It is almost safe to say that it will not revive during this session of Congress. Yet the Senate committee may force it again upon the attention of the country. It will hav to be watched. Watching will probably be all that is necessary, just now. At present the real struggle is over the two Sunday bills. Let every Freethinker in the country write to the members of the committees which hav the bills on their files. Do not fail to do this. It will be the most effectiv kind of protest. If the bills are reported favorably, it will be necessary to write also to the Representativ from your district and to your Senators. If the national Sunday Rest bill is introduced in the House we will giv you the names of the members of the committee to which it is referred. You hav above the names of all the other committeemen. Write, write at once, and write to as many as you can. Put your protest and sound arguments, in brief, before them. Make yourselvs felt.

Mr. Putnam will obtain hearings before the committees if he can. And he needs financial help. He can get it from none but the live Freethinkers of the United States. We ought to hav a permanent bureau at Washington, and that we shall hav as soon as we can perfect our organization sufficiently and raise the needed funds. Can not some of our Freethought attorneys go to Washington and help Mr. Putnam? The agents of the theocrats are swarming there. Ministers and bishops are pulling the wires that move the legislators of the nation. When the first Sunday bill for the District was pending, the chairman of the sub-committee of the Committee on the District of Columbia was warned that if he reported the bill unfavorably he would not go back to Congress. He *did* hand in an adverse report, and he did *not go back to Congress.* Such are the influences that secure the enactment of religious laws. Freethinkers! stiffen the backbones of your Representativs and Senators.

Send for protests against the two Sunday bills.

Moore, Southgate, and Kentucky Law.

Charles C. Moore, of the *Blue Grass Blade*, should hav little difficulty in showing the court and jury that the charge of "blasphemy" is not in harmony with the letter and spirit of the Kentucky constitution. That instrument says:

"Section 1. All men are by nature free and equal and hav certain inherent rights, among which may be reckoned:

"Sec. 2. The right of worshiping God almighty according to the dictates of their consciences.

"Sec. 4. The right of freely communicating their thoughts and opinions.

"Sec. 5. No preference shall ever be given by law to any religious sect, society, or denomination; nor to any particular creed, mode of worship, or system of ecclesiastical polity; nor shall any person be compelled to attend any place of worship, to contribute to the erection or maintenance of any such place, or to the salary or support of any minister of religion; nor shall any man be compelled to send his child to any school to which he may be conscientiously opposed; and the civil rights, privileges, or capacities of no person shall be taken away, or in any wise diminished or enlarged, on account of his belief or disbelief of any religious tenet, dogma, or teaching. No human authority shall, in any case whatever, control or interfere with the rights of conscience."

Rev. Mr. Southgate can get little comfort from Sections 4 and 5. But this is not all. Mr. Moore was a witness for the state when a man named Bush was on trial for the murder of a Miss Van Meter. The case was appealed on the ground that Moore was a blasphemer and his testimony incompetent in any court. The Court of Appeals sustained the verdict, saying, "It is highly improper to ask a witness his religious beliefs or unbeliefs." That is right to the point.

Of Rev. Mr. Southgate, the Nicholasville (Kentucky) *Democrat* remarks:

"The preacher who thinks he has a right to stand up before his handful of ethnological curiosities and express his scandalous belief and exercises the right to blast every man who does not swallow his *prima facie* absurdities, thinks the mouth of these blasted should be sealed, that they should be locked up because he cannot successfully controvert them with logic, reason, and common sense; he appeals to brute force like a Goth with a club or a policeman with a clamper. . . .

"He has made big money by seizing the natural advantages in land and town lots and belongs to that gang of Bedouins of the desert who ride in advance and seize the water and when the famishing people come up they must shell out or die of thirst; the same crowd who hate Thomas Jefferson's doctrin that the earth belongs in usufruct to the living."

The *Blade* is to be published by the American Press Association of Cincinnati and a large edition will be run off and sold through the news companies. Perhaps Mr. Southgate some day will come to understand that persecution does not pay in this age—that every attempt to suppress but scatters more widely the seed of that which the persecutor would destroy by brute force.

A Catalog of the Truth Seeker Company's publications sent free to any address.

A Methodist View of Hugh Price Hughes.

Rev. Hugh Price Hughes still doggedly refuses to take notice of Editor Foote's complete exposure of the "Atheist Shoemaker" story, except by the continued circulation of Mr. Holyoake's alleged "vindication." But Mr. Hughes does not find his course approved by all of his own denomination. The *Crusader*, a Methodist paper, declares that the time has come when his brethren must stimulate Mr. Hughes "to meet the grave impeachment upon his veracity and good faith." The *Crusader* continues:

"This necessity is the more urgently laid upon Methodists because of Mr. Hughes's well-known mental incapacity to admit a mistake except under the most overwhelming pressure. Indeed it is difficult to recollect any instance in which he has ever frankly and unreservedly done so. It is enough, however, to say that he must refute the charges now made against him if he is to continue to hold his place in the Methodist connection. · · · Mr. Holyoake's investigation and report carry no judicial weight for the most obvious reasons. The plaintiff was no party to the inquiry, which was secretly instituted behind his back by friendly arrangement with the defendant. · · · The charges against Mr. Hughes's veracity and good faith are no longer the charges of merely Mr. Foote, the Secularist, but of the Methodist father and brothers of the dead man. · · · These relations of the alleged Atheist Shoemaker state that the greater part of Mr. Hughes's book is utterly false, and they furnish the most explicit evidence, demolishing statement after statement for which Mr. Hughes assumed the fullest responsibility."

The *Crusader* also says that Mr. Foote's proposal for a court of honor is "most fair and reasonable." It remarks that Mr. Hughes is "seldom hampered by inconvenient candor," refers to the "inborn meanness" of some of his actions in connection with this matter, and declares that Mr. Foote "has presented evidence with respect to his allegations amply establishing a *prima facie* case. He has not merely asserted but is prepared to prove his charges." This Methodist paper closes its article on Price Hughes's veracity and the alleged "investigation" with these stinging words:

"The Atheist Shoemaker is not the first, nor the second, nor the third public statement which Mr. Price Hughes has put forth and failed to substantiate. This time silence will not avail him. He must refute the present charges or descend from his place as a religious teacher. Is the 'Atheist Shoemaker' a true story? Or is it one of the most contemptible 'pious frauds' which members of the church in whose supposed interest it was launched ought to be the foremost to expose and condemn?"

We suggest that the *Literary Digest* find room for a summary of the *Crusader's* article, since it so early printed a gist of Mr. Holyoake's letter in the *Methodist Times*.

"Church Property" will soon be ready for delivery. The first orders received will, of course, be the first filled. We hope to send out within the next three months at least ten thousand copies of this compendium of facts and arguments.

Christianity is always a civilizing influence, and it is getting in its work in excellent shape in South Africa. London *Truth* says that the authorities at Johannesburg decreed that no Kaffir may walk on the pavement with white men. More than two hundred Kaffirs have received ten lashes each for violating the "law," of which they were probably ignorant. The "cat" with which the whipping was done was first steeped in brine, and after the lashing salt water was thrown over the victim's lacerated back.

Of course English "respectability" is greatly distressed by all talk which hints at the deposition of the reigning family, and it is likewise deeply concerned for the preservation of the "Sabbath." A short time since the Prince of Wales was in Paris, and *Figaro* reports that he spent a Sunday evening at the Renaissance Theater and applauded the play. At the close of the third act he visited the room of Sarah Bernhardt, whom he felicitated both on her admirable acting and on her choice of the fine drama, "Izeyl." This is a drama in which Buddha is substituted for Jesus and the Magdalene. The London *Freethinker* asks, "What will English Sabbatarians say to this?" and answers: "Why, they will go on prosecuting barbers and newsboys who try to earn an honest penny on Sunday." The United States are overrun with the same species of pests.

A. W. Shatford volunteers this about two of the books on the shelves of the Truth Seeker Company:

"I am now reading 'Right Living.' As a guide book to good conduct it is worth all the Bibles that were ever printed. Every page bristles with common sense, and the incentiv to nobler action and a better life taught therein is the correct one. I would recommend Miss Wixon's book to those Freethinkers who delay paying their their subscriptions to THE TRUTH SEEKER. It should be put into the hands of the growing sons and daughters in every household. I would also strongly recommend 'Pleasure and Progress.' It too is a grand book."

The Lutheran church of Madisonville, Ohio, sends a memorial to Congress against the Christian amendment. The memorial is signed by the pastor and two hundred communicants. Scores of other Lutheran churches are doing likewise. The Lutherans are putting rival Christian bodies to shame. But the Cincinnati *Post* is, of course, mistaken in its statement that this protest of the Madisonville church is the first presented to Congress against the amendment. Thousands of names from Freethinkers and others hav been received by both houses.

"There is a family in Oregon which has a peculiar religious faith. They work for six years and rest the whole of the seventh year. They base their religion on the Bible, and claim that all other religions are false."—*Cleveland News and Herald.*

And they are right; all religions are false which claim to base Sabbath observance upon the Bible and yet fail to keep the seventh-year Sabbath. The biblical sanction for the yearly rest is precisely the same as for the weekly rest. If it is anti-scriptural to work and play on the seventh day (first day, the Sundayite now says) of the week, it is equally anti-scriptural to work and play in the seventh year. These Oregon people are genuin Jews; the Sabbath Observance Union agitators are hybrids.

"A dispatch from Uganda says the British hav declared war against King Kabaraga of Unyoro, because of his aggressivness against King Toro, the ruler of a tribe friendly to the British. Kabaraga, who is a powerful chief, resented the erection upon his territory of several British forts, and sent an army to punish Toro, who permitted the forts to be built. In consequence, a British force, consisting of Nubian soldiers under the command of Captain Owen, has been sent to meet Kabaraga's army. Captain Owen has with him a Maxim gun, and Kabaraga's army is large and well armed. Desperate fighting is expected."

Christian nations seem much more ready to "civilize" the people of Africa with Maxim guns than with Christian maxims. By the way, what would be the feeling in England and the action of the English government if France should cross the Channel and erect several French forts upon British territory? Is there, indeed, so much difference between six and one-half dozen, and hav "savages" no rights which the followers of the "Prince of Peace" are bound to respect?

A meeting of considerable interest to Freethinkers will be the "American Congress of Liberal Religious Societies," to be held in Chicago in May. The call is issued by those who believe in the "great law and life of love" and who desire "a nearer and more helpful fellowship in the social, educational, industrial, moral, and religious thought and work of the world." The signers to this call include preachers, rabbis, lecturers, editors, and other representativs of Congregational, Unitarian, Universalist, and independent Christian churches, Jewish congregations, and one Freethought magazine. A few of the more prominent signers are Revs. H. W. Thomas, E. L. Rexford, M. J. Savage, W. E. Copeland, P. R. Frothingham, Frederick A. Hinckley, Jenkin Lloyd Jones, Mary A. Safford, Celia P. Wooley; Rabbis E. G. Hirsch, Joseph Silverman, K. Kohler, Henry Cohen, Louis Grossman; Messrs. William Salter, Francis W. Parker, Paul Carus, B. O. Flower, H. L. Green, Henry D. Lloyd, J. G. Schurman; Bertha Honore Palmer, Prof. John Fiske. About two hundred names are attached to the call.

About Our Books.

We hav just printed new editions of the following works:

"Martyrdom of Man," by Winwood Reade. This is the ninth edition of this splendid work, and since we hav reduced the price (to $1), to meet the times, we hav sold them faster than ever before.

"Lay Sermons," by Col. Ingersoll. This little tract is a sort of exposition of Mr. Ingersoll's opinion on social matters. Price 5 cents.

"Self-Contradictions of the Bible," by William Henry Burr. This edition is we-don't-know-how-many thousandth. The Boston Christian crank, Hastings, has got out a "reply" to it, but it's like "Lambert's Notes on Ingersoll"—no reply at all. There can't be any reply. Two and two can never to be made to count five, no matter what the pious necessities of the case. Price of "Self-Contradictions," 15 cents.

"Crimes of Preachers." A list of the clerics who hav been caught, so far as we could discover from a necessarily limited reading of newspapers. And we are still catching them. Most of them are guilty of ministerial conduct with the sisters, and it makes queer reading, considering what they pretend to be. Like Breckinridge, of pious fame, the ministers are great boys with the girls, and several thousands of them deserve an overcoat of exceptional adhesivness and fluffiness.

Remsburg's five little five-cent tracts are good missionary documents, and the people use them freely. "Decline of Faith," "Protestant Intolerance," "Washington an Unbeliever," "Jefferson and Franklin" ditto, hav each sold into the thousands, as well as "Sabbath Breaking."

"Old Testament Stories Comically Illustrated" still goes and is still agoing fast. The edition just printed was two thousand, and we shall hav to print another in a week or two. Agents are doing exceptionally well with this book. It sells to almost everybody who sees it. One man sold thirty-six copies in six hours—an average of one each ten minutes. Another sold eleven in two hours, and another a dozen in half a day. It's a great book for fun as well as for solid argument, sound sense, and historical research into Old Testament history. The price is still $1 because we can't make it cheaper.

Paine's "Age of Reason" is a book that sells more and more as the years roll by. New editions of it are so frequent that we forget to mention them. It has probably made more Infidels than any other one book. Price 25 cents, and if anyone wants to distribute a hundred around the neighborhood to make more Infidels we will let them go at a loss. It will come back to us in good works.

"Thumbscrew and Rack," by George Macdonald is in the second edition and on the third thousand already. It's a great eye-opener and every Freethinker who wants to help along should buy a dollar's worth and giv them away.

"The Bible Inquirer," by Andrew Jacobson had long been out of print till we purchased plates and copyright from the author, but judging from the way they are selling it was a great mistake to allow it to lie idle. It has done good and will do more in our hands, for we intend to circulate it extensivly. Price 25 cents.

"Sister Lucy," a revelation of the way things are done in convents, is in its tenth or twelfth thousand. It hits particularly at the Roman Catholic church, and hits hard. Price 10 cents.

Last, but not least, our new Catalog. The descriptions of the books in it are as good as some more pretentious missionary leaflets, and it has the merit of being the cheapest of all. We hav given away several thousands and are willing and anxious to giv away more. Send for it, read it, and you are bound to buy some books, which helps us along wonderfully. The Catalog is free, and the books it advertises are all good and cheap.

A queer little book that we hav published for the author, Baron Harden Hickey, is "Euthanasia; or the Ethics of Suicide." We don't recommend its doctrin, but it is a little startling to find that a great many philosophers hav looked upon suicide as a legitimate method of avoiding trouble. They ought to hav known better. Price 50 cents.

Elizabeth Cady Stanton says that the cause of woman suffrage is making great progress in New York state. That is good, but if she wants to know what progress woman herself has made in the last four centuries she should read Miss Wixon's latest pamphlet on the subject, being her speech at the International Congress of Freethinkers held at Chicago last October. Price 10 cents.

FRANKLIN STEINER is arranging for a trip through Iowa, Minnesota, Nebraska, the Dakotas, and Wisconsin. Liberals in those states wishing lectures should address him to box 882, Des Moines, Ia.

J. E. REMSBURG has been lecturing in Nebraska. He spoke in Peru, April 12th; Elkhorn, 13th; Hooper, 14th and 15th; Clearwater, 16th; Fremont, 18th and 19th; North Bend, 20th; Wahoo, 21st and 22nd; Crete, 23d; Cooke 24th, 25th, and 26th. He is billed for St. Joseph, Mo., April 29th, and Huron, Kan., May 1st. He then goes to Missouri, where he has the following list of appointments: Warrensburg, May 6th (2 P.M.); Kansas City, 6th (8 P.M.); Liberal, 7th; Ava, 8th and 9th; Siloam Springs, 10th; West Plains, 11th; Dixon, 12th and 13th. Springfield, 14th; Joplin, 15th and 16th; Chanute (Kan.), 17th; Belton, 18th,

Communications.

"Christianity Outside the Churches."

I.

The above is the amusing heading of an "open letter" in the September number of the *Century*, by the Rev. Dr. Wm. Chauncey Langdon. The amiable doctor does not intend it to be amusing. Quite the contrary. Nor does it signify to him and his like what those outside the churches see in it.

Dr. Langdon's thought (how kind in him to say it!) is that there are some good men outside the churches. It is evidently a new idea to him. He was doubtless trained, as all clergymen are, to regard Infidels as the enemies of the human race. But he cannot quite shut his eyes to the facts of his time. He shows no acquaintance with the writings of the great Freethinkers, but there is a good deal of thinking, more or less free, done nowadays inside the churches. The reverend doctors are saying things that would hav got men into jail fifty years ago, and into the fire three hundred years ago. Dr. Langdon innocently thinks it safe to read and quote what the Rev. Freethinker, D.D., says; but let him beware. He quotes some very heterodox expressions from Rev. Dr. Newman Smyth ("Personal Creeds") and Professor Bruce ("Kingdom of God"). "There is now a good deal of unformulated and even unbaptized Christianity in the thought and life of men outside the church." "With a high sense of moral honor they prefer to go without any belief in a divine plan of salvation rather than to profess belief in some conceptions which take no activ hold on their experience of life." "Instead of claiming for the church that within it alone is salvation to be found, earnest men are more inclined to ask whether salvation is to be found in it at all, and does not rather consist in escaping from its influence." And more to the same effect.

This guileless and garrulous D.D. seems unconscious that he is telling an open secret, and unaware that the facts he witnesses are premonitions of

> "The tempest of the twilight of all gods,
> And sundown of the spirit that was man."

"The church" is going to reform, he thinks, and then these good men now standing outside will come in. "When the churches," he says, "or any one of them, by her leaders and representativ men, shall, with honest and manly candor, court criticism and the most searching trial of all things which may hav become unreal, when they manifest a sincere devotion, above all things else, to Christ's Christianity, even should the theological traditions of their past be convicted of error, in the new light of truth, and the customs and methods and ecclesiastical life, which are now taken for granted, of unreality by the new revelation; when any church thus illustrates its supreme loyalty to truth and to Christ, then those who now stand so utterly apart, in their own loyalty to both, will return by one and another, and at last in flocks, to ecclesiastical allegiance." And in this hope he is encouraged by Dr. Smyth and Professor Bruce. He quotes the latter as follows: "If, as both faith and philosophy attest, Christianity be the absolute religion, perennial because perfect, not destined to be superseded by any better, because better is impossible, it must be able to shake itself clear of whatever hampers the free expression of its eternal vitality. · · · The need of a new hour of emancipation is a prophecy of its coming."

I hav quoted thus extensivly to show the spirit of these writers. In the whole article the word "Infidel" does not once occur. When doctors of divinity can speak of those who reject their creeds without shooting the poisoned arrows of vituperation, that fact is itself a prophecy of the coming of "a new hour of emancipation." Our war with such men as these is not to the death. They are friends in disguise. But to "the church" they are wolves in sheep's clothing—traitors mining the citadel from within.

In their admissions we read the doom of "the church." All that the most radical Freethinkers hav been saying is here practically admitted by those who call themselvs Christians. But they are unconscious traitors. They do not mean to stab their mother. It is a case of confusion of thought, and we are just beginning to realize how common that is among men. They are the dupes of names. They plainly see that something is wrong with "the church;" that, as Dr. Briggs says in the *Forum* (quoted in the Springfield *Republican*), "the church has lost the confidence of the people in its ability to to teach them the truth, and in its authority as a divine institution." But they fail to see that the distinction between "the church" and "Christianity" is a distinction without a difference. "The church" is Christianity, and Christianity is "the church." Or, if not identical, they are Siamese twins, and neither can long drag around the dead body of the other.

To speak of "Christianity outside the churches" is to use self-contradictory language. The unbroken traditions of more than a thousand years of Christian teaching is that outside the church there is no Christianity.

When we play fast and loose with language, we stultify ourselvs. There is one way to find out what a word means, and it is *not* to evolve it from the depths of our consciousness. We cannot make an unreality real simply by giving it a familiar name. Words are not things. "They are the counters of wise men, the money of fools." Most men are the slaves of names, as they were in Hobbes's time.

Let these reverend doctors emancipate themselvs. Let them escape from the confusion of thought which blinds them to the obvious implications of the truths they now see. Let them attach clear and definit meanings to the words they use. They will then, if they are honest, come out from an institution whose teachings they reject, and join us in open war upon it. They are probably injuring the church as much by fighting it from the inside, but to injure the church is not the only nor the paramount duty of the hour. To tear down the church is a means, not an end. The end is to build up righteousness, to inculcate loyalty to truth, not "loyalty to truth and to Christ," to use Dr. Langdon's absurd phrase, but *loyalty to truth*, Christ or no Christ. The end is to set mankind free, and loyalty to truth is freedom. The end is to establish justice among men, and liberty is justice. Truth, Freedom, Justice, these three are one; here is a Holy Trinity which all men may worship without fear, without idolatry, without superstition, without mutual hate.

Dr. Langdon shows more kindness of heart than clearness of head when he applies the name "Christians" to "them that are without" (his name for those usually stigmatized as "Infidels" by his brother theologians). That title we must in candor disclaim. We do not know, and we fear our friends do not, in what sense they use the word Christian when they apply it to those who reject all that the world has ever called Christianity. The word has never been extensivly used in any sense that will permit us to call ourselvs Christians. Not only so, but it calls up too many associations that excite our horror and indignation, and we cannot strip it of those associations, however sincerely we may wish to do so.

The word may not perish with the thing it now describes. It may cease to be synonymous with superstition and bigotry, with hate and war and persecution, with the holy Inquisition, with rack and dungeon and fire, with absurd and horrible dogmas, with hell and damnation. It has survived already a thousand changes of meaning. The Christianity that sent millions of witches, Jews, and unbelievers to death is already dead, as extinct as

> "Those monsters of the prime
> That tare each other in their slime."

To each of the multitude of wranglin sects which illustrate Christian love by hating one another, the word has a different meaning, and new sects are constantly making confusion worse confounded. Is not Briggsism a kind of religion heretofore unknown? Perhaps this is the new revelation spoken of by Dr. Langdon.

Again I say, let us not be the dupes of words. When Professor Bruce speaks of Christianity as "the absolute religion, perennial because perfect," he uses language that is unintelligible to those who take the word in its ordinary sense or in any sense sanctioned by usage. Nothing that is now called or has been called by that name can be perennial.

Christianity is doomed. In the same number of the *Century* with Dr. Langdon's "Open Letter" is an article by G. E. Woodberry, in which he speaks (p. 682) of "the modern malady of incredulity" I will not quarrel here with the phrase. I wish to point out that the "malady" is contagious and incurable, and its inevitable spread means the inevitable downfall of "the church." The ages of faith are forever gone. "The thoughts of men are widened with the process of the suns."

The world will dispense with Christianity because it can no longer believe, and will not much longer pretend to believe.

The world will dispense with Christianity because it cannot dispense with righteousness. I need not catalog here the crimes of "the church," nor dwell upon her dark and cruel and bloody history. What needs to be insisted on is that now, though shorn of her power and held in awe by public opinion, she is the prolific mother of evils innumerable. She blocks the progress of mankind. On many of the most momentous questions of the time she is either dumb, or what she says is wrong. Red-handed with a million murders, and still profiting by robbery, she has no moral message for the men of to-day, much less for the future.

A. F. Hamilton.

(CONCLUDED NEXT WEEK.)

Freethought and Secular Notes from England.

SUNDAY LIBERTY.

The fanatics of "The Lord's Day Observance Society" are again at their bigoted work. For some time past they hav been endeavoring to compel those whose custom it is to keep their shops open for a few hours on Sunday mornings to close, and also to suppress the sale of newspapers in the streets on that day. Now they propose to take legal action against two gentlemen who officiated as chairmen for the Leed's "Sunday Lecture Society." The idea of lectures and music on Sundays, unconnected with a church, appears to be a very shocking spectacle to Christian men! Pehaps these enlightened (?) members of the Sabbatarian Society will next turn their attention to the famous Baliol College at Oxford, where it is reported that on Sunday, March 4th, "A Memorial Concert to Professor Jowett" was given. The artists were selected from the best talent available in London, and the concert commenced with a requiem, the words of which were chosen by the late master of Baliol College himself. As far back as 1885 he gave his permission for such concerts to be held, and the performances hav not been confined to sacred music. "Sabbath desecration" is winked at when carried on in high circles, but according to orthodox notions it must not be permitted among the humbler classes of sciety. Yet Christians prate about the brotherhood of man, and that all men are equal. O Christian consistency, where is thy blush? These fanatics of the "Lord's day" are too late with their suppressiv measures, even in "Christian England." We hav some freedom, and we intend not only to retain what we hav, but we are resolved to hav more in spite of the church and its narrow-minded followers. Mental freedom has been too dearly purchased for us to sacrifice it upon the altar of theological prejudice and of priestly despotism.

THE ROMAN INDEX.

St. George Mivart's "Happiness in Hell" having been impounded, public attention has been forcibly directed to the proceedings of the holy Roman office for the protection of sound doctrin and the saving of the souls of the faithful from the perils of heretical opinions. A writer in the *Cornhill Magazine* for March devoted considerable attention to this ancient and sacred office. He quoted from John Milton's historic defense of liberty, where he says the Catholic church thought it had the key of the press as well as the key of paradise. This generation needs to be reminded of the stormy past, when men had to fight for liberty of speech and pen against the most unscrupulous foe that progress has ever had to encounter. If the ruling powers of Rome stop the circulation of the writings of one of its own friends and supporters at the present time, we can readily credit the enormities laid to their charge at a period when freedom was feeble and defenseless. It is curious to find how little is known among the masses of the proceedings of this church and how indifferent most people are in reference to its power. The professed zeal for freedom on the part of the members of the Roman church when they are in a minority is calculated to blind some persons' eyes as to the character of the enemy in our midst. "Put not your trust in princes" should be supplemented by "Put not your trust in a church that takes upon itself to decide what people may or may not read." It is essential to the happiness and advancement of the world that this, like all other churches, should be kept in check and that all its deformities should be constantly exposed to the gaze of every generation. What Roman Catholics would do with Freethinkers if they were in power may be judged from what they hav recently been guilty of in Spain towards their fellow Christians. Chapels belonging to Protestants hav been closed by order of the priests and in other cases those Christians not belonging to the Catholic religion hav been compelled by order of the Roman Catholic prefect to enter their places of worship through a small door in an adjoining house and to leave the doors open during the holding of the service. As Shakspere says, "Can these things come upon us like a summer's cloud, and not command our special wonder?"

A BOLD PROTEST.

The teachers of the various board schools hav, as a body, sent in their protest against any inquisitorial investigation being made as to their religious

opinions, and which certainly would be made if the unique proposal of the clerical party were carried out. Such a policy could only be invidious and detrimental to the authority of the teachers in the schools. For those who cannot teach the new "principles" are to "stand aside" and let others perform their duties. The fact is that the only policy of state schools that commends itself to practical and unbiased minds is that of secular education. What is taught at the expense of all should be that upon which all are agreed. What the state requires, and what it has a right to demand for the money it expends on education, is that the best instruction shall be given to children with a view of preparing them for good and useful citizens. It appears to me that the only way out of this difficulty is to send members to the school board, at the election in next November, who are not suffering from theology on the brain. It is therefore a hopeful sign to see that organized efforts are being made to select persons who are in favor of secular education as candidates for seats on the school board at the coming election.

THE RATIONALIST PRESS COMMITTEE.

This committee, which for several years hav been doing some valuable work, hav just issued their "Fourth Annual Report," from which we learn that during the past year, "quietly and unostentatiously, they hav been pursuing their special work, and with a degree of success most marked and encouraging." The report further states:

Three supplements to *Watts's Literary Guide* hav been published, giving epitomes of Leslie Stephen's "An Agnostic Apology," Lecky's "History of Rationalism," and Renan's "History of Israel." With the approval of subscribers the series will be continued. These supplements are specially useful in drawing attention to the works of cultured Rationalists, and are well adapted for postal circulation and gratuitous distribution. The postal distribution of literature, which the committee hav made a specialty, has attracted considerable notice, and has been the means of introducing our publications to a large circle who were formerly unacquainted with Rationalist views. The committee hav decided to issue and extensivly circulate some leaflets explaining the Rationalist attitude at the impending School Board elections in London.

WHAT FREETHINKERS ARE DOING HERE.

As regards the education struggle, it has engaged the attention of the Executiv of the National Secular Society, and it has been resolved to prepare and to issue to the general public a pamphlet dealing in a comprehensiv manner with the relativ value of Secular and theological education. It has also been decided to run in London one or more of the members of the National Secular Society as candidates at the coming contest in November. It is important work that has to be done, and it will be entered upon in an earnest spirit and with a determination to secure direct Secular representation on the London School Board. The same thing will be done in the provinces, and I hav a firm faith in the success of the undertaking. In the lecturing field Freethought is progressing. Mr. Foote and myself hav large and crowded audiences both in London and also in the principal provincial towns. Besides, there is a large staff of young and rising lecturers who carry on regular outdoor propaganda. This plan of advocacy has proved highly satisfactory in enlisting recruits for the Freethought army. I hav just had a two nights' debate in Derby with a most intelligent Swedenborgian minister upon the "Immortality of the Soul." The audiences were exceedingly large and orderly. I hav two other debates arranged to take place in Scotland during May. Mr. Foote has just concluded a most successful tour in Scotland.

CHARLES WATTS.

Sparks from the Lecture Field.

My three-months' engagement in the city of Wichita has terminated, and by the time this letter is in print I shall be on the rounds again. My experience in Wichita has taught me that more lasting good can be done by such methods as these than by taking a flying trip through the country and giving one or two lectures here and there. True, this expedient must be resorted to chiefly because it is not possible to conduct such a campaign in every town. But if Liberals would only get together and arrange to keep a lecturer in their town for two weeks or a month they would soon realize the beneficial effects to the cause that would be sure to follow.

I hav lectured every Sunday evening in Wichita, from January 8th until April, and twice during the week; and during the entire course my audiences hav fully maintained their standard in both numbers and enthusiasm. Never before in the church history of Wichita hav the clergy been brought to such a pitch of activity to preserve their standing. They tried almost every expedient that human ingenuity could invent to keep the people from attending my lectures. Each Sunday they would refer to my lectures, either directly or indirectly; they advised the young women to rather "marry a drunkard, a gambler, or a burglar, than to marry an Infidel." They employed women to "whistle praises to God," but they failed to accomplish their purpose.

So desperate did the clergy become that at one of the regular meetings of the Ministerial Alliance the matter of my lectures was fully discussed and the following resolution was unanimously adopted:

WHEREAS, An Infidel of some note is in town, lecturing on Infidelity in the Board of Trade Hall every Sunday night, and otherwise raising the devil; and as many Christian people hav been lured to this place both by curiosity and invitation we find that we are not doing enough to counteract these evil influences; therefore, be it

Resolved, That each member of this Alliance shall make it his special duty to go out to the highways and byways of Wichita and vicinity to preach the true gospel of Christ, as did the disciples of old, to rescue the people from this snare into which they are rapidly falling.

The preachers did get out. They set up their stands upon the street corners in a vain attempt to drag people into their churches with a theological harness around their necks. On the contrary, the preachers became the laughing stock of the community. One of these meetings was in progress, and the sky-pilot who had been selected to take the leading part happened to be making his address to those present when up came five well-known Infidels. The crowd now numbered just seventeen. Among the many bitter attacks upon Infidelity in which the preacher indulged was the following statement:

"*I would like to see Bob Ingersoll stretched upon a rack. I would like to see the thumbscrews applied and twisted so tight that every struggle would stain the instruments with his blood.*"

Thus is the true spirit of the clergy fully made manifest. Here is the true feeling of the orthodox Christian church toward all who dare oppose it. There is not a church in the land that is truly Christian that would not gladly set up another Inquisition on its own account. And these are the men who are now striving for further power by placing "God in the Constitution."

In addition to my work in Wichita, I hav paid regular visits to Benton, a little town in the next county. It is but a small place, though full of Liberals Go where you will, the country round here seems to be alive with them. Remsburg has been over this ground before me and the force of his lectures in preparing the way has been immense. Each time I was favored with an audience of nearly one hundred and fifty people. Each time I was the guest of "Uncle" Henrie, a sturdy old Freethinker of eighty-six years. His son, Clark Henrie, together with C. K. Robinson, H. Wolf, and many more, go to swell the Freethought ranks. They are all so activ and earnest that even the one church can scarcely keep together.

Following this I had an engagement in Columbia, Oklahoma, to giv a series of three lectures, but an unlooked-for circumstance prevented my going. Just on the eve of my departure, when everything had been got in readiness for the journey, news was brought me of the death of one of our friends in Andover, Kan. The parents, being Freethinkers, had expressed the wish that I should conduct the services, and this being in full accord with the principles of the deceased, I gave up my appointment and attended this funeral.

The deceased was Henry C. James, aged twenty-one years, the eldest son of Mr. and Mrs. Freeman James. The funeral took place on March 27th, at the home of his parents. I gave two addresses, one at the house and the other at the grave. Owing to the great popularity of the deceased, there were nearly three hundred people in attendance. The young man had been an enthusiastic and consistent Freethinker. While at college he refused to take part in the prayers, which brought him into a discussion upon the subject with the principal, a Professor Dyre. He also became involved in a religious controversy with the Methodist preacher at Wichita, when again he stoutly defended his views. He has written several short essays upon religious topics, also a little poem entitled "Religion," in which he denounces it as a "bane and a curse."

Death had no terrors for him. Death had been robbed of its sting. He died true to his honest convictions. A life full of noble qualities enabled him to look back upon his past without regret or remorse. Like the calm, soft whispers of the vernal breeze, he fell asleep in nature's arms, the bounteous mother of all, his last words being: "Truth and justice shall come at last."

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

Freethought Progress.

Robert G. Ingersoll's lectures, "The Gods" and "The Ghosts," are published by P. C. Wezel, Haarlem, Holland. Both translations, which are excellent, are accompanied by a preface by Vineta.

Portugal is announced to be on the verge of a revolution. The propaganda of Freethought and republicanism as organized by Mogelhaés Lima and Prof. T. Braga is bearing fruit. That even the king thinks harvest time is near is evidenced by the fact that he has just got his life insured for $200,000.

We are the recipient of several copies of the two Liberal Hebrew journals, *Freie Arbeiter Stimme* and *The Union Zeitung*. We mention this simply as a matter of courtesy, and to show our readers that even the countrymen of Jesus hav heard of THE TRUTH SEEKER, and wish to exchange. What the papers contain we do not know, as our linguistic knowledge does not embrace Hebrew.

The annual report of "Cercle des Soirées populaires rationalistes," of Brussels, Begium, is at hand. During the past years the society held 9 special meetings, 28 committee meetings, 20 persons joined. 10 resigned to form a new Freethought society, 5 secular baptisms and one marriage were celebrated; of excursions and conferences about a dozen were held. Besides this the society took part in two national Freethought congresses, a reception to the orphans of Campins, and several political manifestations, and organized a dramatic company which played to large audiences in Brussels as well as other places. The Belgian Freethinkers can be proud of such a society.

February 23d the fund contributed by Spanish Freethinkers toward the erection of a monument in memory of the late Ramon Chiés had reached the sum of 2,147.65 pesetas. ∴ Every once in a while the Catholic church or a church society is excited by an article in *Las Dominicales del Libre Pensamiento*. This time it is the central society of "Padres de Familia," which denounces as immoral the many-times damned organ of the excommunicated Demafilo (Fernanda Lozan), because he, in very chaste language, exposed a scandal of the usual kind in the cathedral of Santiago. The "Padres de Familia" must be sorry that they attacked *Las Dominicales*, for in its issue of Feb. 16, 1894, the latter devotes a whole page to the politics, morals, and general good-for-nothingness of the "fathers."

The church of Arila, Sweden, is not troubled with visitors. At the services held in it on Christmas eve last year there was but one attendant besides the church officials, says Eskilstuna *Kuriren*. ∴ *Lucifer*, the Swedish Freethought and Workingman's annual for 1894, is before us. As usual the number does great credit to the publisher and editor. It contains several good portraits and engravings, and among its contributors it counts well-known Freethinkers like Viktor E. Lennstrand, Dr. Knut Wicksell, and Mrs. A. Bugge-Wicksell, Ernst Hellborg, Bjornstjerne Björnson, Axel Danielsen, and others. The price is about twenty-five cents, including postage, and we advise our Scandinavian subscribers to send for a copy to G. W. Wilhelmsson, Grefthuregatan 19, Stockholm, Sweden.

Dr. Bruno Wille, the speaker of the Free Religious Society of Berlin, is engaged in a violent controversy with the pious school authorities. They claim he should hav a license to teach; he says, No. The law is plainly on the side of Dr. Bruno Wille; but then, anything for the glory of God. ∴ The children of Free Religious parents are by law excused from receiving religious instruction in the public schools of Germany, but this does not prevent pious officials from denying this right, but sometimes higher courts sustain the law, as in the case of Karl Brandt *versus* the magistrate of Halle, which was recently decided. ∴ The National Congress of the German Freethought Federation will be held at Koln am Rhein on May 12–15, 1894. ∴ March 24th, on the occasion of the seventieth anniversary of Professor Büchner's birth, a popular edition of his celebrated work, "Force and Matter," was published in Germany and Holland.

Cremation is slowly but steadily gaining in public favor. The United States has 16 crematories; England, 2; Germany, 3; Italy, 23. In Paris, France, 45 cremations took place in the year 1889, 121 in 1890, 134 in 1892, and 159 in 1893, each cremation according to the wish of the family of the deceased. ∴ The Turnerbund of North America, which is composed of our German fellow-citizens and Freethinkers, is in sore straits. The Protestant Ministerial Association of Chicago has hurled its anathema against our unfortunate brethren by publishing a small book entitled, "Could Jesus be a Member of the North American Turnerbund?" According to last information received, no Turner has been scared into the fold of the church and most likely never will be. ∴ We hav received *Rodhuggeren*, a Scandinavian weekly newspaper published at Fergus Falls, Minn., by Torkel Oftelie and Ole E. Hagen. It adheres in its columns to its motto: "Friked for Loke soavel som for Thor" (Liberty for Loke as well as for Thor). Price $1.25 a year. ∴ "The municipal bodies of Ottawa, Hamilton, and other cities in Ontario, intend to co-operate in presenting a petition to the legislature demanding the right to tax the ground upon which ecclesiastical edifices (churches, parsonages, and schools) are erected," says a correspondent of the *Canada Revue*.

Madame Maria Deraismes, one of the most prominent French women Freethinkers and an avowed advocate of woman's rights, died last month at Paris, at the age of fifty-nine years. She was the author of several works on different subjects; from 1881 to 1884 she edited the journal *Le Republicain* de Seine-et-Oise. She was a member of various Freethought societies and treasurer for Comité à Etudes Morales. Her funeral, which was strictly secular, was attended by all the prominent Freethinkers of Paris, and by several societies as such. ∴ In France, when a Freethought society gets too large as to territory represented by its members, a branch society is invariably formed, so

that no excuse regarding time and distance can be offered by members not attending meetings regularly. The city of Amiens, which has about 80,000 inhabitants, had until of late three Freethought societies, besides the Freemason lodges. This number, however, was not sufficient, and last month a new society, "l'Union Laigue," was founded, with a charter membership of twenty-four. ∴∴ According to Taine, there are among the two million nominal Catholics in Paris over thirteen years old 80,000 women and 20,000 men that are Catholics; the others are pagans or Freethinkers. In the provinces, one of every four women is a good Christian, but only one of every twelve men. ∴∴ Everything points to a great battle at the coming French elections between the Freethinkers and Freemasons on one side and the church on the other. Never before were French Freethinkers so activ. ∴∴ Our friend Mr. C. Cilwa has again resumed the activ editorship of *La Verité*, and all letters and exchanges are to be addressed to Monsieur C. Cilwa, 172 Faubourg St. Honoré, Paris. ∴∴ Among prominent French Freethinkers who died during 1893 we should always remember Victor Schœlcher and Victor Considérant; both hav, in their respectiv spheres—the former as scientist and senator and the latter as workingman—done much for the propaganda of Freethought.

Announcement.

"Four Hundred Years of Freethought" is now ready for the press. The closing pages will contain the names of paid subscribers to the book. I hereby giv a list up to date. About three week's grace is left for those who hav not sent in their names. Those who intend to take the book I hope will do so without delay. I would like to hav one thousand names.

ARKANSAS.

John Q Carter — L Fowler

CALIFORNIA.

John J Duffy — Samuel McBane
John Hubbel — John H Liening
J S Thurston — Wm McDonald
R Butterfield — Chas F Harris
N J Haines — J W M Hampton
H D Everest — Geo H Fowler
R C Hahn — Mrs P Van Hoeter
V J Borrette — L Schlegel
G W Ramsey — Mrs L P Langley
Nelson Smith — B B Rockwood
David Hughes — A M Hiltz
M S Palmer — A Schell
Charles Haas — Isaac M Watson
Dr S Morse — G M Gates
Mrs Rachel L Andrews — Susan M Brady
R W Barcroft — Mrs M F Carver
J Vostrovsky — John Souter
O T Davies — N C Creede
J E Palanca — Dr W Botsford
Wm Emmette Coleman — N B Parnell
W S Rodgers — T Costello
W F Freeman — Wm T Williams
F A Ruhl — A Mitchell
Jacob Simon — John McGlashan
Frank McClure — P G Sharp
A R Woodhams — John H Dibble
O R Harmon — Thomas McCowan
P A Anderson — John Boyce
E H Bemis

COLORADO.

Mrs C A Berlett — Otto Hanschild
T H Belcher — Gust E Krenzke
M H Coffin — Uhland K Lock
T Conaway — John Prichard
Mrs Jessie Day — John L Schuyler
A Fiske — Jacob Tyndall
E T Hotchkiss — H H Wessel

CONNECTICUT.

R P Bissell — Gilbert Lincoln
H M Buell — C F Michael
Geo Chamberlain — S B Munn
N F Griswold — S F Proudman
Dr L Q Knox — Charles Waterbury
Silas Latham

FLORIDA.

Capt C E Garner — Dr W B Radford
R A Hardee — C W Wells
John Kane

GEORGIA.

Dr A A Bell — Wm S Dowing
W J Brake

IDAHO.

A Burnston — J C McMurrin
A A Hoover — R H Turner

ILLINOIS.

Dr J H Braffet — P C Mosier
E D Betts — C H Moore
Dr D W Battorf — A W Nelson
O Child — C E Nicodemus
A Chapman — E P Peacock
R L Commons — F E Peacock
Remy Calais — Frank Pratz
John Dietmeyer — Willet Phillips
Charles Davenport — S A Prator
Philip H Fitzgerald — Philip Pierce
Mrs M A Freeman — Squier Rolfe
Washington Irving Fox — E C Reichwald
John Griffiths — F D Rexford
Joseph Haigh — George L Robertson
John Hudson — C L Roberts
Richard Hazleton — D C Roundy
A N Johnson — Mark Rowe
J G Kendall — S S Sackett
Wm Lemperle — A D Swan
Wesley Milliken — E A Stevens
Mrs S B Miller — Otto Wettstein
Wesley Miller — Herman Wettstein
John L Moore — William Whittick
H C Mosher — Judge C B Waite
John Marsh

INDIANA.

George Hendee — Mrs. Eliza W Harris
Henry Luken — John Bruck
James McGinnis — Michael Brush
Frank H Nicoles — A Racine
Joseph Atkins — Phil S Binkley
M S Troyer — Jos Kling
Samuel E Nicoles — P Franzman

IOWA.

A H Dwight — Carrie D Borden
J W Jackson — A N Wood
H D Ballard — A M Farrington
M Barton — Jerry C Brown
N G O Coad — Elnora J Taylor
Henry Sailor — J M Peck
M P Steele — Alexander Risk
John Push — Abijah Lamb
W Coldbeck — E K Moffit
F I Green — W T Carey
Henry Bisson — Walter Runnels
E H Horton — S F Beason
E B Moffit — John H Greenhill
J L Tompkins — Thos G H Porter
W A Thrall — Dr G A F de Lespinasse
J A Thomas — C E Capoon
Leroy Dutton — H M Ferns
Warren O'Dell — H J Rhode

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J H Cook — Angus T McMillan
Fred Cooter — Mrs Sarah J Metzler
W H Conly — Mrs Charlotte Palm
Charles Eggert — Nora M Remsburg
Dr J W Goodson — J J Wilkie
Charles Gers — Sidney Walter

KENTUCKY.

S W Bond — Louis Roser
Dr Wm T Carter — Charles Werner
J W Holmes

LOUISIANA.

E Auffurth — John S Harris
C W Doane — Walter Schroeder

MAINE.

R L Baker — Jos H Conant
Dr F S Bigelow

MARYLAND.

Geo W Beck — A Partlett Lloyd
E Livezey

MASSACHUSETTS.

B F Robbins — Louis Smith
John R Hunley — W B Clark
Howard Blackburn — Lucy W Phelps
L K Washburn — Jas J Elliott
J H Handy — Asa Auger
Dr Rufus K Noyes — Susan H Wixon
Daniel Crosby — John Winn
Wm D Rockwood — C C Fisk
C Fanny Allyn — Harvey H Bosworth
M T Rush — Ella E Gibson
Reuben Rush — J E Phelps
O H Palmer — E S Taylor
Ozro Littlefield — Elizabeth M F Denton
Ernest Mendum — Henry M Stone
Orin Fairbanks — Johua Crowley
A W Cheever — J Flora Tilton
Mrs L A Griswold — Josephine S Tilton
Peter Sinclair — Lucy M Locke Tilton

MICHIGAN.

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James Blackney — Samuel D Moore
B W Brockway — Gustave Nelson
J H Burnham — F J Porter
Albert Barwis — I F Proctor
Mrs Converse Close — J F Ruggles
Emily J Castle — Mrs Caroline L Rich
Dr F Fettig — Mrs Ruth Smith Saunders
Uriah Fritz — J F Tibbits
Isadore Goulette — Vincent D Vincent
Lawrence Hofma — Luella K Webster
Amos Knapp

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John Martin — B Peabody
L N Stevens — Chas Walsfeld
E C Sly — S C Todd
B Monroe — James Geddes
William Thomas — Ole Hagan
Nick Gaertner — John Frank
Leopold Bacquet

MISSISSIPPI.

J M Magnor

MISSOURI.

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John Brossie — J J Uhl
Wm Hart — P J Umbrite
J F Lane — H W Vitte
Ed Nathan, Jr

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Mrs S C Gilpatrick — A M Stevens
J W Castner — Fred Cook
John Hagan — R A Harwood
J V Stafford — Enos A Mills
Thomas Salmon — J C Wahlen
Bill Berry — J R Logan
A Bassette

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Mrs A C Todd — H A Pierce
Lewis Moffit — D S Newbold
C W Havelick — Fred Thibodeau
C Putnam — C W Goft
Elling Straul — Mrs O Slopansky
G Hessler — J W Gilbert

NEVADA.

John Sunderland — H L Wright
H H Greer

NEW HAMPSHIRE.

J E Marden — Wm C Sturoc
Parker Pillsbury — G W Whittemore
Sophia B Robinson

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August Behn — J A Munn
Henry Bird — Dr Wm A Smith
Jas Chattin

NEW YORK.

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J A Kimble — Geo L Pratt
S Brewer — L D Griswold
Ralph Helm — Ruth Brettell
Dr E B Foote Sr — N F Howe
Lucy N Colman — Wm Dickson
J J McCabe — Dr E B Foote Jr
W T Galloway — Henry M Taber
Mabel W Tarbell — Henry Rowley
George H Look — Wm Smith
Miss Jennie Armstrong — W H H Stebbins
Dexter K Cole — D C Baker
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H Merrick — Louis N Cohen
L G Reed — A V Kendricks Jr
Wm Broadbell — Aug Nyland
Edw E Sammis — Peter List
Jas L Parshall — John Peck
Helen H Gardener — Wm Harwick
Wm Thorp — T B Wakeman
E E Curtis — Henry Bonnell
A Van Deusen

NORTH DAKOTA.

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L Gilbert — E Smith

OHIO.

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Dr E Behymer — J B Schueller
Sol Benson — Simeon Sharp
N B Butler — C M Sears
R Crocker — Jos Shinn
C H Dye — B I Smedes
A E Fauble — Mrs S T Tompkins
J F Hauenstein — S Toomey
Mrs John Hauge — S T Woodward
D M Isenhart — Mrs E R Wilcox
J T Johnson — Enoch Wickersham
A Johnson Lutes

OREGON.

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J Henry Schroeder — Mr and Mrs A K Olds
Mr and Mrs J W Beaty — Jonathan Wells
W J Dean — L C Gilmore
Maxwell Ramsby — G W Doane
Warren Carson — J S Lamar
John Diamond — Sol Mendell
O P Platter — Peter Bauch
H L Lindeleap — E N Ford
J J McCoy — J D Fountain
Jack Plummer — B F Hyland

PENNSYLVANIA.

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Robert Thorne — John Rowe
Charles Henshaw — N L Ireland
M S Haghurst — Watson Kenderdine
Mrs Effie Beveridge — C W Slocum
Wm Dietz — Mrs Eliza Snedeker
Louis Black — W H Clark
Geo H Deeds — Geo H Merritt
Andrew Beveridge

RHODE ISLAND.

William Slater Mowry

SOUTH CAROLINA.

A A Cohen — Louis Levine

SOUTH DAKOTA.

Frank Flitner — John H McKee
N S Johnson

TENNESSEE.

John A Calder — Jennie Pryor
I W James — James Turner

TEXAS.

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J H Sloma — P F Garrett
Judge J P Richardson — Wm Mansfield
G T Toye — Wm Doose
A H Chandler — A W Dellquist
J M Kendall — Lem Jones
Mrs F L Latow — S G Etheridge
Chas Tratter — R D Kinney
J B Rochel — E M Yingling
J F Miles — R H Larabee

UTAH.

P. Schuantz — Wm J Jones
M P Braffet — Alexander Rogers
Philip Sibley — John W White
Robert Ramsey — D Williams
David L Evans

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N S Rolin

VERMONT.

John Powers

WASHINGTON.

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Wm Fisk — Frank Morse
J J Ford — A L cFarlane
Henry Furguson — J H O'Hara
A Geery — P A Olsen
Mrs F Gillette — Jennie O'Neal
John Gronow — A Rosenow
F H Harkins — F Schonhorst
Lars Hansen — Richard Sinner
Emil Holm — Dominique Soldani
J M Hubbard — P K Spencer
John Iffland — Wm J White

WEST VIRGINIA.

W D Scott

WISCONSIN.

Maligas Boehmer — J P Whipple
John Leitch — J H Collins
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B Thorpe — T C Boardman
W A Griswold — P F Spencer
Jos Manhart — A M Dickson
R Dewhurst — W W Taplin
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Nate Moore — J G Schumann

DISTRICT OF COLUMBIA.

George Cobblenzer — Wm West

BRITISH COLUMBIA.

W Jensen — John P Pellitier
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Capt Robt C Adams — Wm Long
E L Brarenor — Wm McDonnell
Chas Dunn — B Marcuse
James B Knowlson — M O'B Ward

NEW BRUNSWICK.

T T Dent

WEST INDIES.

C Massenden — Edward Todd
Emanuel dos Santos — C Walker

ENGLAND.

Charles Watts

GERMANY.

Theo. Wilmersdoerfer

Will every subscriber who has paid for a book, closely scan this list of names and see if his or her name and address is correctly given. If any name is omitted, or errors occur, write me at once. Subscribers who hav not paid will please forward at the earliest moment in order to be enrolled. Now is the time for those who hav not subscribed. Book will be out soon now.

SAMUEL P. PUTNAM.

The Paine Monument.

To the Citizens of the United States, and to Lovers of Liberty the World Over.

Like many other pioneers of great principles, Thomas Paine has been misunderstood, misrepresented, and maligned. His motivs hav been impugned, his character has been traduced, and his self-sacrificing labors in behalf of oppressed humanity hav been depreciated by some, and forgotten by many. Truth, however, compels the admission that few men hav done more to establish in the minds of men the love of liberty and justice, and that no man has performed greater and more lasting services for the cause of American Independence, than Thomas Paine.

He attacked vigorously the prejudices and superstitions of his time. His writings are clear and direct in style, but there is no bitterness in his words, his object being to widen the boundary of human thought and to enlarge the scope of human opportunity. Such objects cannot be attained without encroaching upon the preserves of the privileged classes and doing violence to the preconceived notions of the narrow minded and bigoted partisans.

Herein lies the offense of Thomas Paine.

Liberty, to Thomas Paine, was the breath of life. The essay he published in America was a plea for the emancipation of slaves, a work which was not accomplished until ninety years afterward. He was a republican because he had learned that liberty in its full meaning was impossible under mon archcal rule.

He was the first to suggest American Independence, the first to propose the establishment of a nation of free men with the opportunity of carrying out their own destiny, and it was he who wrote for the first time the glorious words, "The Free and Independent States of America."

His little pamphlet, "Common Sense," laid the foundation of the Declaration of Independence, and sounded the note of liberty throughout the world.

His labors extended over the vast field of political, social, philosophical, and religious questions. He illumined every subject he touched, and brought the most abstract question within the reach and comprehension of the people. He had the courage of his opinions, and in the face of bitter opposition from unscrupulous foes, and in the midst of great pers nal peril, he unflinchingly maintained the cause of political liberty.

He exposed the false claims of the church and priesthood, and urged mankind to a life of usefulness built upon the broad and natural foundation of mental and moral integrity.

Such a man is one of the glories of the human race, and his memory is an inspiration to all liberty-loving people.

In the early part of this century the people of the state of New York presented to Paine a large farm at New Rochelle, as an expression of gratitude for his eminent services to the cause of American Independence.

Subsequently some of his friends and admirers erected thereon a monument to his memory. Recently it has fallen somewhat into decay.

The members and friends of the Brooklyn Philosophical Association hav resolved to renovate and beautify it. Arrangements hav been made for the work, and May 30th next (Decoration Day) has been selected as an appropriate time, and New Rochelle as a fitting place, to celebrate the event.

You are cordially invited to coöperate in this glorious work, and to be present on that important occasion.

A special train will leave the Grand Central depot at 12:30 P.M. Tickets to New Rochelle and return, fifty cents, can be obtained from Mr. Thomas Duntze, 24 Stockholm street, Brooklyn, N. Y.

Full particulars of the day's proceedings will be announced later.

On behalf of the Brooklyn Philosophical Association,

HENRY ROWLEY, President.
THOMAS DUNTZE, Cor. Sec'y.

News and Notes.

When I arrived in Boston, the 8th inst., April was transformed into furious March. The skies were stormy and the ground was covered with snow. Retreating winter seemed determined to giv a tremendous kick as it vanished from the scene, and it succeeded in making a "spell of weather" which had not been experienced for years. All day long the sleet descended, and I didn't expect a corporal's guard at my lecture in the afternoon at Paine Hall. However, there was a good audience, and I was happily disappointed. This was due in part to the fact that Ingersoll was to lecture in the evening, and that brilliant attraction aided me materially in my humbler pathway. It is a fact that Ingersoll creates such an enthusiasm all round that the whole Liberal field is benefited by his surpassing labors. If Ingersoll should devote himself entirely to the lecture field every one of us would receive an immense benefit. It is my hope that he will do this. Ingersoll is too universal a genius for anything but literature and oratory. Boston Theater blazed with a big audience that stormy Sunday evening, and the great orator was never in happier vein. Ingersoll is a special favorit of Boston. Boston can appreciate him, for although Boston is very fond of elegance and admires literary form it is still delightfully open to new ideas and welcomes original genius, and Ingersoll givs them all they desire in any direction.

I spent the week in Boston, and "enjoyed" the east winds as never before. I made out to get around some and visit in the midst of literary labors. I was at the Rushs', the Fentons', and at Revere with Washburn and other confreres of the Liberal cause, and while we pitied the sailors who were fighting the stormy sea which we could hear thundering on the beach, we had all the illuminations that human life could giv in its onward flow. Saturday I went eighty miles down the cape to East Dennis, where I arrived at 8 o'clock in the evening with the clouds thick and dropping rain. I had a melancholy prospect before me for Sunday, but lo and behold! when I awoke in the morning the sun was pouring fourth his brightness and driving away the gloom. A revival had been going on the whole week, and the Lord hadn't smiled upon it at all, but when the "Infidel preacher" came along nature instantly put on her best attire, and made everything lovely for his work. The old orthodox God is certainly disappearing. At any rate the "clerk of the weather" has concluded to be on the side of human progress.

As before, I found a hospitable welcome at the home of Joshua Crowley, president of the East Dennis Society. In the morning, with telescope in hand, we climbed Scargo—I think that is the name—the highest hight near by, and looked over the broad ocean and surrounding lands. It was a vast and beautiful prospect. We could see the cape in dim distance as it circled to Provincetown, and the ships seeking safety in the still heaving harbors, while beyond could be seen the Atlantic sweeping to the distant shores of Europe. Around us were the pleasant villages of Cape Cod greeting the spring's effulgence. In the sods at our feet were peeping forth the gentle Mayflowers and we gathered bouquets of this avant courier of summer's mass of bloom—the trailing arbutus is the name it goes by in the book, I understand—but I never think of calling it anything else except the Mayflower. That was the name in the days gone by when we gathered them in our wandering boyhood.

I lectured in the afternoon and evening, and fine audiences were present. The East Dennis Society has been organized about twenty years and has sturdy supporters, both men and women. It meets in Worden Hall, named after the first settler or his son Peter, who, from the records, seems to hav been the original Infidel of America.

I return to Boston on Monday. Amidst the orthodox shadows of Wellesley I enjoy the genial Freethought of the Denton family and of Mrs. Shull, who with quiet independence maintain their Liberal views. Wellesley is a lovely place, and I am glad that it is not altogether given over to the church people, who, however, exercise considerable sway on account of the college and its surroundings. And all this ecclesiastical property is untaxed.

I hope that New York Liberals will keep their eyes on the Constitutional Convention. The taxation question will come up there.

The National Sunday Law is now being pushed. The following is from a Washington paper:

Senator Kyle to-day introduced in the Senate a bill providing for Sunday rest. It provides that no one shall perform any labor or engage in any amusement on Sunday to the disturbance of others, in any territory, district, vessel, or place subject to the exclusiv jurisdiction of the United States on the Sabbath, and prohibits the transportation of the mails on that day of the week.

The following also shows the animus of its supporters. They want to stop Ingersoll's lectures, as well as Sunday mails, by law:

The Chapin Auxiliary of the Woman's Christian Temperance Union; Mrs. Mary E. Cohen, president, held an important meeting at headquarters, in Central Union Mission building, yesterday afternoon, in the interest of a better observance of the Sabbath. Mrs. Mary E. Catlin, superintendent of the department of Sabbath observance for the District, gave an instructiv Bible lesson, and the meeting was thrown open for a free discussion on the subject. The conviction prevailed among the ladies of the union that the estimation in which the Sabbath was held and its proper observance in a community was an indication of the morals of that community. No Sabbath-breaking city was a safe place to rear the young for honorable citizenship. Resolutions were adopted favoring the passage by Congress of the bill offered by Senator Kyle for the protection of Sunday in the District and protesting against the lecture delivered recently in this city by Col. R. G. Ingersoll.

I shall devote special attention to this Sunday legislation in Congress. SAMUEL P. PUTNAM.

The Press on the Amendment.

The well-meaning people who want to "put God in the Constitution," and who addressed impressiv appeals to the House Judiciary Committee recently, were painfully shocked at the close of their exhortation to learn that persons desired to be heard on the other side of the question. Shocking as it may seem, the question has two sides, and the side which does the least talking is by far the larger one.—*Philadelphia Record.*

The fact that "there is no God in the federal Constitution" continues to pain the pietists. Senator Frye has presented a petition to so amend that instrument as to acknowledge the existence of the Almighty. We move that a clause be also inserted recognizing the law of gravitation.—*San Antonio Express.*

When the church and state join hands and begin to "recognize" one another, and the things of one another, pledging to each other their undivided strength and coöperation, then it is time for the American eagle to take flight and fly as fast as his wings can carry him, for then will begin such a decay of freedom, such destruction of individualism, such a failure of progress and civilization, such corruption and rottenness, as the world never saw. · · · The advocates of this God-and-Christ constitutional amendment are devotees of the letter of things, which means decay, destruction, and death to the nation, if it means anything.—*East Oregonian.*

The House has tabled a resolution proposing an amendment to the Constitution acknowledging the supreme authority of God in the temporal affairs of this government. This proposition comes up regularly, and it is regularly bowled over. Nevertheless, a certain set of people continue to expend a great deal of time and talk in the endeavor to prove that this country cannot prosper so long as God is not mentioned in the Constitution. These well-meaning but narrow-minded people seem to think the Almighty can be flattered by resolution or by some formal acknowledgment of his greatness in matters without relation to devotional exercises or religious observance. Such people would insist upon opening a keg of nails with prayer, or would say grace every time they took a dose of salts. Doubtless, they are pious in their way, but their persistent attentions must bore the Lord mightily.—*Oakland Times.*

Let none underrate the significance of this crusade! Behind its banner march all the Evangelical churches. It is supported by the now on the increase "anti-foreigner" sentiment, of which anti-Semitism and the American Protectiv Association are some of the symptoms and revelations. It will prove the rallying standard of all Sabbatarians and Prohibitionists. Small as yet, it has the uncanny possibilities of developing to huge dimensions. The friends of liberty must be on the alert! The avalanche which buries under its shroud the peaceful hamlet of the valley did not set out on its errand of death as a ponderous mass. · · · The churches are organized, the Liberals are not. The former, in this ostensibly innocent amendment, are solicitous not so much for God and Christ as they are for self. They would fain see the day when no Jew and no Catholic, no Freethinker and no "foreigner" shall be eligible for office. From Jew and "foreigner" they dread the impulse to a more rational religion. And this must be forestalled. The amendment is but the thin end of the wedge. They are profuse in protestations of love for liberty, but it is always *their* liberty. The Liberals must also bestir themselvs. Majorities are often created by the apathy of minorities. The "populus" is not always amenable to reason. Prejudice speaks as frequently at the ballot box as does well-seasoned conviction. The churches hav a strong hold on their members, even politically. Women are easily swayed by pastor and presbytery, and in turn they are the power behind the throne.—*E. G. H., in Unity.*

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for April:

April 27th—"The Chances of Success." Henry Nichols. And annual meeting for election of officers.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for April:

April 29th—"Religion from a Labor Standpoint." Prof. Daniel De Leon.

Letters of Friends.

For the Truth of To-day.

NEW YORK, April 12, 1894.

MR. EDITOR: On the 17th of March, the day when my subscription expired, I was was at your office, and paid $6.50 for your esteemed paper and for Mr. Putnam's "Four Hundred Years of Freethought." I hav been reading your paper for more than a year, and it suits me first-rate. It is just the kind of paper that I was looking for, and I congratulate myself that I hav at last secured a paper that expresses the common thought of the modern civilized world, and not that of the superstitious ancient world.

Yours for liberty, LOUIS N. COHEN.

It is an Aid to Digestion.

CASTILE, N. Y., April 10, 1894.

MR. EDITOR: Inclosed find $3.50 for payment of my subscription and one copy in paper of "Yone Santo, a Child of Japan."

I wish to thank you for waiting so long for the money due you, and hope you will not be called upon to do so in the future. The old paper grows better and better, and my Sunday morning breakfast would never digest properly if I did not hav that to read. Take THE TRUTH SEEKER and a pipe of good tobacco, and if a man can not be comfortable after a Sunday morning breakfast he deserves to be shot on the spot. Very truly, F. N. SMITH.

For the Absolutely Secular State.

PENN YAN, N. Y., April 13, 1894.

MR. EDITOR: Inclosed I send money order for $5, and wish to renew my subscription for one of the best edited papers in the United States—THE TRUTH SEEKER. Long may it wave! The benefit it has been to mankind, in making for a better civilization, is almost incalculable. Being the awful, wicked Infidel that I am, I feel that I *must* read it, and probably will, so long as I am able to raise the ducats to buy it. May it liv, and wax strong, until the complete, absolute separation of church and state is obtained. at least. It will hav performed an almighty good work should it liv no longer. But it will probably liv longer, if till then. C. ELMENDORF.

The Same Cry of Hard Times.

SOUTH BEND, WASH., April 3, 1894.

MR. EDITOR: Inclosed please find order for $2 25—$2 to apply on my subscription, and twenty-five cents for "Secular Marriage and Funeral Ritual." I hav been canvassing for two days trying to get you a new subscriber, but all in vain, but I think I will get one, or two, after awhile. There are a number of Freethinkers in South Bend, but the hard times make it difficult to get subscribers at present.

We clubbed together, a few of us, last winter, and got Reynolds from Tacoma to come here and lecture. He lectured four nights to a good audience, and to our great satisfaction, but this winter times hav been so hard that very little could hav been accomplished in any way. I expect to be able some time this summer to send for some books, and I will then let you know more from this place.

With the best wishes to THE TRUTH SEEKER and Heston for their good work, I remain yours for liberty and truth,

HENRY ELLISON.

Yes, They Are a Bad Pair.

PETERSBURG, IND., April 10, 1894

MR. EDITOR: Franklin Steiner's lecture here last night in the Opera House was a success. His personal appearance and gentle dignity disarm opposition and win the esteem of the young. Five hundred free family tickets, distributed at the door of the public school building, made one-fourth of the audience students, who listened with attention to the "Evidences of Christianity Tested." Mr. Steiner drew back the veil and disclosed to the wondering gaze of our Christian youth, and with telling effect, the fraud, falsehood, and superstition upon which Christianity rests. Every claim made is proven, and every charge he sustains with incontrovertible evidence.

An old gray Liberal said: "I knew it all, but never before heard it told with such force and ingenuity." A Romanist said: "He makes out the Protestant as bad as the Catholic." We hope to hear him soon again. FRANK S. WEAVER.

A Worthy Laborer and Teacher.

PAINTED POST, N. Y., April 7, 1894

MR. EDITOR: Please find inclosed money order for $3 for your paper. I hav taken it for a number of years, and cannot do without it. I would like to get you one or two subscribers. I am the only outspoken Freethinker in our village of about one thousand inhabitants. There are three churches here. I do not attend any of them. The ministers always treat me politely, but they fight shy of an argument with me.

The Presbyterian minister, a doctor of divinity, commenced an argument with me some years ago on the Bible, and came out second best. He always treats me in a very gentlemanly way, but I cannot get him to argue with me again on the Bible. I am now seventy-six years of age, am a mechanic, and hav always labored hard. I hav five children living, and they all believe as I do. My religion is to do not unto others what I would not have others do to me

With best wishes for your success, I remain,

Yours respectfully, B. C. WOOD.

A Live Lightning Director.

MORRISTOWN, MINN., March 26, 1894.

MR. EDITOR: Find money order for $3 50. Please send me the following books as soon as possible: "The Story Hour," "Ghosts and Other Lectures," "Liberty in Literature," "Bible Inquirer," "Crimes of Preachers," "Self-Contradictions of the Bible," seven leaflets, "Charity and Infidelity." Will say I am station agent here, and that I hav done a good work since I came; hav made two stanch and out-spoken Liberals, and now I hav help whenever I need it. There are quite a number of Liberals here, and we are sowing the seeds of progress that will bear fruit soon. My father and a friend of ours attended the lectures of the Colonel at Minneapolis and St. Paul. He is indeed a grand man, and I love him better than any god or Christ. I hav received the "Dynamic Theory," and it is a splendid work, and one that all people ought to read. I cannot say too much for this book. Will try and get you a new subscriber or two here in the near future.

E. L. CHUBB.

Who Was David's Mother?

CLAY CENTER, KAN., April 3, 1894.

MR. EDITOR: 1. Who was David's mother?

2 When were the Dark Ages of the world?

3. And how long hav the Old and New Testaments been in existence?

Yours truly, J. B. WISE.

[1. We do not know. Who does?

2. The boundaries of this period are not agreed upon by all students and writers. It may be said to hav begun about the close of the sixth century and to hav extended to the thirteenth, although there are some who would continue it to the fifteenth.

3. The present canon of the Bible, as accepted by the Catholic church, was adopted at the Council of Trent, April, 1546. The Protestant canon was prescribed by the Westminster assembly in 1647. It is identical with the Catholic, except that it rejects the Old Testament apocrypha. For the development of the *books* of the Bible read Judge Waite's "History of the Christian Religion of the Year 200." One of the best histories of the formation and development of the *canon* is Bronson C. Keeler's "Short History of the Bible."—ED. T. S.]

Names of Those Who Are Alive.

WOONSOCKET, R. I., March 31, 1894.

MR. EDITOR: I send you the petitions that I received from you some time since, with eighty five names attached thereto, hoping they may help to influence Congress to reject the proposed amendment should it come before that honorable body. I suppose there would be no trouble in filling a dozen petitions with names in Woonsocket if some one would take the time to circulate them. My time is so nearly taken up that I hav but very little left in which to see those who would add their names to the list of those that are battling for the right. It would be hardly worth while for me to try to get any more. The names that I hav on the petitions are all alive and probably will liv for some time to come; no kids just born or those that are going to be born again; none that hav been dead twenty years like those that I hear the National Reform Association are putting on their petitions to swell the numbers. These are men and women that are very much alive and understand what they are doing.

Mr. Editor, if every truth seeker in the land will spend time enough to get as many names as there are on these petitions, there will be as many names sent to Congress by us as by the National Reform Association, and names that would hav an influence.

Yours for mental liberty and justice,

WM. SLATER MOWRY.

The Evil of Religious Intoxication.

SANTA CRUZ. CAL., April 8, E.M. 294.

MR. EDITOR: Please find inclosed money for books ordered. The other day a Christian Prohibitionist friend wrote to me: "I can see but one evil afflicting humanity, and that is liquor drinking." Now, she certainly needs such light as she would get by a careful reading of THE TRUTH SEEKER fifty-two times a year. Of course the liquor traffic is a great evil, and the use of intoxicating drink is the great cause of the tramp evil, but by experience we know that the prime cause of misery and poverty is religious intoxication. The Christian God himself is the originator of the gin-mills, and presiding elder in the whisky trust. He had horns coming out of his hand, and there was the hiding of his power (Hab. iii, 4). You savy? Yes, they shall drink, and they shall swallow down (Oba. i, 16). Such is their God's autobiographical chronicle. Of course every person possessing common sense in place of religious insanity knows that the debasing phantasy in whose name woman—and man, too—is degraded to miserable slavery, is the root of all evil. I cannot write all that I think, but I do believe that if every one would consider himself bound to make a business of improving this world instead of confining himself to preparations for another, there would be no more problem of the unemployed, human sympathy and friendly aid would take the place of wholesale serpent's egg corporations, whose deadly, blighting evils are encircling all nations of the earth. Therefore, think and act for yourselvs. Wishing all honest men and women a grand future, I am,

Yours, etc., VICTOR LAINE.

A New Genesis.

HARLAN, IA., April 6, 1894.

. . . And man said: "Let us make God in our image, after our likeness; and let him hav dominion over the fish of the sea and the suckers of the land."

So man created God in his own image In the image of man created he him, and he had dominion over every thing that creepeth and cringeth before him on the face of the earth.

And man saw that God was truly in the image of man. And the evening and the morning were the sixth day of savagery; and man fought and slew and butchered, and strewed the face of the earth with bones and graves; and he worshiped his "Great Jehova" and his "Lord of Hosts," for he knew that he was the *invisible* leader of the glorious slaughtering expeditions of men, and that he was truly after his "own heart." . . .

The morning was the dawning of the seventh day of savagery, and there began to grow upon the face of the earth creatures that were neither "fish of the sea," nor "fowl of the air;" they were not "cattle," nor did they "creep upon the earth;" and so it came to pass that God had not dominion over these strange creatures.

Men said that they were a vulgar race, known by the name of *Infidi*, but modern scientists hav proven that they were a true variety of the earliest race of *Homines*.

Now these Homines went about among men, saying: "Why are all these bones? Is it not more peaceable to liv in peace? Why do you not advance? Is science not growing on all these bushes?"

And the men answered, saying: "Let us slay every *homo* from off the face of the earth. They say it is peaceful to liv in peace. They say: 'Let us advance;' but it cannot be, for God would no longer be of our likeness. Let us slay the Homines." And it was so.

The Homines were all torn to pieces; but, behold! the climate changed exceedingly, and little Homines grew up all over the face of the earth; even faster than men could hew them down, and the evening and the morning were the last day of savagery; and civilization sent a feeble ray through the dark clouds of superstition.

And the morning was the nineteenth century.

Though Freethought has been oppressed so long, is it not making rapid advancement after all? H. G. BAKER.

Mortuary—William Dippe.

GENESEO, ILL., March 27, 1894.

MR. EDITOR: Inclosed please find a clipping from a local paper, giving an account of the life of Mr. William Dippe.

The deceased was born in Holstein, Germany, Feb. 16, 1821. On Sept. 10, 1844, he was united in marriage to Miss Doris Preper, who survives him. In 1854 they came to America, stopping first in Chicago; and remaining there about one year, when they came to Rock Island, and in 1856 moved to Le Claire, where they hav resided ever since. By occupation Mr. Dippe was a ship carpenter, and was considered a good workman. His maxim in life was, "Whatever is worth doing at all, is worth well doing." He was foreman of the Le Claire boat-ways for a number of years, and the venerable Capt. J. W. Van Sant, who was proprietor at the time, says he never heard him utter a cross word to the men who were working under him. After becoming too old and feeble for the performance of heavy manual labor, he followed the occupation of florist and gardener, and many a heart has he gladdened with a beautiful bouquet of fresh flowers Mr. Dippe has resided in Le Claire nearly thirty eight years, and his life has been that of an honorable, upright man. He had many virtues, but the grandest of them all was in attending strictly to his own affairs. Would that the world had more such men!

I wish to add for the readers of THE TRUTH SEEKER that Mr. William Dippe was one of the noblest specimens of humanity I ever met. After an acquaintance of over thirty years I hesitate not to pronounce him brave, generous, kind, noble, and honest. He was an out and out Freethinker, and was always ready to avow and defend his views and principles. And while he was nearing the cold, dark river, his faithful and loving wife was an invalid and blind. The would-be pious neighbors called on them and wanted them to let the church people pray for them, saying that the Lord would raise him and restore sight to his blind wife. Feeble and low as he was, he became indignant and ordered them from his house.

He was universally respected. I understand that Mr. Barnes, who officiated at his funeral, was a Freethinker.

Respectfully, L. G. BARNES.

HENRY C. JAMES.

ANDOVER, KAN., April 20, 1894.

MR. EDITOR: Henry C. James, the writer's nephew, died March 25th. He was a bright and accomplished young man, loved and esteemed by all who knew him, and would hav graduated in a short time. He was a Freethinker, and not afraid of speaking his belief to all who happened to approach him on the subject of religion. His death was very sudden. He was sick hardly one day. One pious old lady remarked that it was so sudden that the poor boy had no time to repent, and a moment later a male relativ of hers said the boy did not hav an enemy in the world.

John R Charlesworth was called to deliver the funeral oration at the house of his parents and also at the grave. I will say right here that it was the first secular service ever held in this vicinity. There are quite a goodly number of Freethinkers through here, but not very activ; all afraid of "Mother Grundy." The boy's father, mother, and sisters are highly pleased with Mr. Charlesworth, though many bigoted Christians declare that he did not say anything. The young man died as he lived and believed. His last words were: "Truth and justice will come at last," and Christians hav the audacity to twist and distort these words into another meaning, and hav even gone so far

as to say that he did not die a Freethinker, but Mr. Charlesworth put a quietus on all that.

Revivals hav not been a success through this section, although much loud talking has been done. In my town quite a number hav taken their names from the church books during the revival.

I hav been the chairman of our school board for two terms (six years); was defeated two successiv years on account of my opinions on religion. Our school was during this time almost an entire failure, and last fall the Epworth League and others had a general falling out; and in order to punish each other, and to rehabilitate our school, they put me back on the board as treasurer, and some hav even declared that they intend to keep me there as long as I remain in their district.

H. N. WOLF.

Imitativ Emotionalism at a Revival.

ELBA, O., April 1, 1894.

MR. EDITOR:

Oh, wad some power the gif ie gie us
To see oursels as others see us!
It wad frae monie a blunder free us
And foolish notion;
What airs in dress an' gait wad lea'e us,
And ev'n devotion.

Our Methodist revival this year exceeded, in some respects, all similar events that ever occurred near this place, and a description of it by a critical observer will aid the participants in viewing themselvs in a sensible way.

The stationed circuit rider is seldom fitted for revival work, because he is usually required to exhibit some intelligence in the regular work, and habit is a powerful influence; consequently, only a few are able to suppress the tendency to use some reason in their discussions. Judging by knowledge acquired from attending revival meetings, reason and intelligence, or at least the use of such by a revivalist, are a great obstacle to success, and emotional appeals must be relied upon in such work. The preacher here made a great effort to fulfill these requirements and succeeded very well, save for his lack of emotional display. Being aware of this defect he brought a lady from Canton, O., to assist him. This lady possesses the emotional qualities in abundance.

It is both interesting and amusing at times to study the methods and observe the performances of such a combination. It may be discourteous to laugh at serious actions, but those witnessed at an old-time Methodist revival tend to disturb the composure of the most solemn persons, and I was unable to suppress all smiles at this revival.

Tuesday evening, January 23d, a large congregation, including a delegation of recent converts from Macksburg, gathered at the Methodist Episcopal church here and after the usual sermon and song service, some of the "mourners," there being a dozen or fifteen at the "mourners' bench," were "converted." This appeared to cause the lady from Canton and some other emotional people to "shout." The commotion soon became general, and probably forty or fifty people took part in the memorable scene that followed. It is safe to say that no similar event in modern times, considering the numbers engaged, has excelled this one. For probably two and a half hours those engaged in creating the tumult indulged themselvs in the most idiotic actions and hideous noises that could be produced. The noi e aroused the people in the village and surrounding country. Under such circumstances the audience could not be expected to keep its composure. Those who could crowd to the front did so. Others, whose view was obstructed, stood on top of the backs of the old-fashioned seats. The preacher repeatedly stood on top of the pulpit and tried to make himself heard, but could not. By his motions he seemed to be urging "sinners" to join with them.

I hav witnessed Free Methodist, Salvation Army, and colored camp-meeting scenes, but never saw nor heard anything of the kind that equaled this. Old residents tell me that forty and fifty years ago similar scenes were common, but that they never saw anything that excelled this.

If such a disturbance should occur at any other kind of an entertainment or meeting, those engaged in it would be considered either lunatics or savages. They would probably be arrested for riot and dealt with accordingly until lunacy was proven. In this age of the world only wilful or inexcusable ignorance of mental science or incapacity to understand its simplest truths, would cause anyone to consider such actions the result of God's blessing. Experimental religion, or "conversion" in the Methodist sense, is simply a delusion, and when the delusion becomes epidemic the subjects require the exercise of our charity, for by *sympathetic imitation* our actions and thoughts may be controled even against our judgment and deliberate convictions, the *will* simply permitting it. If an attempt be made to reason a person out of a delusion by demonstrating its complete inconsistency with the most obvious facts, the reply will usually be to this effect: "The evidence of my own feelings is stronger than any evidence which you can urge." Such people should hav our sympathy, but should be informed of their error, and made to see themselvs as others see them.

The arrogance and impudence of a Methodist revivalist is astounding and the boldness in displaying these qualities seems to paralyze an audience. "The fool hath said in his heart, There is no God," "Ye fools, when will ye be wise?" and similar statements found in the Bible are model phrases for a revivalist; but they forget that if Jehovah were a gentleman he would not use nor authorize the use of such language. They boldly tell us that we are the vilest of beings and hav the effrontery to call themselvs the saints—the good people—and invite us to join them and be good like themselvs, when to our certain knowledge they are, at least, no better than others. The position they assume is an insult to self-respecting opponents, and yet if we are inclined to defend ourselvs, they consider us worse than murderers, for murderers are usually "jerked to Jesus," and an unbeliever who smiles at the antics and ridiculous things he sees and hears at a revival meeting commits a sin against the Holy Ghost, whatever that may be. This particular Ghost is very sensitiv, too; consequently we are eternally damned for our smiles, and the thought seems to be a comfort to the orthodox pople.

If the energy worse than wasted at a religious revival could be expended in teaching moral and intellectual truths instead of religious nonsense, the community would not be disgraced by such uncivil exhibitions as we hav witnessed here. If the wealth and energy expended in propagating Christianity had been applied to advancing civilization, we might hav been spared the "dark ages;" and yet there are people who ask what our civilization would be without Christianity. Morals and manhood will not suffer by the absence of false doctrins, and it is much better to teach the truth.

W. J. DUTTON.

The Prophet is Grieved.

BROOKLYN, N. Y., April 20, 1894.

MR. EDITOR: My opponent accuses me of being unfair, in that he says that I do not admit that a note accepted by its author, in payment of an obligation due him, is redeemed. If a well-founded charge of unfairness could be brought against me, it would grieve me more than I can express, for I desire, above all things, to be absolutely fair. As to Mr. M.'s statement of this case, it seems to me not strictly in accordance with the facts, which are as follows: Mr. Peck had assumed that a paper dollar is redeemed when the holder gives it to another for value received, which prompted me to ask if his personal note would be redeemed by the holder transferring it to another for goods to the amount of its face? Mr. Macdonald answers this query by saying: "It will be seen that Mr. Peck is placed by his opponent in the position of the government confronted with one of its notes," which was not the case. He continues: "I imagin that, under the circumstances, Mr. Peck would say: 'The expenses of this government require the collection of taxes. Your share of the public burden is this amount; the note is for that amount. Take your receipt and your change—another note—and go to the devil.' The note has done it's work; it is redeemed." Mr. Peck's dollar, it is to be remembered, was not presented to the government in payment of a debt due it, but to another citizen in exchange for goods; yet Mr. Peck said it was thereby redeemed. Now, Mr. Macdonald presents it to its author, the government, in payment of taxes, and says, truly, that it is redeemed, because its maker accepts it. But the government always reissues these notes, and thus puts itself in the same position that Mr. Peck would occupy if he renewed his note at maturity, in which light I think my assertion that Mr. Peck's note had been "redeemed" by Mr Macdonald by an offer of renewal and an exhortation to the holder to go to the devil, not an unfair summary of the latter gentleman's plan of redemption; for it is clear that the government, by reissuing notes, keeps renewing its obligations as fast as it cancels them, and that the "work of a note" is never "done."

Mr. Macdonald begins his reply by making some pedagogical corrections in my arrangement of some of the words contained in what he terms "a startling proposition," though what there is startling about it, except the fact that Mr. Macdonald would hav expressed it very much better—which I admit—he neglects to inform us. Since he makes no claim, however, that the sense of the passage he corrects is obscure, it needs no further comment; but, lest he again accuse me of unfairness, let me say that one should stop writing against the truth the moment that he becomes aware of the fact that he has been antagonizing it, because many see the fallacious reasoning who never see the refutation. When Mr. Macdonald is convinced that his ideas about free silver coinage are fallacious, I do not doubt that he will be found on the other side, trying his utmost to convince others that national prosperity cannot possibly be engendered by enabling owners of silver to exchange forty-six cents' worth of silver for one hundred cents of value in other forms, which is exactly what opening the mints to the unlimited coinage of the white metal would, for a very short time, do. Resuming the discussion, my opponent assures me that cents do not circulate at all on the Pacific Slope, which I accept as being true, while insisting that such non-acceptance has no effect on the assertion that the circulation of fractional currency at its face value is due to governmental monopoly of such coinage, and to the fact that it is exchangeable for any other kind of money at the pleasure of the holder, because—by his own statement—such non-acceptance is entirely due to the fact that such coins are not needed. As to the judge who decided against a passenger who presented a two and a three-cent piece for a car fare, and was ejected from the car upon refusing a larger coin, it would seem as if this judicial luminary should be written down in the same terms as that other Dogberry, of whom Shakspere tells us, was desirous of being described; for the supreme law making power of the land—so far as legal-tender currency is concerned—has decreed that such coins shall be a legal tender for any debt less than a dollar. I think, however, that Mr. Macdonald had better review the case, for it seems impossible that he can be correct in his statement. Mr. Macdonald, then, seems to me to lack logic when he claims that some other causes than those under discussion must be found to explain the fact of their (the cents') currency where they *are* needed, because they do not circulate at all where *not* needed. If fractional currency did not pass at par where such coins are necessary, or if such coins were not redeemable, and their fabrication not a governmental monopoly, and they yet were taken at their face value, such conditions would force us to find other reasons; but, as neither of these contigencies is present, we rest our case, confident of receiving a favorable verdict.

Proceeding, Mr. Macdonald says it is plain, from my statement that few desire gold, if they are sure of getting it when they *do* want it, that one hundred of intrinsic value will float twelve and a half times as much money without intrinsic worth, and concludes therefrom that "a twelve and one-half per cent seigniorage" would protect the government credit under free coinage [of silver, presumably] as efficiently as the same proportion of gold now sustains the government's paper promises to pay." Desiring to avoid captiousness, I will not bear on the fact that the intrinsic value which at present sustains our currency at par, is in no sense seigniorage, and taking it for certain that my opponent is under no misapprehension of the fact that seigniorage is something quite different, I will proceed by calling his attention to the fact that not only does this intrinsic value in gold keep the "paper promises to pay" at the level of the purchasing power of the gold itself, but that it also sustains, at the same time and in the same degree, the silver dollars. If it were not within the ability of the government to giv gold, worth one hundred, in exchange for silver dollars, worth only forty-six, all the gold coin would disappear from circulation; for, silver man though he is, not even my friend Macdonald would let a coin of gold go out of his hand in exchange for less than half its value in silver. At this time the government, having nothing more valuable than silver with which to keep its promises to pay, silver will fall to its commercial value (at most), and will be the standard of our currency, and gold coins will again become a commodity, purchasable only at a premium in silver, or in paper money at the silver valuation. At this point my friend's claim that twelve and one-half per cent of silver, intrinsic value, would sustain our currency, just as gold does now, would be true, but prices would be found to hav risen, when one took these silver or paper dollars to market, in at least the proportion that gold, when computed in silver, had advanced. I would very much like to convince my opponent that this reasoning is sound, and therefore conclusiv as to the inadvisability of opening the mints to the free coinage of silver, for I think he is worth saving. Or, if he denies the validity of the argument, I hope that he will lay aside, for a brief period, his propensity to treat everything as a joke, and treat the subject seriously, for I firmly believe it to be invulnerable; but I will "come off" precipitately if I find it at all shaky.

Mr. Macdonald wonders at the "Prophet's" cocksure and mathematical statement of the cost ratio of silver to gold as being 34:1, on the ground that "the Western miners' association" made a report, about a year ago, which gave the cost of producing silver as being $1.20 an oz., and that of gold as $20 for the same quantity, naively adding that "of course, this expense includes the capital invested in unsuccessful mining ventures," which, he admits, "can only be roughly estimated." Macdonald has absolved me from the imputation of lacking appreciation for humor, but, at the risk of forfeiting his good opinion by accepting seriously what might be only some of George's nonsense, I must call to his attention the fact that the millions lost in unsuccessful mining ventures hav no effect on the present cost of producing silver or gold, as is clearly shown by his statement that, counting in those unsuccessful ventures, silver costs $1.20 per ounce to produce, while reference to any market report will show that that metal sells freely at about sixty cents, while mines enough to amply supply any likely demand are still at work producing silver to sell on a market that has a clear tendency downward. If George counted in all the unsuccessful ventures in the printing line, he would figure the cost of producing THE TRUTH SEEKER at about 'steen dollars a copy, while the retail price is about seven cents. Go to, George! That is a very bad argument or a very lame joke, just as you choose.

As to our money circulating abroad, it is certain that it has no greater currency, as money, than foreign money has here, which is virtually none at all. In conclusion, let me assure my opponent that the fact of a dollar being declared a legal tender, and being receivable for taxes, does not insure its circulating at gold value, since paying taxes is but a small part of the functions of money, and because the legal tender feature only applies to debts contracted before the passage of a legal-tender law, or before a financial crisis, since anyone is at liberty to refuse to sell if the money offered does not suit his notion.

E. O. ROSCOE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Across the Continent.—Continued.

It was Sunday morning, April 1st, and we were speeding along across the great state of Kansas. We had crossed the Missouri River, and as far as the eye can see there is only a vast extent of level, flat land. Kansas City itself is delightfully situated on a bluff, or plateau, and must be, from its appearance, a beautiful and desirable place of residence as well as an enterprising city.

After crossing the Kansas, or Kaw River, the train stopped awhile, and some of the passengers went out and picked up shells from the banks where they had been washed by the overflow at some time. Then we resumed our journey across the state, 486 miles, taking nearly a day and a night. At noon we stopped for refreshment at Topeka, the state capital. We passed through rich and fertil fields, and through a fine coal section, coming to the Arkansas River near Hutchinson. It was here that a fellow-traveler, Mr. E. P. Hassinger, learning my name, said he had known of my work for years. It was pleasant to find a friend so far from home, and we had a delightful conversation. Mr. Hassinger is intending to establish a hotel at Hutchinson. I afterward met several others who knew me well by reputation, and many favors and attentions were bestowed upon the editor of the Corner in the way of fruit, confectionery, and the contents of dainty lunch-boxes. We looked out at Osage City. The land, as far as the eye can see, stretches out like the ocean, a straight, level, flat surface, and we rode miles and miles without seeing a single habitation. The early afternoon found us at Emporia, and I noted wide fields of winter wheat rising upward from the soft soil. And as I looked, there in the distance I saw a "prairie schooner." "What is that?" you Easterners inquire, as I did. It is a great white-covered wagon, with a stove-pipe projecting from the top, slowly drawn by a couple of horses, and a black dog following behind. It contains a family and their household belongings, and they are sailing over the prairies to a new home in the West.

What a vast country is ours, growing larger and larger all the way as we travel on. It is marvelous. Western people are large-hearted, free, and easy to get acquainted with.

I was much amused watching the people and listening to the conversation. Among the passengers were Mrs. Munson and her daughter Agnes, a pretty, sweet-faced girl of fourteen. Mrs. Munson entertained me with an account of her residence in the Indian Territory, and of life generally in a new settlement. Her husband took up some land in the territory, and she went there to liv while he was away on some business. Well, she had a trying time of it. There were no windows in the log-house, and she was obliged to keep a light burning all the time. Snakes were plenty, not excepting rattlesnakes, and they made themselvs familiar, coming into the house (that is, the common snakes) quite frequently. They coiled in the hens' nests, killed chickens, and swallowed eggs whole. She was obliged to keep water boiling all the time, to scald the serpents who tried so hard to be sociable. At one time there were two "sarpints" in the house, and while she was scalding one, the other made precipitate egress under the door-sill. Once, upon retiring, she found a snake comfortably reposing in her bed, and immediately chopped off his head. Her nearest neighbor was a mile away, and she had never forgiven her husband for taking her to such a wild country, and then leaving her to battle with the snakes. I certainly did not blame her.

It was Sunday, April 1st, but there was no sacredness attached to the day out there on the plains. Instead of Bible reading there were games of euchre, and prayers were superseded by palmistry. Most of the travelers, including the conductor of the train, gathered around a lady who generously read the palms of her traveling companions; they eagerly listening to her revelations and predictions.

It is an experience never to be forgotten to be out on the wide prairies of the West, whose solitude is like the sea. Thoughts would turn, however, every now and then to the Eastern hills and valleys over which was written in large, bright letters the sweet word, "home."

A little group in the chair cars complained that the railroad company, although bestowing plenty of water, furnished neither soap nor towels to dusty, way-worn travelers. Arriving at the next station, a young gentleman volunteered to find some soap and proudly reappeared bearing aloft triumphantly a cake of toilet soap, when there was a scramble as to which of the party should hav the first use of the same, a lady agreeing to supply towels from her satchel. A goodly quantity of the real estate of Kansas had gathered upon the countenances of the wearied wanderers, which being removed, introductions were in order, as individuals presented an entirely different appearance after ablutions, which led to a discussion of the advantages of cleanliness and godliness. It is needless to say the decision was in favor of the former.

To change the scene, at one little station the whole party ran out and inquired of the loungers on the platform where the distinguished people of the town lived—that they desired to call on the prominent citizens, etc.

"There ain't no prominent citizens here," was the reply; "all just alike."

"But where's the mayor?" was the next query.

"No mayor in this town; every man for himself here."

The company thought it was a novel town and laughed at the good joke.

S. H. W.

Correspondence.

OSCEOLA, IA., March 23, 1894.

MISS SUSAN WIXON—*Dear Friend:* I hav never seen a letter from Clarke county in the Corner yet, and as the saying is, there is alwavs room for one more, I still hav hopes that there is left one vacant place, which just this much and no more can fill, if it is not used to fill the wastebasket. Father has taken this paper—THE TRUTH SEEKER—for nine years, and never got tired of it yet. We hav the first paper that was sent to us. Well, for fear of that dangerous wastebasket, I will close.

Yours with respect. MYRTLE JONES.

[Myrtle is very welcome.—ED. C. C.]

MOODY, TEX., March 19, E.M. 294.

MISS WIXON: As it has been raining, and I hav plenty of time, I will write to the Corner. I wrote about six years ago. There are a good many Liberals living around here. A young Christian school teacher is teaching arithmetic in school at night. He teaches every other night. Last Friday a preacher of the same denomination came along and wanted to hold a meeting at the school-house, but the teacher would not giv way for his own denomination; so in order to carry on the meeting, they had to go to a neighbors' house to preach every other night; but I think the meeting is broken up. It has rained to-day till the valleys look like small lakes all over them. I will close by asking some of the writers of the Corner to write to me. W. A. SIMMONS.

SANGER, CAL., Feb. 25, E.M. 294.

DEAR MISS WIXON: This is my first letter to the Corner. I liv three and a half miles from Sanger. My papa's right eye is sore, so he rented the place this year to his two brothers. I hav three sisters and one brother. I and my sister just younger go to school. Our teacher's name is Prof. G. D. Hinds, and he is a church member. The wild flowers are in bloom here. My papa and mamma are both Liberals. I liv a half mile from the school-house. This morning I heard the Salvation Army beating away, and wasting precious time that they can never make up again. Papa and mamma belong to the F. A. & I. U., and are opposed to churches and Sundav-schools. I will be glad to see this in print.

I remain your Liberal friend,
LILLIE ROSE.

[Tell the Corner about Sanger next time, all about the town.—ED. C. C.]

GOLDTHWAITE, TEX., Feb. 26, 1894.

DEAR MISS WIXON: This is my first letter. I will tell you my age. I am fourteen years old. I go to school. My teacher's name is Miss Mary Lou Graves. She is an unmarried lady, and her age is twenty-two. She has taught here two terms. We hav been having bad weather for the past week. It snowed here on Friday last. It wasn't very deep. I will close for this time. I would like to correspond with some boy or girl.

I am your friend, MATTIE BOYES.

[Mattie might tell us something about Texas.—ED. C. C.]

ELBERTON, GA., March 3, 1894.

DEAR MISS WIXON: You asked me to tell what a Freethinker is. A Freethinker is one who does not allow anyone else to think for him, on any subject at all, especially religion. One who thinks for himself.

To-day is my eldest sister's birthday. Elberton has three churches and two schools in it. I used to go to Sunday-school, but I havn't been in a long time. I go to school every day I can. I love to go to school. Yours truly, OLIVE BELL.

[Learn all that is possible. Scientific knowledge is valuable.—ED. C. C.]

ROANOKE, VA., March 1, 1894.

DEAR MISS SUSAN AND READERS OF THE CORNER: It has been a long time since I wrote to the Corner. The Christian scapegoats of this community are holding a revival just opposit our house every night. I was there one night, when one of the good men asked me to join the church, but I told him "No, thank you." I happened in one day at a lawyer's office where I heard some farmers talking about the Atheists; then I told these farmers about my dream. I commenced as follows: I dreamt I was down visiting the devil, and he was carrying me through his palace, showing me where he kept the different denominations and how he treated them; but I didn't see anv farmers, and I said to him (the devil). "Where are the farmers?" And he said, "Around here, come with me." I went, and inside of a red-hot room was a lot of farmers hanging by their necks, and the fire was just burning and crackling under them. I said. "What do you hang them up by their necks and roast them for?" And he answered me, saying, "Because the farmers are so d—n green that they hav to be dried before I can burn them!" I never heard any more from those farmers about Atheists. Now, I don't mean what I said about farmers all being green, because there are some mighty shrewd farmers, especially their daughters. I just told them about my dream, so they would hush their mouths about the Atheists, and they did.

I am very sorry to see so small a number of letters in the Corner, and I think if we larger boys and girls would write more, it would induce the smaller ones to write. Now let us larger boys and girls pitch in and try to keep our Corner to correspond with other Corners in other papers. It would be a disgrace for our Corner to run aground when there are enough of us to keep it going. Now, let us see if we can't hav more letters.

I am going to Philadelphia in a day or two, and when I get there, I will tell you all about my trip.

I will be glad if some of the boys and girls will write to me. I will close before my letter gets too monotonous.

Wishing good luck to the Corner, and more letters, yours, CHARLIE POWER.

[There are letters enough, Charlie. We hav a huge pile on hand all the time, but not space enough to print them.—ED. C. C.]

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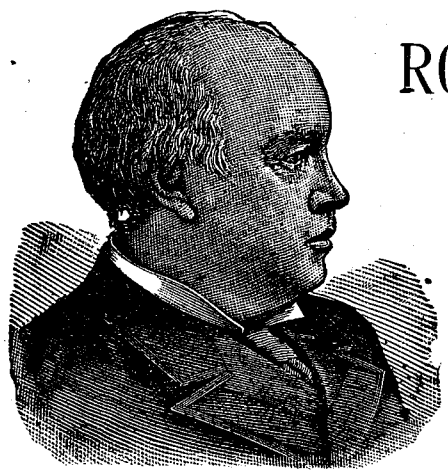
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"Per castra ad astra"—through camps to the stars—
Ran the demagog legend of old:
It glowed on the banners borne forth to the wars
By the soldiers believing and bold.

When torn by the spears of the truculent foe,
And trampled by hoof and by heel,
They were taught that their glorified spirits would go
Straightway to the Land of the Leal.

Poor dupes of proud devils! They thought if they gave
Of their blood to the glory of kings
They would sweep forth, transfigured, from out of the grave
With a flash of white, fluttering wings!

"Per castra ad astra"—the lie has come down
Through cycles and conquests unknown;
And still it stirs men to march forth for the crown,
And with bayonets prop up the throne;

And still it stirs many to barter the bloom
And the song and the sunlight of time,
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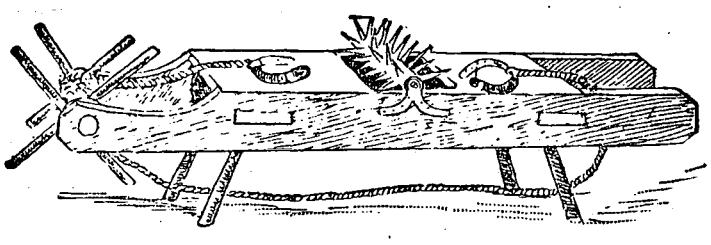


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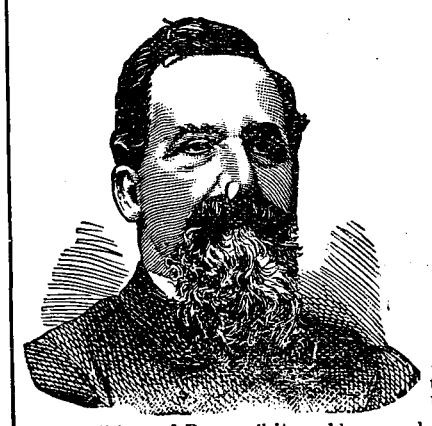
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LET church organizations, if they so choose, frown upon dissenters and look upon those in pity or resentment who differ from them in their convictions. Before the law of a free land, of a nation of freemen z alous to preserve their inalienable rights, Jew and gentile, skeptic and Agnostic, must not be discriminated against. The unbeliever, if a loyal citizen, shares with the believer the same rights of citizenship.—*Rev. L. Stern, in Jewish Messenger.*

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THE community at large has an instinctiv distrust for all parade of religion; for all pretentious and obtrusiv piety. The man who should every morning, before opening his business for the day, summon his employees around him and "recognize God" by leading them in public prayer, would lose business and become an object of general distrust, not because people generally distrust religion, but because they hav a wholesome dread of false pretenses. The general instinct does not err. The man who carries his religion on his sleeve; who makes an advertisment of it and uses it to attract attention to himself and his merits, is generally what people take him to be. Neither in business nor in politics nor anywhere else is it safe to trust those who thus proclaim their religion on the corners of the streets. At the opening of the French Revolution there was an admirable illustration of this species of pharisaism. The Girondins, representing the moderate and conservativ element of the French Republicans, were opposed to any profession of theocratic government, but another element insisted that "God must be recognized." This element was the Jacobins, with Robespierre as their leader, and they carried the day. As the champion of the almighty, Robespierre forced through a complimentary reference t the "supreme being," declaring that the republic was inaugurated under his "auspices." This done, the Jacobins proceeded to decapitate the king and to set up the guillotin in the Place de la Revolution —all "under the auspices of the supreme being!"—*St. Louis Republic.*

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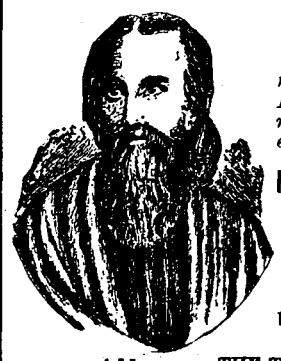
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"YOUR crop seems to be considerably in the grass," said a passer-by to a negro who sat on the fence. "Yes, sah, General Green's dun got it." "Did you overplant yourself?" "No, sar; planted 'bout 'nuff." "Why didn't you plow it?" "Wife tuk sick. She does the plowin' fur dis place. 'What does I do?' I preaches, dat's what I does. Ef providence comes along and makes de 'oman sick, I kain't help it. Ise been called, I has."—*Arkansas Traveler.*

MRS. DEXTER has often told her five-year-old daughter, Julie, that she was never alone, because God was always with her. One day Mrs. Dexter left Julie alone in the room while she went to the drawing-room to see a visitor. When she came back she said feelingly, "Why, Julie, hav you been all this time alone? I thought nurse was coming in!" Julie: "Oh, I havn't been alone, mamma, because you see, Dod was with me; but he's dretful poor company."—*Brooklyn Life.*

THERE was a backward student at Baliol who, for failure to pass an examination in Greek, was "sent down." His mother went to see the master, the late Dr. Jowett, and explained to him what an excellent lad her son was. "It is a hard experience for him, this disgrace," said the old lady; "but he will hav the consolation of religion, and there is always one book to which he can turn." Dr. Jowett eyed her for a moment, and then answered, "Yes, madam; the Greek grammar. Good morning."

WHILE Miss Louis was instructing her infant class last Sunday in the Congregational Sunday-school she was interrupted by Master Pixley, who suddenly conceived an idea, and with great emphasis remarked, "God can see us, but we can't him. He is right here, he is everywhere, he can see right through iron." Little Gladys Uhl (one of the twins) with much expression, said, "Yes, of course, if it's got a hole in it." A smile went around the class, and a sudden digression followed.—*Exchange.*

"IT's a great secret," said the canny Scot, "but I'll tell you in confidence. The folk I saw, maistly gave three-penny bits. Weel, when I got the money every Sabbath evening, I carefully picked oot the sma' coins and put them by. Noo, as there's only a limited number of three-penny pieces in a little place like this, and as I hav maist o' them at present under lock and key, the folk maun giv sixpences, at least instead. Sae, that's the way the collections are doubled."—*Spare Moments.*

"I TELL you, William," said a Columbia county sheriff to a farmer whom he was endeavoring to hav meet a cut-throat note, "you'll hav to hustle and pay up, or we will put you in limbo." The old farmer, after his departure, was puzzled to know what limbo meant and sought the country squire. It was very dark for the justice, but after diligently searching Pruden's "Digest" for half an hour, he exclaimed. "I've got it, Bill! Limbo means the outskirts of hell." "Gee whiz!" snorted the old man, looking frightened to death. "Can it be possible that a measly Columbia county deputy sheriff has the power to put a fellow in a place like that? I guess I'd better settle up."—*Wilkesbarre Daily Newsdealer.*



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And, lo, thou art unto men as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.—Ezek. xxxiii, 32.

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News of the Week.

A MEDICAL monopoly bill is before the New Jersey legislature.

SEVERAL persons were killed in a labor riot in Denver on April 18th.

THE Great Northern railroad has been tied up by strikers for several days.

THE House of Representativs has adopted a rule for counting a quorum.

NELSON J. WATERBURY, one of the oldest and best-known New York lawyers, died April 22d.

SIX or seven Coxey armies, in different parts of the country, are now enroute to Washington.

THE typhoid epidemic at Montclair, N. J., has extended to Bloomfield. It was initiated by bad milk.

CHARLES W. SMITH, an eleven year old boy, died in Brooklyn last week from the effects of vaccination.

HENRY S. IVES, the erstwhile "Napoleon of Finance," died of consumption at Asheville, N. C., April 17.

MAYOR HOPKINS of Chicago is trying to reform the police force of that city by discharging captains and inspectors.

The supreme court of Colorado sustains Governor Waite in his action removing members of the Denver police board.

MORRISON L. SWIFT, of Boston, has issued a petition to Congress asking the government to giv work to every one.

FRANCE thinks that the betrothal of the Russian czarowitz to Princess Alice of Hesse is a blow aimed by Germany at France.

THERE was a labor riot in Cleveland on April 20. It grew out of dissatisfaction with the very small pay received by street workmen.

AT East St. Louis a year's work, at $1.50 per day, was offered to two hundred of General Frye's industrial army. The offer was refused.

GOVERNOR CARR of North Carolina has appointed Ex-Governor Thomas H. Jarvis to succeed Z. B. Vance, deceased, in the United States Senate.

THE miner's strike may bring about a clash in Alabama. The militia are under arms, as fears are entertained of attacks on the prison stockades.

PROHIBITION carried in Nova Scotia four to one. Manitoba voted nearly three to one in favor, and Ontario gave a majority of nearly 90,000. These votes are phenomenal and unexplainable.

THE Immigrant Bureau of New York finds itself unable to get laborers enough to meet all the demands made upon it. Recruits for Coxey's army of the unemployed are also being obtained in this city.

GREECE has been visited with repeated and destructiv earthquakes. Thebes was almost entirely destroyed, as were many small villages. Athens was badly shaken. Churches fell in upon worshipers. In all, hundreds of lives hav been lost.

THE Supreme Court of South Carolina, by a majority decision of two to one, hands down the opinion that the Tillman dispensary law is unconstitutional. Governor Tillman has bowed to the authority of the court and ordered the dispensaries closed.

ABOUT 130,000 bituminous coal miners went out on strike at noon Saturday, April 21st. More are expected to join the movement soon, and if the strike continues long the evil will be aggravated by the forced suspension of work by manufactories dependent upon the closed coal mines for fuel.

THE Boston detachment of Coxey's "army" was mobbed on the Common last Sunday. The crowd of 30,000 people seemed to be heartily in unison with the "army's" leaders in their demands for state farms and workshops and government ownership of about everything, but the army was scattered and its banners torn into shreds. It next gathered at Hyde Park and marched to Dedham.

FOR a few days serious trouble was threatened at Omaha and Council Bluffs. The Iowa-Chicago railroads refused to furnish trains for the free transportation of Kelly's division of the Commonweal "army." Between 6,000 and 8,000 men marched over from Omaha and seized a train in the Council Bluffs yards. This was manned and sent to Kelly at Weston, ten miles out. Kelly refused to accept the train, as it had been taken unlawfully. Tracks are torn up and few trains running. The "army," about two thousand strong, is now marching across Iowa, being fed by the farmers.

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The Kyle Sunday Bill.

The contradictions, absurdities, puerilities, fallacies, and tyrannies in the Kyle Sunday Bill are almost innumerable. Section one reads as follows, less the enacting clause:

"That no person or corporation or agent, servant, or employee of any person or corporation shall perform or authorize to be performed any secular work, labor, or business to the disturbance of others, works of necessity and mercy and humanity excepted; nor shall any person engage in any play, game, or amusement or recreation to the disturbance of others on the first day of the week, commonly known as the Lord's day, or during any part thereof, in any territory, district, vessel, or place subject to the exclusiv jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section."

Why should the citizen be denied the right to perform any "secular" work on Sunday, when he is, by the absence of any prohibition, granted the privilege of performing "sacred" work? Why should the preacher, the priest, the church organist, the choir singer, the church usher, be given special privileges? Is not this a discrimination by the law-making power in favor of certain classes and against other classes? Is not this a distinct recognition of religious agents as persons apart from and superior to all other laborers and men and women of business? By what principle of equal justice and under authority of what article or section of the Constitution does Senator Kyle presume to say that the railway conductor has less right to pursue his ordinary vocation on Sunday than the clergyman has to pursue his?

But, we are told, no secular work is to be performed "to the disturbance of others." Why not, then, trust to general laws, which are good enough to prevent such disturbance on the other days of the week? Is the Wednesday evening prayer meeting less "sacred" than the Sunday morning service? And why should people be protected from "secular" disturbers by a special law for one day when they are not protected from "sacred" disturbers on the same day?

Plays, games, and amusements must not be engaged in on Sunday "to the disturbance of others." The plain inference is that they may be engaged in on Monday or Friday, no matter how much they disturb those not engaged in them. But such disturbance is not allowed under the laws now in force. What is disturbance on one day is disturbance on all days. No law particularly for Sunday is needed. The truth is, some people would be "disturbed" by a game of base ball or a Sunday concert ten or a thousand miles distant, if they knew either was to take place. Such people are the ones who inspire or draft these statutes against Sunday work and amusements. All that is needed to "disturb" these persons and set them to clamoring for special legislation to protect their nerves and opinions is to do something they do not approve, such, for instance, as riding on a train, or attending a performance at the theater.

"Sec. 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: Provided, That whenever any letter shall relate to a work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the postmaster-general shall provide for the transportation of such letter or letters in packages separate from other mail matter, and shall make regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portion of the day as shall best suit the public convenience and least interfere with the due observance of the day as one of worship and rest: And provided further, That when there shall hav been an interruption in the due and regular transmission of the mails, it shall be lawful to so far examin the same when delivered as to ascertain if there be such matter therein for lawful delivery on the first day of the week."

The transportation and distribution of the mails is a government monopoly. The citizen is forbidden to avail himself of any other means of transmitting letters, under penalty of paying to the government as a fine the full amount of postage if he sends a letter by any other agent, and this in addition to the private agent's charges. The consequence is that the people hav come to depend upon the postal department of the government to transport and distribute all their correspondence. They are at the mercy of any faction which may, by any means, be able to procure the adoption of such a statute as this proposed by Senator Kyle. Yet if the citizens had provided themselvs with other agencies for shipment of mails, Section 3 of this bill would, if adopted, render those agencies of no use, as that section forbids inter-state commerce on Sunday. So this bill amounts to a prohibition of inter-state transportation of mails on Sunday and of all distribution on that day, and is intended to be such. This is a flagrant denial of citizen rights for which there is not the shadow of an excuse. No one is injured, nor need be injured, by the transportation and distribution of mails on Sunday. On the other hand, millions would be inconvenienced and injured were this bill to become law. Large numbers of people in thousands of cities, towns, and villages depend upon the Sunday morning opening of the post-offices for their reading on that day, which is their one period of leisure. *Then* they obtain their Sunday papers, and many weekly papers do not arrive before that time. There are also letters, magazines, and miscellaneous mail matter which they want to get at the earliest hour possible. They hav an undoubted right to this accommodation. They pay for it and no other class is justified in denying it to them. If postmasters and their clerks do not want to distribute on Sunday they are not compelled to do so; there are any number of people well qualified for the positions who will gladly do the work. The postmaster is a servant of the people, and no one should accept an office whose duties he knows he cannot perform without violence to his conscience. The patrons of the office hav rights which must be respected, and if any man knows that he cannot respect those rights without stifling his own convictions he has no business in the post-office. In the absence of monopoly and of laws forbidding Sunday commerce there would be no difficulty in giving all the people just the mail service they wish.

Let it be distinctly understood that no patron of the postoffice is obliged to take his mail out on Sunday. He can do just as he pleases in the matter. And, furthermore, it is none of his business whether or not his neighbor follows his example. His neighbor's affairs are his own. B's right to get his mail on Sunday is precisely the same as A's right to let his lie in the office until Monday. Why is it necessary, after one hundred and seventeen years of political independence, to din these axiomatic principles of equal freedom into the ears of American citizens and law-makers?

Will some one say that those who conscientiously object to the Sunday carrying of their mail hav rights which should be respected? Granted, but it is not in the least necessary to invade the rights of all others in order to respect the scruples of these people. Let a stamp be provided—as we understand is done by the Belgian postal department—which, when affixed to a letter, is a notice to all

officials and clerks that that letter is to be put into a package with others which bear the "Sunday-rest" stamp, and kept out of the mail-bags that carry the regular mail. The burden of respecting a man's conscience should rest on himself.

The first proviso in Section 2 offers a premium for lying. When a man has a business or other communication which he desires expedited to its destination he will be tempted to put a false statement on its face so as to avail himself of the privileges authorized by this proviso. How will the falsehood thus solicited aid morality? Note the difference in this respect between our suggestion in the preceding paragraph and the proviso now under consideration: The opportunity to affix the "Sunday-rest" stamp to a letter would put no temptation to lie in the way of anyone. The use of the stamp could not be misunderstood, for all it says is, "Do not transport this letter on Sunday." But this permission to write on an envelope, "John is sick," "We hav a baby," "Mother is dead," is a perpetual lure to trap people in the meshes of falsehood; it is a constant menace to truth, an offered partnership with dishonesty. And people who boast of their religious zeal are the ones who thus trifle with the candor and good faith which are the real bonds of social order! Shame to them and to the legislators who encourage them in their assaults alike on truth and liberty!

"Sec. 3. That the prosecution of commerce between the states and with the Indian tribes, the same not being work of necessity, mercy, or humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor, the same not being labor of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited, and any person or corporation, or the agent, servant, or employee of any person or corporation who shall wilfully violate this section shall be punished by a fine of not less than ten nor more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or paid for the same."

In the above, as in Section 2, the safeguarding of Sunday as a day of *worship* is frankly stated to be one of the objects of this contemplated legislation. Congress, under the Constitution, has nothing whatever to do with worship beyond the protection of all in their right of free choice of worship or non-worship. It is no part of its duty to provide them with a day of worship, with a minister or priest, or with a church building. All this they must do for themselvs. Should it be objected that their poverty compels some to work on Sunday, when they would prefer to attend religious services, it is answered that their poverty may likewise prevent them possessing a place of worship. If the government is bound to provide them with a *day* for worship, it is, by a parity of reasoning, bound to provide them with a *place* of worship. But is the author of the Kyle bill prepared to accept the logic of this plea of the Sunday observance advocates? Suppose that some of these poor laborers want Sunday, not for purposes of worship, but for purposes of recreation and amusement—what then? Are they to be protected in such use of the day? Not at all in any territory or the District of Columbia. Section 1 provides against plays, games, or amusements on Sunday. To be sure, they are interdicted only if they disturb non-participants, but, as already pointed out, no special Sunday law is needed for such a purpose, and we well know how prejudiced judges and juries interpret "disturbance" in Sunday statutes.

By this time it should be perfectly clear to all who can reason and who see the social and industrial worlds as they really are that the claim that special Sunday observance laws are needed to giv the workman a day each week for rest is the veriest nonsense. Such, also, are all arguments in support of the proposition that a considerable amount of Sunday work is not a necessity in this or any immediately proximate stage of civilization. Of course no one questions the fact that a large majority of the working people, as well as those not technically such, prefer to take their day off on Sunday, chiefly as a matter of convenience. But no Sunday law is called for by this preference. Labor is too well organized to be successfully denied its weekly resting time, even no if law intervenes in its behalf. But even if the latter statement were not true, nothing more would be required than a statute making it obligatory upon employers to giv their employees a rest day each week, if the latter desire it, and leaving the selection of the day to the two parties directly concerned.

We hav said that, as a matter of convenience, the majority of the people would choose Sunday as the day of leisure. This would not be true, however, if a minority did not work. Mere abstention from work is not all that makes Sunday or any other holiday desirable to the people. Some want to attend church, but many more prefer other forms of recreation. Hundreds of thousands, yes, millions of city residents, want to go into the country and to and on the water. Libraries, reading-rooms, art galleries, museums, theaters, and almost innumerable other places hav their patrons on the rest-day. This, of course, necessitates that large numbers work. Restaurants, hotels, news-stands, boot-blacks, confectionery and cigar stores, flower stands, livery stables, street cars, railways, etc., etc., are then all liberally patronized. This is no hardship to anyone. There are willing hands for every job of work there is. The majority of those who do not work on Sunday would find the day dreary indeed if it were not for the services of the Sunday workers. There is no more reason in the demand for this law than there would be in clamor for a law prohibiting work on the Fourth of July or Christmas. There is no statute forbidding and setting the seal of disgrace on work on those holidays, and yet labor is voluntarily suspended for a part of the day by the great majority, especially on the Fourth of July. But those who chose to labor can do so without subjecting themselvs to the danger of fine or imprisonment. The enjoyment of the many who do not work is greatly enhanced by the services of those who do. We repeat: There is no more need of a law making labor on Sunday a misdemeanor than there would be for a law making it a misdemeanor on the Fourth of July or Decoration day. Why is there such a persistent endeavor to secure special legislation for Sunday while no one thinks of demanding similar laws for those secular holidays? He who runs may read the reason. There is a large and influential class directly and pecuniarily interested in retaining a monopoly of Sunday. This class is mortally afraid of free competition with the Sunday excursion train, the summer resort, the theater, the opera, the Sunday newspaper, and the contents of the Sunday mail sack. This tells the whole story.

So far as Sunday work on railways is concerned, which is the alleged evil at which the third section of this bill is aimed, there is no need whatever for this law. Business men, travelers, and patrons of the post-office demand Sunday transportation and there is no valid reason why they should not hav it. It is perfectly practicable to divide the men into relays, each relay working six days and resting one day. By alternating the seven relays so as to change the rest day of all each week, if the men desired it, those who one week rested on Sunday would the next week rest on Monday, and so on to the end of the list. And more than this: There might be a few among the men of each division whose conscientious scruples would lead them to desire to always lay off on Sunday instead of on one of the other days. Arrangements to this end could easily be made by the trainmen themselvs, with the no doubt readily obtained concurrence of the companies. By this common sense plan a much larger number of men would secure employment than could do so if all inter-state Sunday commerce were stopped, and neither the mails, business, nor travel would be interfered with, while the priceless principle of equal liberty would be respected and the happiness of all the people augmented.

The advocates of Sunday laws say that they want to secure "rest" for the "victims" of "soulless capital." They say that nature indicates that man should rest one day in seven. But suppose the days are several months long, as in some latitudes! And does not nature say that man should rest at night, rather than in the day time? Well, here are hundred of thousands of "victims" of "soulless capital," who work at night, no doubt to the injury of many of them. Where is the minister, in the Senate or out, who has proposed a law forbidding night-work, nullifying the obligation of contracts for such work, and authorizing dishonest employers and professional informers to sue for the recovery of wages paid for such work? Are there any who cannot see through this talk about "rest"? All Sunday laws are religious in origin and purpose.

"Sec. 4. That all military and naval drills, musters, and parades, not in time of activ service or immediate preparation therefor, of soldiers, sailors, marines, or cadets of the United States on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited, nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the Lord's day."

This section is without excuse, like all that precede and follow it. There is no reason whatever for the interference of Congress. Garrison commanders are no doubt as well qualified, to say the least, to determin what days they will parade and drill their men as is a civilian member of Congress. Not even a religious person will contend that this part of the bill was not drafted solely to glorify a certain theological opinion. No one is so dull as to believe that the soldiers are so hard worked in time of peace as to need all of Sunday for "rest." Should this section be adopted its passage would be an act of religious legislation, avowedly and shamelessly such.

"Sec. 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered or for labor performed or for the transportation of persons or property in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same."

Nothing could be more difficult than to criticise this section in temperate, judicial language. It is infamous from first to last. It strikes down the fundamental right of contract, and furnishes employment for an army of scoundrels. What do legislators think they hav the power to do? Do they imagin that they can make sensible men and women believe that acts which invade the rights of no one are criminal? Can not they see that every time they attempt to do anything of the kind they weaken the sense of obedience to law, and thus inevitably help bring the most wholesome laws into contempt? Do they not know that they hav no right nor authority to do collectively what they hav not the right and authority to do as individuals? Which one of them would hav the hardihood to say that he, as an individual, could rightfully fine a man for plowing in his own field, or another for opening the doors of his opera-house on Sunday? *Rights not possessed by the units cannot be delegated to the agents of the units.* Men hav identically the same right to work on Sunday that they hav to work on other days, and all contracts made in furtherance of the exercise of that right are valid in equity. Any law which destroys the obligation of such contracts is infamous and criminal. Such laws are the nursing mothers of dishonesty, and are mischievous in every conceivable way. They make illegal that which is not inequitable, and therefore they are clearly against public policy, as they are violativ of individual rights.

C, an honest, industrious, kindly man, makes a contract to work for D a certain length of time, including a given number of Sundays. He fulfils his part of the contract. His employer is satisfied with his labor and he is satisfied with his wages. He is paid. Now comes an idle, dissolute spy and sues C for his earnings. He wins his suit, for the laborer's pay "may be recovered by whoever shall first sue for the same." C's family needs every cent he can earn and here he is robbed in the august name of law, subjected to contumely, and compelled to pay for the services of those who assist in stealing from him his labor fruits. Is it possible to conceive of a meaner crime? But this is not all: The law, as proposed by Senator Kyle, would allow the employer to sue for the recovery of the wages he had, by a purely voluntary act, paid to the work-

man. This section seems to hav been ingeniously contrived to pander to the most despicable traits of human nature. Representativs and Senators, you owe it to your self-respect, if to nothing else, to kill Section 5—to kill the whole bill.

"Sec. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in condition for healthy use, and such transportation for short distances from one state, district, or territory into another state, district, or territory as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this act, but the same shall be construed, so far as possible, to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day."

Imagin, if you can, the conflict between local, state, and national authority, the litigation, the expense, the animosities, jealousies, and hatreds which must be inseparable from any attempt to enforce the provisions of this bill, should it become law. See what latitude is given the courts! Each judge would inevitably inject into his decisions a large measure of his private opinions. It could not be otherwise. He is set the herculean task of securing to the people "rest," "mental and moral culture," and "the *religious* observance of the Sabbath day" (Sunday). What *might* be rest for one class would certainly be virtual imprisonment for another and very much larger class. And so on to the end of the chapter.

All this denial of liberty, all this corruption, all this spying, all this interruption to the orderly processes of social life, and all this suffering, is for what? Simply and solely to compel all the people to do reverence to a day which a faction of the people say is sacred! That is, it is legislation in the interest of a religious dogma, legislation unconstitutional and subversiv of equal religious freedom. Kill both the Kyle-Johnson bill and Gallinger-Morse District of Columbia bill.

Our Official Christians.

"Hannele" is a play translated from the German of Gerhardt Hauptman. It has never been produced in English, but was announced for a four weeks' run at the Fifth Avenue Theater. It has been presented at the Imperial Theater of Berlin and the Imperial Theater of Vienne. But those cities are in effete monarchies, where the officials are not so anxious for the safety of the Christian religion as are our own gentlemen of that ilk. But we anticipate.

Alice M. Pierce was cast for the title rôle. As she is only fifteen years of age, the theater managers had to apply to Mayor Gilroy for a license. The application was sent to the Society for the Prevention of Cruelty to Children, as required by law. The president of this Society, Elbridge T. Gerry sent to the mayor a long letter in protest against the appearance of Miss Pierce in the play. The pious old gentleman appeared to think that he was empowered to decide as to the "piety" or "impiety" of the piece, and it is now generally known that Protestants regard any theatrical presentation of so-called "religious truths" as blasphemous, especially if they hav immediately to do with the Jesus legend. Mr. Gerry objected to the play "upon the ground of the impious character of the performance." After describing the first part of the play, this official Christian continues:

"Then (and this is the most impious part of the whole piece) a personage, who is none other than our blessed Lord, but who is described in the manuscripts as a 'Stranger,' appears on the scene, with the auxiliaries of unnatural light, etc., and in his own words from holy writ performs a miracle and resurrects the child, presumptivly dead, from the coffin. The play begins with the name of our blessed Lord, as the initial word of a well-known hymn, and finishes with his personal appearance.

"This revolting and horrible travesty of a resurrection, as a theatrical exhibition in a public theater, is not only perfectly shocking and at variance with public decency, but is well calculated, in the mind of a nervous child, to create a mental impression of a lasting and most injurious character, to say nothing of the awful blasphemy in which she is thus compelled to take part. Not only is such a performance one which should be suppressed by law in all its details, but so far as the child is concerned, if she were allowed to take part in it, all persons in any wise assisting or prompting her so to do would be liable to arrest under Section 289 of the Penal Code."

It is to be understood that all Mr. Gerry can do by law is to forbid the appearance of Miss Pierce; he cannot prohibit the performance of the play. But, as the reader will see, he wants the piece suppressed and, of course, he would suppress it if he had the power. And this because it is impious! And how impious? Why, it represents the performance of a miracle by the "savior," the "savior" upon the miraculous character of whose acts depends the entire system of Christianity which Mr. Gerry is so eager to defend against the attacks of the paynim! Is it not rich? "Our blessed Lord" must be supersensitiv if Mr. Gerry is his truthful interpreter.

Mayor Gilroy had before him Gerry, Rosenfield Brothers—the proprietors of the Fifth Avenue Theater—Miss Pierce and her mother, Mr. Untermyer—Rosenfields' attorney—and Miss Maud Banks, who has a part in the play. After a lengthy hearing he decided that Miss Pierce could not be permitted to appear. He delivered himself of this piece of wisdom:

"I hav no objection to plays that inculcate religious truths, but I feel constrained to deny this application. The teacher, called sometimes 'The Stranger,' seems to me to be intended for Christ. To take part in this production would destroy this child's reverence, if she has any. I cannot believe that this character is intended for any other than that of Christ. I think that at this point the line should be drawn, and there it shall be, so far as I am able."

Oh, dear, what would become of us all if we did not hav the Gerrys and Gilroys to preserve our "reverence" from the felonicus assaults of Christian dramatists! Possibly they hav saved Miss Pierce's reverence for Jesus, but they certainly hav rendered it impossible for her to entertain even respect for themselvs, and for the burlesque on law which they enforce. By the way, that young lady's reverence must hav been badly damaged during the three months that she has been taking part in the rehearsals of "Hannele."

Mr. Theodore Rosenfield said that "there is nothing so strong against cruelty to children as this play. It is the strongest argument against cruelty to them that was ever written, and it is cruelty to them to forbid its production." Mr. Rosenfield is very likely accurate in both his statements, but he evidently did not know Gerry or he would not hav urged those facts in support of his request that Miss Pierce be permitted to appear at his theater. Arguments against cruelty to children are the last things which such professional protectors of children want to hear. When Miss Pierce found that she could not take part in "Hannele," she had a "paroxysm of weeping." She has had very little to do for a year, and stood in great need of the money she could earn with the Rosenfields, but Gerry is naturally indifferent to such trifles. His business is to save "our blessed Lord" from the Satanic machinations of his fellow Christians of the stage. The children can starve or do worse, for all he cares.

See the list on page 285 of agents for THE TRUTH SEEKER and our other publications. We are always ready to add thereto the names of good, activ, efficient men and women.

Mr. Charles Watts writes us that he is going to make a fight for a seat on the London School Board, and he hopes to win. That would be tiresome for some of the ministers in that body, and would hasten the coming of secular education. Success to him.

"Judge Otis, of San Bernardino, California, has affirmed the constitutionality of the Sabbath-closing ordinance, in a test case brought before the court."—*Christian Statesman.*

Of course, they all do it. Not a judge that does not seem to be in mortal fear of the church. "An independent judiciary!" Fudge! And this decision is rendered in California, a state without a Sunday law. Is it not time Free Sunday leagues were formed?

The London *Freethinker*, as well as some American Freethinkers, has been misled by the name; the Redemptorist priest, A. Lambert, who recently abandoned the Catholic for the Protestant church, is not the priest, L. A. Lambert, who wrote "Notes on Ingersoll."

The National Secular Society and R. O. Smith, lessee of the London Hall of Science, in 1879, hav joined in an action for damages against the printer and publisher of an atrociously libelous pamphlet containing the report of remarks made by one Walton Powell in a debate with Greeves Fisher. Christian falsifiers are not dallying in primrose paths in England just now.

Representativ M. N. Johnson of North Dakota has introduced, "by request," the Kyle national Sunday rest bill. It was referred to the Committee on Education. That committee consists of these members: B. A. Enloe, Tennesse (chairman); B. F. Grady, North Carolina; A. J. Pearson, Ohio; J. L. McLaurin, South Carolina; Marshall Arnold, Missouri; J. S. Williams, Mississippi; J. F. Stallings, Alabama; J. M. Wever, New York; H. F. Thomas, Michigan; H. C. Van Vooris, Ohio; G. W. Murray South Carolina; S. W. McCall, Massachusetts.

The days of grace are now very few. Those who wish to get their names into "Four Hundred Years of Freethought" should let us know at once. Names and $5's are coming in quite encouragingly, but there are some pledged ones still without the gates, and a large number of others who, we surmise, intend to come in at the eleventh hour. Well, that hour has struck. Do not forget that $6.50 secures THE TRUTH SEEKER for one year and a copy of Mr. Putnam's book, which contains more than eight hundred and fifty pages of reading matter, one hundred and fifty portraits, and the names of all who hav paid in advance for the book. "A man is known by the company he keeps," and no better than this could be found.

Dr. Foote always puts his hand into his pocket—and takes it out with something in it—when a good cause needs assistance. His letter on page 282 tells what he thinks of our "Church Property" pamphlet and of the work that should be done at Albany in May. His good opinion amounts to $5 in the first play. Next there dropped into our den that hearty and generous "wayfarer of the seas," Captain Silas Latham, and laid upon the desk two bright, clean ten dollar bills as his contribution to the work. Others who helped along are A. McGinness, $5; E. Auffurth, 50 cents; Aug. Behrens, $5; Mrs. E. Beveridge, 50 cents; Fred. Koezly, $2; James L. Parshall, $5; C. B. Rouss, $5; C. S. Weeks, 50 cents. Who next for "Justice in taxation"?

Among the "Letters from Friends" this week will be found a communication from D. Webster Groh, in which he suggests that a Freethought "Letter-writing Corps" would be a good thing. We are certain that it would. And the very much alive and eminently practical Liberals who subscribe for this paper will be of the same opinion, we are sure. Mr. Groh has so fully explained the work proposed that we hav no need to enlarge upon it here. What is required is a target. There are plenty. Let the first volley of intellectual missils be fired at the Senate Committee on Education and Labor, which has in charge the Gallinger-Morse Sunday bill for the District of Columbia and the Kyle-Johnson National Sunday Rest bill. The names of the members of this committee will be found on page 259 of THE TRUTH SEEKER, issue of April 28th. Address, giving name, Senate Chamber, Washington, D. C. Select your man or write to all, just as you feel disposed. Write brief, terse, and, of course, courteous letters. Those not having THE TRUTH SEEKER of April 28th may write to Senator James Z. George. All together, and let us put in our protests against Sunday legislation. Here's to the "Freethought Letter-writing Corps"!

Some Protestant Associations.

The *American Protestant* is the name of a weekly paper published in Boston. It is devoted to the interests of various societies which are composed exclusivly of Protestants. In its issue of April 14th, it givs the names of the chief officers of these organizations, with statements of their principles and aims. These bodies are: "American Protectiv Association," "American Protestant Association," "Junior Order United American Mechanics," "The National League for the Protection of American Institutions," "Loyal Orange Institution of the United States of America,' "Patriotic Order Sons of America," "American Orange Knights." It will be observed that there are two "A. P. A.'s."

Of course, all these organizations are aggressivly anti-Catholic. They are divisions of the same army. The purpose that animates one animates all. The journals that are friendly to one are friendly to all. They are all ostensibly pledged to defend "civil and religious liberty." Each claims to be "non-sectarian and non-partisan." And each declares that it wishes to maintain our public school system free from all taint of "sectarian" teaching.

The significant fact that a society which is avowedly organized to oppose a particular church yet calls itself a "non-sectarian" body, should make us very inquisitiv regarding the meaning which it attaches to "non-sectarian." We hav heretofore shown that with these people, as with the National Reform Association and the Women's Christian Temperance Union, "non-sectarian" is simply a synonym for "Protestant." By non-sectarian public schools is only meant schools supported by public taxation and burdened with Bible teaching. The evidence in support of these statements is absolutely overwhelming. Some of this evidence we hav already laid before our readers, and more will be found below. We repeat, the general assertions of these Protestants are unreliable, are confusing and misleading. Take, for illustration, this plank of the platform of the Junior order of United American Mechanics:

"We guarantee to every man the liberty of worshiping God according to the dictates of his own conscience, and would giv every assistance to protect all in the exercise of this liberty, but we object most strenuously to the interference of any church, no matter under what name it may exist, in the temporal affairs of this country."

If this were an honest demand for equal religious liberty, "but we object" would be "*and* we object," and the two immediately succeeding planks would not be in the platform. Here are those planks:

"We believe that the Bible should be read in our public schools, not to teach sectarianism, but to inculcate its teachings. It is the recognized standard of all moral and civil law; we therefore believe that our children should be educated in its teachings, but that no dogma or creed should be taught at the same time.

"We believe that patriotism and love of country should be instilled into the hearts of children, and that with the sacred words of 'Mother, Home, and Heaven,' our children should be taught that our flag is the symbol of all that makes a 'home' for us. We should place a flag upon every public school in our land, and a Bible within, and the object lesson therein set forth should be a beacon light in every storm that threatens to engulf us."

Is there any Freethinker anywhere who is in doubt what these principles mean, and what their application would imply and produce?

It will be observed that a lame attempt is made to make it appear that the Bible can be read in the public schools without inculcating dogma or creed. This is self-evidently untrue. The teacher, left to himself or herself, will read such portions as he or she deems best, which will be those parts that giv, or seem to giv, support to the views held by the teacher. So we hav dogma at once and inevitably. But if the school board, or some other authority outside of the school room, prescribes the course of Bible reading, we hav merely transferred the dogma-creating or selecting power from the instructor to the officer or legislator. And more than this: Putting the Bible into the schools in itself makes these schools sectarian within the proper meaning of the word, no matter what portion of the Scriptures is read, for the work is a sectarian textbook, *and that is why the Protestants want it in the common schools.*

Beware of the "non-sectarian" Christian "reformer" and politician.

Ecclesiastical and Civil Marriage.

Some weeks since we referred incidentally to the generally known fact that the Catholic church holds that marriages not solemnized by ecclesiastics are adulterous, and the offspring of such unions illegitimate. A correspondent wishes to know our authority for the statement. We had supposed that the position of the church named was understood by all. Inasmuch as the Roman Catholic church decrees that the services of the priest are essential in the performance of the marriage ceremony, there can be no escape from the conclusion that unions not so solemnized are invalid and their issue illegitimate. Johnson's Cyclopedia says:

"After the papal supremacy was established the church of Rome asserted that marriage was purely a religious act, and was, therefore, within its exclusiv jurisdiction. An elaborate code of rules for its regulation was incorporated into the canon law; and since the canon law was generally accepted and followed, prior to the Reformation, throughout Christendom, these rules were recognized in all Christian countries as the foundation of the local legislation and as the guides for the local tribunals. In asserting its exclusiv control the church maintained that its own concurrence, through the presence and blessing of a priest, was essential to the validity of any marriage. This decree was formally announced by a decree of the Council of Trent (November, 1563), which declared that after that date all marriages not contracted in the presence of a priest and two or three witnesses should be void."

The "Cyclopedia" adds that this position was "vehemently maintained by the Roman church," and, referring to the present civil marriage laws of France, Italy, Austria, and Germany, says: "This legislation has been the cause of bitter controversies between the governments of those countries and the Papal See."

Rev. Dr. Farrell, of Cleveland, Ohio, in a sermon recently delivered in St. John's Cathedral, in that city, stated the Catholic doctrin in these words, as reported in the Cleveland *Evening Post:*

"We hav rejected, my dear brethren, the usurped authority of the state over matrimony. We hav seen that the secular power has neither the right to bind nor loose; neither the right to declare a marriage valid nor to loosen the divinely-appointed bond."

Mr. Franklin Steiner relates an anecdote which shows that the Catholic laity understand well the position of their church in this matter. Judge Nugent, a distinguished lawyer of Des Moines, Iowa, was one day asked what he, a member of the church and with a brother in the priesthood, would do if he were asked to procure a divorce. He answered: "If the parties were Catholics I would not take the case, but if they were Protestants I would take it, and on the ground that they were never married." By "Protestants" he meant, of course, all whose unions had not received the priestly blessing.

Wanted—More Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and activ than those who do not. Second, It is a duty we owe to our fellow-men to giv them the light of reason we hav obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we hav arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of $3 ($12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two splendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding Our readers know the value of these books, and that about every Liberal in the country would like a copy of one o the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we hav made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

Victor Hugo was on his death-bed when the time came to ship Bartholdi's Statue of Liberty to the United States. It was desired that he should write a sentiment in the little book that was to accompany the statue. With weak and uncertain fingers he wrote: "The statue is nothing, but the idea it embodies is everything." He fell back upon the pillow, and it was thought he was dead, but he raised himself, took up the pen once more, and added: "For liberty is woman, and woman is liberty." They were the last words he wrote. There is a wealth of wisdom in both sentences, but the last expresses a hope rather than states a fact. Liberty will be only a dream so long as woman remains the slave of superstition.

"The first chapter of Genesis never made an Infidel, and no explanation of it can remove Infidelity."—*H. G. Wilson.*

But the first chapter of Genesis has undoubtedly helped to make many Infidels, for men hav compared its statements with the records of the rocks and the stars and they hav found that they would not harmonize. Therefore the story of creation was seen to be inadequate as an explanation of the origin of man and it was relegated to the limbo of legends. It is true, however, that no explanation of Genesis can remove infidelity, and for the reason that all attempted explanations which seek to reconcile it with the revelations of science and the demands of reason are strained, far-fetched, contradictory, and absurd. President Wilson is supported by Dr. Morehouse, bishop of Manchester, England, who says that "science and criticism hav done their work, and the result has been *not* to increase skepticism, but to rationalize and deepen faith." There is just one answer to this—it is not true.

Observations.

If there be any person who holds that the age of miracle is past, I beg leave to respectfully call him down. I find in the *Catholic Review* an account of a young man named Smith, who, having donned the "cord of St. Joseph," was enabled to fall from the fifth to the ground floor of a building in this city, by way of an elevator shaft, without sustaining serious injury. The *Review* asserts the miraculous character of the event, and says it is "clear to all Catholics that the miracle must be ascribed to St. Joseph." The circumstance is of local interest for the reason that the efficient cord was obtained at Father Drumgoole's establishment, a few doors from THE TRUTH SEEKER office.

I get a second instance of miraculous intervention in natural processes from the *Christian Instructor*, as follows:

At the very time that the House Committee reached its conclusion [tabling the God-in-the-Constitution amendment], the unusually mild weather of March suddenly changed, and blighting frost fell upon almost every part of the country, North and South. Reports from Chautauqua county, N. Y., stated that the frost had destroyed all hope of a grape crop there this year. Over $6,000,000 of capital is said to be invested in that county alone in this industry. From North and South Carolina, from Delaware, and, indeed, from almost every part of the South, came reports of widespread disaster to fruits and vegetables.

It is not for me to comment on the complicity of the Almighty in these felonies, or I might say that the action of the House Committee which brought calamity to the wine industry of Chautauqua county might hav compensatory joys for the Prohibitionists. I might also warn the *Christian Instructor* against too implicit confidence in the prophecies of the fruit men, who hav been known thus early in the season to predict a short crop in order to stimulate prices. But all this might tend to weaken the lesson of the event, namely, that there is a "connection between the decision to refuse to acknowledge the supreme authority and just government of God in the nation's fundamental law, and these judgments of God poured out in the destruction of the fruits of the nation's fields." And for the same reason I forbear to note the lack of harmony between the theory of God's just government and the fact that the destruction aforesaid has been poured out on the property of persons in nowise responsible for the action of the committee.

I now pass to the third miraculous event, which is:

HODGEVILLE, KY., March 19.—Hugh Warren, a farmer residing near Deyarn, became convinced that Susan Kelly had bewitched his cattle. He procured a silver bullet, and, making a picture of Mrs. Kelly, shot it in the head. Within a minute of that time Mrs. Kelly, who was sitting by her fire, rose to her feet, complained of a sudden peculiar pain in her head, and fell dead.

Having accepted the two preceding accounts as true, the reader will experience no difficulty in getting away with the last one, which is quite as important, since it contains an example of the primitiv superstition upon which, according to Professor Huxley, the others are based. Indeed, I may hav erred in not placing it first, in order that the series might come under the very appropriate heading of "De Yarn."

They hav in Paris, France, an individual who combines in his person the variously detestable attributes of Anthony Comstock, the Rev. Dr. Parkhurst, and the Hon. W. C. P. Breckinridge. Of the name of M. Dide, a press dispatch thus describes him:

He is the president of the Association for the Suppression of Immorality in the Streets of Paris. He is seized with speechless horror when he beholds one of the exquisit studies of the nude, and his piety was the admiration of all beholders.

The same sort of hypocrit, evidently, that flourishes on American soil. Under promis of marriage, this Parisian Breckinridge maintained connubial relations with a young woman, whom he discarded in order to marry another. The girl has just committed suicide. Sometime, I suppose, the world will learn that the blatant moral censor is bound sooner or later to embrace the vices which he grows familiar with in his professed endeavor to suppress them. But who ever knew one of these wretches to part with his religion?

The popularity of the current agitation for the right of women to vote must be very gratifying to the veterans of the cause, but the support it is obtaining from the Protestant clergy is a trifle suspicious. Hav these sapient persons dropped to the fact that the women members of their churches are largely nativ born, while many of those of the Catholic church, old enough to vote, are unnaturalized foreigners; and that therefore female suffrage would giv the Protestant clergy a protuberant bulge? There was a famous victory in Massachusetts a few years ago, when Priscilla captured Boston and vindicated against the Catholic priests the teaching of Protestant history in the schools. Between the date of Biddy's declaration of her "intintions" and the day when she could vote, that victory might be repeated many times elsewhere. All of which the A. P. A. should make a note of.

Before the Daughters of the Revolution in this city a few days ago ex-Mayor Hewitt delivered an address on "Liberty," which he defined as "the right of every human being to do what he chooses to do under the law." That is admirable, because, as the reader will observe, it makes provision for denying exactly what it professes to grant. The rule, as applied in Kentucky, givs to C. C. Moore the right of a free press and sends him to jail for exercising it. It did the same for Bennett in New York, Harman in Kansas, and Heywood in Massachusetts. In Tennessee it grants religious freedom to the Adventists, and imprisons them for Sunday labor; and a practice identical obtains in other states. Under the same head, Freethinkers may object to being taxed for the support of the churches, and be sold out by the sheriff. In fact, liberty as defined by ex-Mayor Hewitt means only the liberty of the majority to limit the freedom of the minority. If he had said only that liberty meant "the freedom of every human being to do what he chooses to do" be might hav been misunderstood, for which he could not hav been held responsible, but he would not hav been inaccurate, for which he is seriously to be condemned.

I am asked whether Mr. E. O. Roscoe, the Prophet of Gowanus, with whom I hav been conducting a more or less desultory discussion on the subject of finance, is a real personage, or a creation of my own wayward fancy, conceived to misrepresent the gold-bugs. Such a suspicion seriously questions my sincerity, and I am willing to rest the whole case on the identity of the Prophet with a very intelligent, well-informed, and earnest gentleman of Brooklyn, who is as certain in his own mind that the credit of the country rests on a gold basis as a good Christian is that religion lies at the foundation of all morality worth practicing. Furthermore I request that at this point the reader who cares to follow the discussion turn to page 267 of the last issue of THE TRUTH SEEKER and read the communication of E. O. Roscoe there printed.

In Mr. Roscoe's first paragraph he has stated the affair of the last note and its redemption as it now stands. I hav to side with Mr. Peck in his declaration that a paper dollar is redeemed (so far as the holder is concerned) when he givs it to another for value received, and that it is finally redeemed when the government accepts it for taxes. I can understand why Mr. Roscoe, in order to avoid admitting that his original question is adequately answered, should contend that this is not redemption, but I am not onto his object in denying that he placed Mr. Peck in the "position of the government confronted with one of its notes." Mr. Peck was clearly speaking of a government note when he inquired if a dollar was not redeemed when a man paid a debt with it (see THE TRUTH SEEKER, Feb. 10, 1894); and when Mr. Roscoe asked if he would regard his own note as redeemed by the holder turning it over to another individual in exchange for goods, I hold that Mr. Peck, for the purpose of the argument, was placed in the position of the government confronted with one of its own notes, especially as he is expected to hustle around for funds wherewith to meet the obligation. But if Mr. Peck was not to be so regarded, then Mr. Roscoe's question had no relevancy, and should be thrown out of the discussion. I regret that he did not see fit to inform me earlier that he was questioning Mr. Peck's individual responsibility rather than that of the government.

The remainder of the first paragraph may be disposed of by saying that the reissue or "renewing" of notes by the government has no apparent disadvantages, such as appertain to the sale of bonds for gold which the government cannot hope to repay without issuing other bonds. Under the one system the redemption and reissue balance each other; under the other, there is a perpetual unreturning outflow from the treasury in the form of interest. Note here the $5,500,000 interest for the month of April.

With respect to Mr. Roscoe's second paragraph, I can only repeat that the facts were as stated, and that I share his opinion of the court. I hav no doubt that silver dollars would be kicked against quite as strenuously in Brooklyn as copper cents are in San Francisco, and with a similar disregard of reason.

All the new matter in paragraph 3 is a prophecy of what would follow the remonetization and free coinage of silver. As I am old enough to remember the warnings uttered when resumption was proposed, and not having lived to see them fulfilled, I do not know why I should be frightened by similar warnings at the present crisis. In 1879 the people used their money to do business with instead of emptying the treasury, and I infer that under like circumstances they would do the same in 1894.

Mr. Roscoe next raises the question whether the millions lost in unsuccessful mining ventures should be regarded as a factor in estimating the cost of producing gold and silver. He holds that they should not. But I cannot get away from the notion that the expense of producing anything determins its cost. It will not be denied, I think, that prospecting, tunneling, and developing by means of labor and machinery, are as inseparable from the production of gold and silver, and as necessary to it, as the actual working of a mine; and such being the case, the expense of these, even when not followed by profitable results, should, in my judgment, enter into the problem of cost. Be that as it may, since my statement regarded gold and silver alike in this respect, there being as many failures in the pursuit of the one as of the other, the ratio is not altered. The free coinage of gold fixes the price of that metal, and the suspension of coinage of silver accounts for the fall in its price; but these circumstances hav no relation to the cost of either. The forced sale of Mr. Roscoe's residence during a period of dullness in the real estate market would be a poor index to the expense of its construction.

"As to our money circulating abroad," says Mr. Roscoe, "it is certain that it has no greater currency, as money, than foreign money has here, which is none at all." Facts furnished me by correspondents convince me that my opponent has been misinformed. One writes: "In the Straits of Magellan I find American money—gold and silver—at a high premium, but what they really prefer down there is American greenbacks. At Valparaiso our money commanded a good premium." Another, who, like the first, has circumnavigated the globe, says: "I found American money the best to exchange in Japan. In China they like Mexican silver dollars particularly well, and United States money is next. In India English money leads, but American money was never far behind it anywhere. In Russia our currency leads the English. *I found no place where there was not a premium on American money.*" This testimony has a direct bearing against Mr. Roscoe's previous statement that American coin is accepted abroad only by weight, and paper money not at all; and I also regard it as supporting my contention that, as with the flag, our nation's credit guarantees to American money a world-wide recognition. The second correspondent I hav quoted adds that Mr. Roscoe "does not appear to know what he is talking about," but the remark will not be repeated here, as I am supposed to represent the ignorance of this combination.

I hav tried to convince my distinguished critic that any sort of money that the government will receive for all dues is bound to circulate at par, which theory he rejects for the alleged reason that "paying taxes is but a small part of the functions of money." Now, the United States government in 1893 received more than four hundred and fifty millions in taxes, or between six and seven dollars from each man, woman, and child; the exact per capita tax, as stated by F. N. Barnett, in the *American Grocer*, is $6.69, which is more than one-fourth of the per capita circulation. Can that accurately be called a "small part?" And if the one-fourth which the government would redeem in tax receipts is really a "small part," how would Mr. Roscoe describe the one-eighth which can be redeemed in gold? The further this discussion goes, the less excuse there appears to be for Mr. Roscoe, under his own rule, to continue it.

Last week a certain play, by Hauptman, a German dramatist, was announced for production at a local theater. Thereupon one Elbridge T. Gerry, the dry-nurse employed by the Society for the Prevention of the Intellectual Development of Children, demanded to be shown the text of the play, which, having read, he pronounced blasphemous. He then applied to the mayor to hav its production forbidden.

Gerry's objection to the play is that the title role is performed by a little girl, who is supposed to die and to be brought to life by the intervention of Christ, the latter appearing in person and spouting holy writ. Doubtless it is a dramatization of some scene described in the Bible. Gerry sat on the stage of the theater, read the manuscript of the play, and informed the managers that it could not be produced, when, instead of kicking him into the orchestra circle, those urbane gentlemen are said to hav smilingly escorted him to the door.

The arrogance of these volunteer amateur sneaks

and spies like Gerry ought in some way to be checked. It is intolerable. In this particular case, before taking action looking to the legal enforcement of Mr. Gerry's opinion on the subject of blasphemy, Mayor Gilroy should at least inquire whether the Judean story has been copyrighted and all rights reserved, and also ascertain what percentage Jesus Christ has over other historic characters in the matter of immunity from dramatic representation.

The too candid Col. Phil Thompson, who defended Breckinridge on the ground that he was not more immoral than the average public man, is receiving greater censure for that open utterance than he would appear to deserve. If there are not a good many others besides the Kentucky statesman who "take their license in the field of time," why the innumerable leagues, unions, and societies for the moral reformation of mankind? Do they all exist solely for the reformation of Colonel Breckinridge? Some years ago, the Rev. Henry Ward Beecher, in the course of a political argument, contended that if all the men in New York who had broken the seventh commandment were to vote one way they would carry the state by 200,000 majority. If Beecher was right, then Colonel Thompson had a theological basis for his remark.

A detachment of the industrial salvation army of Coxey has reached Washington and camped on federal ground. Until this aggregation of confessed incompetents shall hav been disbanded and mustered out, nobody can guess its effect upon the action of the constituted authorities. Newspaper writers hav got into the notion of calling the movement a phenomenon and something altogether new to history. But it plainly is not. It is a religious crusade with Washington instead of Rome or Mecca or Jerusalem for its destination; and the almighty spook supposed to quarter there is Government instead of God. The brutal instinct which long ago led certain men to erect deities in whose name they might enforce their own domineering intentions on their peers and vicinage has led them to erect a government for the same purpose. As their god was invested with unlimited powers, so is their government; and as the said god could be approached only through the priests, so the government must be invoked with the politicians as mediums. The religious pilgrims of course discovered that after their crusade was over they had to get out and rustle for themselvs; also that the deity's favors were expensiv; which is a lesson that the Coxeyites and some others hav yet to learn. Out of every gift attributed to providence a big percentage went to the priest, and all persons who hav ever received anything from government will probably testify that a good-sized hunk of it remained in the hands of the politicians. God (which is the church) never gave to any man a cent or a crust that was not previously taken from some other man, and there are some who hav concluded to leave the church out and so save the commission. The class of men who hav joined Coxey's army are pre-eminently the producers. Every dime that the government has power to bestow upon them, either as a gift or as wages, has passed once through their hands in the form of some product or material of agriculture or manufacture, and out of it the middleman and the tax gatherer has each in turn taken his expenses, salary, or profit. Now the applicants for government work ask that the same money shall pass out of the treasury through the hands of middlemen—commissioners, superintendents, foremen, overseers, bosses, clerks, paymasters, cashiers, and the rest—and that what is left of it shall be paid to them as wages for work for which there is no demand. That is to say, they want to be robbed twice, or rather, they want the legitimate laborer and producer to be mulcted twice for their benefit. Let them pause for a moment or half an hour and note the process by which the government gets its revenues; let them follow a dollar from the hands of the taxpayer to the United States treasury and note the abrasion. They may get a pointer by reading the report of the secretary of the treasury announcing a deficit, the true meaning of "deficit" being that the collection of the dollar has cost more than one hundred cents. The contributor to a missionary fund who expects that his penny will ever reach the heathen is right next to himself compared with the taxpayer. It is a matter of fact that government employees are overpaid as compared with private employees. It is the scant remuneration of the latter that the Coxeyites and other socialistic labor reformers are protesting against; and yet they expect the government to pay them high wages out of revenues drawn from the meager earnings of those not, like themselvs, favored with public patronage. If that is an economic possibility, then we should be able to subtract five from three and hav a considerable remainder.

Rightly viewed, as I hav intimated, the Coxeyites are drawn to Washington by the same sort of delusion that attracts superstitious Catholics toward Rome; and, by the same token, the wise politician will dismiss them with promises which he knows he will never be able to fulfil.

GEO. E. MACDONALD.

"Christianity Outside the Churches."

II.

Christianity can be spared from the world, because it is a stupendous and melancholy failure. Surely its "divine author" owes it to his own self-respect, if not to the sentiment of mankind, to giv his "plan of salvation" success enough to save it from contempt. Yet, to-day, after eighteen centuries of Christian propagandism, we behold the vast bulk of the living millions on the globe tramping the downward road to death, practically in utter ignorance of the "chief end of man," and utter disregard of their "eternal doom." What a result! Obtained at what cost of blood and treasure! I say nothing here of the exertions of Almighty Love and Infinit Wisdom, and the death of God on the cross. I ask, What Christian can contemplate the visible human effort put forth to accomplish so pitiful an achievement—the holy Inquisition, the rack, the dungeon, the stake, the Christian wars that hav devastated the world, the millions slaughtered by Christian love—who, I say, can compare these tremendous efforts with the result that we see in the world to-day without unspeakable sorrow and despair?

To this proposition I expect the assent of all reflecting readers inside or outside the churches. The present attitude of the Christian world toward the Christian church cannot long endure. These tremendous dogmas are not to be trifled with as they are. If credible they are to be believed with all one's might; if incredible they are to be warred upon with all one's might. For a thousand years men seem to hav taken them seriously, and hate, bloodshed, horrors unspeakable, were the result. The modern world seems to hav determined as the only escape from what was intolerable, *not* to take them seriously; to giv *pro forma* assent, to a certain extent, to the propositions, but to empty the words of meaning. Hell shall not mean hell unless one chooses to hav it so, everlasting shall not mean endless, fire shall not burn, nor torment cause pain. Carlyle doubtless had this state of things in mind when he characterized Christian belief as "sham belief and bedlam delusion, damnable, dead, putrescent cant."

But men hav begun to ask themselvs whether the remedy is not worse than the disease; whether peace purchased at such a price is not worse than open war, "war with a thousand battles and shaking a hundred thrones."

The enlightened conscience, we mean the conscience unperverted by ages of Christian teaching, revolts at the spectacle of mankind grinning at one another through the mask of a solemn creed. When the explosion comes, and men begin to drop their own masks in disgust, and to tear off their neighbors' in indignation, what will be the effect on the churches?

We hav heard much, not so much recently, of what are called "revivals of religion." There is a form of that phenomenon at which we outside the churches would rejoice with exceeding great joy. We should like to see historic Christianity (the official creeds) take hold on the lives of those who profess it, shake them with its fulminations, go down to the roots of character, gloom in their conduct every day in the week, every hour in the day, every minute in the hour. We should like to see such a revival, because it would empty the churches.

Christianity is professed in these days because it is not practiced. It is neither preached nor practiced. Hell is still in the creeds, but it is no longer on the lips of the preacher nor in the thoughts of his hearers. And the morality of the New Testament (Christ's Christianity) has shared the same fate. Parts of it cut to the bone. They are impracticable in any condition of society ever known among men. History reveals no time, much less is the present a time, when men could giv indiscriminately or without limit to every beggar, or permit the robber who takes their overcoats to take their coats, or the ruffian who cuts off their right ears to cut off their left also, without wronging not only themselvs but also their fellow-men. Accordingly these rules of Christian morality (Christ's Christianity), repudiated by the common sense of mankind, are set aside even by those who profess to consider them binding, with a unanimity that is found nowhere else in the Christian world. However bitter the controversy between the homoousian and the homoiousian, between the Calvinistic Christian and the free-will Christian, all the wrangling sects are agreed that they will *not* giv everything to beggars, will *not* lend without interest and security, will *not* submit without resistance to every form of outrage and wrong, and *will* be rich if they can, although they are assured by "the holy scriptures" that no rich man can enter heaven. The rules are in the book, but they hav dropped out of the memory of Christians, and any serious attempt to enforce them would overturn the churches.

But our Christian friends ought to desire such a revival, because it would stop the mouths of those who are affirming that the whole power of public opinion, as far as the churches can control it, is brought to bear to induce men to conceal their real opinions, and to giv their support to dogmas that hav lost all hold on their minds. One of the most serious counts in the indictment against Christianity is that "the church" offers rewards to those willing to prostitute their real convictions, and inflicts penalties upon those brave and honest enough to avow them. When "the church" makes it "pay" to profess religion, she slams her doors in the faces of honest men.

Note the queer prediction of Dr. Langdon. When the churches shall hav done certain things which they cannot possibly do without ceasing to be churches as we now understand the term, then those now outside will return "in flocks to ecclesiastical allegiance." Now, it must be apparent to any one who will reflect a little that after "the church" shall hav committed *hari kari*, the term "ecclesiastical allegiance" will hav a different meaning from what it now has; and since that meaning is wholly unknown, the prediction is meaningless. What tricks language plays with men's minds!

A. F. HAMILTON.

News and Notes.

I had the pleasure, Sunday evening, of listening to a lecture on the "Evolution of Flowers," by Henry Bird, before the Science Sermons Society, in the vestry of Robert Collyer's church, which is pervaded somewhat by the atmosphere of religion. The subject is a very interesting one, as perhaps in flowers more than in any other form of life do we see the marvels of evolution, many of which are going on before our eyes at the present time. "Show us evolution to-day," says the theologian, and we answer by depicting the process of the flowers. The speaker, who is a florist, and has had years of practical experience with the growth and varieties of flowers, showed to the audience how different forms of the flowers had originated within the last ten years, so that in the flowery kingdom the most conspicuous and brilliant displays of nature's eternal unfoldings are to be witnessed. Mr. Bird had the platform profusely decorated with flowers and plants, and his lecture was constantly illustrated with these vivid pictures of real life, so that it was most entertaining and instructiv. Mr. Bird was followed by Mr. Wakeman, who is always ready to speak out of a full mind on these scientific subjects, upon which he also flings the light of poetic fancy, for, quoting from Schiller and Goethe, he says that what the flowers do unconsciously in usefulness and beauty man must do consciously and by the effort of his will. The old idea of flowers, as taught by Jesus, was that they, in their abundant glory, were a declaration of divine providence—God's care of all his creatures. They teach no such lesson in evolution. They teach no God, as Mr. Bird said; they simply teach man to do his best, and to be satisfied with that, as the flowers are which die in the golden sunshine and expect no reward beyond death. After Mr. Wakeman, Senator Boyd made an enthusiastic speech all in praise of the "great designer," which he declared was exhibited in the beauty and splendor of the flowers. It was quite an orthodox sermon, delivered, however, without any maledictions against science or those who held opposit views. As I was called upon to join in the discussion, I concluded, even if I was in a church, to stick to my colors and declare that in nature there was no God; that the belief in God was merely a sentiment, but not a scientific truth. I found that most of the audience responded to my radical utterances. Mrs. Burnz said that God is love, and therefore love is God, and that all who believe in love believe in God, which, of course, is good as a compromise; but as there is no infinit love in the universe, so there can be no infinit God. There is only a finite love, that is man's love, and woman's too, which is after all the only love that amounts to anything. The discussion was quite interesting, took in a pretty good range for a church fair, and refreshed the ecclesiastical surroundings. I guess the Science Sermons Society, although not

extremely radical, has been doing some pretty good work this winter; but perhaps its future success will depend upon its coming out into the broad open air of universal inquiry and inviting to its platform every kind of scientific and Freethought expression.

I hav just received of Allen Moon, Washington, D. C., a copy of the Sunday rest bill introduced into the House by Mr. Johnson of North Dakota. I expect I shall hav to go to Washington to watch this matter. I hope that Liberals throughout the country will be ready to aid and for this work send in their contributions to E. C. Reichwald, 165 South Water street, Chicago, treasurer of the Freethought Federation.

I hope that New York Liberals will realize the special and important opportunity which is opened to them by the State Constitutional Convention to begin May 8th. Unless Freethinkers make an effort for church taxation, nothing will be done. This is our battle, and we must take the lead. An amendment will be proposed to forbid any appropriations to religious institutions. But this is not by any means radical enough. Why not go to the very root of the evil? Why try any compromise? Exemption of church property from taxation is giving the church millions of dollars a year, and is an appropriation in a most dangerous and unjust form. Of course, we are opposed to any appropriations for any purpose to religious institutions of any kind. But an amendment to the Constitution merely against appropriations is not all, but impartial taxation of all property logically and surely takes with it the forbidding of appropriations, and is by far the greater gain for justice. It won't do to be satisfied with half a loaf in this matter. We want simple and absolute justice all round, and it is for this that we must strike, and if we Freethinkers do not do it, nobody else will. Let there be no lack of courage and decision in this matter. Don't think that others will do our work. SAMUEL P. PUTNAM.

Sparks From the Lecture Field.

A day or two before leaving Wichita I received a message asking me to go down to Dover, Oklahoma, and giv a course of lectures. I went. Dover is one of the new towns that hav recently struggled into existence. It is but a small place, but there are scores of Liberals here. I gave three lectures to large and enthusiastic audiences, and the people seemed pleased with them. At the conclusion about forty new members were added to the rapidly-increasing lists of the Federation. Those who signed the Constitution are all good Liberals, and they expressed a hope that I would make Oklahoma the battle-ground for the Freethought campaign, for the special purpose of preparing the territory for statehood. Good work can be done here in this direction. The large number of liberal-minded people will make possible the drafting of a constitution that will provide for the equitable taxation of all ecclesiastical property and the removal of all religious influences from the public schools. I promised them that this matter should receive consideration.

Thomas White, Mr. Tousely, Dr. Bailey, and many others are among the hosts of freedom in Oklahoma. While here I was the guest of Mr. and Mrs. White. It is a Freethought home, and their little children, Thomas and Marguerite, are not to be contaminated by superstition. A short time previous to my advent here a subscription sheet was circulated to secure money to pay the preacher's salary. Mrs. White was approached and solicited for a donation, but the canvassers were met with a frank refusal, and the added remark, "Let the preacher work for his living, as we hav to do."

If all Liberal men and women would do likewise, scores of preachers would very speedily run short on their salaries. How many Liberals there are who donate freely to the church, either from want of thought, or, what is still worse, for "policy's sake." Business interests stand between them and their principles. If they would only giv their money to our Freethought papers and help them in the distribution of rationalistic literature, or to the Federation, to help us in our efforts to preserve our secular institutions, there would be no need for complaint of the lack of harmony among Liberals, and a man's business interests would be as well protected as they are now.

In exceedingly good spirits, I returned to Wichita in time to complete the arrangements for the program consequent upon the closing lecture of the season. We had good music and good recitations. Mrs. Sandford and Professor Blume again composed the orchestra. The program was made more interesting by the recital of Putnam's "Why Don't He Lend a Hand?" by Isis B. Martin and a humorous essay from J. H. Purdy. We were again favored with a packed house, and the closing lecture was received with great enthusiasm. My warmest thanks are due to those noble hearts who aided me in my work here, and in this relation I must mention first and foremost our friend Mr. Tuttle, who financiered the movement. Next comes Isis B. Martin, who never failed to do her share of the work necessary for its success. Also Charley Matthews, J. H. Purdy, J. H. Thomas, W. H. Bailey, E. E. Fitzpatrick, the Collings family, and many others.

The lectures at Morganville, my next appointment, were given in the district schoolhouse, and each time the little place was filled with an eager crowd. This is a busy time with the farmers. They are at work in the fields until the sun has passed below the horizon and we are compelled to begin late in order to giv them time to get in. So pleased were they with the principles and objects of the Freethought movement that twenty more signers were secured for the Federation. Mr. and Mrs. L. P. Tebbe entertained me while here and afforded me a royal welcome. The Freethought pilgrim will always receive a welcome here.

My lectures over, Mr. Tebbe hitched up his team and drove me across the prairies to my next appointment at Oak Hill, fifteen miles distant. On our way we stop at the home of Mr. Fred Pacey and wife, who are English settlers in Kansas. A good dinner and some interesting reflections on their part and speculations regarding the future, cheered us up and we resumed our journey. Mr. Pacey takes me the remainder of my journey, and in due time we reach the home of Mr. and Mrs. W. D. Gwin, where I take supper and then proceed to the school-house, where my lectures are given. I gave two here and from miles around the people flocked in to hear an exposition of the principles of mental freedom, with all the enthusiasm that once marked an old-time Methodist revival. Thirty additional members were added to our rapidly increasing membership. The Federation's lists are now lengthening to an extra thousand. This is encouraging to us as we work on for our cause. The prospects for the continued triumph of the Federation are exceedingly bright.

The continued "hard times," together with the severe drouth prevailing over Kansas at this time, renders it hard work to secure any subscribers to our papers, but with prospects of good crops we hav hopes for the future. The seeds of Freethought hav been sown on fruitful soil, and an abundant harvest awaits us.

Another ideal Freethought home is that of Mr. and Mrs. Gwin. They are both young, enthusiastic, and devoted to their principles. Their little boy is named Darwin Gwin, and their little daughter, Lorena. Both of these little ones are exceedingly bright. These are brilliant jewels that gem the sky of Freethought. In the proper education of the young lies the hopes of our cause and the safety of American liberties. Filled with hope and inspiration to continue our work, I go on again to take up the campaign in other places.

JOHN R. CHARLESWORTH,
Sec. Freethought Federation of America.

"Four Hundred Years."

In addition to the names of subscribers to "Four Hundred Years of Freethought" published last week, the following hav been received:

CALIFORNIA.—L. Magenheimer, Arthur Edward Olshausen.
ILLINOIS.—Frederick Duhlstrom, Judge C. B. Waite.
INDIANA.—J. E. Stroup, E. R. Shoemaker.
MASSACHUSETTS.—M. Florence Johnson.
NEBRASKA.—Henry Reithardt.
NEW YORK.—Mrs. Eliza B. Burnz, Jackson A. Haynes, Frederick Koezley, E. C. Walker.
NORTH DAKOTA.—David Wallace.
PENNSYLVANIA.—George East.
TEXAS.—J. C. Harvey.
WISCONSIN.—A. G. Descent.

I hope that every subscriber will carefully note his name and address, and correct if there are any errors. The list of names will be published in the closing pages of "Four Hundred Years of Freethought." All who desire to be enrolled will please send their subscriptions at once.

SAMUEL P. PUTNAM.

When Christ would meet a sick man he would curse the spirits which infested him, and they would go out of the man and into a herd of swine, or perhaps into some other poor neighbor who happened to be inadvertently standing around with his mouth open. By the aid of science a doctor now deliberately pokes an electric-light tube into a man's stomach, and by its illumination reads all the secret inside working of his personal anatomy; applies the proper remedy, cures the patient, and never once thinks of the legions of devils which the son of God was such an adept in dealing with.

Lectures and Meetings.

THE address of Charles Watts is now 81 Effra Road, Brixton, London, S. W., Eng.

THE Milwaukee Liberal Club meets at Severance Hall, 421 Milwaukee street, every Sunday at 7.30 P.M.

THE Friendship Liberal League of Philadelphia meets Sundays at 2.30 and 7.30 P.M. in Warner Hall, near Green and Broad streets.

THE Radical Library meets in Skerrett's Hall, Ridge avenue and Green street, Philadelphia. Open on Tuesday, 7.30 to 10 P.M.

W. F. JAMIESON writes that he will start on his tour through Utah and Colorado in May; and that he finds California a fine climate to linger in. His address is Elsinore, Cal.

FRANKLIN STEINER is arranging for a trip through Iowa, Minnesota, Nebraska, the Dakotas, and Wisconsin. Liberals in those states wishing lectures should address him to box 882, Des Moines, Ia.

THE First Secular Church of Portland, Or., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for May:

May 4th—"Industrial Problems," Mrs. Stanton Blatch, daughter of Mrs. Elizabeth Cady Stanton.
May 11th—"Liberty and Authority," S. P. Putnam.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for May:

May 6th—"'Where We Are At,' From a Woman's Standpoint," Emma Beckwith.
May 13th—"Liberty and Authority," S. P. Putnam.
May 20th—"The Science of Life," Rev. F. E. Mason.
May 27th—"A Study of Shelley," Henry Rowley. Concluding meeting; report of season's work; vocal and instrumental music.
May 30th, Decoration Day—Paine Celebration at New Rochelle. Tickets, including railroad fare, 50 cents. Tickets are exchangeable for railroad ticket to New Rochelle and return by special train of the New York, New Haven & Hartford R. R. Co, which will leave Grand Central Depot at 12.30 P.M. The return ticket from New Rochelle will be good on any train during the day.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome. Radical Library open 7.30 to 10 P.M. Program for May:

May 8th—"Revolt of Woman, What It All Means," Harriet Purdy Cochran.
May 15th—"Essentials of Socialism," Dr. G. Metzler.
May 22d—"Woman and Single Tax," George Stephens.
May 29th—"Woman in Journalism," Mrs. T. H. Symon, Sec. U.L.L.

PROF. DANIEL DE LEON spoke before the Brooklyn Philosophical Association last Sunday on "Religion from a Labor Standpoint." He remarked that the church-going capitalist was not true to the religion and morality of the Bible when he took usury, for the Bible plainly said he only could dwell in the Lord's tabernacle who "putteth not out his money to usury," and he defined usury as getting more than a person produced. According to the Professor, as the capitalist does not giv the workingman that value which "is worthy of his hire," he is guilty of usury, and is therefore not true to the religion which he professes. There is a certain bumptious and "know-it-all" individual who attends the meeting every Sunday and who sometimes poses as a capitalist, and is generally very personal in his remarks, who insulted the lecturer after the meeting by calling him an Anarchist and saying his ideas led the young men of the day astray. The honor of the Association was sustained by the president apologizing for the attack.

MR. HENRY NICHOLS spoke last Friday before the Manhattan Liberal Club on "The Chances of Success." He showed very ably the danger that monopolies and corporations are becoming to thrifty and honest citizens who are trying their best to get along, and that if the power of these concerns is not weakened in some way, the chances of success for individuals in the commercial world will be very small. He made the statement that if a person went into the safe business he would spend a lifetime and a fortune before he would be able to command any success, so powerful are the present safe interests. It is the same with all other great manufacturing and commercial enterprises to-day. He proved by facts admitted by monopolistic writers the reality of the dangers into which we are drifting. After the lecture a business meeting was held and the following officers for the ensuing year elected: President, E. B. Foote Jr; Vice-presidents, Mrs. Emma Beckwith, Messrs Perrin and Chamberlain; Secretary, Moses Goldsmith; Treasurer, Miss A. Schachtel; Librarian, Mrs. E. B. Burnz; Trustees, Messrs. Wilson, Good, and Taber.

Gall and Wormwood for Sabbatarians.

LONDON, April 23.—The first public exhibition of pictures to be held in London on Sunday was opened in the Guildhall yesterday, and was attended by enormous crowds. So great was the public desire to take advantage of the new privilege that long lines of people were formed and maintained by constant additions throughout the day. Many persons stood in the lines for hours patiently awaiting their turn to be admitted. The question of opening art galleries to the public on Sundays has been long and bitterly discussed in the councils of the corporation and the success of yesterday's experiment assures the continuance of the exhibition, and also makes it certain that other galleries will soon be opened to the public on Sundays.

Letters of Friends.

It Jars the Tympanums of the Pious.

NIPOMO, CAL., April 4, 1894.

MR. EDITOR: Inclosed please find money order for $3 for my yearly subscription to your paper. Your hammering on orthodoxy is resounding through all the land; a sweet sound for the ears of a free people, but a mournful sound for the ears of the fanatical. Thank you.

MRS. C. M. POPP.

First Place in His Affections.

LEE, N. D., April 5, 1894.

MR. EDITOR: I herewith inclose you $3 to renew my subscription to your splendid paper. I am free to say that I value your paper very highly, and, while money is tight and hard to get, I would rather do without some other paper in order to be able to hav THE TRUTH SEEKER continue its weekly visits to our home.

Very truly yours, N. C. RUKKE.

The Most Opportune Moment.

NEW YORK, April 21, 1894.

MR. EDITOR: You are doing a good work in circulating that pamphlet on church property, and although I am not flush, I want to chip in. Every one ought to lend a hand. Constitutional conventions are not held every year, and this is the most opportune moment to agitate the question of taxing church property. I inclose you my check for $5, which you will please use as your judgment dictates in circulating the documents.

Yours truly, E. B. FOOTE.

Say It Is Sacrilegious.

BUTTEVILLE, OR., Feb. 8, 1894.

MR. EDITOR: Please send me one copy of "Crimes of Preachers," as I want something to show my Christian friends. I am strong in the faith of Infidelity. I would like to be able to help the cause, but am sick and cannot get out of the house, but hav lots of fun with my Christian friends. I show them the goodness of God to the United States; and I hav the "Old Testament Stories Illustrated." I hav found a few who will not read, either; say it is sacrilegious. Hoping the cause will ever grow, I remain, Yours truly,

J. R. KINYON.

Has Thought Himself Partly Out.

THOR, IOWA, March 26, 1894.

MR. EDITOR: I hav received from a friend a few copies of your very interesting paper. I am a Freethinker, although raised by Christian parents and taught religion from childhood. I believe in a God, a creator of the universe, but not in the Bible or its three Gods. I believe in being a good man, and in doing what is right by our fellow-men. My bible is nature. I very early saw the humbug and greed of money of the preachers and their followers. I hav not read any papers or books on Freethought, and was very glad when I got your paper. A. C. HOLM.

Heston Induces Bible Study.

TRIVOLI, ILL., Feb. 24, 1894.

MR. EDITOR: I wish to say that I got the catalog you sent me the other day, and I see that you hav another of Mr. Watson Heston's illustrated Bible books, and I want to get it. I hav the one where Adam is plowing with a big hog, and it has been looked at and read by a good many, and I think it has done some good. I know one man who sent and got a new Bible; he thought the book did not tell the truth, but now he is satisfied, and he has read more Bible this winter than in all his life before. I see by the catalog that the book that I want is $1.50. Please send me the "Handbook of Freethought" also.

GEO. HOVENDEN.

God Couldn't Get His Breath.

BUTLER, PA., April 15, 1894.

MR. EDITOR: Should these few lines be read by any of our Christian friends I hope they will not become melancholy, as I wish only to call your attention to the vain attempt Christ made when he undertook to make the fig tree bear fruit at an unseasonable time of the year, and then cursed the tree on account of his failure. This not only givs very poor evidence of his infinit power, but also of the divine heart within. Neither does this show his infinit wisdom. For had he been infinitly wise he would not hav undertaken that in which he knew he certainly would fail. In this he was endeavoring to change an unalterable law in nature, which would be as difficult to do as it would hav been for God to get his breath before he made air.

J. O. FULLERTON.

It Was His Savior.

WESTERN SPRINGS, ILL., Feb. 9, 1894.

MR. EDITOR: Inclosed find $5 for the renewal of my subscription and Paine's "Great Works Complete," because I like to hav Thomas Paine's works. His "Age of Reason" was the first Freethought book I ever had. It was translated into the Swedish language, and it was my savior from the old superstitions.

I hav been delaying my renewal in hopes of obtaining a new subscriber, but in vain. Send me your catalog, and if you hav the address of the Swedish *Fritänkaren*, Stockholm, please let me hav it, as I should like to subscribe for it.

Yours fraternally, NELS PEARSON.

Its Light Breaks Through the Clouds.

JAMESTOWN, N. Y., April 20, 1894.

MR. EDITOR: There is a feeling caused by THE TRUTH SEEKER'S weekly appearance, which seems like the breaking away of the clouds of religious vapors that are continually hanging about us. We sometimes in our little home circle feel like a vessel at sea surrounded by a fog, so dense is the religious atmosphere here. THE TRUTH SEEKER, like a ray of sunshine, seems to dispel the fog here and there. It is a ray of light that bids us hope—bids us remember there are others like ourselvs. And I enjoy very much the letters from the truth seekers who reflect back to you a view of their surroundings and workings for truth. Not that we tire of talking to one another here, but occasionally a desire comes to one to exchange views with another of his own mind. JOHN M. CUSHMAN.

Men Afraid of Their Wives.

WALLA WALLA, WASH., April 15, 1894.

MR. EDITOR: Inclosed please find order for books and $4.95 to pay for the same. I hav taken THE TRUTH SEEKER for three years and could not now do without it. Mr. McFarlane and I are the only outspoken Freethinkers in our neighborhood. There are many that would be Liberals if it was not for their wives or the fear of being boycotted by the Christians.

The Methodists hav labored hard "to save sinners," prolonging their efforts for two weeks at one time, but made only two or three additions to their numbers. But in the town of Walla Walla there has been a great "outpouring of the holy spirit;" the "Christians" and Methodists hav raised sheol in grand style and "saved" perhaps a hundred "souls."

Soon as finances will admit I will send a larger order for books. W. A SHELTON.

Mark Them for Defeat.

NEW CAMBRIA, KAN., Feb. 16, 294.

MR. EDITOR: All Liberals no doubt agree that Mr. Heston made a good hit when he pictured the Congressmen who voted for the closing of the World's Fair on Sundays as asses. Now, we think he would make a still better hit to picture as asses, with their ears exceedingly long, all Liberals who aid or abet in any way whatever their reëlection the coming fall, because, if a person supports another knowing that he is a fraud, he is himself his own worst enemy. We hav had Liberals say to us that if they did not support a candidate of their own party for any reason they would not vote for the opposing party's candidate. Now, we believe, when we strike a man, in hitting him hard enough to knock him down. A man has great respect for the one who knocks him down, and none at all for the half-hearted fellow who makes the attempt and fails. JOHN W. ABBOTT.

Don't Owe the Church Anything.

NEW BOSTON, MICH., Feb. 19, 1894.

MR. EDITOR: Some of the Methodist "revivalists" at this place requested me to adjourn our school literary society. As president, I had no authority to do so, but being always ready to accommodate polite people, I called a special meeting to consider the question of adjournment for that week. A very lively discussion followed the motion. Only one argument was presented in favor of the plan. That was that we "ought not to attract people away from the church." This was met by the opposition with such sentences as: "The church is always demanding and never giving" "It has done nothing for us, why should we do anything for it?" "We don't owe it anything." "They havn't converted anyone yet, and probably will not to-night." "That preacher wants the earth," etc. How is that for young America? Heresy, caught in the public schools without doubt. I hav not trained them at all in this line of thought; neither do I read the Bible to them.

I was asked at the Fair to sign a petition to hav the Bible read in the public schools. I quickly said, "No, I don't believe in it." A voice behind me said, "Shake, partner, I'm with you." I turned to meet a very pleasant young man, also a teacher, from New Jersey. He it was who introduced me to THE TRUTH SEEKER. I owe him a debt of gratitude for that.

Yours for liberty, FRANK E. ROMINE.

A Freethought Letter-Writing Corps.

NEW ORLEANS, LA., April 17, 1894.

MR. EDITOR: All reform movements are somewhat allied, and through the single tax at least one man has become a subscriber to several Freethought weeklies in this manner.

In the New Orleans *Times Democrat* recently Mr. S. S. Bryan criticised single taxers, saying they were hypnotized by reading Henry George's voluminous writings. I replied, asking if Christians, Mohammedans, Buddhists, etc., were not equally hypnotized?

The *Times-Democrat*, *Picayune*, and *Truth*, each in turn, refused to print Mr. Bryan's affirmativ rejoinder on the ground that it attacked Christianity. Though a total stranger, he then mailed it to me to read and return, which I did, expressing regrets that it was not printed, and saying that only THE TRUTH SEEKER and a few other Freethought journals were liberal enough to publish such articles. Learning thus (and through a succeeding interview) for the first time in his life of these Freethought publications, he sent for sample copies and subscribed for several of them. Doubtless many more, like him, are kept in ignorance of such publications and the cause of Freethought incalculably retarded by the perverse attitude of the daily press. How to change this perverseness is therefore worthy of consideration by the best and noblest Freethought minds.

Until quite recently, the daily press as persistently misrepresented the facts about single tax and denied single taxers a hearing. But, mainly through a Single Tax "Letter-writing Corps" (every member of which pledged himself to write at least one letter to a target the captain of the corps named each week in the single tax newspapers) their attitude has changed.

Cannot Freethinkers profit by this example and do likewise? Editors are very careful of their reputation and circulation. And, when numerous letters, from intelligent men all-over the country, come pouring in, criticising their action, they are not likely to repeat the offense, even if they do not apologize for the one already committed. Reading no Freethought journals, and hence ignorant of the existence of a letter-writing-corps, they would naturally conclude from the receipt of so many intelligently-written letters that public sentiment was changing in favor of Freethought and act accordingly. Naturally possessed of superior intelligence, nearly all Freethinkers could write good letters, neatly, concisely, and grammatically. If, in addition to this, they were written in a kindly spirit, many editors would likely publish them. "Vinegar never catches flies," neither doth harsh criticism make converts. Thus, judiciously managed, a "letter-writing corps" might open to our communications our natural ally—the daily press—which now already is almost driven into Freethought ranks by the persecution it receives for publishing a Sunday edition.

If such a corps is formed, I, for one, hereby pledge myself to write a brief, pointed, respectful letter or postal to the target the captain of said corps names each week. Others approving the plan can push it to realization by similarly pledging themselvs and appointing E. M. Macdonald or some other New Yorker as the seat of Freethought publication as captain of the corps.

Another effectiv single tax campaign plan which Freethinkers might profitably copy is that of having for use on their envelopes, packages, etc., motto stickers, like postage stamps, on which is printed some striking sentence. We might use such as these: "Who made God?" "One world at a time." "There can be but little liberty on earth while men worship a tyrant in heaven."

Agitation of the question of taxation has caused nearly every state legislature to consider bills for changing their system of taxation. As a "rider" to all these bills, amendments "taxing church property equally with all other property" should be offered. To burden it with the rider to which they object, opponents of these bills would vote with church taxationists, thus giving them apparently more strength than they really possess at that time, and thus eventually helping to tax church property.

D. WEBSTER GROH.

A True Man Borne Down in the Battle.

BARNUM, MINN., April 18, 1894.

MR. EDITOR: Inclosed I send you a copy of the will of L. H. Hawkins, who committed suicide April 1st. You can make your own comment on the same, and print any part of it you wish. I did not hear any particulars regarding the funeral, but presume it was conducted according to the will. Fraternally yours,

A. M. TOWNSEND.

"A. M. TOWNSEND, Barnum, Minn.—*My Dear Judge:* I hand you a copy of my brother's will. After reading, you may send to THE TRUTH SEEKER if you see fit. It shows how bravely a man may meet death without the aid of the orthodox faith.—Yours truly, H. H. HAWKINS, Thomson, Minn., April 15, 1894."

THE WILL.

To my friends, and to all whom it may concern: It being customary, before the physical death of an individual, to make what is termed a will, in which the statement is quite usual that he or she is of sound mind and memory, I take advantage of such custom to make known to the gentlemen whose names I shall presently mention my most sincere and urgent wishes as to the final disposition of my body, after these presents shall come into their hands. To the following named gentlemen, in whom I hav most exalted confidence, both as to their integrity, their honor, and their friendship, I trust the details of my funeral.

As you are well aware, I believe in no system of religion. I am, in its broadest sense, an Agnostic. I hav no fear of death, but court it, as I hav for over a year, with such yearning and curiosity that I am unable to longer wait for its coming. Since the death of my wife, and the settling of my boys in comfortable homes, I hav had no desire to liv. I admit, as society looks at it, I hav been at times madly reckless in my conduct, but to the injury of no one but myself. Had I not plunged into some kind of excitement, I would to-day hav been the inmate of an asylum for the insane, but

"Such maddening moments as my past,
They could not and they did not last."

For some reason, unknown to me, all the attorneys of this place, except C. L Pratt, have formed a combination to either humiliate or destroy me. I do not care to make the fight, and hence, to avoid further suffering, I hav concluded to adopt heroic measures, and plunge headlong into the great unknown. To insure dying as I hav lived, *an Infidel*, it is my *demand*, that I be buried without religious ceremonies of any kind or character; neither reading, praying, sermons, psalm or hymn-singing shall be allowed. It would please me if my brother, H. H. Hawkins, or some one whom he may select, would say a few words over my body before burial, and let my friends sing, "When the Mists Hav Rolled Away." I desire to be buried beside my wife.

M. L. Toole, Wade Baker, D. M. Gunn, Phil. Casselberg, and E C. Kiley, together with my brother, who livs at Thomson, are the gentlemen in whose hands I trust the carrying out of my wishes as above set forth. Do not, I beg of you, forget what I so urgently ask—to place me in my last resting-place without one single word or act of a religious character. A simple coffin, which any carpenter can make, is all I ask.

I feel that my eyesight, which for many years has been precarious, is again to fail

me. My suffering has been too acute in the past to undertake on my part to bear again, and for the following reasons I prefer death: Since my wife died I hav had no desire to liv. My sickness during the past four months has removed all ambition to longer exist. The threatened trouble with my eyes is another reason why I prefer death. And last, but not least, the persistent persecutions of my enemies · · · in their efforts to humiliate and disgrace me, has been the "straw that broke the camel's back," for, in my present condition of health, and in the condition of my finances, I do not feel competent to make the fight and push the conflict, but I do assure you all that I hav committed no wrong, hav indulged in no crime.

Judge Holland, in making his order upon my final report as assignee for Chapman & Dunton, did me a great injustice, which cast a gloom over my life from the time it was served on me by my arch enemy, . . . I want the world to know that the following attorneys, who are now arrayed against me, F. Price aud J. N. True, were formerly my lawyers in the same matter.

I trust, gentlemen, that you, in whose hands I hav placed [the execution of] the most solemn wish of my life, will not allow yourselvs to be influenced by any outside pressure, but will place me at rest just as you find me. Do not remove or change my clothing. I have carefully prepared myself, and as I lie before you in exactly the condition I desire to be buried, place me as you find me, without disturbing one article of my apparel, in a coffin, and lay me away by the side of my wife, the only womau I ever loved.

I now want to say good by to you one and all, and to all of my friends.

"Here's a sigh for those who love me,
And a smile for those who hate,
But whatever sky's above me,
Here's a heart for any fate."

L. H. HAWKINS.

[We are deeply pained to learn of the many troubles and griefs of our friend, L. H. Hawkins, and of his death. He was a man who richly deserved a kindlier fate. His hospitable home at Shakopee was always open to the Freethought worker, and both himself and Mrs. Hawkins delighted to aid the cause of liberty and justice. Some years ago Mr. Hawkins became identified with the Topolobambo enterprise of A. K. Owen, and he went to Mexico as the attorney of the Credit Foncier Company. He soon became dissatisfied with the management of the colony, and returned to the United States, having lost one of his sons by small-pox while at Sinaloa. He stopped at Tempe, Arizona, where he remained for some time. Through all the changes of fortune he stood erect, refusing to the last to bend the knee at superstition's altar. He lived a free man, and such he died. May his surviving sons grow into manhood emulous of all that was tender and noble aud true in the character and life of their father and their mother.—ED. T. S.]

The God of Job.

RAPID RIVER, April 15, 1894.

MR. EDITOR: My father and mother were Presbyterians of the most pronounced type, and with their lessons on election, predestination, man's free will, and effectual calling, they kept my youthful ideas in a state of chaotic eruption, like the seething waters of an angry geyser, and they insisted that the Bible held the key to all these mysteries, and obliged me to read a portion of it every day when a boy. When I grew to manhood I kept up this practice, until its mysteries became absurdities, and ever since I hav left to God the solving of his own puzzles. But, on account of its gauzy delusions, fogbank pretensions, and granite-wall contradictions, I hav studied its pages a great deal since then, and, like the old Roman Infidel, I am surprised that two priests can look each other in the face at any of their pretentious ceremonies without laughing outright, and yet it never dawned on me until a few days ago that our Bible was the inspired word of two distinct gods, with nothing in common between them; but such is the case. The God of Job has no more resemblance to the God of Moses than a human being has to an octopus. The God of Job knows neither Jew nor gentile, creed nor color, bond nor free; the only line he draws is between the upright, fearless, truth-speaking man and the lying, whining, hypocritical knave. If he visits America and sits in judgment on our sanctimonious hypocrits, it will take every bullock and ram on our shores to pay their fines, with a brisk trade in importation going on besides. To make this plain to the reader, it will only be necessary to giv a few of the principal incidents in the story. The author first introduces us to Job of Uz, a wealthy, honest, pious man, with a family of seven sons and three daughters. The sons and daughters are out on a grand spree, which kept old man Job busy offering sacrifices continually, to keep the Lord in good humor, and from taking notice of their behavior. The author, or reporter, then tells us of a gathering of the sons of God at their father's, and Satan came also. From this it would seem that Satan, as a general thing, was too busy with his own affairs to attend his father's levees, or such particular notice would not hav been taken of his presence at this time. And the Lord showed Satan marked attention, aud inquired in the most friendly manner about his wanderings, and does not seem to hav taken the slightest notice of the rest of his progeny. As the feast went on, Job's God became irrelevant in his remarks—too much soma juice, perhaps, or Satan may hav been twitting him with having no followers among the children of men. But the reporter has recorded nothing which led to his saying: "Hast thou considered my servant Job, that there is none like him in this earth—a perfect and an upright man, one that feareth God and escheweth evil." To this Satan replied: "Job is all for the dollar, you hav bribed him to hypocrisy; but take away the possessions with which you hav bribed him, and he will curse thee to thy face." To use a sporting phrase, Satan had his father in the corner, and he had either to put up or shut up, and as old Jupiter had too much grit to take backwater, he was obliged, much against his will, to giv Satan power over all Job's possessions, and no doubt this rascally father of politicians chuckled with Satanic glee over the way he had outgeneraled his father.

Without giving Job's family time to taper off, Satan, with a four cornered wind, demolished the house, and killed the whole drunken outfit, and with the aid of Sabeans, Chaldeans, and fire from heaven he stole or destroyed the rest of Job's possessions. It is probable there is a mistake about the fire from heaven, as Satan had too keen an eye to business to go to a foreign market for a commodity with which he was overstocked at home, according to priestly accounts.

And it came to pass that Jupiter gave another ball, and Satan was again a guest. At this second party, Jupiter reproaches Satan with great bitterness for inveigling him into the bet to destroy Job without cause. We hav here an open, unequivocal confession from God's own mouth that he is acting unjustly or sinning, and I hav always contended that God's actions were all imperfect, and some of them highly criminal, and felt highly indignant thereat, but when I find him so conscience-stricken over his own shortcomings, and confessing his sins with such open candor to his father confessor Satan, to tell the honest truth, I feel like forgiving him for all the evil he has done, and saying, "Depart in peace, but see that you don't do it again." Satan and the supper overcame all Jupiter's good resolutions, and, to use another sporting phrase, Satan hauled in a fat jack pot, for when this party broke up he was armed with inquisitorial powers to put Job to the torture. "And he smote Job with sore boils from the sole of his foot to his crown." Then this victim of a set of drunken, gambling gods took a piece of a broken pot, and with the sharp edge of the break scratched himself withal. The reporter, not being up to his business, does not inform us, but it is evident from this that Job's boils were of the scarlet-colored variety, and the pain and itch of them are intolerable. At this time Job's wife gave him excellent advice—to curse God and die. But Job seems to hav been as obstinate as a Scotchman, and was determined to hang on and see the thing through as long as he could sit in the ash-bin. Job's three friends, hearing of his misfortunes, came to see him under pretense of condoling with him, but, as we find from the book, in reality to gloat and rejoice over his calamities. In solemn silence, to which the scraping of the potsherd as it rattled over the boils kept time, Job and his friends sat staring at each other for seven days and seven nights. To relieve Job's weary arms, not one of them offered to take a turn at his back with the potsherd, but in grim silence they sat, which must hav added considerably to Job's discomfort. Those who doubt my veracity will find the foregoing in the first two chapters of Job, and as Bibles, like other weeds, are plentiful, all can investigate for themselvs, and from this out we will giv chapter and verse for all quotations. At the end of seven days and seven nights Job opened his mouth and cursed in very emphatic language his natal day, and put forward a great many whys and wherefores which are still whys and wherefores to all religiously-educated people who hav the honesty to doubt and investigate. One quotation will illustrate all the rest: "Wherefore is light given to him that is in misery, and life unto the bitter in soul?" (Job, iii, 20). This reflects on God's wisdom and justice, and contains the insinuation that he is cruel without cause.

From here to near the end of the book it is pretty much repetition; Job's friends urging him, like Jesuitical father confessors, to make a clean breast of the sins and follies he had been guilty of, over which, no doubt, they would hav rejoiced immensely. And they brought forward a great many orthodox arguments to prove that Job must hav committed some Alpine sins aud follies, or God, being a just God, would never hav used him so. I will giv a few quotations as samples of the comfort they gave Job: "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I hav seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed" (Job iv, 7-9). "The wicked man travaileth with pain all his days" (Job xv, 20). "The light of the wicked shall be put out, and the spark of his fire shall not shine. · · · His strength shall be hungerbitten, and destruction shall be ready at his side" (Job xviii, 5-12). "The triumphing of the wicked is short, and the joy of the hypocrit but for a moment" (Job xx, 5). I hav given these quotations at random, and all their lengthy harangs are of the same pattern, and it must be admitted that they are of a piece with the cold comfort that is generally given by the orthodox to an unfortunate man. Job will grant nothing of this and maintains his honesty and integrity and impeaches God's justice and laments that kicking will do no good, as God, being so much stronger, will beat him in the end. He reproaches his friends bitterly for taking sides with God against the right, to curry favor—the same as the orthodox among ourselvs. I will giv a few of Job's sayings: "Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? · · · For he breaketh me with a tempest, and multiplieth my wounds without cause" (Job ix, 12-17) "Will ye speak wickedly for God? and talk deceitfully for him? Will ye accept his person? will ye contend for God?" (Job xiii, 7, 8.) "My face is foul with weeping, and on my eyelids is the shadow of death. Not for any injustice in mine hands" (Job xvi, 16, 17). "Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment" (Job xix, 7. "God forbid that I should justify you: till I die I will not remove mine integrity from me" (Job xxvii, 5). In Job's speeches we hav the doubting investigator who is beginning to think that God is no better than he ought to be, but is afraid of God's power; while in his friends we hav the utterances of genuin, abject believers who, whatever their real opinions may be, through fear and selfishness are afraid to giv voice to anything but the most servile flattery. Men of this stamp thank God for cyclones, floods, accidents, and hard times, and the crawling sycophancy of their conduct never seems to strike them, and the reason is obvious: They hav been taught to lie to God and about God from their earliest years, and in this duplicity pickled generation after generation until they are hypocrits to the marrow in their bones, and the word of an irreligious pickpocket is more reliable than the oath of a pious Senator.

Job's friends, seeing that he will not confess, keep silence. Then Elihu, a bystander who had been listening to the debate, took up the cudgels in Jupiter's behalf. He occupies half his time trying to impress his audience with the wonderful benefits they will derive from listening to his drivel, and the other half in trying to tell them something he had never known or else forgotten. Elihu is the father and founder of theology, and his disciples are just where he left them. Elihu says: "Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. I will speak, that I may be refreshed" (Job xxxii, 19, 20). According to Elihu, theology is not an emanation from the brain, but a gaseous exhalation from an overloaded stomach; if science can discover some other way of expelling this gas from our priests and parsons our religious population will be healthier, as it must be confessed, if we believe Elihu, a priest or parson is no better than an open sewer.

How long Elihu would hav trifled with time is uncertain had not Jupiter put in an appearance and demanded with contempt: "Who is this that darkeneth counsel by words without knowledge?" (Job xxxviii, 2.) And Elihu does not seem to hav waited to giv his address, but must hav skedaddled and hid in the scrub; or, as his oration was of a piece with the speeches of Job's friends, he would hav been fined in the wind-up had Jupiter known where to find him. Jupiter challenges Job to debate the case at issue between them, but instead of sticking to the question, which was certainly the justice or injustice of Job's afflictions, Jupiter launches forth into a windy description of creation and the elements, taking credit to himself, as he goes along, for getting up the whole panorama, and asks Job if he knows how it was done or where he was at the time. This no doubt confused Job, as it was entirely foreign to the case and something he had lodged no complaint about. Jupiter then marches a whole battalion of animals before Job's mental vision and dilates on the wonderful qualities of each as they pass; and it must be admitted it will require a well-stretched poetic license to save Jupiter from the accusation of gross exaggeration. As a sample of special pleading, Jupiter's speech is a masterpiece, for Job's boils and other afflictions, which were the grievances Job had complained of, were as entirely ignored as if they never had been, Jupiter knowing he had no excuse for his conduct in the matter. Job, tired out, disgusted, and discouraged, as he well might be in such a court as this, begs off; and here the best of Jupiter's character is seen, for, to use a law phrase, he renders a sweeping verdict in Job's favor, with all expenses, and fines Job's friends, who had praised and flattered himself, for lying, seven rams and seven bullocks each. If Jupiter visits America and fines our pious, oily-mouthed liars like this, we will be obliged to become vegetarians, as there will be no eatable beast left, even the pigs will go to the last grunter. Jupiter paid all loss and damage sustained by Job and gave him twice as much as he had before, but whether he brought the stock from heaven or got Satan to steal them from some other unoffending man the book does not say.

From the quotations given it is plain that Job's God did not consider his actions perfect by any means. He lays claim to great power and mechanical ability, but frankly ackuowledges the injustice of some of his actions, thereby confessing that he was imperfect, a sinner. And Job maintained throughout the book that God was unjust, and in the wind-up God confesses that Job told the truth. And in fining Job's friends we can see that hypocrisy was not one of the weaknesses of Job's God and that he took no pride in being considered better than he was. In strong, emphatic language, without reserve, he declares Job perfect; a perfect and an upright man; a better being than himself; dispelling the priestly fable of original sin, and making it clear that if any son of God died it must hav been to expiate the sins of his father, not of his brothers and sisters; thus leaving that distorted delusion, Christianity, without a foot to stand on, and stamping the rest of our Bible a forgery and a fraud and the God of Moses an overgrown impostor. TOM WALKER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

" Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour." .

Contented Jim.

Everything pleased our neighbor Jim,
When it rained
He never complained,
But said wet weather suited him.
" There never is too much rain for me,
And this is something like," said he.

When earth was dry as a powder mill,
He did not sigh
Because it was dry.
But said if he could hav his will
It would be his chief supreme delight
To liv where the sun shone day and night.

When winter came, with its snow and ice,
He did not scold
Because it was cold,
But said: "Now, this is real nice;
If ever from home I'm forced to go.
I'll move up north with the Esquimau."

A cyclone whirled along it's track;
And did him harm—
It broke his arm,
And stripped the coat from off his back;
" And I would giv another limb
To see such a blow again," said Jim.

And when at length his years were told;
And his body bent
And his strength all spent,
And Jim was very weak and old:
"I long hav wanted to know," he said,
How it feels to die"—and Jim was dead.

The Angel of death had summoned him
To heaven, or—well,
I cannot tell;
But I knew that the climate suited Jim;
And cold or hot, it mattered not—
It was to him the long-sought spot.
—*O. F. Pearre in American Youth.*

Across the Continent.—Continued.

We reached the state line of Kansas sometime Sunday night, and on Monday, April 2d, we were in Colorado. At Pueblo we saw the sun rise in splendor. Pueblo is an odd-looking but pretty place, destitute of grass, as it seemed from the car windows. I remembered that some of our children of the Corner lived in that place, and wondered if some of them might not be among the bright boys who were playing about the station. The railroad runs through the adobe region; and some of the houses of the Mexican village on the right, I noted, were made of adobe. The Mexican women at this village appeared dressed in flaming colors of red and yellow, and the little children were gay as the plumage of Southern birds. Once in a while we saw a coyote running along through the wild cacti. The Mexican soap-plant dotted the sandy way, also, and in the midst of one wide, grassless stretch was the grave of some pioneer who had perished there afar from home and friends. His companions had made him a bed amid the sagebrush and cactus and inclosed it with a wooden railing. But he sleeps as sweetly there as in a more pretentious spot, and the heavens smile as kindly above his resting-place there in the desert as they do upon the splendid mausoleum of the first Napoleon at Paris.

Away to the left were seen the towering Spanish peaks and the snowclad Greenhorn mountains loomed in majesty, while Pike's Peak's snowy top glistened amid the clouds, fourteen thousand feet above sea level.

At Colorado Springs, which was our next station, I was glad to stop off a day and night, and found pleasant rooms with Mrs. Dillon on Pike's Peak avenue. I know our children belonging to the Corner liv in Colorado Springs, but I had no time to look them up, and they did not know I was to be in their town a day and a night. Inquiry revealed that the manager of the Opera House is a reader of THE TRUTH SEEKER, at least I was so informed, and I was sorry not to hav seen himself and family, as well as others whose letters hav appeared in the Corner.

Colorado Springs is a lovely place with pure, invigorating mountain air. No manufacturing is allowed here, and no saloons, consequently rioting and drunkenness are unknown. Avenues are one hundred and forty feet wide, and every other street a hundred feet across, with ditches for the mountain streams on either side. The laws are rigid, and if the owner of a lot uses it for selling intoxicating liquors the land is forfeited, this being in the deed of sale.

It was voting day, and the women were to vote for the first time under the revised Constitution. They were alert and activ, and were working for special favorits. The horses wore placards bearing this legend: "Vote the straight Republican ticket." Tuesday, April 3d, will always be a memorable day in the history of the women of Colorado.

I looked over upon Cheyenne mountain where Helen Hunt Jackson was buried amid the hills she loved so well. The heap of stones still marks the spot, but her body has been removed to a cemetery since Mr. Jackson's marriage to her niece. When I inquired the reason for the removal of the remains of Helen I was told that too many people went there for picnics. Now, I would be glad to think when I am gone that friends would come and picnic near my grave. It would be pleasant to know they thought so much of me, and I would prefer they should eat, drink, and be merry than that they should weep in sorrow over my last earthly bed.

I rode out to Manitou, six miles. The pretty town lies in a valley that penetrates the great range down through the foothills. The red rocks all around present a most singular and strange appearance, and at first you cannot see the town at all until it is suddenly revealed. There are a half-dozen or more mineral springs here on the banks of Fountain creek, the Navajo, Shoshone, and Manitou being among the more popular. The elevation at Manitou is 6,297 feet, about six hundred feet higher than Mount Washington in New Hampshire. In a sort of park surrounded by beetling cliffs and hills are many curiously formed rocks, red and yellow. Great caverns and mysterious paths are all around. In the Ute pass are the Manitou Grand caverns, and the Cave of the Winds is another wild-looking and strange place. Between Colorado Springs and Manitou is a spot called "the Garden of the Gods," with huge, fantastic rocks, red in color, guarding its entrance—a wild, romantic place.

After chatting with Mrs. Dillon and viewing her poultry yard, noting her Plymouth Rocks and Brahma fowl, we bade good-bye to Colorado Springs and started again on our journey overland, and upgrade all the way, two immense engins puffing and pulling up the train. The rise in some places is four per cent, that is four feet to every one hundred, and the scenery is most impressiv and picturesque—a most wonderful part of the Rocky mountain region of Colorado. Up and away we climb through the Ute pass, the engins tugging harder and harder, passing huge boulders that sometime had rolled down from the top of strange peaks. Cascade City is the first station and then Raymond, two beautiful little villages in the mountains. We noted little houses of the prairie dogs, who with cunning instinct lay up food enough in autumn to last till warm weather comes again.

We passed a "dug-out," forsaken now, probably, but once the home of man, a heap of earth with a wooden door. The earth is dug out, poles or logs put up and slats across, which are covered with mud or clay, which makes a comfortable but, I should think, a rather warm shelter. At Woodlawn Park, up in the mountains, we stopped for dinner.

A gentleman, Mr. Wicks, of Colorado Springs, gave me much information as we rode on toward Cripple Creek, and told me, too, of the little Welsh pony his children had for a comrade and friend—a little colt only forty-nine inches high, which can bow, kneel, and perform several other tricks. He has picnics with the children, eats his corn and then begs for sugar and cookies. If refused, he pulls off the tablecover and runs off with it. He can open the gate with his teeth, and when the button was placed on the other side, he soon found it, and opened the gate just the same. When the little boy was feeding the chickens, and did not giv the pony, whose name is Cute, any corn, he picked him up and shook him out of his pantaloons.

Cripple Creek is a mining town, where a thousand mines hav been opened in two years, and the population is now between seven thousand and eight thousand.

Passing the old stage place, a cleared lot where stages stopped before the railroad was made, the whole route is one of wild, glorious magnificence, the clouds floating in regal beauty below the peaks, which I watched in wonder and awe at the sublimity of the scene.

At the Divide, not Continental, the water begins to run in two directions, one stream down to the Arkansas and the other opposit down to the River Platte. After leaving the Divide, the way grows more and more picturesque and grand.

The region is covered with fir and cedar trees. Among them are immense bowlders and wild, rocky ledges, and occasionally a small shed-like house appears, with a solitary man standing near the door. He has maybe taken up some land for a home, or has a cattle ranch, for herds of handsome cattle are grazing near by.

Our way is still cloudward, the cars sway from side to side, and go rocking like a cradle. Immense rocks are piled one upon another, and layers of stone reach high toward the skies, in many weird, fantastic forms. Great, white flecks of clouds lie upon air around the mountain peaks, presenting a picture beautiful and enchanting as it is wild and strange. The day was clear, the sun shone brightly, and the sky was blue as blue can be. On either side castellated walls of red and gray rocks tower high, while mountain streams break through the patches and banks of pure, white snow.

Talk about heaven, and the glories of the new Jerusalem! pearly gates and golden pavements! It all seems weak and puny compared with these hills and hollows, this grand and magnificent panorama. The scribes who wrote the Scriptures had never heard of the Rocky mountains, their golden sands, and the glory and grandeur that rest upon their lofty hights, never. And what a pity. How much more intelligently might they hav written had they been better informed.

At Florissent, I remembered letters that had been sent to the Corner, and looked out with tender love in my heart for the writers who live there.

Weird and broken shadows played along the rock-ribbed sides of the mountains, and my eyes continued feasting upon the constantly unfolding splendors and glories through which I rode. And when I thought there could be n thing newer or stranger, a sudden gleam of glory would leap out from the sun-kissed chasms in a blaze of new and greater magnificence. S. H. W.

Correspondence.

MINNEAPOLIS, MINN., March 7, 1894.

DEAR MISS WIXON: You can see by my address that I hav moved. I read the Corner every week. The school that I go to now is the Annex school. I hav been corresponding with a girl named Deta Hooper. My mamma used to write for THE TRUTH SEEKER before she was married. Her name was C. May McCormack then. Mamma is sick in bed now, and it is very lonesome for my little brother and me when she cannot be about the house. Papa tries to do for mamma and us both, but no one can take mamma's place. Papa also used to write some for THE TRUTH SEEKER.

D. M. Bennett visited my grandpa on his return trip around the world, when my mamma was a girl at home.

I had the toothache very bad last night, also the earache. I hope you or any of the children that seat themselvs in your cosy Corner will never hav it, for it is very bad.

Well, as I can think of no more to say I will close. From your Freethinking friend, BLANCHE G. CHAMBERLIN.

[We hope your mamma will soon be well. Please giv her our love.—ED. C. C.]

BRONSTON, KY., March 19, 1894.

DEAR MISS WIXON: Several months hav passed since I last wrote to the Corner, so on this beautiful Sunday morning (beautiful from natural causes) I will again endeavor to pen you a few lines. Just now Dame Nature is changing her frosty garments for a cloak of green. The merry birds, the freshening air, the swelling buds, all herald the coming of spring. Soon the lovely flowers, nature's beautiful carpet-tacks, will begin to peep up here and there, on the rugged mountain, as well as in the sweet-scented meadow. There are a great many people in this neighborhood who would be, were we all Freethinkers, outspoken Liberals, but the clergy keep them intimidated, and in order to gain popularity, they dance on one foot to Freethought and shuffle with the other to Christianity. It is terrible to think of the many thick-skulled fanatics who are blindly groping in the unlighted, yawning abyss of ignorance and superstition. We hav a hard fight before us, but if we persevere and hav patience, much good can and will be accomplished. But there are some bigots that never will be reclaimed. They will not let the torch of reason light them out of the fathomless pit they hav fallen into. JEROME B. BROWN.

[Yes, perseverance and patience are needed in the Freethought camps.—ED. C. C.]

GEORGE'S STATION, PA., March 19, 1894.

DEAR MISS WIXON AND FRIENDS OF THE CORNER: I hav the pleasure once again to write to the Corner. I went to a Catholic church about two weeks ago. A priest from some other church preached. He said if you wanted to win a victory, you were to pray; he said Moses prayed, and he was victorious; then he said he ceased praying and he was defeated. Our school will be out in two weeks and three days. I will tell you about George's Station. There are three houses and the station house, the store and the butcher's shop. There is an oil pipe about a quarter of a mile from the station, up on the hill. Georges is down in a kind of hollow; the pipe got a leak in it and oil is running all over the road; it ran down to a hollow in the road and then it struck a crevice and ran down in the spring. At the store it is running all over everything about the place. The people who liv there are moving away. The man living there has a large tank sunk and he dipped two barrels of oil one day. The railroad runs just below our farm; we can see the train go by. Our school is very small now; a good many of the pupils hav quit, so I do not care about going. I never miss reading the Children's Corner. Good-bye for this time. Yours for Freethought and reform,

IRENE STOREY.

N.B.—I would like if some of the boys and girls of the Corner would write to me. My address is: Irene Storey, George's Station, Westmoreland county, Pa.

[We hope Irene will not lose her interest in her school. The years at school are golden.—ED. C. C.]

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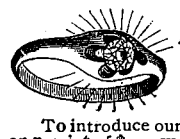
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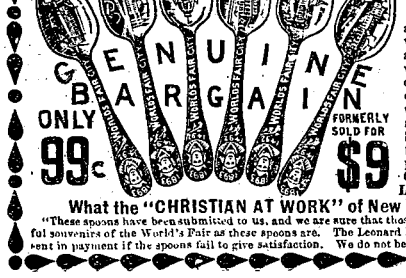
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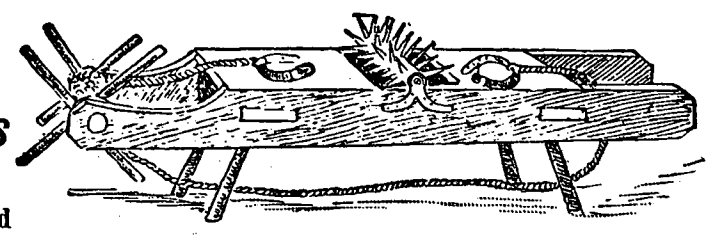
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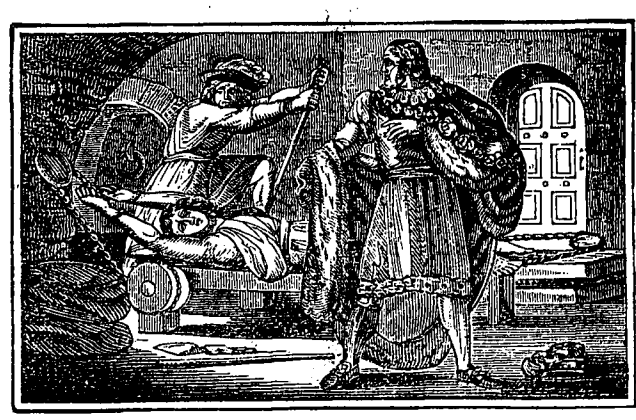
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Conduct; or Right Doing,
Virtue, the Illuminator of Life,
Prudence, an Economy of Life,
What Know Ye of Justice?
Fortitude a Noble Possession,
Temperance and Intemperance,
Is the Use of Tobacco Dangerous?
Cultivation of Individuality,
Character, a Jewel of Great Price,
Idleness, another Name for Loss,
Industry, the Staff of Life,
Value of a Trade,
Recreation a Necessity,
Games of Chance,
Truth and Falsehood,
What is an Oath? or the Worth of a Promise.
Fraud a Crime,
The Poison of Slander,
What is Hypocrisy?
Conscience or Moral Sense,
Selfishness, the Menace of Society.
Gratitude, a Fragrant Flower of Life,
Is Reverence a Duty?
Self-Reliance,
Self-Control,
Self-Respect,
Foolish Pride and Silly Prejudice,
Anger, the Distorter,
The Angel of Forgiveness,
Observation a Great Faculty,
Perseverance, the Friend of Man,
Punctuality, a Promoter of Success,
The Difficulties of Life,
Temptation, the Demon on the highway,
Habit, Second Nature,
Power of Will,
Courage, a Necessity to Right Living.
In Regard to Concealed Vice,
Beautiful Charity,
Fidelity, the Giver of Strength and Honor,
Value of Wealth,
Avarice, Not a Means to Life's Best End,
Good Nature, one of Life's Best Blossoms,
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THE most dangerous robbers are those who know how to plunder the people by law.—*Galveston News.*

He who glorifies his ancestry is an aristocrat, but he who glorifies his progeny is a noble-man.—*Katherine Mabley Corbett.*

IT is idle to attribute the destruction of superstition to the Reformation. Protestants were as superstitious as Catholics.—*Henry Thomas Buckle.*

NAY, never falter; no great deed is done
By falterers who ask for certainty.
No good is certain, but the steadfast mind,
The undivided will to seek the good;
'Tis that compels the elements, and wrings
A human music from the indifferent air.
The greatest gift a hero leaves his race
Is to hav been a hero.
—*George Eliot.*

A GOVERNMENT founded upon anything except liberty cannot and ought not to stand. All the wrecks on either shore of the stream of time—all the wrecks of cities and nations, are a warning that no nation founded on slavery can live. From sand-enshrouded Egypt, from the marble wilderness of Athens, from every fallen stone of mighty Rome, comes a wail—a cry: "No nation founded on slavery can stand."—*R. G. Ingersoll.*

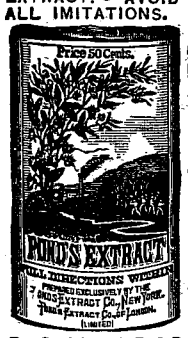
CREED and faith are antagonistic terms, for we can feel no need of creed unless we doubt the power of truth. The truth can never be put into a creed, because the truth is infinit and creeds are finite. Every sect has been the result of this attempt. A society with a creed is a sect, and what is worse, a sect bound to error; for, even if a creed could be framed broad enough to express the truth to-day, it would fail to express the truth to-morrow. Faith is freedom, creeds are fetters. As for those people who are tired of "freedom" and "democracy," an ethical society would not seem to be the place for them; the holy Romau Catholic church affords a warm fireside for those who cannot bear the fresh, clear air of freedom.—*Isaac Hull Platt.*

WE begin to get the large point of view. When our great principles run into common life, we know that we hav realized their measure. Elsewise they are *eidolons*, dreams, vague offerings, unjoined outlines and patches and dashes of inharmonic color. Every American believes in liberty. What is the quality of this liberty? It shifts, it is up or down, with every individual you meet, so that, until we know the individual fully, we do not know the quality of his "liberty." Freedom of conscience? It was one thing to Roger Williams, another to the Quakers, another to the Puritans; it is freedom within Christian lines to many to-day, or freedom within present social principles. Beyond that the offender finds only wilderness.—*Horace L. Traubel.*

No practice is commoner with small-minded folk than that of trying to knock down persons of an opposit way of thinking by hurling at them some big, unpopular name of mysterious import. A man takes a broad, unitary view of the universe, and immediately some little word-monger launches at him, "Pantheist!" No epithet is more grossly misused in this way than that of "Materialist." Every one whose reasoning follows closely the visible order of things, and who refuses to accept unverifiable assumptions, is immediately branded Materialist. But does it not look as if the epithet might be retorted with far more justice? The most obvious criticism, it seems to me, of those who take what they call a spiritual view of life is its exceeding unspirituality. Such folks, in general, hav only the grossest, most infantil notions of spirit.—*Wm. H. Johnson.*

IT is no light thing to hav secured a livelihood on condition of going through life masked and gagged. To be compelled, week after week and year after year, to recite the symbols of ancient faith and lift up his voice in the echoes of old hopes, with the blighting thought in his soul that the faith is a lie, and the hope no more than the folly of the crowd; to read hundreds of times in a twelvemonth, with solemn unction, as the inspired word of the Supreme, what to him are as meaningless as the abracadabras of the conjuror in a booth; to go on to the end of his days administering to simple folk holy rites of commemoration and solace, when he has in his mind at each phrase, "What dupes are these simple folk, and how wearisomely counterfeit their rites"; and to know through all that this is to be the one business of his prostituted life, that so dreary and hateful a piece of play-acting will make the retrospect of his last hours—of a truth here is the very abomination of desolation of the human spirit indeed.—*John Morley.*

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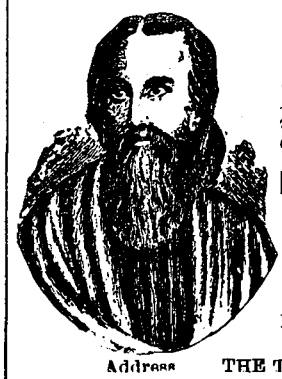
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"WHAT did the children of Israel do after they came through the Red Sea?" asked a New York Sunday-school teacher. "Dried their clothes, I s'pose," replied Tommy Amsterdam.

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LITTLE MILLIE had been told by her mother that God never slept. One night, after praying God to care for them while they slept, she finished with, "And now, God, do try and get a little rest for yourself."

FOND mother: "And has mamma's angel child been a peacemaker to-day?" Mamma's angel child: "Yes'm; Tommy Tuff was a-lickin' Willie Whimpers, an' I jumped in an' licked the stuffin' out o' both of 'm."—*Philadelphia Record.*

"MY boy," said a certain Methodist minister, "is the most truthful little fellow that ever lived." "I believe it," answered Mr. Brown; "I've heard it said that the suppressed qualities in the father always crop out in the son."—*London Freethinker.*

MRS. SLIMSON: "My little boy has been very wicked to-day. He's got into a fight and got a black eye." The Rev. Dr. Drowsie: "So I perceive. Willie, come into the other room and I will wrestle in prayer for you." Willie: "You'd better go home and wrestle in prayer for your own little boy. He's got two black eyes."—*Life.*

ELDER BERRY: "Wal, deacon, how'd the revival go?" Deacon Jones: "Splendid! We got all the young folks in town so wrought up about eternal damnation that they've pledged themselvs to giv up dancing, card-parties, singing secular songs, and all sorts of godless amusements, for life." Elder Berry: "O deacon! Your heart must swell within you to think how much you've done to make life happy for unthinking youth."—*Puck.*

"PETER LOMBARD," writing on the subject of the burial of amputated limbs in the churchyard, cites the Rev. R. M. H. as writing of an old Lincolnshire woman who came to him some years back. When she brought her son's finger in a tiny coffin to the vicar, she said, "Thou knaws, sir, as the Lord's host 'll be main an' throng (very busy) a putten foalks tegither i' the resurrection morn, an' A reckon it doant beseem such as we to send 'em a rammockin an' a ravin about (running hither and thither, and turning things over), if so be as we can put the bits handlike for 'em in his own ground."—*London Freethinker.*

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A station here, a station there;
A locomotiv, tender, tank,
A coach with patent swinging chair;
A postal car and baggage too,
A platform of the Miller make,
With buffer, duffer, chain, and spike,
And nobby automatic brake.
Such is the pride of orient hordes,
And Syria's brightest modern gem,
The railroad train that snails along
'Twixt Jaffa and Jerusalem.

Beware, O sacred mooley cow,
The engin when it rings its bell!
Beware, O camel, when you hear
The whistle's sharp and warning swell!
And, nativ of the Holy Land,
Unused to modern travel's snare,
And soothed by guileful taffy talk,
The awful peanut boy beware!
Else, trusting to his words and wares
Thou may'st hav reason to condemn
The style of traffic that prevails
'Twixt Jaffa and Jerusalem.

And when, oh, when the bonds fall due,
How vexed and wroth will wax the state;
From Nebo's mound to Nazareth,
The cry will sound, "Repudiate,"
From Hebron to Tiberius,
From Jordan's banks unto the sea,
Will swell the chorus loud and long,
Against that "——— monopoly!"
The horny-handed shepherd swain,
Oppressed by bonded stratagem,
Will curse the corporation line,
'Twixt Jaffa and Jerusalem.



YAHWEH IS A JUDGE OF LIVE STOCK.

And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.—Ezek. xxxiv, 17.

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News of the Week.

COXEY'S "army" has reached Washington.

MORE severe earthquake shocks in Greece.

THE Senate is still working hard doing nothing.

THE revival at Niblo's Garden in this city has come to an end.

NEW YORK'S fool police are arresting girls for selling newspapers.

THE Lyons, France, exhibition of art, science, and industries opened April 29.

J. W. THROCKMORTON, pioneer in and ex-governor of Texas, has recently deceased.

IN New Rochelle, New York, private detectivs were arrested and fined as vagrants.

NINETEEN members of the San Francisco police force hav been dismissed in disgrace.

IN the House of Commons a bill has been introduced providing local self-government for Scotland.

THE most famous hotel in the South, the St. Charles. of New Orleans, was destroyed by fire on April 29.

IN St. Paul, the Socialists, Populists, and Prohibitionists hav united in the municipal campaign. It is suggestiv.

SENATOR FRANCIS BROWNE STOCKBRIDGE, of Michigan, died in Chicago, April 30. Born in Bath, Maine, April 9, 1826.

ON April 26, Asquith, Home Secretary, moved in the House of Commons the disestablishment of the church in Wales.

IN the House, Cooper, Democrat, of Florida, introduced a bill for the free coinage of silver dollars of value equal to gold dollars.

EDITOR ROSEWATER, of the Omaha *Bee*, was sentenced for contempt by Judge Scott to serve thirty days in jail and pay a fine of $500 and costs.

JAMES M. HARVEY, of Kansas, ex-governor and ex-United States Senator, died near Junction City in that state on April 16th. Born Sept. 21, 1833.

SINCE the decision of the South Carolina Supreme Court against the dispensary law the saloons hav generally opened again. A test case will soon be made.

COXEY bands hav seized trains in Indiana and Ohio, and in the latter state the governor, McKinley, ordered out the militia, and "Colonel" Galvin surrendered.

A LANDSLIDE into the river Ste. Anne, near the village of River Noire, Quebec, caused a dozen or more deaths and destroyed $500,000 worth of property.

THE strike on the Great Northern continues. All traffic is suspended, to the incalculable damage of business interests. But wage earners are suffering still more.

THERE are divisions of the "Commonweal army" at Washington, Des Moines, Chicago, Portland. Tacoma, Sacramento, and in Ohio, Indiana, New Jersey and other states.

FEDERAL troops were ordered out in Oregon to protect property of the Great Northern from Coxeyites. A Union Pacific train was captured but recovered by federal cavalry.

ON April 24th Frank Hatton, of the Washington *Post*, was prostrated by a stroke of paralysis, and died April 30th. He was formerly editor of the once famous Burlington *Hawkeye*.

ANARCHIST EMILE HENRY, who caused the explosion in the Café Terminus and Rue des Bons Enfants, Paris, was found guilty on April 28, and sentenced to death. He was insolent and self-glorifying.

WILLIAM MCGARRAHAN, who for forty years has been trying to secure from Congress recognition of his claim to the lands Panoche Grande in California, is dead. He had undoubtedly been shamefully treated by those in authority.

SECRETARY MORTON, of the Agricultural department, says that the march of the "unemployed" upon Washington is the natural sequel to the crusades of the Protectionists. The demands of the former are the logical extension of those of the latter.

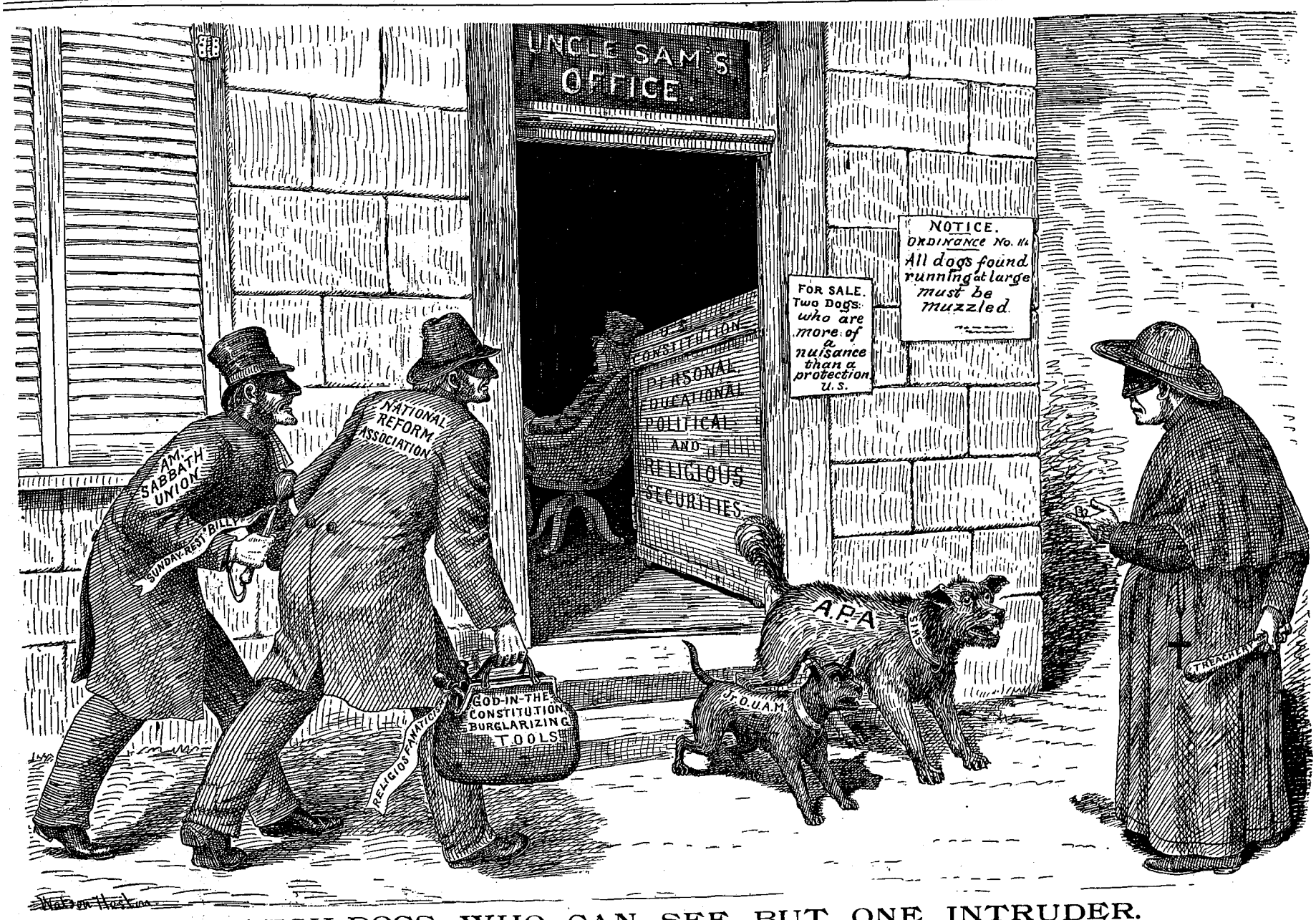
W. W. COLLINS, Freethought lecturer, has been elected to the New Zealand parliament. His grandfather, John Collins, Chartist leader, suffered imprisonment in Warwick jail in 1839. Ten preachers stood for parliament in New Zealand election. All defeated.

A DETACHMENT of the Coxey army stole a freight train of the Great Northern at Butte and started for the East. At Billings a conflict with federal marshals took place, and several persons were wounded. At Forsythe the Coxeyites were surrounded by United States troops from Fort Keogh, and surrendered.

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A Journal of Freethought and Reform.

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Archdeacon Farrar's Hits and Misses.

In *McClure's Magazine* for April, Dr. Frederic W. Farrar, Archdeacon of Westminster, has an article entitled, "Christianity—True and False." Its argument may be fairly summed up in this way: "All the bad deeds of those who profess to be Christians must be attributed to either their natural depravity or the demoralizing influence of the paganistic survivals in the religion of the Nazarene. All the good deeds of those who bear the Christian name or hav been subject to the influence of Christianity without identifying themselvs with any of its branches are to be attributed to the true and beneficent teachings of the carpenter." It is according to the old familiar rule, "Heads I win, tails you lose." This is one of the latest attempts to make it appear that religion, and particularly Christianity, is a moral cult. Theological dogmas are as coolly eliminated as though they were not, as they are in fact, the warp and woof of every religion, in so far as that religion is distinguished or distinguishable from all other religions and from systems of secular morality.

Dr. Farrar says in his opening paragraph that "many hav argued, and hav, unhappily, argued with serious and passionate conviction, 'that religion has been a curse to the human race;' 'that Christianity has inflicted upon mankind more harm than good.'" The next paragraph we giv entire, because it, in connection with the closing part of the article, embodies the fundamental misstatement that religion, and especially that peculiar form of it which goes under the name of Christianity, is only an ethical code. Says the Archdeacon:

"Now, to us who believe and know that religion is the one saving, ennobling, inspiring, uplifting element in life; that without religion mankind would not only be as the beasts which perish, but would be more guilty and more miserable than they; that it is religion alone which enables us bravely to face the duties of life, and cheerfully to bear its trials—does it not become transparently clear that no human being could maintain that 'religion has been a curse to the human race,' if he used the word religion in the same sense as ourselvs? And to us who know that Christianity has conferred upon mankind boons which utterly outweigh every other boon which man has received from his creator, is it not obvious that the thesis, 'Christianity has inflicted on mankind more harm than good' can only be redeemed from utter senselessness when we become aware that those who hav argued in its favor use the word 'Christianity' to mean something absolutely different from that which *we* mean by it."

Now let us turn over a few pages and we shall at once see why the Rationalist means by "religion" and "Christianity" "something absolutely different from that which *we* ["Christians" of Dr. Farrar's school] mean by it." "What is religion?" asks Mr. Farrar, and he answers that it is *not* church membership; that it is *not* "intellectual acceptance or profession of a set of dogmas;" that it is *not* outward observance, such as "rites, forms, ceremonies, feasts, fasts, new moons, sacraments, sacrifices, and so forth." He declares that the meek, the just, the pious, the devout, "are all children of heaven, and they shall meet and recognize each other when their various masks and liveries are taken off." The Archdeacon concludes:

"'Religion' means, as the great thinker, Benjamin Whichcot, said, 'a good mind and a good life.' *This*, in essence, is its true and only meaning. How, then, can it be, or ever hav been, otherwise than one infinit blessing to mankind? And 'Christianity' means that belief in Christ, and that following of the example of Christ, which renders a good mind and a good life possible to every child of man. It means that faith in Christ, and in the broad, simple teaching of Christ—unencumbered by the mountain-masses of falsification and corruption which were accumulated around it after the first century—which enables every child of man to obtain forgivness of past sins and strength for future service. The acceptance of the gospel has nothing necessarily to do with the shibboleths, the ceremonies, or the constitution of this or that church or sect; it means sincere love of God, and self-sacrificing service to man. Any amount of nominal religion which is not accompanied by love, meekness, truth, purity, contentment, is no better than sounding brass or a tinkling cymbal. To belong to the strictest sect of the purest religion—to be as orthodox as Thomas Aquinas—to be as devoted to forms and ceremonies as Durandus—to macerate one's self, like St. Peter Damiani or Henry Suso—and yet not to be holy, humble, and loving, is as useless as to rely on the clacking of the Tartar's prayer-mill. 'The kingdom of heaven is within you.' To true religion, to genuin Christianity, no human being ever was, or ever can be, an enemy; for they only express the true relation of man to God, and the beauty of holiness, the godlike elevation of spirit, the pure consistency of character, the love and self-sacrifice which spring from that relation."

There is nothing left of supernaturalism for Dr. Farrar. All has been swept away by his own hand. Gone, the creation of all from nothing; gone, the fall; gone, the immaculate conception; gone, the miraculous conception of Jesus; gone, the resurrection; gone, the hell to be escaped and the heaven to be won by belief and baptism; gone, dogmas and creeds and "plans of salvation;" gone, marvel and miracle and the ceremonial essential to life eternal, and gone, belief in the foreordained murder of the innocent for the redemption of the guilty. Now, what is left? Human rights and human duties. And is the acknowledgment of these peculiar to the religious man, to the Christian? Most assuredly it is not. Nothing could be more baseless and misleading than such a claim.

It may be said that Dr. Farrar does not giv up all of supernaturalism, that he still insists that Christianity is "belief in Christ," that he calls for the "acceptance of the gospel," and talks of "sincere love of God," and of the "true relation of man to God." But all these expressions are qualified and explained by other statements of his, as, for instance, that wherein he says that, "in essence," the "true and only meaning" of religion is "a good mind and a good life," and, again, when he quotes approvingly the assertions of St. John that "he that doeth righteousness is righteous," and "he that doeth righteousness is born of God." In short, *conduct* is all, belief, in itself, nothing.

This is substantially the position that the Freethinker occupies. He avers that belief cannot in itself make a man a good neighbor or a good citizen. If his belief, when a good one, is not supplemented by a good life, it fails largely of its purpose. It may be objected that "good" is not the proper word with which to qualify belief, that no moral quality inheres in belief, it being a purely intellectual condition. To which we answer that by a 'good belief" we mean only a belief or accepted principle regarding the relations of the acceptor to his fellows, and we aver that, no matter how earnestly he may believe that he should respect the equal rights of all other people, if he does not do so his belief or logic of life is largely worthless. On the other hand, a bad belief is almost sure to lead to bad actions, for it has no restraining influence upon the holder, as has a belief which includes acceptance of the fundamental canons of social equity. We can not in reason expect men who believe in a partial and thieving and revengeful God to respect the rights of their fellow men. To the extent that they do so, they hold personal safety or secular order above creed and the supposed duty of being like the God they worship. If their God persecutes, they will persecute and generally in the direct ratio of the intensity of their belief.

Those who hav declared that "religion has been a curse to the human race," and that "Christianity has inflicted on mankind more harm than good,"

hav keenly realized that there was an intimate and logical connection between men's conception of the unknown and their treatment of those who did not agree with them in religious belief. Religion is not conduct, Christianity is not conduct. Both affect conduct, it is true, and the way they hav most potently affected it is by intensifying many of the worst tendencies and passions of man. Ambition, avarice, lust of power, envy, hatred, cruelty, fear hav all fed upon the basic dogmas of Christianity and waxed strong. Tell ignorant and believing men that an eternity of felicity is to be gained and an eternity of agony is to be escaped by the profession of certain beliefs and the performance of certain rites and ceremonies, and such a reign of religious terror as that of the Middle Ages is inevitable. The Bible declares that salvation is possible only through belief in Christ and the acceptance of baptism. Here you hav the doctrin of exclusiv salvation. It was a warrant in the hand of Bigotry for the extirpation of the unbelieving. We do not care what you may say about errors of translation and misconception of the meaning of certain texts. Enough that the Bible reads as it does read; that the Christian world accepted it as the infallible word of God; that it itself pronounced *anathemas* upon him who should add to or subtract from it, and that many of the people to whom it was brought believed in it and endeavored to force all others to believe in it, as the book itself and its interpreters commanded them to do. That which sets Christianity apart from other religions is its body of doctrin, just as the body of doctrin of each of the other world religions sets its apart from all the rest. Of course, there are some tenets in common, as the affirmation of the existence of a God.

It is a very modern idea that the Christian church is not chiefly the custodian of definit, connected, essential truths concerning the existence of certain supernatural beings and man's relations thereto. Historically this is what Christianity is. It is too late to attempt to prove, as Dr. Farrar does, that a few disconnected and contradictory moral aphorisms, said to hav been uttered by a young man who may hav lived about two thousand years ago, constitute the religion known as Christianity, the religion which has left an indelible impress upon the modern world. Christianity was and is essentially dogmatic, not ethical. Broadly yet truly speaking, it has never laid emphasis on the moral teachings associated with its theology. These teachings hav been subordinated to its creedal affirmations and necessities. For a few decades now a number, not easily ascertainable, of its teachers hav sincerely striven, and a much larger number hav pretended to strive to exalt the ethical above the religious. This would never hav happened had not the growing intelligence of the world lost faith in the legends, myths, and miracles which giv to Christianity all its really distinctiv attributes. At least one poison yet remains in the blood of the average religionist, and that is the virus of intolerance. The prototype of the modern Christian persecuted in the name of God and to save souls from hell in the hereafter; the present-day Christian, and some who scornfully disclaim the appellation, persecute in the name of morality, and to save bodies and minds from the hells of this world. In both cases the aim challenges our admiration, but the means employed were and are diabolical, and the results disastrous beyond measure.

The trade-mark, so to speak, of every great religion is its theology. One intolerant command from the lips of its legendary or real founder will outweigh a score of commonplace moralisms. "Thou shalt not kill"—"thou shalt not suffer a witch to liv"—which has the Christian world obeyed? Jesus enjoined his disciples to love their enemies, but he also incorporated this in a parable: "But those mine enemies that would not that I should reign over them bring hither and slay them before me." Does any intelligent student of history ask which has received the approval of Christians? Dr. Farrar quotes Paul's "God hath made of one blood all nations of men," etc. Over against that theological glittering generality we set this positiv injunction from the pen of the same apostle: "If any man preach any other gospel unto you than that ye hav received, let him be accursed," and accursed and tortured he was through the long, terrible night of the Christian centuries, spite of the Paul-proclaimed "fatherhood of God and brotherhood of man." When Archdeacon Farrar tried to prove by St. John that Christianity is primarily the teacher and conservator of "righteousness," that is, right-doing, he forgot this injunction of the same penman: "If there come any unto you and bring not this doctrin, receive him not into your house." The believing Christians of all nations hav interpreted this as a command to hustle the heretic off the earth in the shortest possible order. And how could they do otherwise when they had but to turn from the proscriptive utterances of Matthew and Mark and Paul and John to the Old Testament, quoted and indorsed by the New Testament writers and by Jesus, and read such God-given commands as this:

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him. But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterward the hand of all the people."

Yes, Dr. Farrar, we *do* mean by Christianity something "absolutely different" from that which you mean by it. We mean the Christianity of the Bible and of history. You mean by it a few texts, some of which embody the world's conception of human relations and are therefore common property, and the others of which voice the utterly impracticable dreams of a visionary.

Something Good for Everybody.

Our energetic friends of the Brooklyn Philosophical Association are arranging a fine program for the Paine Celebration at New Rochelle on Memorial Day, May 30th. Several of our best speakers will giv their tributes of eloquence to the memory of the Author-Hero, and everything possible will be done to make the occasion one of joy and inspiration. But only a few of our readers will be able personally to testify by their presence their appreciation of the services of the man who wrote "Common Sense," "The Crisis," "The Rights of Man," and "Age of Reason," and partake of the intellectual feast that will be spread at his graveside. So we hav determined to make amends, as fully as we can, to the distant comrades for their deprivation. The issue of THE TRUTH SEEKER of May 26th will be an ILLUSTRATED PAINE MEMORIAL number—a souvenir issue. It will contain testimonials to Paine from his contemporaries and from men of later generations; short extracts from his chief works; a fine portrait of Paine and a picture of his monument at New Rochelle, etc. This devoted apostle of Liberty has too long been neglected and contemned; at last his name is coming out from under the clouds of priestly defamation which hav hidden it from the eyes of the American people, or made it appear as the cognomen of one vicious and criminal; at last justice may be done if we fearlessly bear our testimony to the noble character and priceless labors of Thomas Paine.

Let us know at once how many extra copies you will want of the PAINE MEMORIAL NUMBER, that we may know what orders to giv our printer. It will be an excellent number to hand to your inquiring and even to your orthodox friends, but if you do not order in advance you will be unable to get it.

About Present-Day Infamies.

Comstock morality has gone to seed down in Jacksonville, Florida, where they sentenced a merchant to the penitentiary for one year (but subsequently released him because of the opinion aroused in his favor,) for the awful crime of exhibiting in his shop window copies of Rubens's immortal paintings, "The Judgment of Paris" and "Pandora Before Prometheus and Epimetheus." The prosecuting attorney fiercely denounced the tradesman who had been so unlucky as to take up his residence in that province. Such verdicts will continue to be rendered until the patience of sensible and respectable people is strained to the breaking point. Some day we shall put a stop to the rule of the foul-minded meddlers who now dominate this country. These ignorant and vicious creatures are perpetually obtruding themselvs upon decent people. Only the other day here in the city of New York a petty official of the custom house branded as "obscene" Raphael's "Lucretia and Tarquin." The copy is an etching on parchment of the date of 1524, and is said to be very valuable. The little fellow in the custom house refused to admit the picture, but Collector Kilbreth remarked that "the original had been on view in Berlin for many years," and so he decided to admit the copy.

We execrate the religious bigotry which, in England, sent Richard Carlile and scores of other independent men to prison for selling the works of Thomas Paine, and we wonder how men could hav been found to execute the infamous statutes under which they were convicted. A century hence our grandchildren will execrate the moral bigotry which sent James Douglass to the penitentiary for exhibiting "The Judgment of Paris" and they will wonder how men could hav been found besotted and vindictiv enough to execute the law under which he was convicted. This might be a tolerably decent world in which to liv if only the people of each generation would visit their wrath upon the infamous laws of their own time instead of expending all their ethical strength in denouncing the bad government of their predecessors. It is so easy to be tolerant and kind and just five hundred years subsequently.

"There are now over 250,000 words in the English language acknowledged by the best authorities, or about 70,000 more than in the German, French, Spanish, and Italian languages combined."

But among all these words the theocrats can not find any in which to make their "explanation" of the difference between the union of church and state, which they condemn, and the union of religion and the state, which they favor, intelligible to plain, blunt men, of common sense and candor.

The *Canada Revue* has brought suit for damages against the Archbishop of Montreal. "His circular withholding the privileges of the church from those who should read, sell, or circulate it reduced the publication from a condition of prosperity to absolute ruin," says the New York *Times*. The archbishop relies upon his spiritual privileges as a defense. We should suppose that the paper could get no redress in the courts of a state whose people were foolish enough to boycott a publication at the command of a priest. People who are afraid of being sent to hell by a clergyman if they read what he forbids are not likely, through their tribunals, to reimburse the journal for the losses it has sustained because of their slavish ignorance.

Rev. Joel R. Hicks, of St. Louis, is called "the storm wizard." He is said to hav "predicted many of the most disastrous calamities that hav befallen this country in the last ten years." He also said, in 1874, in the Eden Chapel of the M. E. Church South, in St. Louis county, Missouri, that the soul of Abraham Lincoln "went howling from the theater down to hell." Was it his prophetical insight that gave him such extraordinary knowledge? It should be added, in the interest of historical accuracy, that Mr. Hicks made this remark, not because he disliked Lincoln, but because he had the clergyman's instinctiv and unreasoning hatred of the theater.

The brave refusal of the teachers of London to obey the instructions of the majority of the School Board is very encouraging. The reader will find in Mr. Watts's "Notes" this week an account of the struggle in the metropolis over the question of religious instruction in the public schools. Think of that meeting of one thousand teachers, gathered to protest against the prostitution of their high calling to the ignoble ends of the sectarists! Who can doubt that the love of fair play of our English friends is one of the best elements in their charac-

ter? When the teachers of the United States become equally averse to giving sectarian instruction n the common schools the beginning of the end will be near. Such sensitivness will evince the possession of a sense of justice which will lift the consideration of grave issues out of the mire and filth of partisan and theological politics.

"Any association that comes to be a rival of the church, that occupies a higher place in one's affections than the church occupies, and that demands and receives the time, energy, and money that should be given to the church, is an institution of wrong and should be abandoned by all friends of Christ."—*Christian Reformer.*

This was written in the course of an argument against secret societies, and by the editor of a rabidly Protestant paper. Wherein does it differ from similar declarations of Catholics against secret bodies? More than this: Why condemn the Catholics and organize against them because they are supposed to hold allegiance to their church above allegiance to the government? Does not the *Reformer* demand that Protestants do likewise? And is not the family included in the condemnation which the Covenanter editor visits upon those organizations which occupy "a higher place in one's affections than the church occupies"? And is Dr. McAllister an inconsistent Christian because he takes this position? No; does not Jesus say: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple"?

Contributions are coming in for the work before the Convention and Congress. We hope that many others will realize the importance of this matter and that now is the time to do something. We cannot work without funds. We cannot print and circulate pamphlets without money, and that is one of the greatest means of advancing Freethought. No doubt the Sabbatarians will vigorously push their Sunday bill in Congress, and use the same means as before. So far as we hav been able to find out, the opinion is prevalent among the delegates to the Constitutional Convention in favor of impartial taxation. There is quite a sprinkling of Liberals if they will only hav the courage of their convictions. A perusal of the TRUTH SEEKER pamphlet on "Church Taxation" would no doubt strengthen their backbone. We must bring into play every influence possible, and not relax our efforts. The following, in addition to those already reported, hav sent in their contributions. It is hoped that every Liberal will make an extra effort at this time.

Henry M. Taber	$5 00
John L. Way	2 00
J. A. Smith	1 00
Miss Lilla Turney	3 50
M. H. Goldowsky	50
John Dean	1 00
Paul Fisher	1 00
M. F. Balee	2 00

The *Christian Reformer* is apprehensiv that the Kyle Sunday bill will share the fate of the Christian amendment, and it proceeds to utter dire threats, presumably by direct inspiration from on high. It says:

"Without doubt this nation is in the midst of a most important crisis. The gospel of the kingdom has been, for months past, preached to it as never before. The claims of Christ and his word hav been pressed upon the lawmakers at Washington. We anxiously await the result. There will either be some evidence of national repentance and reformation, or there will be a hardening of heart. There will be either national reformation, or divine judgments and national ruin."

What a pity that the representativs of sixty-five millions of people of diverse opinions did not instantly capitulate to a little knot of Covenanter clergymen and incorporate their theological notions in the Constitution! It is little less than scandalous that the sophisms of the good theocrats did not as quickly convert all our lawmakers as that famous "light" did Saul of Tarsus. Because they cannot make their contemptibly narrow and cruel creed into a legal scourge for the laceration of the backs of Freethinkers and Jews these modern elect of God are sure that the jealous and remorseless king whom they worship in fear and trembling will avenge in a whirlwind of wrath the slight put upon his henchmen by the politicians. No other form of "national ruin" could equal in horror and destructivness the accession to complete power of the National Reform party.

Quite a number of years ago, Rev. T. L. Cuyler, D. D., was disciplined by his church for permitting a woman to speak in his pulpit. The castigation appears to hav been taken to heart, and he evidently resolved to never again be caught advocating larger privileges for that sex. At all events, he is now making speeches for the women who do not want the word "male" stricken out of the Constitution of the State of New York. In the course of his remarks at a recent meeting of prominent "society" women in Brooklyn he said:

"There is one argument against imposing the burden of civil duties on women that delicacy allows us only to hint at. It is that the creator has put an interdict on the participation of a large number of our sister sex in public affairs through certain physical disabilities which belong to wifehood and maternity."

When a man feels that "delicacy" demands that he shall only "hint at" the natural, unavoidable, and indisputable fact that all of the *genus homo* who liv on this earth were "born of woman," we can only conclude that his mind needs a thorough washing and disinfecting. The reverend gentleman had a father and a mother, as we all had, or hav, and we deliberately affirm that the man who says that this fact is of such an immodest or indecent nature that it is indelicate to more than "hint at" it is a man either too ignorant to vote or too depraved to mingle with clean-minded men and women.

The *American Sentinel*, quoting and indorsing an article of ours in exposure and condemnation of the intrigues of the theocrats, asks this question:

"Why should not one who sees unrighteousness so clearly be able eventually to fathom the mystery of righteousness?"

Why should there be any mystery about righteousness? Ignorance there is, to be sure, concerning social relations, but this ignorance distinguishes no less those who hav had the benefits of a revelation than those who hav been left in "natural darkness." Men loved justice and were kind long before the Syrian scriptures were written and before Jesus and Paul and James spoke in the East. Mr. C. P. Bollman of the *American Sentinel* and Dr. D. McAllister of the *Christian Reformer* read the same Bible, accept the same Christ and worship the same God, and yet manward they are greatly different. Mr. Bollman stands for religious liberty and civil justice, while Dr. McAllister would strangle religious freedom and deny civil justice to non-conformists. Why the difference? Is it not to be found in the fact that they are organized differently and hav been educated in opposing principles? For all practical purposes, so far as human rights and duties are concerned, Mr. Bollman is nearer us than he is to his Christian brother McAllister. But *they* both profess to hav fathomed "the [divine] mystery of righteousness," while we are in total ignorance thereof. What is the use of a revelation from God if its interpretation and application depend wholly on the character and mental bias of him who receives it? What does it reveal?

A Pittsburg paper published in the interests of the Covenanters, or God-in-the-Constitution party, recently discussed the Inquisition, and maintained that the Romanists are still desirous of using it. This we do not doubt for a moment, nor do we any more doubt that the Protestants of the Covenanter party would resort to it as willingly. The paper in question leans this way strongly itself, for it says:

"Beyond question the danger among Protestants today is this extreme of license of speech and the press and conduct generally. A sheet is issued weekly in New York city which is full of vilest blasphemy. A recent number of it contains a cartoon of such outrageously blasphemous character, as to make its circulation a crime against the order of society."

This refers to our recent cartoon, "Jesus Paid It All." Naturally the Christians are angry at having the absurdity of the doctrin so plainly pictured, but they should recollect that the fault is in the doctrin, not in the exposition of it. The offense is in themselvs, not in the pictures. Other people regard the cartoons with great favor, the "general public" as well as Freethinkers. In front of THE TRUTH SEEKER office there are two bulletin boards covered with Heston's artistic work. They are always surrounded by crowds, some of the limber ones getting down on their knees to see the bottom pictures. Some of these people do not like the cartoons, but they never howl for the Inquisition, because they are not sufficiently Christianized. They are just plain folks from whom early religion is wearing away. If they were real simon-pure, God-in-the-Constitution, Covenanter Christians they would probably throw stones through the window at the Editor. Being men of common sense they enjoy the pictures, come in and buy a paper and get a catalog, and afterward come back and purchase the "Old Testament Stories Comically Illustrated" or the "Pictorial Text-Book," and subscribe for THE TRUTH SEEKER.

If the Covenanter crowd think they can suppress THE TRUTH SEEKER we cheerfully invite them to make the attempt.

About Our Books.

We hav just printed new editions of the following works:

"Martyrdom of Man," by Winwood Reade. This is the ninth edition of this splendid work, and since we hav reduced the price (to $1), to meet the times, we hav sold them faster than ever before.

"Lay Sermons," by Col. Ingersoll. This little tract is a sort of exposition of Mr. Ingersoll's opinion on social matters. Price 5 cents.

"Self-Contradictions of the Bible," by William Henry Burr. This edition is we-don't-know-how-many thousandth. The Boston Christian crank, Hastings, has got out a "reply" to it, but it's like "Lambert's Notes on Ingersoll"—no reply at all. There can't be any reply. Two and two can never to be made to count five, no matter what the pious necessities of the case. Price of "Self-Contradictions," 15 cents.

"Crimes of Preachers." A list of the clerics who hav been caught, so far as we could discover from a necessarily limited reading of newspapers. And we are still catching them. Most of them are guilty of ministerial conduct with the sisters, and it makes queer reading, considering what they pretend to be. Like Breckinridge, of pious fame, the ministers are great boys with the girls, and several thousands of them deserve an overcoat of exceptional adhesivness and fluffiness.

Remsburg's five little five-cent tracts are good missionary documents, and the people use them freely. "Decline of Faith," "Protestant Intolerance," "Washington an Unbeliever," "Jefferson and Franklin" ditto, hav each sold into the thousands, as well as "Sabbath Breaking."

"Old Testament Stories Comically Illustrated" still goes and is still agoing fast. The edition just printed was two thousand, and we shall hav to print another in a week or two. Agents are doing exceptionally well with this book. It sells to almost everybody who sees it. One man sold thirty-six copies in six hours—an average of one each ten minutes. Another sold eleven in two hours, and another a dozen in half a day. It's a great book for fun as well as for solid argument, sound sense, and historical research into Old Testament history. The price is still $1 because we can't make it cheaper.

Paine's "Age of Reason" is a book that sells more and more as the years roll by. New editions of it are so frequent that we forget to mention them. It has probably made more Infidels than any other one book. Price 25 cents, and if anyone wants to distribute a hundred around the neighborhood to make more Infidels we will let them go at a loss. It will come back to us in good works.

"Thumbscrew and Rack," by George Macdonald is in the second edition and on the third thousand already. It's a great eye-opener and every Freethinker who wants to help along should buy a dollar's worth and giv them away.

"The Bible Inquirer," by Andrew Jacobson, had long been out of print till we purchased plates and copyright from the author, but judging from the way they are selling it was a great mistake to allow it to lie idle. It has done good and will do more in our hands, for we intend to circulate it extensivly. Price 25 cents.

"Sister Lucy," a revelation of the way things are done in convents, is in its tenth or twelfth thousand. It hits particularly at the Roman Catholic church, and hits hard. Price 10 cents.

Last, but not least, our new Catalog. The descriptions of the books in it are as good as some more pretentious missionary leaflets. and it has the merit of being the cheapest of all. We hav given away several thousands and are willing and anxious to giv away more. Send for it, read it, and you are bound to buy some books, which helps us along wonderfully. The Catalog is free, and the books it advertises are all good and cheap.

A queer little book that we hav published for the author, Baron Harden Hickey, is "Euthanasia; or, the Ethics of Suicide." We don't recommend its doctrin, but it is a little startling to find that a great many philosophers hav looked upon suicide as a legitimate method of avoiding trouble. They ought to hav known better. Price 50 cents.

Elizabeth Cady Stanton says that the cause of woman suffrage is making great progress in New York state. That is good, but if she wants to know what progress woman herself has made in the last four centuries she should read Miss Wixon's latest pamphlet on the subject, being her speech at the International Congress of Freethinkers held at Chicago last October. Price 10 cents.

Freethought and Secular Notes from England.

THE DAWN OF SPRING.

If we in England do not progress as rapidly as many of us desire in social and theological matters, there is no denying that a marked improvement is taking place in our climate. Never within my recollection has spring dawned upon us more brilliantly robed than it has in 1894. For some time snowdrops hav met our eyes on every side, and "wee crimson-tipped flowers" hav been seen among the springing grass of the meadows. And now the windflower puts long streaks of quivering silver by hedgerow and wood and the blackthorn is loaded with its snowy bloom. For many weeks the cuckoo has been heard in different parts of the country, the swallows hav encircled the old homesteads, martins hav twittered softly beneath the eaves, the nightingale has sent forth her welcome melody, and the slanting showers hav let fall on the eager flowers beneath a rain of pearls which the rosy sunbeams greet as they glint thereon, scattering the perfume of primrose and hyacinth, and waking the birds to song. In our gardens and orchards we behold with delight clouds of snowy plum and pear blossom peeping over wall and hoarding, as if to giv promis to the wayfarer of a bountiful crop. Not only pears and plums show abundant bloom, but apricots, peaches, and cherries giv promis of healthy abundance. As nature now appears around me, so exquisit in her budding beauty, I am forcibly reminded of the sweetness, the variegated foliage, and the powerful fragrance with which I hav been so often charmed on the American continent. Let us hope that the grandeur which now adorns the English climate will not be merely temporary. Still nature is very fickle upon this "little island," and King Frost may yet cast a withering blight upon the existing beauty. As Shakespere says:

> This is the state of man: To-day he puts forth
> The tender leaves of hope, to-morrow blossoms,
> And bears his blushing honors thick upon him.
> The third day comes a frost, a killing frost.

THE QUESTION OF THE HOUR.

The rescue of the education of the young from the control of the orthodox party is now the task that is engaging the most earnest attention of the Secularists and the liberal-minded men and women of all sects and classes in London. The battle is a desperate one, for, in spite of determined protestation, the clerical party on the London School Board persist in their efforts to enforce the teaching of orthodox doctrins to the children. In my former "Notes" I hav explained the circular which has been sent out to the teachers, authorizing them to include religious instruction in their daily tuition. To this be it said to their honor the teachers decidedly object, and they point-blank refuse to obey the orthodox mandate. At a recent indignation meeting, over a thousand strong—the most largely attended, most enthusiastic, and most determined ever known in the annals of Unionism among teachers—a resolution was carried which is a crushing reply to the clerical party in the board. It plainly stated that the teachers regarded the issue of the circular as entirely uncalled for, and the statements it contained a serious reflection upon the performance of this most important duty by the teachers. Coming to the contents of the circular, they very properly expressed the fear that "it will create disabilities, and be made the means of persecuting some of the most conscientious among us." Closing their dignified and unanswerable statement the teachers asked that the circular might be withdrawn. Finding that the small majority upon the London School Board refused to listen to their reasonable request, the teachers held a second meeting, at which they decided to issue a manifesto that concludes thus:

> Our strongest objection to the circular rests in the fear that it will create disabilities and be made the means of persecuting some of the most conscientious among us. We greatly fear that it will operate as a religious test, and that individual teachers who may ask to be relieved from the duty of giving Bible instruction will thereby debar themselvs from promotion and make themselvs obnoxious to some managers and members of the board. Under these circumstances we most respectfully and earnestly appeal that the circular may be withdrawn, and until such withdrawal is carried out we feel that we cannot conscientiously continue the instruction, and we therefore respectfully ask to be relieved of the duty.

OTHER PROTESTS.

It is encouraging to friends of Secular education to find that orthodox bigotry in this matter is meeting with unmistakable condemnation from all parts of the country and even from some prominent churchmen. At the sitting of the National Conference of the Unitarian and Free churches at Manchester last week the policy of the London School board was very adversely criticised. A resolution was adopted, expressing the indignation of the conference and adding:

> We protest against any such instruction as an outrage upon the minds of children, as involving a religious test which no school board has any right to impose upon its teachers, and as introducing a teaching of sectarian dogmas at the public expense. We thank the minority of the board for the resolute way in which they hav opposed this measure, and hereby call upon all friends of liberty to unite in condemning a policy which if finally carried out in London must inevitably lead to dissension throughout the country, and arrest the cause of national education.

The bishops of London and of Rochester hav both publicly condemned the action of the school board bigots. The latter bishop has published a long letter, in which he expresses the hope that the next school board election will not turn upon the religious questions which were raised in the recent controversy within the board. The bishop may continue to hope, but in vain. It is now too late and the orthodox party will hav to suffer the consequences of their foolhardy actions. It is curious to note that at the same time there comes from Dean Gregory of St. Paul's a wail on behalf of the poor voluntary schools, badly equipped and badly supported. And it is for these weaklings that the board schools are being neglected.

THE NATIONAL SECULAR SOCIETY.

The question whether or not the education of our board schools is to be corrupted by being burdened with theological nonsense must be decided at the school board election which will take place in November next. In the meantime the National Secular Society is not idle. Before these "Notes" are read in the United States and Canada a pamphlet written under the auspices of the executiv will be circulated throughout London by thousands. It will contain a full statement of the position taken in the struggle by the Secular party. Moreover, it is intended to run Secular candidates at the coming elections in London and in the provinces. It is my intention, at the request of the executiv of the National Secular Society, to stand for a London constituency, and my program will be thoroughly Secular. I shall hav nothing whatever to do with any compromise. Believing that education given in public schools should be free from all religion, I shall fight unreservedly on that ticket alone. But more upon this point in my next "Notes."

OTHER VALUABLE AID.

The Rationalist Press Committee has published a valuable supplement to "Watts's Literary Guide" for April, under the heading of "Religion in Board Schools." It is an excellent and timely manifesto showing the folly of the religious instruction given in the public schools and the injurious effect it has upon the youthful mind. Among other useful information it demonstrates that Christian teaching is a mistake and unsuited to children's capacities:

> This is affirmed on three grounds: (1) Christianity rests on doctrins of supernatural beings—God, angels, devils. None of these are capable of reduction to clear ideas. What is God? Can man by searching find out God? Can a child's tiny lantern discover the secret? Why not wait till the Jew, the Christian, the Moslem, the Hindoo, and the Buddhist can agree as to what are God's attributes, and then go and tell the urchins of London? God is our father, says Christianity. Board-school children repeat a prayer daily to "Our Father who art in heaven." It is, however, well for the majority of London boys and girls that they hav an additional father in the flesh-and-blood parent who feeds and clothes them. Some children hav only a heavenly father, and they drift into the workhouse, the reformatory, or Dr. Barnardo's homes! There is an excellent organization called the London Schools Dinner Fund, which provides meals for the little ones who are neglected by both the earthly and the celestial father. Even then all the starving children are not fed. Hungry lads and lasses, as the clock strikes twelve, are made to assume a devout posture, and sing:
>
> "Be present at our table, Lord;
> Be here and everywhere adored;
> These creatures bless, and grant that we
> May feast in paradise with thee."
>
> They are dismissed, and go home to gaze at empty plates and meditate on the teacher's glowing description of God's paternal love. These things are so eminently suited to the capacities of the children! How easy of comprehension is the proposition that the absolute and infinit, in whom we liv and move and hav our being, took the solid form of a Jewish carpenter. He planed wood at so much per foot, and we are "bound to trust and serve him as our God." The carpenter died, and the board-school children sing the reason:
>
> "He died that we might be forgiven,
> He died to make us good;
> That we might go at last to heaven,
> Saved by his precious blood."
>
> In other words, a London boy's rudeness, untruthfulness, cruelty, or dishonesty will be forgiven him through the blood of a Jewish person long since deceased, yet stated to be still living—this person being a man whom the young Londoner has never seen, never shaken hands with, never received a letter from, nor hav any of the young Londoner's friends. The members of the school board are educational experts, and, by the application of scientific principles, they hav been led to the conclusion that such doctrin is suited to the capacities of the children. Or take the subject of "God the Holy Ghost as our sanctifier." The teacher must not point out that the natural basis of holiness—*i. e.*, wholesomeness of thought and life—lies in cleanliness of body and habit, in converse with good people and good books, in good employments, in self-respect. No, but he will tell how an invisible, intangible, imponderable person, having neither body, parts, nor passions, is the agent of purity. However filthy the child's skin or clothes, however grimy the slum he resides in, however overcrowded the attic he sleeps in, still God the Holy Ghost is his sanctifier. Meanwhile, as the lesson proceeds, the clock hand creeps toward the hour of ten. Ten o'clock strikes, and the secular time-table begins its official course. The teacher then resumes the language of common sense, and, if perchance the topic of bogies crops up, wisely warns his pupils not to believe in ghosts. Next morning he may find it needful to withdraw the advice, for it may fall to his lot to discourse on ghostly angels and devils. How many sane people honestly believe in the existence of a devil, or suppose that angels haunt the streets of London? Yet these theological fictions are considered fit material for juvenil study. (2) Christianity rests its doctrins on supernatural events. The world is now learning to carry on its work without any expectation of miracles. Science and industry, political and social movements are promoted on purely secular lines. No man looks for God's interference in a scientific experiment, in the prosecution of trade, in political agitation, or in social reform. All has to depend on human energy and human control over natural forces. Why, then, do we thrust upon the undeveloped intellects of children false statements about the flood, the division of the Red sea, the resurrection from the dead, or an ascension to heaven? The child-mind needs right, clearness, simplicity, reality. The school board supplies it with false history, perplexing theology, and barbarous conceptions of the order of the world.

NEW EDUCATIONAL CODE.

No doubt it will be of some interest to the numerous readers of THE TRUTH SEEKER in the United States and Canada to learn from the official "Educational Code" just published that there are nearly 2,500 school boards in England and Wales, with 4,869 schools under their management, and there are nearly 15,000 schools under voluntary managers, of which 12,000 are in connection with the Church of England, 530 are Wesleyan schools, 1,000 are Roman Catholic, and nearly 1,400 belong to the British and other undenominational managers. The number of departments under separate head teachers is all but 30,000, and 4,000,000 pupils are in average daily attendance, while the sum distributed by the Education Department for the purposes of elementary education now exceeds £6,000,000 sterling. These figures are enough to show what an immense body of persons now exist whose duty it is to make themselvs acquainted with the Code of Regulations of the Education Department, by which the parliamentary grant is administered. Of teachers alone, whose daily work in the schools is mainly governed by the departmental regulations, there are more than 100,000, one-half of whom possess certificates of merit, obtained after a searching professional examination. The annual appearance of the Code and of the instructions to the inspectors, therefore, is a matter of great interest to a vast body of persons, and parents themselvs are now showing an intelligent and anxious interest in the conduct of the elementary schools in which their children are to receive the instruction which is to fit them for the battle of life. CHAS. WATTS.

London, Eng.

Female Suffrage.

The policy of woman suffrage is being more and more widely discussed, petitions advocating the measure are in circulation for signatures, and in some places it has to some extent already been adopted. It may be both interesting and useful to inquire what are the reasons and objects that now inspire so many of the fair sex in an effort to grasp and wield the handle of state.

Do these women imagin that the male suffragists, in exercising the solemn duty and the intoxicating privilege of casting a ballot for a cut-and-dried candidate, really improve the world, and that they desire only to share in the blessed work? Or do they think that he, ignorantly or viciously, oftener than otherwise, votes for the worst candidates and worst measures, and that, unless they can counteract him at the polls, the country will soon go the way of old Babylon? Or do they hope to get control of the scales of justice, and retaliate on man for so long playing the part of lord and master over women and cattle?

If the last hypothesis be the true one, then woman has a strong case. According to orthodox authority, the first man that the potter, God, moulded of dirt, treated his wife meanly—turned state's evidence, which brought upon her double punishment. Although all creation is carried down in the fall, Adam manages to get on top, becomes the head of the race, and a record of the male branches only is kept. The murders and thievings committed by them are piously recorded, while woman is seldom noticed, except as when giving

birth to some scalawag, or as, in lump form, serving the man with God's heart and his wise son. All the way down through the Bible centuries woman has been subject to man's whims, caresses, and brutalities, and it is still difficult for him to understand why everything that pleases him should not please her.

Now, it will be generally allowed that man possesses not only greater physical power, but more will power, along with his superior stubbornness and ugliness, and that woman is more sympathetic, confiding, and impressible. It is now well proven that there is such a thing as hypnotism, and that man, more than woman, can subject a susceptible person to its influence. When, in the times of magic, miracle, and mysticism, a priest or other deceiver hypnotized a fair, confiding damsel, the issue was supposed to be a god, or at least a demigod, and sometimes the mother was specially honored. But it is vastly different nowadays, when a like transaction occurs in a Christian community. The offspring, instead of being worshiped, is insulted, and the mother, instead of being called "blessed," has the scornful finger of piety pointed at her.

The status of woman was low enough previous to the apostolic epoch. Then she was crushed. The sainted Paul, who was the real founder of the Christian hierarchy, declares his God to be the head of the man, and man to be the head of woman—a big difference; and, no matter how mean and ignorant the man may be, the wife is ordered to stay at home and submit to his will and instruction. That Christian women should most admire the apostle who most degrades them is a marvel to one who thinks. The only Christian privilege allowed young women in early times was to become nuns—to gather in convents and do the begging. At times one of them would be sainted—a bait for recruits.

The greatest wrong perhaps ever done to woman by man was his making her the principal subject of witchcraft. Most of the accusers, and all the judges, during that cruel period, were men; and of the estimated nine millions of victims slaughtered on that charge under Bible authority at least nine-tenths were females. Paul hated women. In revenge he peoples the air with spirits—mostly bad ones; and some of his successors hav been mean enough to think that Paul's bad spirits could and did hypnotize women. Hence one of the cruelest periods of human history.

Now, can a woman who belongs to a church that eulogizes the saint who has so degraded her be trusted with the ballot?

At no time has Christianity treated woman as man's equal She has gained in that direction just in proportion to the increased influence of Freethought. In most Christian countries the wife is yet almost a nonentity in the eye of the law; and in England, not many years ago, a man could flog his wife with impunity, seize and dispose of her property and earnings at will, and forbid her to see her own children. And some of that brutal Christian common law is in force in this land to-day, and should be abolished. But the church is in the way. A few years ago Dr. Cuyler, a Presbyterian minister in Brooklyn, who had disobeyed Paul, was tried by the church court for allowing a woman to speak from his pulpit. He promised to do so no more.

Now, with the above facts in remembrance, surely woman cannot be blamed for wishing to get hold of the lash of the law and make man howl for a time.

If the first cause suggested—that the world is being renovated in proportion to the number of voters—indicates the reason why these women desire the right of suffrage, they should consider the natural results. Should the wives of all Republicans, and all Democrats agree and vote with their husbands the relativ strength of parties would remain the same, nothing gained; but should a wife vote in opposition, the husband would be mad, *his* vote would be wasted, incompatibility of temper would be more frequently alleged, family discord increase, and the hypnotic influence fall to zero. This view of the subject is not encouraging.

But the second hypothesis is more likely the true one. The charge that many voters are bought or blindly led by partisan leaders, to obtain the spoils of office, we will let alone, for one might hunt all day in vain for a single fact to disprove it. But would women voters be proof against just such influences? They, more than men, are now led by the priest. They fill the churches three to one. And when a woman addresses her pastor as "dear," and speaks of him as being "so lovely," we know that she is in a slippery state of hypnotic susceptibility. Better throw off the priest before taking on the politician.

Now, the reader who has bet that this writer is unconditionally opposed to female suffrage, loses. But think for a minute. Has universal male suffrage proved a blessing? At the end of a century does economy in government and fraternity among the people prevail? Or is not extravagance and discord the rule? Did nation ever before grow and ripen so fast and show signs of rot so soon? We hav now in this country about twelve thousand legislators annually engaged, for the most part in plundering the states and nation through schemes for private gains. There seems to be a corresponding relation between the number of voters and the number of officials; and the salaries of the latter are often increased at the expense of the former while promising them higher wages. To be candid, is not the man who has no property the most likely to vote for extravagance? He thinks he has nothing to lose and hopes to gain something. Good government, not personal advantage, should be the object of the voter.

Stop another minute and think. When a farmer hires a landless man to help him he does not giv the man equal control in running the farm. And why should such man possess the right in town-meeting to vote to tax his employer for means to enlarge and beautify the poorhouse? Without such a right is he likely to suffer in any way? If the nativ-born young man can safely liv in the land without the right to vote till he is twenty-one years old, would any danger likely befall him if he should liv a while longer without the right? And if the immigrant can safely exist here for five years without exercising the inestimable privilege of voting away his liberty, why could he not safely continue that kind of existence indefinitly?

For the good of the nation and fairness to women, the right of suffrage should be limited to those of American birth who hav reached the age of thirty years, who own real estate to the value of at least $300, and who hav paid at least one annual tax on the same; and all females who possess these requirements to hav the right of suffrage equally with males.

Oligarchy? Oh, no! The number of voters would still be large enough to prevent danger in that direction. Of course some folks will bristle up with the claptrap claim of manhood sovereignty *vs.* jackass-property qualification. But, having seen a trio of manhood paupers slily carted from poorhouse to town hall and there hold a balance of power at the ballot-box, I entertain a due respect for the jackass.

L. G. Reed.

Melancholy Man.

When Nature draws her mantle o'er the earth
And floods it with a darkness, dreary-cold,
When all seems dead and silent as the tomb,
I then my melancholy thoughts unfold.
A most secluded, noiseless spot I seek,
Where night has cast her shadows all forlorn,
And pacing to and fro, with heavy heart,
I sadly think the man was made to mourn.

My fevered brain prevents the boon of sleep,
My heart is beating loud with nameless fear;
I fairly curse the hour I first saw light
Of day upon this miserable sphere.
"Is there a God?" I shriek, in blind despair,
My conscience smites—"Agnostic thoughts, away;
I fear your subtle voice, your deadly touch.
Rule others, if you will, with silent sway."

Why rasp the soul, and torture it with fears
Of punishment eternal, slow, but dire?
If God be just, would he confuse his work,
And then consign it to hell's burning fire?
While thus I ponder o'er this time-worn theme,
Which slowly seems to eat my brain away,
A thousand fears and fancies fill my heart,
And torture me until the dawn of day.

I see my youth and manhood slowly pass;
A loving, cheerful mother, long since dead,
Forgotten friends and foes, too, join the march,
Which fills my soul with fears and nameless dread.
My mind is slowly bending 'neath the strain.
On earth I hav no longings now to dwell;
No more I'll linger in this vale of tears,
But find a home in heaven or in hell.

H. M. Mead.

Churchly Purpose and Performance

The treasurer of the National Reform Association reports its financial condition better than for several years past. ∴ The Sundayites sometime since held a mass-meeting in Washington in behalf of the Blair-Gallinger District of Columbia Sunday bill. Members of the House, Senators, and ministers of the city delivered addresses. ∴ At the College Springs, Iowa, convention of the National Reformers, Mrs. Woodbridge, a national officer of the Women's Christian Temperance Union, was one of the principal speakers. ∴ Copies of Dr. McAllister's "Christian Civil Government" were presented to the libraries of Tarkio (Missouri) and Amity (College Springs, Iowa) colleges to train "those young, eager brains in the ways of Bible government for America."

Don't quote poetry in Vienna. A young woman has been sentenced to eight days' severe confinement in jail because she quoted at a public gathering of women Heinrich Heine's "Heaven we surrender to angels and fools." ∴ The provincial synod of Brandenburg, Prussia, has issued a bull which deprives every Christian that marries a Jew or Jewess of the benefits of the church and denial of "Christian burial." This in the year of our Lord, the Jew Jesus, 1894. ∴ The provincial synod of Saxony, Germany, clamors for the establishment of a Protestant inquisition to prosecute the writers and publishers of books which "blaspheme" the holy queer. ∴ Bishop Goux, of Versailles, France, has written a book in which he proves by chemistry, to his own satisfaction, that the only genuin "holy coat" is to be found at Argenteuil. ∴ Wilhelm Harnish, editor *Lichtsrahlen*, Berlin, has been sentenced to one month's imprisonment for poking fun at a Catholic church invention. He had written a rather pointed article about the only genuin holy coat of Jesus, which is found at Trier, Moscow, St. Petersburg, and various other places. ∴ The Pope forbade cremation of Catholics some years ago. An Austrian, Count Tarouca, died and willed one hundred thousand gulden to a Vienna cloister upon the condition that one of the monks should accompany his remains to Gotha crematory, and that his ashes should be deposited in the cloister church. The one hundred thousand gulden made his "Infallibility" the Pope become fallible. ∴ Santiago Salvador, the convicted and confessed Anarchist, who caused the catastrophe in the Barcelona theater, is a very pious and orthodox Catholic, who never forgets his "crosses" or prayers, and who attended mass regularly. The church papers all the world over which stated that he was an Atheist must feel sore now, yet it is not to be expected that they will retract a word of their former statement. ∴ Mrs. Williams, wife of an ex-attorney-general of the United States, is the head of a new sect in Oregon. She says that she is the greatest woman in Portland, because God speaks through her. Microbes, she declares, "were placed in the blood as a penalty for the sin of Adam, and it is only when the blood is purged of them that the body can acquire the condition of Adam before he had sinned. This minute life cannot subsist on the food partaken of by myself and my people during our periods of fasting, and the blood polluted by the microbes is supplanted by the blood of God. It is only at God's command that we undertake a fast, and we cannot die if we obey him, for he sustains us. After a fast all passion is dead. There is no desire to sin. Married people liv apart and young people hav no wish to marry. Will not this depopulate the world with one generation? Yes; but do you not know that the millennium is at hand? Why should more children be born to share the fate of mankind? I am teaching my people to prepare for it." Alas! the poor, weak brains that come to grief in their encounters with the old wives' fables of the Bible! ∴ The species of religion known as male Christianity has struck in deeply in the South. Here is one of the many symptoms of the disease. "The pastors of Savannah, Ga., hav recently expressed themselvs nearly unanimously as adverse to the practice of women preaching or exhorting. Commenting upon this the Savannah *Press* says: 'Some women are persuasiv speakers, and no objection can be urged to their leading their own class meetings or conducting Bible lessons at their Sunday-school or prayer rooms. But the practice of encouraging women evangelists and women preachers, or women stump speakers will not prevail down here.'"

Frank Steiner is a young nativ of Des Moines now abroad making a name for himself. He will be remembered by a number of attendants at the West Des Moines high school as a remarkable student of history. It used to be said that when Frank's turn came to recite in this particular branch of study. Professor Call always had to knock in his knees to get him to sit down, and to muzzle him to get him to shut up. The professor himself, even, went so far as to admit that Frank could possibly giv him a pointer or two in history, from the theoretical monkey period all the way up to date. For reasons best known to Frank, he left school a year or so before his graduating term began, privately, however, continuing his studies diligently. He left history temporarily and turned his attention to theology and philosophy, and came out of his researches into the wisdom of the world an Ingersollian disciple. When B. Fay Mills was here a year ago last winter, Frank took occasion to correct a number of the gentleman's misapprehensions concerning the character and works of one of Frank's idols, Thomas Paine, in a two-column letter to the *Register*, which, for reasons sufficient and satisfactory to Mr. Mills, and quite apparent to the casual inquirer, was not honored with a reply. Frank also, some time since, took the liberty to except in the matter of certain views advanced and assertions made by the Rev. Mr. Sooy in the course of a Sunday evening sermon, and fathered a rather incisiv pamphlet letter addressed to the gentleman, which did not, however, elicit a response. Frank attended the World's Freethought Congress in Chicago and delivered an address. During a convention there of the Freethought Federation of America he was elected its first vice-president. He is presently engaged in lecturing from the Freethought platform, his engagements covering a period of some three months, and including the cities of Chicago, Detroit, Cincinnati, Boston, New York, Philadelphia, and a number of the smaller cities of the East. In a private letter he irreverently refers to his lecturing as "preaching" and to his lectures as "sermons." He has met with success highly complimentary to his ability and not unflattering to the capacity of his purse. The Boston *Investigator* speaks of the youthful heretic as follows, in the conclusion of a column report of one of his "sermons" before the Ingersoll Secular Society: "Mr. Steiner has a good presence, a good voice, and made a favorable impression at once. His ideas were clothed in fine language, and he was applauded time and again as he scored point after point against Christianity and the church. He is an eloquent speaker, a careful student, an original thinker, and a keen, logical debater. At the close he was accorded an encore." Steiner will return to his home in De Moines about May 1st to rest up for an extended trip in the interest of his particular form of heresy in the Northwestern states.—*Correspondent Des Moines Saturday Review.*

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Observations.

From present indications it is to be judged that the play "Hannele," the suppression of which was undertaken by Elbridge T. Gerry on account of its alleged impious character, has been indorsed by the public and that its production will not cease through intervention of policemen's clubs. I had never read or beheld anything that struck me as blasphemous, but on the representation of Mr. Gerry that "Hannele" was such, I went to see the play on the opening night. My first objection to it is that it is not a play but a scene. The Fifth Avenue Theater was full and uncomfortably hot. The seat I occupied was constructed to accommodate a soda cracker set up edgewise, and did not fit me, but it was nevertheless costly, and so I did not complain. The scene opened and continued on the darkened interior of an almshouse in Silesian Prussia. Several inmates, who, it seems, are in that country permitted to go out to beg or steal, were on the stage. In one corner was a cheap bed. After the minor characters hav wearied the spectators in the usual fashion, a robust young man looking like a priest comes in out of the snow, bearing in his arms a young girl, whom he places upon the bed. He is Gottwald, a school-teacher, and she is Hannele (pronounced Hahnelly), alleged daughter of one Mattern, a mason, who quarters at the almshouse. On account of hardship and abuse by her putativ father, the girl has attempted suicide by drowning, being rescued by Gottwald. A constable, a magistrate, and a doctor appear, but are unable to draw any information from the girl. Gottwald is more successful and finds that Hannele immersed herself in the pond because she saw Jesus beckoning to her from the depths. Evidently her mind is overwrought by contemplation of her misery and by religious instruction. Other inmates disclose the cruelty of Mattern and he is apprehended. A sister of charity or deaconess is called in to nurse Hannele, but goes out occasionally, and during her absence the girl has the visions which constitute the blasphemous portions of the alleged play. First returns the cruel father, who accuses Hannele of shamming illness and orders her out of bed to replenish the fire. In endeavoring to obey him she falls in a faint, and Sister Martha, the deaconess, rushes in and restores her to the couch. The sister again absenting herself, Hannele's dead mother appears and describes the glories of the blest. Again, angels present themselvs at the foot of the bed and gladden the sufferer. Further on, the dark angel Death is seen; he claims the girl, but is "avaunted" by the deaconess, who recognizes him and interposes her "consecrated hand." Then are brought crystal slippers and gorgeous robes wherewith Hannele apparels herself, and lies upon the bed, a beautiful corpse. The school-master Gottwald, with the school-children, Hannele's playmates, appear, to whom the teacher delivers a homily; neighbors flock around, and four youths in white bring a crystal coffin, placing therein the dead girl. Now comes Mattern, the alleged father, who is not aware of his daughter's demise, and whom the neighbors hiss at as a murderer. But Gottwald assumes the character of messenger and accuser; Mattern denies his complicity in the girl's death; a flower upon her breast becomes incandescent; thunders roll and lightnings flash, and Gottwald calls Mattern a liar. Some of the critics hav shuddered because at this point the mason threatens the messenger with personal violence, but as the former is a man of magnificent physique, while the latter is comparativly undersized, no serious apprehensions as to the result are entertained by the audience. Finally the cruel father slinks away; Gottwald's somber vestments drop off, and he stands transfigured under calcium lights as the Stranger, that is, Jesus Christ. He approaches the coffin, clasps the dead girl's hands, speaks her name, and she arises to shelter herself under his protecting arm. Angels and seraphs are summoned, who appear in a blaze of effulgence from the wings, and the master leads Hannele up a flight of stairs at the rear of the stage into regions supposed to be those of ineffable glory. Whereat the curtain falls to rise again momentarily on the interior of the almshouse, showing the dead girl in her former rags on her miserable bed. That is all.

Though there are two scenes in "Hannele," it is really one, the curtain's fall at about the middle of it affording only a three-minute intermission, during which the audience is respectfully requested by the program to remain seated. On the whole, the production is pathetic and what my Snohomish partner, Mr. C. H. Packard, would call tear-starting. It would be nobler if Gottwald, instead of merely rebuking the brutal parent and then taking the girl's spirit to heaven, would throw him out of the window, after the style of Josh Whitcomb, and transplant Hannele to some old homestead where she would grow healthy and happy, but that of course is not the dramatist's scheme in this instance. Christ the Stranger, as represented by Mr. Richman, is a character that no Christian need be ashamed of, and although the angels on the whole are not quite so agreeable personages as women ordinarily are on the stage, they are not offensiv, despite their wings, which are a misfit. The piece holds the attention of the spectator, and is no more suggestiv of blasphemy than the living picture of Moses in the bulrushes at the Garden theater.

I hav seen the advance sheets of a sketch of myself which is being printed in Mr. Putnam's "Four Hundred Years of Freethought." It is quite flattering, but I think I could hav made it more that way if Mr. Putnam had allowed me to write it myself intead of getting the Editor of this journal to do so. My biographer, I observe, claims that I am "pudgy," which is a circumstance that, left to myself, I should not hav revealed, although I am duly vain of the virtuous habits and untroubled conscience that hav permitted me to be fat. There are many things in the life of a fat man which he would fain forego, especially if his weight accumulates while he is young. Among all the girls I hav ever paid marked attention to in a life quite assiduously devoted to that delusion, I never found one who was not sensitiv on the subject of a fat beau, and I hav for that reason been at a disadvantage in the presence of other males with less beauty, as I viewed them. It is true that this sensitivness on the part of the female disappears after marriage, and that the conjugal mate of a chubby gentleman finds joy in poking her fingers into the adipose tissue covering his ribs, but that does not offset the other inconveniences. For example, when pleased it is not agreeable for him to be obliged to repress all evidences of hilarity for fear of shaking down a stovepipe or cracking a chair. He would like to be able, sometimes, to sit with his legs crossed, or to pull off his boots without getting red in the face. He feels a trifle guilty for taking up so much space in the world, and he is bound to be squeezed in public places. He is expected to be good-natured at all times. Any one who wants a favor will pick him out from a dozen lean men. He is condemned for being late at a fire. He may find more pleasure than others in sitting down, but in the enjoyment of this comfort he is called indolent. His clothes are as mealsacks, his hat as a bushel measure, and his shoes spread over a large acreage. On a warm day he steams like a clambake; the heat vexes him, and the sharp elbows of his neighbors crucify his flesh. Such is the penalty of the virtuous life and the untroubled conscience by which I am marked, and such are the griefs from which my biographer in "Four Hundred Years of Freethought" has torn the veil with ruthless hand. A picture of the undersigned accompanies the sketch and adds great value to the work as a whole.

A contemporary having stated that "the preference given by industrial employers to the man who does not use intoxicating liquors has done more to sober the nation than all the Prohibition drum and trumpet rant that has been uttered since Neal Dow first posed as a Prohibitionist;" Editor Funk, of the New York *Voice*, says: "You forget, however, that when Neal Dow started his Prohibition crusade 'industrial employers' had an idea that neither they nor their men could do a full day's work without intoxicating liquors. Their present attitude is itself one of the results accomplished by the Prohibition agitation."

I judge from this utterance of the *Voice* that Prohibition, rightly comprehended, means that the sentiment of abstinence has more influence than its enforcement; for certainly Prohibition can claim no practical results except in a comparativly few isolated instances, while discrimination against drunken employees is world-wide. It is no sentiment which leads to this discrimination, except, perhaps, in the case of Messrs. Funk & Wagnalls, and I am inclined to believe that even they would prefer a competent workman who drank occasionally to an incompetent abstainer. The reason why employers prefer non-drinkers is obvious—they are more reliable; and it must follow, as a natural result, that when a workman finds he can not hold a job and drink, he will, if sensible, giv up the drink. This might occur in New York; but if in New York there were no objection to a drinking employee, I do not see how Prohibition in Iowa, Kansas, or Maine could influence him to swear off.

The anti-woman suffragists are exerting themselvs unnecessarily in endeavoring to thwart the intent of their sisters to hav the word *male* stricken out of the Constitution of New York. There is little likelihood of its being done, and if there were, no argument which they hav put forward could hav any influence with sane persons such as it is hoped the constitutional convention is composed of. Their plea is that the suffrage is not a right or privilege, but a duty which they would feel bound to attend to if enfranchised, and their prayer is that the cup may pass from them. If these anti-suffrage women could be conceived of as sufficiently intelligent to be funny, their petition might be regarded as a joke, but it seems they are quite in earnest. There are plenty of strong objections to women's voting, the first being that their participation in elections would nearly double the expense of the process, with no corresponding advantage to the public. This matter has not been put forward strongly by the antis. The argument in its favor is that since men vote, there is no conceivable reason why women should not, and I know of no other nor see the need for any.

There is now and has been for the past fifty years an unmistakable inclination among great numbers of the more intelligent persons to keep out of politics, to cease their attempts to govern others, and to follow the more desirable occupation of governing themselvs. I wish that the women like Mrs. Stanton and her female brethren had chosen to join this class, though I suppose that in the regular course of evolution it is necessary that women should go through the legislativ period in order to get out of it. They must learn, as some men hav, what an impotent thing is the ballot and how poor a gift is the privilege of the suffrage. The evils of an ignorant, prejudiced, bigoted, and vicious ballot are so apparent that no one denies their existence, and we hav therefore placed legislatures, the executiv, and the courts between the ballot box and the statute book. These will remain when women vote, and they can rely upon it that the general result, beyond increased expense and corruption at the polls, will not be affected. Political reform is not going to be brought about, however, by restricting suffrage to males or by disfranchising "ignorant foreigners." It will begin at the top, and will come through the large class of which I hav spoken who are a law unto themselvs and who will refuse to be governed or robbed by the politicians and their mob of electors, male or female. As I said before, I wish the advanced women had chosen to identify themselvs with these, instead of the others.

In Cincinnati, the other day, the Rev. Father Dominick O'Grady, a Catholic priest, shot a girl dead, his reason for doing so being that she rejected his attentions and made him jealous. A few months ago the Rev. Father Conley, a Catholic priest of Duluth, Minn., ravished a thirteen-year-old girl, and was sentenced to twenty years in the penitentiary. It is only fair to female members of the Catholic church to say that their conduct does not often lead to the tragic and disastrous results here noted, and that it was wholly irregular for the young women concerned to giv the reverend fathers cause for such extreme measures. The priests hav the women of the church fairly under control, and a frequent repetition of these developments need not be looked for.

I observe from Mr. Charles Watts's correspondence in this issue that the writer has been touched by the beauties of returning spring, his remarks thereon being quite as poetical as though he had thrown them into the form of verse. All the mildness he has noted in the English atmosphere can not be confined to Europe, but is quite conspicuous here; and the posies are in blossom, daisies and forget-me-nots, some of them along the wayside, but the most of them in pots. As I write, a calla-lily, which we brought from Puget Sound, all the way across the country, to transplant in Eastern ground, in the kettle where we placed it, now is sending branches out that remind me of my boyhood and the bright potato sprout. In the park the green is spreading as the sunny moments pass, and in vain the park policeman strives to keep it off the grass. There's the cuckoo in our country, and his voice is often heard in our halls of legislation, but it's not the English bird. By a strange concatenation of phenomenal events, the blossom of the plum-tree can be seen inside the fence; and the colored circus poster bourgeons on the rented hoards, though such lumber in this country is denominated boards. In the yard upon the clothesline hang the carpet and the rug, while the young man's wayward fancy lightly turns to thoughts of hug. You can tell that spring is with us, not because the sun is hot, but the Editor is restless to be sailing on a yacht. (Since the snow fell in November and the wintry breezes blew he has raised a crop of whiskers for the winds to wander through.)

Coxey's horde of Commonwealers throng the highway and the town; Christ has been reincarnated in the person of Carl Browne. In the churches contributions now are given with a zest for the minister's vacation and the congregation's rest; while the voices of the captains from the rivers inward float, and the people take excursions on a Coney Island boat. Oh, the spring has dawned for certain, like the one we had last year, and when the snow has gone again another will appear.

GEO. E. MACDONALD.

News and Notes.

The "Sunrise Club" is a unique institution, and stands for all sorts of looking forward to better times. It is a reform affair, permeated with the sociable spirit. I had the pleasure of attending on Monday, May 7th, its club dinner, and I found a very congenial atmosphere. There was plenty of intellectual excitement, with the good things that pleased the palate. It is rather encouraging for pioneers to sit down to a good, square meal, and then, with a satisfied appetite, discuss the radical problems of human life. It givs a brightening aspect to the forlorn hope. The question discussed this evening was, "Is Socialism Practicable?" No conclusion was reached, but a great variety of bright and conflicting ideas were expressed. There was no unanimity of opinion. Starr Hoyt Nichols opened with what might be called the hard, common-sense view of the whole matter; and I followed with a statement of Freethought democracy, which, to my mind, is the path of political reform; and then Idealists mainly occupied the floor with a delineation of what might be if human nature were only perfectly right. Most any kind of "ism" would be practicable if all men and women were supremely wise. But as we hav to deal with ignorance and crime, that alters the condition of the problem. However, we all believe in "Sunrise," in a better and brighter day for humanity, notwithstanding all difficulties; and it is well to come together, and view the Sunrise and its manifold and spreading lights, even if we don't hav the same standpoint, or see the same glory. So I hope the "Sunrise Club" will long fling its shifting hues upon the pathway of reform.

Next comes the Liberal Club, with its heterogeneous independence, and this time a woman dared the criticisms of this Socratic audience, which is always asking questions and demanding a reason for everything; and unless one has a reason there is no use of talking. Mrs. Stanton-Blatch, a daughter of Elizabeth Cady Stanton, was the speaker of the evening, and she gave luster to the ancestral name. She discussed that burning question—woman's rights and woman's work. She did not deal at all in sentiment, but in facts and logic. It was a straightforward discourse and hard to be answered, and the critics of the Liberal Club did not antagonize it, but made opposition only on some side issues. A dusky Indian princess was present, who added interest to the occasion, and gave some quite vivid ideas about aboriginal life and its superiority in some respects to civilized life. It seems that we can learn something from the Indian. Mrs. Stanton-Blatch gave one of the best expositions of the woman question I hav yet heard. She has evidently studied the question in all its aspects, in the true scientific spirit, and supports her arguments with statistics. Her main point was that in the world of industry woman has always been as potent a factor as man, only she has been a slave. It is better for man and woman that woman be free in the realm of industry, for in the end it will be higher wages for man and woman, and co-operation and not competition.

On Tuesday evening I listened to the Theosophical Hindoo monk, who is quite eloquent, and who created somewhat of a sensation at the World's Parliament of Religions by his presentation of Oriental philosophy. I really cannot find anything new in these Theosophical speculations. They are simply metaphysics. But since they are anti-orthodox and help to stir people's minds, it is quite enjoyable to listen to their exposition in a picturesque manner. The monk appears in his nativ costume, has a fine, intellectual face, a pleasing voice, and without doubt is master of his subject. He reasons subtly, and unless one follows him closely he is pretty apt to be ensnared in the Hindoo's dazzling idealism. Perhaps these philosophical fancies are a good pathway to many minds out of the bigotry and darkness of orthodoxy.

I myself lectured at Newark Sunday afternoon on "Liberty and Authority." The Newark Liberal League is flouri-hing. The audience is ready to listen to all sides. Liberty and authority present the most difficult problem of all, and even among Liberals there is by no means entire agreement. Of course all are in favor of abolishing the authority of church and Bible and priest and king, but when it comes into politics and the sphere of the state apparently wide differences arise. Two great tendencies are in the "people's advent"—to Collectivism and to Individualism; and it looks at first as if one must triumph at the expense of the other. But I am inclined to think that the broad-minded and acute Stephen Pearl Andrews is right when he says that the problem is to unite these two. Certainly we desire in the future of humanity splendid individualities, grand personalities, great men and great women. Can there be any supreme civilization without these? And yet must there not be throughout humanity a unity of action and a common interest? This, to my mind, is the sublime goal.

I enjoyed the hospitality of Mr. and Mrs. Henry Bird, amidst the splendid sunshine and the beautiful flowers, and so the pathway of the Secular Pilgrim is filled with the bright colors of hope and friendship, and the toils of the future are gilded with promis.

I lecture at Northport, Long Island, June 4th–8th, and after that I shall push Westward on my year's lecture trip. During the month of May I shall devote myself to the Constitutional Convention and open the way for Freethought work as far as possible.

SAMUEL P. PUTNAM.

"Four Hundred Years."

The finishing touches hav been put on the plates of Mr. Putnam's big book, and it is now in the hands of the pressman. An elaborate Index has been prepared, so that any character or subject touched upon may be turned to at a moment's notice. Although the printed pages number more than eight hundred and fifty, the illustrations are so numerous as to occur at about every sixth page. An ample Introduction sets forth the object of the work and tells the reader how it is to be regarded—not as a biographical dictionary, but as a chronological history of the development of Freethought. At the same time there is much of date and biography. The frontispiece is Bruno, who, standing at the threshold of the new era, looks forward to the great Ingersoll, the typical Freethinker of today; the latter, with daughter's babe upon his knee," holding, as it were, the blossom of the present and the promis of the future in his hand. Under the head of "Proem" the author, in one of the best poems he ever wrote, has set forth the significance of the group as no other could.

There are twenty-five chapters in the book, with subdivisions as follows:

Chapter I.—Proem, Introduction.
Chapter II.—Columbus, Vasco de Gama, and Magellan—The three Voyages.
Chapter III.—Before Columbus.
Chapter IV.—Astronomy.
Chapter V.—The Reformation.
Chapter VI.—Philosophy: Bruno and Spinoza.
Chapter VII.—Pomponazzi, Telesio, Campanella, and Vanini.
Chapter VIII.—The Critical Philosophy—Descartes, Locke. Hume, Kant, Hamilton, and Comte.
Chapter IX.—The Final Scientific Answer—Monism.
Chapter X.—Education and Ethics—Bacon, Comenius, Pestalozzi, Froebel, Combe, Herbert Spencer, Huxley, Holyoake, Owen, Haeckel.
Chapter XI.—Literature—Provencal, Rabelais, Montaigne, Cervantes, Mysteries and Moralities, Marlowe, Shakspere.
Chapter XII.—Gibbon.
Chapter XIII.—Voltaire, The French Revolution, Thomas Paine, Rousseau, The Paris Salon, Condorcet, Volney.
Chapter XIV.—Shelly and Goethe—Homer, Virgil, Milton—Modern Poets—Burns, Wordsworth, Scott, Keats, Byron, Lessing, Schiller.
Chapter XV.—Geology—Age of Man—Age of the Earth—Order of Evolution.
Chapter XVI.—Evolution—Methods, Proofs, Results—Religion—Morality, Progress.
Chapter XVII.—Modern Europe—Politics—Kossuth, Mazzini—Garibaldi, Proudhon, Bakounine, Marx, Castelar, Bradlaugh.
Chapter XVIII.—Modern Europe—Literature—Religion—Tennyson, Swinburne, Massey, Hugo, Zola, Ibsen.
Chapter XIX.—America Before the Civil War—Puritans, Abolition, The Yankee.
Chapter XX.—Woman's Emancipation—Woman and the Bible. the Church, the State, Before Christianity.
Chapter XXI.—America To-Day.
Chapter XXII.—Freethought Organization—America, England—Continental Europe.
Chapter XXIII.—American Biographical Sketches.
Charter XXIV.—English Biographical Sketches.
Chapter XXV.—Freethinkers of Continental Europe.

The following names of subscribers to "Four Hundred Years of Freethought" hav been received since the last acknowledgment a week ago. The entire list, which is to appear in the book, will be reserved for the last form. Reader, is your name written there? It is the book of the kingdom of Freethought, and there is nowhere a brighter page.

Arkansas.—John Q. Carter, Perry McDorman.
California.—Will H. Baker, N. D. Goodell, Victor Laine.
Kansas.—J. R. Burns.
Kentucky.—Miss May Collins.
Maryland.—John H. Harp.
Massachusetts.—C. M. Bush, Mrs. Harriet C. Dodge.
Michigan.—M. A. Dexter, Francis R. Payne.
Minnesota.—M. A. Gilmore.
Missouri.—C. W. Caines.
Montana.—W. H. Culver.
New Jersey.—J. S. Shephard.
New York.—W. W. Ames, B. F. Harrington, G. A. Kenyon, F. Larabee, Eugene V. C. Myers, Wm. A. Sands.
Ohio.—S. F. Fobes, Elmer Miller, Fred W. Raper, James Roth, Alex. Scott.
Oregon.—Miss Lilla Turney.
Pennsylvania.—C. J. Curtis, Ed. W. Dewey.
Texas.—T. Theo. Colwick, M. H. Goldowsky, G. S. Lincoln M. D., B. C. Murray, R Peterson.
Washington.—C. W. Samis, Mr. and Mrs. Peter Selde, J. S. Martin.
West Virginia.—Geo. W. Robinson.
Wisconsin.—James H. Wilson.
Canada.—Joseph Fortier.

Lectures and Meetings.

THE Milwaukee Liberal Club meets at Severance Hall, 421 Milwaukee street, every Sunday at 7.30 P.M.

THE Radical Library meets in Skerrett's Hall, Ridge avenue and Green street, Philadelphia. Open on Tuesday, 7.30 to 10 P.M.

THE First Secular Church of Portland, Or., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for May:

May 11th—"Liberty and Authority," S. P. Putnam.

T. B. Wakeman, Henry Rowley. Samuel P. Putnam and Joseph Warwick, so far constitute the speakers for the Paine Celebration at New Rochelle on May 30th. There will be others, and a splendid and lively program may confidently be expected.

FRIENDSHIP LIBERAL LEAGUE of Philadelphia will commemorate the anniversary of Stephen Girard's birth with appropriate exercises, Sunday. May 20th, at 2.30 and 7.30 P.M., in Warner's Hall, Broad and Wallace streets. Able talent has been secured for this occasion, and having a commodious hall with a seating capacity for one thousand people, Liberals are cordially invited to participate.

GEO. LONGFORD, Sec.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome. Radical Library open 7.30 to 10 P.M. Program for May:

May 15th—"Essentials of Socialism," Dr. G. Metzler.
May 22d—"Woman and Single Tax," George Stephens.
May 29th—"Woman in Journalism," Mrs. T. H. Symon, Sec. U.L.L.

ON Friday last, at the Manhattan Liberal Club, Mrs. Stanton-Blatch, daughter of Elizabeth Cady Stanton, spoke upon "The Economic Freedom of Women." Notwithstanding that adverse criticism was invited, the critics commended the lecture in every way. It was an appeal for the economic freedom of women, a plea for the better management of children, and coöperation in the affairs of home. The lecturer did not see any reason why men should not help themselvs more, instead of thrusting so much upon women, using valuable time, which could be employed better than in sewing on buttons, and doing other things which men could do just as well.

MRS. EMMA BECKWITH spoke last Sunday before the Brooklyn Philosophical Association on "Where Are We At? From a Woman's Standpoint." It was an interesting lecture, containing many facts and sprinkled with bright remarks. Looking at thiugs from a bookkeeping standpoint, she thought that socially and religiously we had a balance on the right side, but in politics there was a deficit somewhere and the lecturer was not sure where we would come out. She thought that no person should be allowed to vote until he had resided here for 21 years, and that America should hav absolute monetary independence.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for May:

May 13th—"Liberty and Authority," S. P. Putnam.
May 20th—"The Science of Life," Rev. F. E. Mason.
May 27th—"A Study of Shelley," Henry Rowley. Concluding meeting; report of season's work; vocal and instrumental music.
May 30th, Decoration Day,—Paine Celebration at New Rochelle. Tickets, including railroad fare, 50 cents. Tickets are exchangeable for railroad ticket to New Rochelle and return by special train of the New York, New Haven & Hartford R. R. Co., which will leave Grand Central Depot at 12.30 P.M. The return ticket from New Rochelle will be good on any train during the day.

Sunday-school Teacher: "Now, who can tell me why Satan was cursed? Hold up your hand." Dave: "'Cause he told the truth."

A high, broad forehead is like a red rag to a priest. The boy built on that plan will eat of the tree of knowledge and tell the truth about it, even if he is alone in a neighborhood of Christian liars, slanderers, and gossips who are ready to vilify intelligence by any low means in order to carry their precinct for the master who ordered all the men, women, and little children killed, "saving only the maidens alive" for purposes which are excluded from the United States mail unless religiously connected with the postmaster-general.

Letters of Friends.

A Veteran's Order.

WYOMING, IA., April 23, 1894.

MR. EDITOR: Inclosed find $1 for ten copies of the arguments on taxing church property. ABNER KIMBALL.

For the Advancement of Freethought.

SOEGHO, KY., April 19, 1894.

MR. EDITOR: Inclosed find $2. You may use same for the advancement of Freethought in a way that you think will do the most good. M. F. BALEE.

Would Make a Strong Team.

ZURICH, KAN., April 18, 1894.

MR. EDITOR: Inclosed find $3 to extend my subscription. If it were not for your paper I do not know where I would turn to find out what the Christians are doing in Congress in trying to get God into our Constitution. I think that will never be accomplished, at least, not while we hav men like Putnam defending our cause. I do wish R. G. Ingersoll would take hold with Putnam; they, combined, would make a strong team to fight the dastardly hypocrits. S. I. CLEAVELAND.

Since Bennett's Arrest.

FINDLEY, MICH., May 1, 1894.

MR. EDITOR: Find inclosed $6.50 for THE TRUTH SEEKER and "Four Hundred Years of Freethought." I am rather late with my remittance. I hav been trying to get a new subscriber to send along with mine, but the times are so hard I could not make it out. I hav been a Freethinker ever since I can remember; hav taken and read THE TRUTH SEEKER with interest ever since D. M. Bennett was arrested at Watkins by that orthodox band. I am well pleased with the paper, and expect to take it as long as I liv, if I can raise the stamps. M. A. DEXTER.

Truthful and Reliable.

LEON, N. Y., April 30, 1894.

MR. EDITOR: I send in registered letter $2, to extend my subscription to the end of the year. There are many things of interest, both to Secularists and church believers, now pending, and I find that THE TRUTH SEEKER givs information more direct and reliable in regard to such matters than can be found in other publications within my reach.

It is highly important that both Secularists and church believers keep themselvs posted on pending issues, and I think your paper has, or should hav, credit for being truthful and reliable on such matters. Truly yours, E. C. DURFEE.

Not Enough Free Soup.

SKOWHEGAN, ME, April 24, 1894.

MR. EDITOR: Inclosed find $5, for which send me Ingersoll's lectures in one volume. We expect to hav this talented orator in this city in September.

We hav had two hundred and fifty of God's chosen ones in our city the past week, being in attendance at the Methodist Episcopal Conference. They hav made Colonel Ingersoll's visit a positiv necessity, for they hav preached "hell-fire and damnation" quite strongly, and the atmosphere needs cooling, and they must know "What [they] can do to be saved."

Considering the fact that the conference had not been held in Skowhegan for thirty years, many were grieved, and I think the ministers most of all, to think that eighty members had to stop at the hotel and pay board. DR. F. S. BIGELOW.

What is the Matter in Ohio?

SHYVILLE, OHIO, April 9, 1894.

MR. EDITOR: Inclosed find $2. Apply $1 on subscription to THE TRUTH SEEKER, and send me "Men, Women, and Gods," "Sabbath Breaking," "Thumbscrew and Rack," and "Self-Contradictions of the Bible." I am sorry that I cannot send you any new subscribers, as I had expected. There are a number of Liberals in this part of the country, but they are apathetic. A number of them are teachers like myself. Ohio is becoming so Christianized that I think God will soon resign as celestial king to become presiding officer in the Ohio legislature. If I hav not been misinformed, a man who thinks so lightly of God's day as to fish on said day may be fined $50 and costs. The parties who furnish the convicting evidence get half the fine. If the person fined is poor, he is sent to the workhouse as a slave to this most Christian state, the state paying the informer. Sunday patroling will pay better than fishing. I hereby recommend the legislators of Ohio to study Remsburg on Sabbath-breaking.

Yours for a perpetuation of constitutional liberty, SAM. C. WESTFALL.

Wettstein Cannot Faze Him.

URBANA, O., April 24, 1894.

MR. EDITOR: Inclosed find $6 for subscription. Now I don't want to tell stories or make excuses, for I did the best I could. Almost all Freethinkers are poor; no millionaires among us. I wish there were.

I am not able to get "Four Hundred Years of Freethought" and other books I want, but think I shall soon.

I hav taken THE TRUTH SEEKER from the start and I hav not yet seen an argument that could knock me out of the true principle of Spiritualism, but I hav no controversy with Materialists. I hav been there, but I hav progressed and that is the line upon which we can work to kill orthodoxy and every man-made god. If I hav to stop the paper it will be because I am not able to pay. WM. H. BAXTER.

Some Questions.

LOCKWOOD, WASH., Feb. 4, 1894.

MR. EDITOR: Please permit me to ask a few questions. What would be the most benefit to the human family, science and facts or religion and faith? Would it be any more trouble for a god to giv us facts than it would be to giv faith? Who hav been fighting science from its infancy? Hav they been the so-called devil's people, the Infidels, or hav they been the so-called God's people, the Christians? Would the world be better off without science than it would with science? Will some Christian friend who is well versed in history please answer the above questions? For an illustration: If it could be possible for two parties to start out in opposit directions on a straight line, and travel a billion years and a billion miles a second, what do you suppose each party would find God doing at his journey's end? And do you suppose little brother God-Jesus would hav himself spread out from one party to the other?

Yours truly, H. O. CROCKER.

Our Reward When Reason Rules.

VERA CRUZ, IND., Feb. 12, 1894.

MR. EDITOR: Inclosed fiud $3, renewal of my subscription for one year. I tried in vain to get some Liberals to join me. I went to Bluffton, our county seat, on purpose, but failed. They all say the paper is too dear. Well, we know, but the number of truth-loving people is so small that I know you are not getting very rich, even at this rate.

The *Investigator*, the *Freethinker*, the *Independent Pulpit*, etc., all good, are swamping my table with sample copies. Well, after deliberation, I thought I would stick by you. I may hav "an ax to grind" by and by, brother, and as I am a poor man, I am not very saucy.

I would very much like to hav Putnam's "Four Hundred Years of Freethought," but I cannot reach it now.

Tell the Liberals all over the world for me, that as the light of reason dawns the cause of truth against error will prevail, when we may obtain our reward.

Fraternally, J. M. MILLER.

"Infidel" Grates on the Ear.

SAN CARLOS, A. T., Feb. 9, 1894.

MR. EDITOR: Your interesting journal is gladly received here each week by the few who are inclined to our way of thinking, and is read by quite a number who do not openly profess to be of Freethought opinions.

The rather harsh term "Infidel" deters many a person from avowing his true thoughts in public, but the fact that he harbors these ideas, no matter how deeply hidden within him, shows us that sound common sense is in the ascendant and will eventually gain the day.

Religion has been the curse of mankind from time immemorial. Directly or indirectly, it has caused war, persecutions, famin, insanity, murder—in fact, nearly everything detrimental to the good of mankind, which it so zealously claims to protect. Our lunatic asylums are crowded to overflowing by victims of this baleful superstition. Even those who are proof against the wiles of this social monster, but lack courage and determination to proclaim their honest opinions, willingly and knowingly pursue their way through this vast net-work of hypocrisy and illusion, with no thought or consideration except when their gains are affected by it.

With most sincere hopes of prosperity and success for your truly interesting sheet, I am, respectfully yours,

H. M. MEAD.

Hopeful, and Prospectivly Generons.

RIDGEWAY, N. Y., April 28, 1894.

MR. EDITOR: I hav just been reading pages 250-51 of your issue of April 21st and I find so much to commend in all of them, but particularly the letters of W. F. Jamieson, S. G. Etheridge, G. A. Boyd, Overmyer's speech, and the Editor's reply to Peter Wessel's letter, that I wish to heartily indorse and commend them all.

I hav been passing through severe financial embarrassments for the past seven years, so I hav been unable to support the cause of truth as against superstition as freely as I would hav been pleased to do.

My financial prospects, however, are now looking brighter and if realized will involve a change of residence to another state, when, if my hopes are not delusiv, I will giv a liberal percentage of my income to the support of measures to prevent our beloved country being cursed with a theocracy. GEO L. PRATT.

From a Hotbed of Orthodoxy.

NEW MARKET, IA., April 20, 1894.

MR. EDITOR: I hav been taking your paper till it has become necessary to my existence. I liv in such a hotbed of orthodoxy that but for THE TRUTH SEEKER and your publications I would never hav believed that the silly dogma of Christianity is on the wane, for here the bloodsucker still gets his sustenance by preaching up the horrors of hell, to which he never fails to consign everyone outside his own particular creed, and especially all doubters and investigators. In fact, there are not a half dozen outspoken Freethinkers in this (Taylor) county. I hav the honor of being the only one who ever spoke in public against the Christian religion within this county. That was in a two nights' discussion with a young sky pilot of the Disciple creed, and realizing that this would be my last and only chance, I tried to hit the rotten old hulk of Christianity a hard blow; and when through I felt that I had not failed. We will try to hav Remsburg the Great to deliver one to three lectures within this county this spring. Now let me say again that I know of no other paper that approaches equality with THE TRUTH SEEKER. I admire the wonderful genius of Heston. I am amused at the wit of George. I fully appreciate the untiring zeal of Putnam. In truth, I feel myself a friend to all contributors and correspondents of that paper; but for solid food for thought, for masterpieces of logic, reason, and argument, presented in a manner so plain that the wayfaring man, though a fool, etc.—for all these giv me our worthy Editor. I would much rather shake his hand than that of Grover Cleveland.

The $6.50 is for the renewal of my subscription and "Four Hundred Years of Freethought." Hoping it will not be too late to enroll my name in that book, I am, as ever, a friend in the cause of freedom.

WARREN O'DELL.

A Tandem Discussion.

ROWLAND, OR, Feb 9, 1894.

MR. EDITOR: The most of the people here are "wedded to their idols." But few of them hav ever heard a Freethought lecture, and fewer still read Liberal books or papers.

The nearest we hav ever had a Freethought lecture here was at Harrisburg, distant seven miles. C. B. Reynolds lectured there four or five years ago, and then there were but few of the orthodox fraternity out to hear him. Colonel Ingersoll and Brother Putnam hav been at Eugene City, some twenty miles from here, twice each, and had good audiences. There is where I. D. Driver, D. D, claims to hav had a discussion with Colonel Ingersoll. Well, he did; but he did his discussing about a fortnight after the colonel had gone back to Chicago.

It relieves the doctor very much to tell the people here how he had a discussion with the colonel in Chicago, and to tell the people there how he had a discussion with him in Oregon or Washington, when, as a matter of fact, he never had a public debate with the colonel anywhere. But it is almost impossible for the doctor to deliver a discourse at any time or any place without telling his audience something that Colonel Ingersoll has said or done.

Remember me kindly to "The Man with the Badge pin," and tell him that his "Observations" are almost like a love-letter to me. I hav never seen him, but I feel that I am acquainted with him. Indeed, I feel so toward the whole TRUTH SEEKER family. With much esteem, I remain, F. M. KIZER.

Eternal Hell and the Golden Rule.

SAN BERNARDINO, April 20, 1894.

MR. EDITOR: Inclosed please find $4, to renew subscription and for Miss Wixon's book, "Right Living."

We are great admirers of this charming writer's stories, so simply true to life. They teach a good lesson while affording delightful entertainment. All parents wishing their children to imbibe ennobling sentiments and lofty aspirations with their pastime reading should secure her books.

We once thought we had the truth in the Bible, but thanks to your paper we are now elevated to a higher level, and enjoy a broader, clearer outlook. We hav now ceased turning over such knotty problems as the sun standing still for the space of three hours and the whale swallowing Jonah, in the effort to make them harmonize with what we know to be truth.

We hav now ceased trying to understand why a God, infinit in power and wisdom and perfect in love, should yet be the author of sin and eternal damnation, by creating beings whom he predestined to eternal damnation millions of years before they were born. We heave a sigh of relief that this diabolical infinitude of malice and hatred has been ruled out of the universe. How could any man in his senses suppose for a moment that such a God could hav ever inspired the golden rule, "Do unto others as you would that they should do unto you?"

Yet such is the logic of orthodoxy. THE TRUTH SEEKER should be read in every family in the land. When we take our paper from the post-office, and hear the ejaculations on every side, "Oh, my! do you take that paper? How did it ever happen?" we understand there are great difficulties in the way of its circulation. It was purely accidental with us, and, like many accidents that hav led to great results in the arts and sciences, it has opened the way to knowledge.

MRS. R B. KUFFEL.

A Skirmish with Salvationists.

CROSBY, TEX., April 22, 1894.

MR. EDITOR: I came in contact with some of the Salvation Army yesterday in Houston, at the celebration of the anniversary of the battle of San Jacinto. About two weeks ago I was in Houston, and exchanged some of my TRUTH SEEKERS with the army for the *War Cry*, which was the cause of the rout that they sustained yesterday. As it is their custom on all occasions to dispose of their *War Cry* to all who will giv them a nickel, one of the parties yesterday offered me some, when the following colloquy ensued: "Hav a *War Cry?*" "Oh, ho! Did you read THE TRUTH SEEKER?" "Yes, but do not understand it." "Well, read it again; I think you will catch on." "Oh, no? I won't, for Bob Ingersoll does not believe what he says, and is a convicted man, for he has never said that there is no 'God,' and is talking only for money." "Be that as it may, Ingersoll givs more to the poor out of his earnings than any other man in his profession" Salvationist fired another shot to the effect that Robert Ingersoll could not buy a seat in heaven with his money. Here is where I got in my work. I said: "Look here, my Salvation friend, I do not believe that Mr. Ingersoll thinks of a place in heaven in return for

the suffering that he relieves by his charity, and that is not all. You will hav to convince me by better logic than has yet been produced that a person can be cognizant of an existence without brains, and as we bury our dead and their brains with them, there is no chance for the future existence of man, if there be any. If there be such an existence, your God and devil will hav a merry chase to catch the brainless souls of men; and also, your God and devil being without brains or material for that much-needed organ, will not hav sense enough to catch a Salvation Armyist, to say nothing about people who had beaten the God that you preach so much about in every adventure that he, through the priest, has invented." The Salvationist bolted at this juncture, and cast imaginary fire and brimstone upon my poor devoted head, as is the case in every instance where you corner any of God's chosen people.

Find inclosed $5 for Putnam's "Four Hundred Years of Freethought." I am still searching for truth. J. C. HARVEY.

To the Liberal Press and Friends of Freethought.

FOREST GROVE, OR., March 28, 1894.

MR. EDITOR: As a worker in this great field of reform, I am glad to be able to address you individually and collectivly, so that you may know what the progress and need of our work is, and what the few earnest workers in the vinyard of Freethought are doing in the far West. As a licensed speaker under the Oregon State Secular Union I began my work in Forest Grove, February 11th. The Liberals here are very earnest workers and rally nobly around the banner of Universal Mental Liberty and render every assistance in their power to make our work a success.

Forest Grove has a population of about fifteen hundred, and is the most creed-bound village I was ever in in the West. The Congregational church governs the Pacific University and high school. All the churches are much enraged because I am a regular speaker here. They are not afraid of the lecturer who comes and goes, who leaves nothing but a little enthusiasm behind him, but they are afraid of organized Freethought. We organized under the name of the Forest Grove Secular Union, auxiliary to the Oregon State Secular Union, and established a Sunday-school, where lessons in secular science are systematically taught; also a kindergarten class and a class of adults where various topics are discussed, likewise calisthenics, singing, declamation, etc., are engaged in to the advancement and edification of all. Where in the world could a Freethought reading-room and circulating library be established more effectually than here? Owing to the depression of the finances of our country it is quite probable that among the few Liberals here it would be impossible to raise a sufficient sum of money to start a library and reading-room; but if each one who is willing to help us will send a book or periodical he may hav read that treats of current topics, the sciences, and all subjects that are designed to crush superstition and enlighten the people, specimens in mineralogy, entomology, botany, fossils, etc., for our cabinet, in short, if you will send that which you can spare to giv us a start it will be thankfully received. Secularists, Liberals, Freethinkers, Spiritualists, let us each bend to the oars and work and help till we see the ship of progress, with every sail unfurled, plowing through the sea of superstition and putting into port at every home.

Address all contributions to A. E. Barker, Forest Grove, Or.

A. E. BARKER.

He Wants Your Assistance.

CARR, Mo., April 9, 1894.

MR. EDITOR: I am not a subscriber to THE TRUTH SEEKER, but intend to be soon; hav just received some sample copies and like it ever so much. I know no one taking it in this (Stone) county. Send me some more samples and some tracts if you hav any for distribution. I will try to get some subscribers. This is and has been the worst preacher-ridden country that I ever saw. To show how much superstitious rot still remains in the minds of the people here: We held our annual school meeting April 3d, and among other things voted upon was this: Whether the schoolhouse should be used for devotional and literary purposes. The sky-pilots and their duped followers came out in full force and voted in "public worship," but voted out literary societies, saying, "There is too much worldliness in a literary society; that kangaroo or moot courts should not be held in any community, because they taught the people to be shams and liars." Being a farmer, I am not very well informed on literary and educational topics, and hav never had the opportunity of reading any Liberal literature; therefore I ask all the readers of the grandest paper I hav ever seen, THE TRUTH SEEKER, to write out a speech and send it to me by mail. Write it just as you would stand before an audience and deliver it—one in favor of literature and literary societies. I will read and study and commit it to memory and call the people together and try to talk them out of such ridiculous nonsense. The myth-worshiping people hav organized a Sunday-school and are holding religious meetings in our new schoolhouse and are laughing in their sleeves over keeping out the young folks' lyceums.

My mother and father belong to the missionary Baptist church. My grandfather was a Methodist preacher. All my grandparents were church-members.

I hav read a history, or some might call it a novel. Probably some of you hav read it. Now and then a church-member will read it. This book is called the Jewish Bible. When I found it was their way-bill from earth to sky I became disgusted with such silly, ridiculous nonsense. The "dust" story; the big "fish" lie; that muscular man with the new jawbone; the great cornstalk ark story; that big bear that ate forty-two children without any salt; the great destructiv quail story; and the story of that man who sailed up into heaven, chariot and all, where flesh and blood has no business to go—such stories will do to read when you cannot get anything better, but for mercy's sake don't take it for truth. JOHN ADAY.

Will Stand Up for His Rights.

GALLUP, N. MEX., Feb. 21, 1894.

MR. EDITOR: Although not a subscriber to your very valuable paper, I see nearly every copy by exchanging the *Ironclad Age* for it, so you see that my friend Murray and myself can get two papers for the price of one. Not that we begrudge the price, but we are really unable to do otherwise. I am heartily in accord with all that leads to the emancipation of the human race from the degrading bonds of priestcraft, and I hope to liv to see the day that the churches will hav to pay their share of the taxes and all sectarianism, of whatever kind, will be expunged from our statutes. It is a disgrace to an intelligent people to hav such laws as are now in vogue in most of the states. In this territory there is a law prohibiting all work on the so-called Lord's day; but I hav not heard of its being enforced up to date. I hav worked Sunday as well as any other day of the week, in coal mines and on the railroad, at work that I thought could well be dispensed with for a day, and also on work that could hav been prevented by an Almighty being, had he so desired. But no, he allowed water to accumulate in the mines on Sunday as well as on other days, and had it been left to be taken out any day but Sunday, it would hav entailed a serious loss to the miners as well as the owners. I hav seen a train that had gone through an open switch and bridge; this could hav been prevented had God sent one of his angels or come himself and closed the switch. It would hav prevented the engineer's leg being broken, the fireman's back being bruised, the brakeman being thrown from the tender to the whistle, and about $9,000 worth of property being destroyed. This is only one case out of millions that are recorded in history.

Now, Mr. Editor, I would not take up a straw to enforce my beliefs or opinions on others, but I will do what I can to prevent others from enforcing their opinions and beliefs upon me. I am willing to do unto others as I would that others do unto me, and I want others to treat me accordingly. I am the father of two young scamps who will receive the best education I can afford. I am by degrees gathering all the books I can, not only those upon our side, but the opposite also. I shall try to get "Four Hundred Years of Freethought," which I believe will be a grand book, but at present I am deeply in debt. I am crawling out little by little, and if I retain my health for a year I will be on my feet and in shape to look after my little ones. I was reading "Why Don't God Kill the Devil?" to my wife the other evening, and several days afterwards my boy, four years old, asked me the same question, "Papa, why don't God kill the devil?" I hav not answered the little one yet, but I would like to ask some of our clerical friends to do so.

Yours for truth, E. WILLMUNDER.

A Kansan Says a Few Words.

KIRWIN, KAN., Feb. 13, 294.

MR. EDITOR: Please find inclosed money for renewal of subscription. I am a little short this winter; we in Kansas are in a bad fix; cannot sell anything here but fat hogs and they are scarce and do not bring a very big price.

The preachers are making a vain effort to draw in a few fishes, but, after weeks of steady pulling, when they got their net ashore they did not hav many fish. So they gave it up. The Abiah came to my house and wanted to pray. I told him he was welcome to pray all he wanted to; that so far as we were concerned we did not go a red on prayer; that we could not see that it would affect anything but the individual who was making it, and possibly the hearer. So he went away, saying that we were a perverse and stiff-necked people.

I want to say, Mr. Editor, that political articles in THE TRUTH SEEKER are not relished very well by some of us, that is, some of the subscribers. We are of diverse political views and what one would relish another would not. For instance, one brother wrote about our legislature last winter, when some fellow at Topeka, calling himself a non-partisan, jumps on this brother and proceeds to call him bad names, etc. Now, I want to say in few words that notwithstanding what this non-partisan says about it, the struggle of last winter was between the farmers of Kansas and the great railroad lines which hav got the agricultural class throttled and are squeezing every drop of sweat and blood out of them. It was well known that there would be some legislation that the railroads did not want if the People's party got both houses of the legislature; so the railroad combined and through the great Santa Fé road they laid their plans. These plans it would take more space than you probably could spare to explain. That great and notorious villain, Geo. R. Peck, was the principal manager in carrying out their plans. They downed the farmer members, over-reached them. It is a well-known fact that the rural class is more simple and unsophisticated than those of cities and towns, also that the farmer is no match for the lawyer when it comes to trickery and chicanery; so the final result was that the farmer man got left, but it took almost the whole force of the Santa Fé railroad, assisted by the Gould roads, to do it. Now, as I said before, the whole thing was done to prevent, if possible, certain contemplated legislation that the railroads did not want; for instance, the Iowa maximum freight rate law, which is very satisfactory in that state to the farmers, was thought to be the right kind of law to pass in Kansas; hence the trouble. The railroads *did* not want it and brought all their force to bear to prevent its enactment and succeeded. There is another point in this controversy, that is this: Nothing can go over the telegraph lines of a political nature until it is conned and scratched and hatcheled and pruned and then submitted to the final revision committee to see if there is anything left in it that would be detrimental to certain folks or combines; then, after it is thoroughly scanned so that not a truth or fact in regard to their plans to skin the public remains, it is sent to the headquarters of the Associated Press, there to be again conned. So you see, Mr. Editor, there is rather a slim show for any truth or facts that would be objectionable to these great combines to get to the general public. Now, and finally, it appears to us that you should be very chary in accepting anything of a political nature from the Associated Press dispatches

I am truly glad to see that your brother, George E., has taken up the cudgels and is rapping some of the schemers over the head.

With best wishes for THE TRUTH SEEKER and all its friends, I remain,

Yours for Freethought,

S. M. TRAVIS, M.D.

Where the Sun Goes Down.

April 20th, 1894.

MR. EDITOR: Don't permit the idea to long remain in the sensorium of E. O. Roscoe that he is leading or misleading any of your readers referred to as the "public" on the money question. Out here, where the sun sinks to rest in the Pacific ocean and the grasshopper sits on the sweet potato vine, we hav not a very exalted opinion of Mr. Roscoe's ideas on money, for his verbose emanations disclose the fact that several barrels of coal oil would hav to be consumed in his student's lamp before he could write anything sensible or worthy of serious consideration on that subject.

Any man in this age of the world who holds to the idea that money must hav an intrinsic value is either a knave or a man badly in need of information. Aristotle, in his day, had a correct idea of money, and he did thus remark: "Of itself, money is an empty thing. It has value only by law, and not by nature, for a change of agreement among those using it can depreciate it entirely, and render it unfit to satisfy our needs." To hav money you must first hav a government, and that government invariably coins and regulates the value of all kinds issued, be the various kinds made of gold, silver, nickel, copper, or paper; and if the full legal tender quality is given to each kind, the same power is possessed by all alike. Nothing can disprove this fact, and I challenge Mr. Roscoe to show one instance where a paper dollar endowed with full legal-tender qualities, under a stable government, ever depreciated or failed to perform the functions for which it was issued. Gold and silver are nothing but commodities without the monetary stamp of some government, and their power to pay debts is fixed by law. Let this government enact a law that gold is legal tender for all debts and dues except duties on imports and interest on the public debt, and make the paper dollar a full legal tender without any exception, and the gold dollar will depreciate in value. Law can regulate its monetary value every time, and the present value of gold as bullion is largely fictitious because of its being so generally used for money. Subject the yellow metal to the same legislation silver has received, and its bullion value would be likewise affected. We all know that the great increase of gold during the California and Australia excitement led to the talk of demonetizing gold as money, but since then silver has come to the front in such quantities that the Shylocks and bankers had that metal demonetized, fearing the people might hav too much money. When it was demonetized, its bullion value was greater than that of the gold dollar, but since that event it has steadily decreased, showing indisputably the power of legislation to affect it. But what idiotic nonsense it is to say that until men dig and delve in the bowels of the earth for gold and silver we cannot hav money to effect exchanges of property and pay debts! Neither one of these metals has intrinsic value in the true sense of the word, for neither possesses the power to sustain or prolong life, like wheat, corn, or potatoes. And if Mr. Roscoe was removed from the center of society and left on some desert with the opportunity to choose for the support of life between 100 lbs. of gold and the same weight of wheat, no one can doubt what his choice would be. There is as much superstition in the reverence of some people for gold and silver as there is in the reverence of others for the father, son, and holy ghost; and some are as blind financially as others are religiously. Let the government demonetize gold and silver, issue nothing but paper money, and that direct to the people without the intervention of Shylock bankers, and we will behold such changes in the material comfort and welfare of the people as the world never saw before.

While we remain slaves to the superstition that gold and silver possess intrinsic value, and money can be made of nothing else and hav value, we will continue to be the victims of Shylocks' greed and the despotic tyranny of those who control and manipulate these metals. A full legal-tender paper dollar is good enough for

COL. CALIENTA TAMALE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Two Pussy Cats.

I. THE PET CAT.

Dainty little ball of fur, sleek and round and fat,
Yawning through the lazy hours, some one's houshold cat,
Lying on a bed of down, decked in ribbons gay;
What a pleasant life you lead, whether night or day.

Dining like an epicure, from a costly dish,
Served with what you like the best, chicken, meat or fish,
Purring at an outstretched hand, knowing but caresses:
Half the comforts of your life, pussy, no one guesses.

Romping through the house at will, racing down the hall,
Full of pretty, playful pranks, loved and praised by all,
Wandering from room to room to find the choicest spot;
Favored little household puss, happy is your lot.

Sleeping on my lady's lap, or dozing by the grate,
Fed with catnip tea if ill, what a lucky fate!
Loved in life and mourned in death, and stuffed may be at that.
And kept up on the mantelshelf—dear pet cat.

II. THE TRAMP CAT.

Poor little beggar cat, hollow-eyed and gaunt,
Creeping down the alleyway like a ghost of want,
Kicked and beat by thoughtless boys, bent on cruel play;
What a sorry life you lead, whether night or day.

Hunting after crusts and crumbs, gnawing meatless bones,
Trembling at a human foot, fearing bricks and stones,
Shrinking at an outstretched hand, knowing only blows;
Wretched little beggar cat, born to suffer woes,

Stealing to an open door, craving food and heat,
Frightened off with angry cries and broomed into the street;
Tortured, teased, and chased by dogs, through the lonely night:
Homeless, little beggar cat, sorry is your plight,

Sleeping anywhere you can, in the rain and snow,
Waking in the cold, gray dawn, wondering where to go;
Dying in the street at last, starved to death at that;
Picked up by the scavenger—poor tramp cat.

—*Ella Wheeler Wilcox, in Independent.*

Across the Continent.—Continued.

Still the cars go rocking, rocking, amid the Rockies. Piles upon piles of magnificent rocks, boulders rising straight upward hundreds of feet, make the wonderful Granite Canyon. What an upheaval was here! What an awful tumult and convulsion of nature has in this region taken place!

At Spinney the mountains are less rocky, and assume more of a sugar-loaf shape—brown sugar. Grass lands are here and mounds, and places are noted where land sections hav been taken. "Snowy range" is on the left of us, covered the year round with snow and ice. At Hartsel beautiful, park-like lands appear. I cannot see what may be the principal industry, but it may be stock-raising. What immense tracts of land appear! And I thought if government would expend some money in opening up these lands, devoting them to agricultural purposes, what a blessing it might be! People ought not to crowd the cities so, but should follow Horace Greeley's advice and "go West," and our republic, instead of itching to acquire more territory, ought to develop the resources of this one.

On Tuesday, the third of April, at a quarter-past 4 p.m., we were at Buena Vista, a lovely village in a valley with snow-capped mountains around it, like a row of stately sentinels. Gold mines hav recently been discovered here in the valley of the Arkansas, which river we strike between this place and Leadville.

A man on the train built the first house in the valley here twenty-seven years ago. There were no railroads then in this region, and the lumber for the little house which he pointed out cost $300 for the hauling to this place. Most of the railroads hereabouts hav been built since 1880. This gentleman lived there two years, and then left on account of difficulty in getting out gold from the mines. On the other side of the road, in 1860, were rich placer mines. He lived there, and with eleven other men took out $600 worth of gold per day. The earth for several acres shows evidence of having been worked for gold in other days, but is now washed out, if that term is correct, and gold is not found there any longer. Gold may be found sometimes a foot below the surface, and sometimes 400 or 500 feet, or more, below.

This gentleman, who explained many things that were strange to me, was Mr. Abner Brown, and he it was who taught the first public school in Denver in 1860. Mrs. Brown, also, had been a teacher in the early days of Denver.

The mountains are very deceiving in appearance. Although seeming only a short distance away, they may be fifteen or twenty miles distant. A man thought he would walk from Denver to the little town of Golden. He fancied it about two or three miles off. After walking six or seven miles, he came to a creek, and, pulling off his clothes, prepared to swim. A farmer remonstrated, and told him that it was only a small creek. "Ah," said the stranger, "you can't fool me. I thought it only a couple of miles or so to Golden, and I hav been told it is fifteen miles instead, and this creek may be a wide river, you know, and I'm going to swim."

Nearing Leadville, the snow was quite down to the railroad track.

Leadville is not a pretty city to approach. It appears dull and gloomy. It first came into notice in 1859, and was known as "California Gulch," and between that year and 1864 $5,000,000 in gold dust, it is believed, was washed out of the earth in this locality. In 1876 it became the great "Carbonate Camp," carbonate beds of silver having been discovered, and the place again became popular. It has now a population of 30,000, and its elevation is 10,200 feet.

I was as near the orthodox heaven as perhaps I shall ever be, and the altitude was anything but agreeable. My heart fluttered like a frightened bird, and my breath came in little gasps, much as one might breathe after running. I should think that a person affected by heart disease might hav serious trouble in trying to liv in Leadville. The Continental Divide is a few miles west of Leadville. We reach beautiful Glenwood Springs in the night.

We rode through a tunnel about two miles after leaving Leadville. This was put through by a tunnel company, and every passenger is charged twenty-five cents extra. He does not realize it, however, as it is assessed on the car fare. Leaving the Continental Divide we begin the downward grade, going toward the Pacific, running faster and the brakes are applied.

I had a long talk with a Mormon, or "Latter Day Saint." He informed me he was a polygamous child and was proud of the fact. His father had five wives, and he himself had thirty-seven brothers and sisters. Quite a family, to remember all their names. We had quite an interesting conversation, in which Mr. Sheehan, an assayer and Catholic, who is acquainted with Colonel Ingersoll, joined. Mr. Sheehan spoke in highest terms of praise of Colonel Ingersoll, as a high-minded gentleman, one of the finest he ever met.

I was in Colorado when I went to sleep on the third of April, but awoke on the morning of the fourth in Utah, and looked out upon long ranges of stony cliffs that appeared like forts, after which we passed some wonderful and majestic hights. Saw another coyote skipping along, unmindful of civilization and its devious ways. Our road was through a wonderful canon, and through Castle Gate, a magnificent spectacle, with great natural pier on the right. For many, many miles we rode through mountain scenery, beautiful and inspiring, all sizes, shapes, and forms, rough, smooth and jagged were the hights. And, now and then we passed a little log house, occupied by a miner, who some day may be a millionaire.

We reached Salt Lake City in the afternoon, and the train stopped long enough for a drive around town. The city is in a delightful situation, in which are lovely homes, fertil fields, and luxuriant gardens, shady streets, and in each one, as in Colorado Springs, are two swiftly flowing streams of purest mountain water. The city is at the foot of the Wahsatch mountains, in which it is said there are rich silver mines.

I saw the houses that much-married Brigham Young had built for his numerous wives, namely, the "Bee-hive," the "Lion," and "Gardo House." The Tabernacle is a queer-looking turtle-shaped building, in which are seats for 8,000 persons, but it is capable of holding eleven thousand. It is 233 feet long, 133 feet wide, and 79 feet high. Its acoustic properties are wonderful, a pin dropped on the floor being easily heard at any part of the building, and also a whisper was heard just as readily. A visit was made to the grave of the founder of this beautiful city, by passing through Eagle Gate, an arch through the old mud wall, which once inclosed Brigham's private property. This grave is inclosed by an iron railing, and no stone marks the spot. Several of his wives repose near his grave, and there is space left for his other wives.

This strange "saint" was the father of fifty-six children, and when he died, left seventeen wives, sixteen sons, and twenty-eight daughters to lament his loss. In many respects he was a remarkable man, but how he managed to liv harmoniously, or, in fact, at all, with such a number of wives, when too many can barely get along with one wife, is a marvel and a mystery. We drove past the house of his favorit wife, Amelia, a very hadsome edifice, indeed. Amelia is said to be a cousin of the wife of Grover Cleveland.

The Temple, to which vistors are not admitted, is built of granit from Cottonwood Canon. It is a handsome structure, with walls one hundred feet high, and cost $4,000,000.

There are glimpses and broad views of that mysterious body of water known as the Great Salt Lake, for many miles after leaving Salt Lake City. This wonderful American Dead Sea covers three thousand square miles, and is ninety-three miles long by forty-three miles wide. It is higher than the top of the Alleghany mountains, being more than 4,200 feet above the sea level. It is sixty feet deep on an average, and has nearly fourteen per cent of solids, nearly ten per cent more than the Atlantic ocean. The mountains around the great basin are exceedingly picturesque and attractiv, and for miles the views are of a most lovely and bewitching character.

I went to sleep early, and was awakened by the voice of a beggar, who, while the train stopped at a small place, had, watching the porter's absence, crept into the sleeping car. He wanted something to eat, and said he was riding on the trucks, but he quickly disappeared when the porter came in sight. The porter said it was not true that he was riding on the trucks, though some do ride that way. One man rode on the trucks for fifteen years. The porter felt uneasy, and said the beggar was undoubtedly on the train for plunder, and he did not feel right until he had looked everywhere, and was certain the man was not secreted anywhere in the cars.

S. H. W.

Correspondence.

WAMIC, OR., Feb. 6, 1894.

DEAR MISS WIXON: I thought I would attempt to write to the Corner. I hav been thinking about it for a long time. I am going to school now. I study reading, writing, spelling, geography, language, arithmetic and history. I hav one brother and one sister. I am twelve years of age. I hav two cats and one dog. The dog's name is Cap and the two cats' names are Toudles and Dude.

I will close for this time.

Yours truly, PAINE DRIVER.

[Paine is a bright boy.—ED. C. C.]

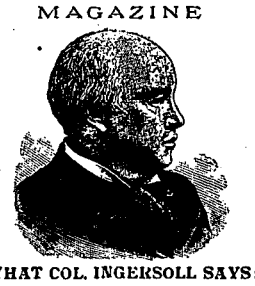
GORE BAY, ONT., May 1, 1894.

DEAR MISS WIXON AND READERS OF THE CORNER: I now write my fourth letter to the Corner. I hav a severe cold, so I did not go to school to-day. The ice is breaking up, and will soon be gone. If the Cornerites will take their geographies, turning to the map of Ontario, they will see "The Grand Manitoulen Island." At the north of that great island they will see the North Channel, and then on the mainland are the Spanish mills. The train does not come to Gore Bay, but to Spanish Mills, and all the mails hav to be taken across the channel to these. In the winter, when the channel is frozen over, dogs pull the mail over on a large sleigh, and sometimes people too. But when the ice is breaking up in the spring, a tug-boat has to plow its way through the ice to Spanish river. This is the day the boat starts, and now, as I write, I can hear it puffing and tooting. Every month we hav examinations on different subjects in our school, to see how we stand. The last examination, the subject was Composition. For my subjec I choose "Journals and Newspapers." In my composition I praised the journals TRUTH SEEKER and *Secular Thought* very highly. The other pupils wrote a lot about several religious papers, and got ninety-five marks (total, one hundred), while I got only fifty-eight. The teacher is a Methodist crank, so that accounts for it. Papa says that he thinks it would take a professor to make ninety-five marks out of one hundred. Our teacher said that skeptical men hav never made any mark (at literature) in the world yet. I hav named my doll Nana Wright Irene Mazena. A long name, is it not? But the doll is strong, and I think she will liv under it. I am learning to dance, and hav been to two balls this spring. Do you think it is wrong to dance? I do not, if in good company. I think I will close my letter now. Hoping you will enjoy your trip, I am, you Freethinker friend,

GRACE BRAZENN.

[Your teacher cannot be posted in literature or science, or she would know better than to make such a remark. I do not think it wrong to dance. Certainly not. It is an innocent and agreeable amusement, but it must not be indulged in to excess.—ED. C. C.]

The FREETHINKERS' MAGAZINE

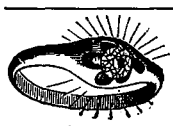


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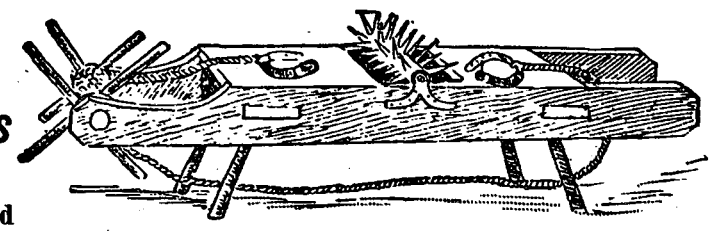
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About four years ago the compiler of this interesting and useful volume commenced the selection for her own satisfaction of short passages from the writings of Mr. Spencer. Subsequently she arranged these in the form of a calendar and presented a written copy to the friend, Mr. W. R. Hughes, F. L. S., who had brought the Synthetic Philosophy to her notice. Mr. Hughes wrote to Mr. Spencer, informing him of the existence of the calendar and asking if he would like to hav a copy. An affirmativ answer being received the duplicate was prepared. From this germ developed the book before us. Of the difficulty attending the preparation of a work of this kind the compiler says: "In all works there is danger that, in eliminating small portions from the context, the line of thought being broken, the clearness will either be lost or a wrong impression of the author's meaning conveyed; but in the case of the Synthetic Philosophy the danger is even greater, for every paragraph is a part of a great whole, and though many passages are fine when standing alone, all gain increased significance and beauty when considered in relation to the rest. My earnest hope, therefore, is that these quotations may awake sufficient interest in those who are unacquainted with Mr. Spencer's works, to induce them to read for themselvs."

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"Evolution" is defined as being "an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinit, incoherent homogeneity to a definit, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation."

Of Science, the subject of the third chapter, we are given this definition, by comparison: "Knowledge of the lowest kind is *un-unified* knowledge; Science is *partially-unified* knowledge; philosophy is *completely-unified* knowledge."

Of the spirit in which we should approach the study of Sociology, and how that spirit is evolved, this is said: "A fit habit of thought, then, is all-important in the study of Sociology, and a fit habit of thought can be acquired only by study of the sciences at large. For Sociology is a science in which the phenomena of all other sciences are included."

That politics are almost hopeless of purification this would seem to show: "As originating from ultimate laws of right conduct, beneficence and veracity must go together, and political beneficence will be shown by insisting on political veracity."

Justice is better secured by prevention than by cure. "Intelligible laws and a good judicial system would advantage every one, not simply by righting him when wronged, but by preventing him from being wronged." But with thousands of new statutes every year, how can we hope to ever hav either intelligible laws or equal justice?

In the arrangement of this book "Justice" precedes "Liberty," but Spencer holds that it can only follow—a fact overlooked by most latter-day "reformers." In "The Study of Sociology," Mr. Spencer observes: "All other requisits are unimportant compared with this primary requisit, that each shall so liv as neither to burden his fellows nor injure his fellows." That is, translated into the vernacular, he shall mind his own business and hoe his own row.

The would-be truthful man has a hard task, for, as Spencer says, "there are lies told by actions as well as by words, and ethics giv no more countenance to the one than to the other."

"If we consider how much both our general welfare and our immediate pleasures depend on sympathy, we should recognize the importance of whatever makes this sympathy greater."

It is evident that Mr. Spencer would not agree with those religious gentlemen who glorify suffering as the great purifier, for he writes: "That happiness is the supreme end is beyond question true, for this is the concomitant of that highest life which every theory of moral guidance has distinctly or vaguely in view."

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THE objects of a republican state are purely civil and secular, relating to the present, not to a future life; to the duties which citizens owe to each other, not to those which they owe to the invisible God. It knows men neither as Christians, Mohammedans, nor Jews, neither as Catholics, Protestants, nor Skeptics, Theists nor Atheists, Orthodox nor Liberals, but simply and solely as citizens, extending equal protection to all. The Hindu may erect his temple, the Mohammedan his mosque, the Buddhist his shrine, the Chinaman his josshouse, and the Jew his synagog, just as freely as the Christian may build his cathedral, church, or chapel; and the protection of the government is extended equally to all the various forms of worship, so far as they do not endanger the public peace. Still further, the Infidel, the Atheist, or the Freethinker, may erect his hall wherever he lists, and the meetings held therein will be under the same protection as the assemblies for the worship of God. Such is the nature, the hight and depth, the length and breadth, of that liberty which is the boast of this republic, and which is not its shame, but its glory.—*Oliver Johnson, in Atlantic Monthly.*

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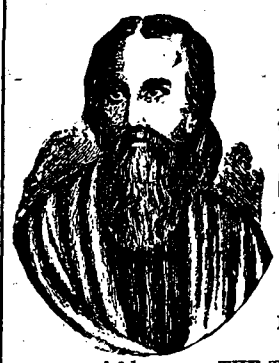
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SOME preachers are afraid to declare that the wages of sin is death, for fear their pay will stop.—*Ram's Horn.*

WHY is a preacher like an empty beer-keg? Because both are carried at half rates on the railroads.—*C. Severance.*

"THE CHURCH TRIUMPHANT!"

Dr. Edward Bedloe is in town. That announcement made in Washington, Boston, New York, or San Francisco, always causes a pleasant ripple in the circles of good fellowship. The doctor was honored by a dinner at the Richelieu in Easter week, with Bemis as the host, and he rose to the occasion with a speech that is so brilliantly unique in its way that I am going to reproduce it. The toast was "To the Church," and this was the response:

"I never drink a toast without recalling the vast debt of gratitude we owe to the church of the middle ages. In the long-gone years the sybarites and good fellows of Greece and Rome quenched their thirst with rich, red wine. To them ale and beer and porter and stout were unknown terms; to them John Barleycorn was a perfect stranger; cognac and otard were sealed books, and the thousand and one liquors of to-day were unborn. Champagne, the idealization of all vinous beverages, had not come into existence. While, as for punches, cocktails, fizzes, smashes, sours, eggnog, Tom and Jerry, hot Scotch and Irish, the Greek and Latin tongues, despite the genius of Homer and Plato, Virgil and Cicero, were utterly unable to express or describe.

"Imagin, if you can, a dinner of to-day in which the sole alleviates of thirst were wine and honey, wine and water, wine and more water. When the inspired writer said: 'Look not upon the wine when it is red,' he was looking forward 2,000 years to our own time, when there are other and better beverages. Yet such was the condition which confronted Lucullus, Apicus, and other great bon vivants of antiquity. A small boy could giv a better dinner to-day, so far as the wine-card is concerned, than could all the Cæsars of the West and the kings and emperors of the East. What made the change? What great power so wrought upon nature as to giv us the wealth of enjoyment to-day? It was the church—the noble abbots and humble monks, who applied intellect to the world around them, and brought forth results which will never die.

"They took the culture of the vine from pagan Rome, and they converted it into a new art and science. They dignified their products by giving to them religious terms and titles. The golden juice of the grape in the Vesuvian vintage became the Lachryma Christi, or tears of Christ; the tawny pressings of the Andalusian clusters became known in lore as Sancta Trinidad, or the holy Trinity. In France two superior vintages were born under the parentage of the church, and even at the present day bear testimony in their names of White and Red Hermitage to their origin. From that wonderful race, the Saracens, the Mediæval church learned the art of distilling it to all Europe. In the emerald vales of Ireland they produced the potheen; in the green glens of Scotland, the usquebaugh; in the sunny vinyards of France, the eau de vie; in the steril plains of Russia, the vodka; in the frozen north of Sweden and Norway, the Kornbrantvin.

"Nor was this enough! The Christian workers ransacked the far East for its daintiest perfumes, the West for its sweetest flavors. They extracted aroma from the peach and pear, the incense from the lemon and orange, the bloom of the almond and the savor of the cherry. They robbed the cinnamon tree of its bark and the nutmeg of its kernel. Then with these they made delightful liquors which hav glorified our tables for generations, and shall endure to the end of all time. The modest monks of La Trappe produced their masterpiece in Trappistine, the poor Carthusian friars flashed upon the world glorious green and gold chartreuse, and the princely order of St. Benedict, in the grand old abbey of Fecamp, invented Benedictine, the finest drink that ever moistened mortal lips.

"But why continue? Does it strengthen the argument to add that a Creole monk in Louisiana discovered 'Parfait Amour;' that a German pastor first dissolved gold in a dainty fluid and christened it 'Eau de Vie de Dantzig;' that a French friar taught us how to immortalize the orange in curacoa; how a provincial priest liquefied the cherry in 'Maraschino;' or how the Spanish ecclesiastic from the sugar cane gave us Santa Cruz, the rum of the holy cross? It is needless. But it is well that in our joyful libations we so should look back on the centuries with gratitude and affection to those humble but noble pillars of the church, whose labors hav done so much to lighten, brighten, and beautify the lives of all to-day."—*Contributor of Chicago Inter-Ocean.*



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News of the Week.

SMALL-POX epidemic in Chicago.

BAD cyclone in Arkansas on May 1st.

CONTINUED and very disastrous earthquakes in Greece.

GALVIN'S "Army of the Commonweal" has reached McKeesport, Pa.

DR. E. B. FOOTE, JR., writes against vaccination in the *Health Monthly* for May.

THE Ohio assembly defeated by a very emphatic vote—45 to 16—the medical monopoly bill.

THE Wellman polar expedition has sailed from Turnsve, Norway, for the island of Spitzbergen.

THE strike on the Great Northern is ended, the adjudicators giving the strikers nineteen-twentieths of their demands.

GEORGE WILLIAM ABELL, president of the A. S. Abell Company, owners of the Baltimore *Sun*, died last week. Pneumonia.

"GENERAL" COXEY and Carl Browne were not permitted to speak from the steps of the Capitol, it being against the laws of the District.

ON May 2d Senator Walsh of Georgia introduced a bill providing for the unconditional repeal of the ten per cent tax on state bank issues.

FLATLANDS, Flushing, and Gravesend hav been annexed to Brooklyn. This will interfere with freedom of recreation at Coney Island on Sunday.

THE ship "Cleopatra," bound from Bremen to New York, was burned and blown up by dynamite, part of her cargo, in mid-ocean. Crew saved.

GOVERNOR RICH of Michigan has appointed John Patton, Jr., to fill the seat in the United States Senate occupied by the late Senator Stockbridge.

REV. SAM P. JONES is to be tried by the General Conference of the Methodist Episcopal church South for his refusal to perform regular pastoral duties.

DURING the past week there hav been some serious disturbances in the Pennsylvania coke regions, and in the Mesaba Range iron district of Minnesota.

THE Metropolitan Telephone Company of New York is putting women in place of men in its offices. They are said to be more efficient. Wages remain the same as for men.

IN the Seventh Congressional district of Kansas the Republicans hav nominated Chester I. Long, who in 1892 reduced Jeremiah Simpson's majority of 7,800 in 1890 to 1,500.

H. H. KOHLSAAT, for three years publisher of the Chicago *Inter-Ocean*, has transferred the controling interest to William Penn Nixon, who has been editor of the paper for eighteen years.

IN the Third Congressional district of Ohio Paul J. Sorg, Democrat, was elected to fill the vacancy caused by the death of George W. Houk. Mr. Sorg's opponent was E. G. Rathbone, Harrison's fourth assistant postmaster-general. The issue was squarely on the tariff and Sorg's plurality is about 2,000. Last fall McKinley carried the district by 600.

THE report of the compulsory insurance system of Germany shows that for the last year $7,500,000 were paid to the victims of industrial accidents. There were more than 6,000 fatal accidents, nearly 3,000 resulting in total and permanent disablement, 33,000 resulting in permanent partial disablement, and 20,000 in temporary disablement. The insured numbered 18,000,000.

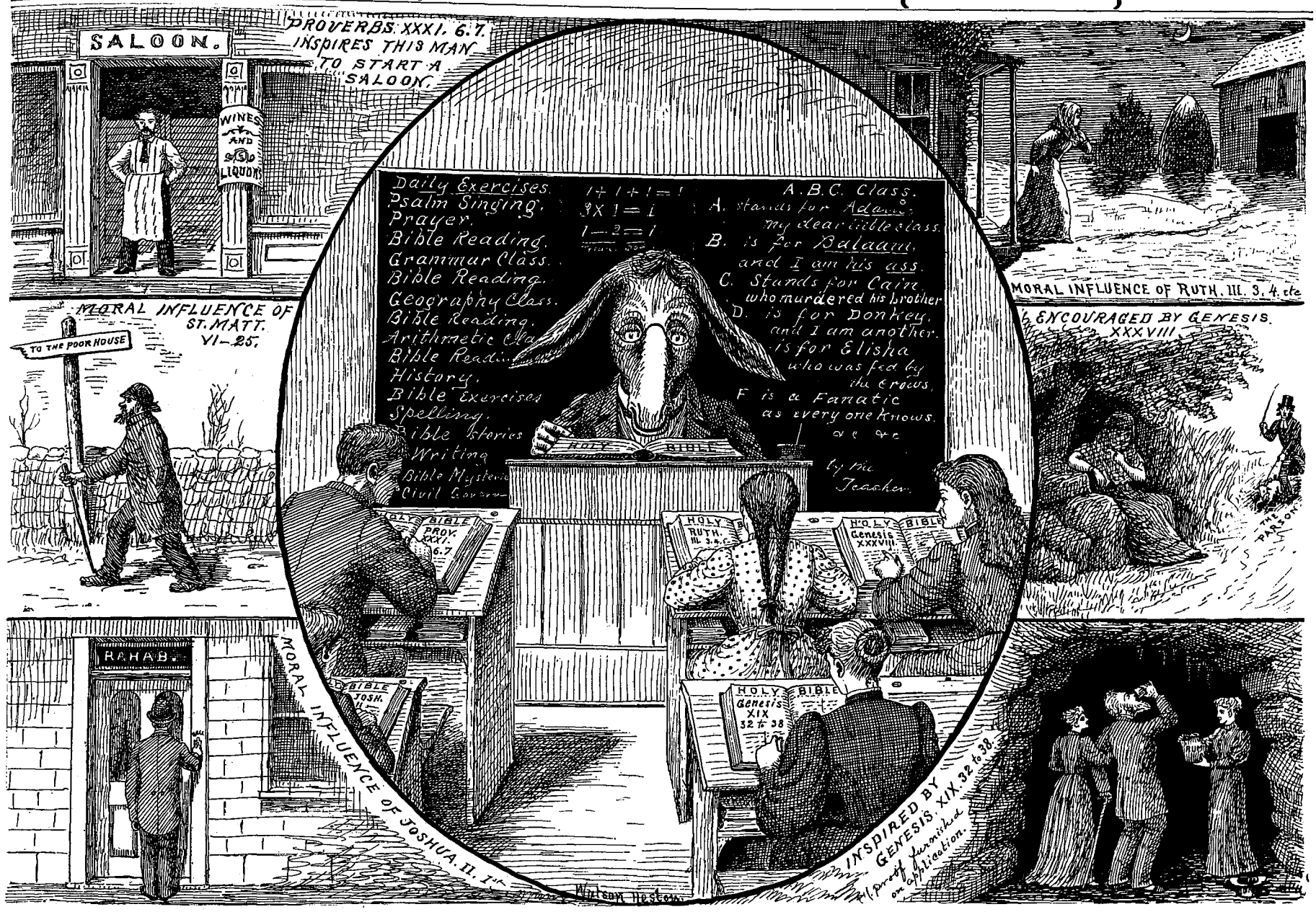
FIFTEEN United States Senators who voted for the repeal of the purchasing clause of the Sherman act hav sent a cablegram to the International Bimetallic Conference, now in session in London, expressing their sympathy, and their desire to see silver restored by international agreement, both silver and gold to be coined free at a fixed ratio. The signers are Sherman, Allison, Voorhees, Hoar, Aldrich, Hill, Murphy, Gorman, Platt, Brice, Carey, Frye, Davis, Cullom, and Lodge.

The *Outlook* (formerly *Christian Union*) says that the causes of the prevailing depression are unjust taxation and a vitiated currency; that taxation which is levied upon expenditure instead of upon property is always unjust taxation, and that gold monometallism, giving a standard of value which is steadily appreciating, produces a falling market, which necessarily checks production. It says the desideratum is a stable currency, a standard of value which will neither rise nor fall.

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Some More Official Christians.

Three of our official Christians, the grave and reverend Senators Hoar, Gorman, and Vest, donned clowns' caps and jingled their bells merrily in the Senate on May 2d. Mr. Hoar asked unanimous consent for consideration of Senate Bill 1620, relating to the suppression of the lottery traffic. After some debate over comparativly unimportant amendments, Mr. Vest said:

"The language of the amendment of the committee continues:

Shall contrive, propose, set up, or draw a lottery, so-called gift concert, or similar enterprise, offering prizes dependent upon lot or chance, or assists in such contriving, proposing, setting up, or drawing in any place within the jurisdiction—

"As amended it reads 'exclusiv jurisdiction'—

and subject to the laws of the United States, or who, from any place whatever, whether within or without such jurisdiction.

"Under that section, as I understand it, it will be a criminal offense at a church festival in the District of Columbia, for instance, to hav prizes."

Mr. Hoar here interposed with another verbal amendment, and then the Missourian continued:

"While I am in entire sympathy with the purposes of the bill to prohibit lotteries so far as the national jurisdiction extends, I do not think we ought to leave this clause in the bill, which would involve the idea to which I hav alluded, that at a festival for charitable purposes, where there is the drawing of a lottery, it shall come within the prohibitions of this statute. I hardly think that is according to the idea of the framers of the bill.

"MR. HOAR: I hav not myself been able to contrive a piece of legislation which will hit the gambler and steer clear of other people. I do not know but it may be done.

"MR. VEST: If the Senator will pardon me, is that the meaning of this bill?

"MR. HOAR: If we are going in all the territories and the District of Columbia to prohibit gambling, and to prohibit it by the usual and ordinary penal descriptions of penal legislation, I do not see how we can except church-members. They will contrive to hav their church fairs very delightful without gambling, I think. If the Senator has any language that will accomplish that object, I hav been unable to find it myself, and I hav never heard of any before. I suppose that in every state in the Union, without an exception, church fairs and church lotteries and gift enterprises and raffles at temperance meetings and such places are in fact illegal and punishable, but they go on. I do not suppose anybody can frame language which will not apply to them also, and I do not think we ought to."

It will be observed that while Mr. Vest wants the bill so framed as to exempt the churches from its operations, Mr. Hoar, less pious or more politic, wishes it to be general in its phraseology, a drag-net for all kinds of gamblers, trusting that the church small-fry will be kindly thrown back into the water by the officers charged with the enforcement of the law. He admits that in all states church lotteries are illegal but are not molested by the officials, and he opines that the same state of affairs will prevail under the congressional law. In other words, to save appearances, the law will seem to be directed against all forms of gambling, but the churches, it is tacitly understood, will not be prosecuted. Inasmuch as the churches are the activ workers for this law, they are to be understood, assuming that Senator Hoar "speaks by the card," as laying the wires for the passage of a law which they do not themselvs expect nor intend to obey. If this is not the very sublimity of assurance, what would you call it? And would not the enactment of such a law be religious legislation of the most cowardly, the most demoralizing kind? But let us return to the Senate chamber and listen to some more of the debate. Replying to Mr. Hoar, the Missouri Senator says:

"I hav simply to say that within the jurisdiction of the United States, as I remarked before, I am in favor of the most stringent legislation against lotteries, such as the Louisiana lottery and the Havana lottery. That is the worst species of gambling, because it affects those classes in the community which are less able to spend money in this way, and because it is more widespread and far reaching than any other form of this vice; but I can never find my consent to go even into a fort or an arsenal or the District of Columbia, where we hav exclusiv jurisdiction, and punish people who, for charitable purposes, raffle off articles at a festival or a fair.

"It seems to me that that is carrying the doctrin entirely too far. In the state of Missouri we hav the most stringent laws against lotteries, statutory and constitutional. We hav a provision in the constitution of Missouri which makes all sales or the giving away of lottery tickets within the state unlawful, and declares all contracts in regard to lottery tickets to be unlawful, and we hav a statute to the same effect, but the legislature of Missouri, as I remember—I hav not examined it lately—made an exception as to charitable institutions or assemblies. It has long been the custom for people to raise money at religious fairs in that way, and however much difference of opinion may exist as to the propriety and morality of the proceeding it is the custom throughout the country.

"MR. GRAY: Would it be germane to propose an amendment exempting church members from the operation of this bill?

"MR. VEST: I am obliged to the Senator for that suggestion. I am not legislating as to individuals, but legislating as to practices, and if any Senator thinks that that should be put upon the same footing with the Louisiana or the Havana lottery he is perfectly consistent in so voting, but I do not think so. As a matter of course, I do not propose to exempt any man because he is a member of a church or because he belongs to any society. The question is hardly worthy of the Senator from Delaware. He knows my opinion very well in regard to that sort of legislation.

"But as to applying this penal statute to what is regarded all through the country as an innocent, if not a justifiable practice in religious and charitable assemblies, that is a very different question, and I am not prepared to vote for any such statute."

Mr. Gray's question is a fine bit of sarcasm, and it seems to hav been a shaft which penetrated the brazen armor of Mr. Vest, who resorts to the transparent subterfuge that he does not wish to exempt any man from the operation of the law because he is a church member. Here is a proposed law against gambling; if churches are not to be subject to it, then church members, *as such*, acting for the churches, *are* exempted. The fact cannot be got around or tunneled under.

After some further talk Senator Gorman intervened and this colloquy ensued:

"Mr. President, I agree with the Senator from Missouri [Mr. Vest] that this bill is too sweeping. I hav not the slightest objection to confining it to the lottery business, but to provide that the offering of prizes shall be a penal offense at innocent church fairs and other little enterprises of that sort, it seems to me, is going beyond what we ought to attempt.

As I understand the law now, as sustained by the decision of the Supreme Court, lottery tickets pure and simple are excluded from the mails. There is no question as to that. I think every provision that can be made should be made to reach the great Louisiana Lottery and other enterprises of that sort, but I understand they are absolutely excluded from the mails to-day.

"MR. HOAR: Perhaps the Senator did not hear my statement. The law excludes from the mails to-day lottery tickets, and also requires postmasters to refuse to deliver registered letters to persons and corporations who advertise themselvs as engaged in the lottery business; but it does not extend to other letters; and this will only change the existing statute so as to cover other letters.

"MR. GORMAN: There will be no objection to extending it to other letters, but when you propose to extend it to all these little gift enterprises and fairs, I think it is going too far. If the bill were confined to letters other than those registered, there would be no objection to it.

"MR. HOAR: That part of it is not applicable to church fairs; it is applicable only to persons and corporations who advertise themselvs as engaged in the lottery business, as the Senator will find if he refers to the statute.

"MR. GORMAN: I ask the Senator from Massachusetts whether the statute to which he refers does not prohibit newspapers from publishing such advertisments, and if newspapers are not excluded from the mails if they do

publish them? Under the provisions of the first section of the amendment, as I understand the bill, if a church desires to hold a fair where there are to be the usual drawings, they could not advertise in a newspaper.

"I trust that the Senator from Massachusetts will consent that the bill may go over until we may examin it further.

"MR. HOAR: I tried to consult with every Senator whom I could get to take an interest in the bill. I know the great interest which my honorable friend from Maryland takes in church fairs, and of course I do not wish to do anything which he thinks would affect that portion of his constituents who are interested in church fairs. All these laws hav a practical administration.

"No officer of the law ever does interfere with these little church fairs. Whether they should or should not is a question we might discuss, but we cannot make a law which will prohibit the evils of gambling and put in it a provision that church members and amiable people may gamble a little for pious purposes. It is not practicable; it ought not to be done, and, if done, it would make infinit mischief in our legislation.

"I do not believe there is a state in the Union in which such laws are not couched in general language which would prohibit what the Senator from Maryland speaks of; but practically nobody meddles with it. I suppose if the Senator from Maryland should come in here and move an amendment to exclude church fairs or to exclude lotteries for charitable purposes, when he got it written out he probably would not vote for it himself; I do not believe he would, but he knows better than I do about that. I think the best way is to do what the government has done, and what every state has done, so far as I am informed, make general laws prohibiting gambling."

The Maryland Senator speaks of "innocent church fairs." Innocent of what? What is this law intended to suppress? Gambling, of course. Then, if the church gambles, how can it be "innocent" in the eye of this law? Mr. Gorman evidently means that what is a crime in outsiders is all right when committed within the "sacred" precincts of the church. Further comment on this is not necessary. Now comes Mr. Hoar and tries to reassure the perturbed Marylander. He tells his friend that the part of the law which forbids the transmission of letters relating to lottery business will not hurt the churches, as it applies only to those concerns which advertise themselvs as engaged in that business. But Mr. Gorman is not to be deceived in that way; he knew all the time that this would shut out the newspapers which advertise church drawings, and there was where he was hurt, and he lets the Senate see his wounds, whereupon Mr. Hoar puts on some more of his they'll-never-enforce-the-law salve. He assures Mr. Gorman that "no officer of the law ever interferes with these little church fairs," but tries at the same time to impress upon the mind of his rather too candid fellow lawmaker the impracticability of openly exempting the churches. The Massachusetts man is shrewder but apparently a trifle less honest than the Marylander. He is clear-seeing enough to perceive that it would not do to put into the law "a provision that church members and amiable people may gamble a little for pious purposes," but he is perfectly willing that executiv officers shall universally connive at the violation of the statute by said church members and amiable people. By the way, we are pleased to see that Mr. Hoar differentiates these two classes of our citizens.

George Frisbie Hoar is quite well satisfied that Arthur Pugh Gorman would not, after he had himself written out an amendment excluding the churches from the operation of the law, vote for it when it came to the pinch. Presumably he thinks that Mr. Gorman would become a convert to the Yankee Senator's game of guile, by means of which the precious set of Senatorial Pecksniffs play fast and loose with the "moral sentiment" of the country.

Later on Mr. Gorman again takes the floor and proceeds to make this plea for gambling churches:

"Now, if there is the slightest defect in that law, if it does not cover ordinary letters and applies only to registered letters addressed to lottery companies, I can understand that such a defect ought to be cured. There can be no objections to that being done; but I ask the Senator from Massachusetts, Why should Congress go beyond legislation that deals with the vicious system that we hav tried to drive out of the country? Why should we undertake to include in legislation of this sort all the little enterprises that are carried on by churches, hospitals, and institutions of that kind? Let the Senator from Massachusetts take the District of Columbia, where we hav original jurisdiction. Our aid to charitable institutions in the District constitutes only about one-fourth of the cost of keeping up those magnificent hospitals and splendid institutions for the unfortunate in different relations of life.

"How are these institutions kept up? They hav followed in the District the old custom that existed by law in Maryland from the foundation of the government, of having their little fairs and offering prizes. They sell tickets and advertise in the newspapers that they will hold a fair at the private residence of Mr. So and So, or at the chapel, or at some hall in the city, and there these drawings take place as regularly as the year comes around. There is not one of these institutions, from the Little Sisters of the Poor up to the great Garfield Hospital, where two-thirds of the revenue does not come from these innocent drawings. To enact legislation prohibiting drawings of the character I hav described by churches, hospitals, etc., merely for the purpose of carrying out the view that has been enforced here recently, to drive out the lottery, it seems to me is most unfortunate.

"There is not an institution in Maryland, created prior to twenty years ago, that is not the creation of a system of this sort authorized by law. There is not one of them in that state or in the District of Columbia that is not maintained in that way. If you pass the bill in the way in which it is framed now, what is the result? The public treasury will be called upon for double the appropriations, and you not only therefore add to the burdens of the treasury, but you deprive these people of an innocent right, for no man can compare the drawing in one of these fairs and the selling of tickets to the drawings of those lotteries whose agents go in the byways and alleys and on the public places and take from poor people their hard earnings. That is a matter that can be stamped out and ought to be stamped out.

"The law to-day is sufficient to do it. The law is enforced to-day. No man can sell lottery tickets in Washington without going to jail. I know to my certain knowledge that the law here has been enforced rigidly, and so let it go on.

"Mr. President, there comes no demand for such legislation as that proposed in the pending bill. There is no necessity for it. If the Senator from Massachusetts and the Committee on the Judiciary think it necessary that there should be any further amendment to the law already upon the statute book, which relates alone to these lottery companies, let the committee report such a bill and hav it considered.

"Mr. President, I for one cannot consent to extend the anti-lottery legislation so far as to exclude all the innocent and proper enterprises which I hav attempted to describe."

Both Mr. Gorman and Mr. Hoar are anxious to destroy the "vicious system" of gambling which is not made conventional by the cloak of religion, but each is ready to save, one in one way and the other in another, the gambling schemes of the pious people. They are terribly afraid that the youth of the country are going to be demoralized by the Louisiana and Havana lotteries, and that the poor will be robbed by those concerns, but they do not appear to take into consideration the fact that in the churches and benevolent societies millions of people of both sexes get their first taste of games of chance. If the state should suppress gambling there is no reason whatever why any exceptions should be made to the rule. All just laws are applicable to every class and are equal and uniform. If the citizen must hav a national guardian to shield him from the seductions of the unsanctified lottery he needs that guardian just as much to keep his feet from straying into the by and tangling paths of the sanctified lottery. And ten persons are "tempted" by the latter where one is by the former. Mr. Gorman says that "no man can compare the drawing in one of these fairs and the selling of tickets to the drawings of those lotteries where agents go in the byways and alleys and in the public places and take from the poor people their hard earnings." This is nonsense. Anyone at all acquainted with the methods pursued by the male and female cappers for church games knows how people are bullied and cajoled into risking their "hard earnings." It will not do; church lotteries hav no better standing than other devices for getting a good deal for a little.

Mr. Hoar followed Mr. Gorman, saying, in part:

"What the Senator from Maryland says in regard to the history of lotteries in this country is true. After the Revolutionary war for a good while the colleges in this country were aided by lotteries. I know Harvard College in my own state had repeated lotteries, as had hospitals and humane enterprises also. But our people hav determined substantially in all the states in the Union that that ought not to be done, that it fosters a spirit of gambling, the idea of getting something that you do not pay for or do not work for, which is the bane of all human society wherever it prevails, and they hav crushed them out. There is not a state in the Union that would now hav its hospitals or its colleges or its universities supported by gambling; and why that should not apply to the District of Columbia I do not see. I do not think these little gift enterprises are in the least essential to anything, unless they are to make money by gambling. The churches and hospitals and other similar institutions can substitute some other form of amusement or contribution for them in all the places where they prevail.

"So far as they are a serious method of making money does the Senator from Maryland, at this time, in the close of the nineteenth century, think the government hospittals in the district of Columbia ought to get two-thirds of their support by gambling and by selling lottery tickets, out of which they make money, and by which they poison the minds of the youth and of the persons who take part with them? Certainly the Senator from Maryland does not mean to be so understood. . . .

"So the bill prohibits bringing in lottery tickets or lottery advertisments from outside the country or carrying them from state to state. To that the Senator does not object.

"The third thing that it does is to prohibit gambling in the exclusiv jurisdiction of the United States, namely, in the forts, arsenals, and so on, and in the District of Columbia. That the general law does, which applies to all lotteries. If this be impolitic substantially all the lottery legislation of the country is impolitic. If this be unjust or badly written in language all the lottery legislation of the country is liable to that objection.

"Now, the Senator from Maryland thinks we should put into the bill, in order that a deacon at a church fair may not get into trouble if he has a raffle, something which not in terms, but in substance, will except that class of persons. I do not think it is possible.

"If it were possible I do not think it is wise. I think they will go on just as they go on in the state of Maryland, or the state of Masaachusetts, or the state of Missouri, without being meddled with. But if it is necessary for the sake of the great good of suppressing this most dangerous and destructiv species of gambling to break it up in little church fairs, I think it ought to be done. I do not think it is.

"In regard to the serious part of the Senator's speech, in which he says a great revenue comes to these people from gambling operations and that the government would hav to pay their expenses if they are cut off from such operations, I say they ought to be cut off from them, and I shall vote against my honorable friend when that is the issue."

This is a wretched jumble of moral inconsistencies, a politico-religious beating of the devil around the stump. In one breath Mr. Hoar protests against poisoning the minds of the youth by means of these church and hospital lotteries and in the next he declares that they will go on just the same, spite of the law. If it is necessary, he says, to suppress the church fairs, in order to break up the regular lotteries, he is willing that the former shall be sacrificed, but he does not think that such an extremely impartial measure will be required. While he wants these institutions in the District of Columbia which get two-thirds of their revenues by gambling to be cut off from that source of supply, he has said repeatedly that they will not be, judging the future by the past.

What a spectacle! Here are three of the most conspicuous of the Senators of the United States, two of them asking that church officers be directly exempted from the operation of a law which they clamorously demand shall be strengthened and vigorously enforced against officials of other lotteries, and the other Senator assuring the first two that while such direct exemption is not "practicable," the executiv officers of government will indirectly grant this exemption by failure to prosecute religious offenders! What next? Church property is exempt from taxation, churchmen appropriate to the use of the priest one-seventh of our time, the Bible is forced into the public schools, the religious bodies control the education of the Indians, the tax-payers foot the bills for public prayers, etc., and now we are told that church members should be permitted to violate laws which they are eager to enforce against everybody else. This government of ours is fast becoming a government of the church, by the church, for the church.

The PAINE MEMORIAL NUMBER will bear the date of June 2d instead of May 26th, as incorrectly announced last week. Among the other good things which it will contain, in addition to those previously enumerated, will be a poem written for the occasion by Geo. E. Macdonald. This later date givs you one more week in which to get in your orders for extra copies. Be sure to

write in time so that we can hav a sufficient number printed to supply all demands. It will be an issue worthy the subject and satisfactory to the reader.

General Matthew M. Trumbull.

Freethought and social reform hav just lost one of their most polished, able, and lovable literary champions. General M. M. Trumbull died in Chicago on the 11th inst., aged sixty-eight years. He was born in London, and came to America forty-seven years ago. When he arrived in Canada he went to work on the railroad with pick, shovel, and wheelbarrow, and he later followed the same occupation in Massachusetts. He also taught school in Canada and in the states. He served in the Mexican war, was later obliged to leave Virginia because of his views antagonistic to slavery, and finally settled down in Iowa. In that state he worked in a brick-yard and studied law. Admitted to the bar, he soon had a good practice and was elected prosecuting attorney, against his protest, however, and he refused to qualify. Shortly after, in 1857, he was elected to the legislature. He served with distinction in the Civil War, entering the service in the Third Iowa Volunteers, and subsequently commanding the Ninth Iowa cavalry. For bravery in the field he was made brigadier-general. At the close of the civil conflict he was elected district attorney in Iowa, and when Grant entered upon the presidency he appointed General Trumbull Collector of Internal Revenue, which office he held during the whole of President Grant's administration.

Some twelve or fifteen years ago he removed to Chicago and entered upon a distinctivly literary career. Here he acquitted himself well and did humanity excellent service. Under the department head of "The Pulpit" he wrote for the *Radical Review* spicy, keen, and ably critical synopses and reviews of the sermons of Chicago clergymen. His most pretentious work, "History of the Free Trade Struggle in England," has had a good sale and is now an authority in some institutions of learning. His splendid legal ability was exerted in behalf of the Chicago labor agitators who were hanged, and later of their comrades who were imprisoned, his "Trial of the Judgment" being an exhaustiv analysis of the arguments and methods of the prosecution and of Judge Gary. Last year he wrote and had published in the *Arena* an answer to Judge Gary's retrospectiv view of the famous trial. Gary's article appeared in the *Century*, but the reply of General Trumbull did not receive a like hospitality.

A regular contributor to the *Open Court*, the *Monist*, and other periodicals, General Trumbull has written some of the brightest things in the literature of rational, common sense radicalism. The book by "Wheelbarrow," "Articles and Discussions on the Labor Question," appeared first as contributions in Chicago papers.

A Republican in politics, at least until very recently, General Trumbull was yet an unqualified free-trader and one of the most incisiv, outspoken critics of the pension abuses of the last decades. He has also written some very readable and trenchant articles on the United States Senate.

Personally, Matthew M. Trumbull was one of the most agreeable, sociable, and kindly men we hav ever known. He was a good citizen in the best sense of that much abused term, an honest man, and a patriot without being a jingo. He was a thinker and a worker. He lived without and beyond the creeds and was a co-laborer of whom all Freethinkers in all lands may well be proud.

The Letter-Writing Corps.

Owing to an oversight no target for the Freethought Letter-Writing Corps was announced in THE TRUTH SEEKER of May 12th. Two are given herewith, and each member of the corps can write two letters, which will even matters up to date. The first target is the House Committee on Education, which has in its keeping the Kyle-Johnson National Sunday rest bill. This committee is composed of the following members: B. A. Enloe, Tennessee (chairman); B. F. Grady, North Carolina; A. J. Pearson, Ohio; J. L. McLaurin, South Carolina; Marshall Arnold, Missouri; J. S. Williams, Mississippi; J. F. Stallings, Alabama; J. M. Wever, New York; H. F. Thomas, Michigan; H. C. Van Vooris, Ohio; G. W. Murray, South Carolina; S. W. McCall, Massachusetts. The second target is the House Committee on the District of Columbia, to which has been referred the Gallinger-Morse bill for protection of rest and worship in the District of Columbia. The members of this committee are: John T. Heard, Missouri (chairman); J. D. Richardson, Tennessee; Harry Welles Rusk, Maryland; J. E. Cobb, Alabama; E. E. Meredith, Virginia; C. A. Cadmus, New Jersey; J. Abbott, Texas; G. W. Cooper, Indiana; C. M. Cooper, Florida; A. C. Harmer, Pennsylvania; P. S. Post, Illinois; William Cogswell, Massachusetts; J. J. Belden, New York; J. W. Babcock, Wisconsin.

Next week we will giv you another official target, but the issue will be other than the Sunday question. There is not likely to be any scarcity of targets; we hav several in mind now, and no doubt more will be discovered each week.

Mr. C. Putnam, of Gibbon, Nebraska, reports that he has written to the target previously designated, and he makes the following suggestion and nomination:

"Would it not be well to hav a full set of officers scattered over the states who could report local occurrences to the captain for his consideration and disposal? I nominate J. D. Shaw, of Waco, Tex., for first lieutenant."

There is nothing objectionable in this plan, we are sure, although we hope that volunteers in every part of the country will furnish us with all information attainable. Mr. Shaw is a good worker, and we hav no doubt that he will do all that he can, whether as officer or "private," as Mr. Putnam modestly designates himself.

The Oakland *Times* pithily and wittily says that the arrest of C. C. Moore for blasphemy "is intended to dull the edge of his criticism of the Christian religion." But the performance does not appear to sharpen the arguments of Moore's opponents. Evidently the rule is a poor one, for it does not "work both ways."

The *Independent* would not be surprised to find a "blasphemous" picture in THE TRUTH SEEKER, but is shocked that such a picture, as it looks at it, should get into the *Voice*. To this the latter paper retorts that the *Independent* has been affected with "moral strabismus" for years and it pointedly intimates that its big neighbor is bearing false witness. Tut, tut, good pious gentlemen, don't you know that Christian brethren should dwell together in peace, and that "a soft answer turneth away wrath"?

Intelligent public opinion in England is becoming more and more outspoken on the side of G. W. Foote and against Hugh Price Hughes in the "Converted Shoemaker" affair. "Dodo," a highly esteemed writer in *Reynolds's Newspaper*, says that "Mr. Hughes stands before the public fully refuted." The London *Echo* remarks that Mr. Foote has "proved to a demonstration" that the Shoemaker story was "three parts fiction to one part fact." We regret that Mr. Foote has been compelled to cancel his lecturing engagements and lay off for a few weeks at the seashore. He is not really sick, but his physician counsels him to take a rest in time. This is well; Freethought cannot afford to lose the editor of the *Freethinker*. May full strength soon again be his.

Some months since a woman lost her life and other lives were put in jeopardy by the reckless antics of a band of students at Cornell. Pious President Schuman of that college in his address at the annual dinner of the alumni spoke of the affair "as a disaster, a sad accident, as purely an accident as God ever permitted to occur." It is well that President Schuman does not seek to relieve God of his responsibility for the crime, for if there is such an omniscient and omnipotent being he *did* permit the students to kill the woman; yes, not only did he permit the act to be done but he designed that it should be done, else the woman would not hav been injured. But when Mr. Schuman talks of that which God "permits" as an "accident" he talks nonsense. As a matter of fact, the crime was caused by the wholly reprehensible and excuseless rowdyism of the students.

God is in another arson scrape. Anyway, that is what Talmage says, but we admit that God, considering the character of the testimony, is entitled to the benefit of a doubt. Talmage declares that the fact that the Tabernacle did not burn until after the immense congregation was dismissed is proof that God's mercy is great. But where was that being with his wonderful stock of mercy when the thousands of helpless worshipers perished in the fire which consumed the cathedral in Santiago? And if God could postpone the Tabernacle fire for a few hours could he not hav prevented it altogether? Why has he destroyed three of Talmage's churches? It begins to look as though he has more sense than those who build the Tabernacles, for certainly people who can listen to Talmage Sunday after Sunday must be peculiarly made, mentally.

Colonel Ingersoll lectured at South Norwalk, Connecticut, Friday evening, May 11th. The Freethinkers of Northport, L. I., were invited by D. K. Cole to use his steamer Mystery to go over and take in the treat. A fog came up in the evening, and the captain, after fruitlessly trying to get out of the tortuous So. Norwalk harbor, put back and lay to until five o'clock in the morning. Starting again, it was not long before the fog belied its promis to lift and settled down thicker than ever. The boat forged ahead very slowly, but, cautious as was the captain, the Mystery was soon fast in the sand at Eaton's Neck, and the receding tide left her high and dry on the beach. Nobody was injured and the boat's damages were very slight. Now the pious folks are shaking their heads sagely and talking about "dispensations" and "divine displeasure." They omit to take into account the significant fact that had the Mystery grounded a few feet further east she would hav struck Eaton's Neck Reef and surely gone to wreck. The burning of Talmage's Tabernacle and the escape of the Mystery show clearly that "Providence" has a discriminating eye.

The other day Colonel Ingersoll dropped a spark into the pulpit powder magazine of Middletown in this state. He lectured there upon "What Must We Do to Be Saved?" and the preachers are yet trembling with mingled fear and rage. He spoke in the evening (Sunday) at the Casino and the ministers opened all their batteries at their morning services. The Episcopal rector was particularly denunciatory. It appears that several of the directors of the Casino are members of his church, and he swooped down on them for letting the arch-Infidel occupy their rostrum. The more liberal church people strongly censure the rector for his intemperate utterances, while the unco guid are disposed to look upon him as a modern Savior or rural Parkhurst. Rev. Dr. Beattie of the Second Presbyterian church was almost equally severe in his excoriations of the Freethinker, who, he said, did not "know as much about salvation as Balaam's ass." We hav observed the same phenomenon before; the animal named is sure that he knows all about salvation and the other "mysteries of God." Rev. Mr. Heath of the Baptist church preached on the "Invested Dollar" and attacked the Casino directors and the newspapers, the latter for printing notices of Colonel Ingersoll's lecture. "The Outrage at the Casino" was the title of the rector's sermon. It is apparent that all the clericals knew they were going to be hit. Well, the lecturer gave them a doubtless coveted opportunity to obtain a sensational advertisment for their own discourses. In the evening Mr. Ingersoll paid his sarcastic compliments to all the churches. Of the Episcopalian he said:

"The Episcopal church has done some good. It has not destroyed beauty. It has allowed vines to grow over its edifices. It has allowed its people to keep time to music with their feet. It allows them to play cards. God won't mind, or he'll look the other way. It is easier to get forgiven according to the Episcopalian creed when you belong to that faith, upon the principle that members of the firm are allowed to hav goods at cost."

A Few Mistakes Corrected.

Our friend, C. B. Reynolds, writes: "You are away off on the American Protectiv Association." We hardly see how this can be true, when all our adverse comments hav been based on the platforms of this and kindred associations and the utterances of papers speaking for the movement. Where are we to go for authentic information if not to such sources? Mr. Reynolds says that certain officers of the society in Washington are good Freethinkers. Supposing that is so, what bearing has it on the all-important fact is that the association is a Protestant organization formed to advance Protestant interests? The few Freethinkers will be overborne by the immense majority of Christians, and be forced either to yield the priceless principle of equal religious freedom or get out of the society. We are further told by Mr. Reynolds that the Association is "opposed to any religious instruction in the public schools, and is opposed to union of church and state." The one sufficient answer to this is that we hav shown that all these Protestant bodies are working for the retention of the Bible in the schools, and that "separation of church and state" means no more on the lips of these people than it does in the mouths of the National Reform Association and the American Sabbath Union advocates; and even Mr. Reynolds will admit that it is worthless in the latter instance.

We were well aware, as Mr. Reynolds informs us, that this Protestant party claims to be "opposed to any appropriation of public money under any circumstances to any religious society or organization." But this declaration does not prevent it favoring religious teaching in the common schools, which teaching, of course, necessitates the use of public money for sectarian purposes. It cannot be too earnestly insisted that we must be very cautious in accepting the *ex parte* statements of these Protestant politicians. They are out for votes and power. Here, to illustrate, is the "National League for the Protection of American Institutions." Like the American Protectiv Association it demands that all appropriations of public money to sectarian institutions shall cease. In fact, to secure an amendment to the Constitution forbidding such appropriations is the one object of its existence. Yet its officers are known to stand for the Bible in the schools, Sunday laws, etc. In the winter of 1889–90 the Supreme Court of Wisconsin decided that use of the Bible in the schools constituted sectarian teaching within the meaning of the Constitution of that state. In the words of one journal, "the Supreme Court of Wisconsin decided against the use of the Bible in the public schools, under Constitutional provisions which in substance and on their face are *identical with this amendment* which is proposed by the National League for the Protection of American Institutions." One not on guard against the tricks of these Protestant Jesuits would naturally suppose that this "League" would hav gladly embraced the opportunity to indorse the principle of secular education so well formulated by the Wisconsin court. Did it do so? NO. Its aim is to shut off state aid from the Catholics and at the same time strengthen the Protestant grip on the public schools. Dr. King was then and is to-day the general secretary of the League. On April 8, 1890, in the New York conference of the Methodist Episcopal church, he, as chairman of the Conference Committee on Religion and Public Education, submitted a report embodying the following declaration of principles:

"2. That the separation of church and state cannot mean, under our form of government, the separation of Christian morality and the state.

"3. Historically, and by the highest legal and judicial precedent, we are a Christian nation.

"4. It is well settled by decisions in leading states of the Union that Christianity is a part of the common law of the state; 'the American states adopted these principles from the common law of England.'

"5. Education consists in the symmetrical development of the whole man for the purpose of his creation. This purpose is admitted to be moral. Purely secular education is impossible in a land whose literature, history, and laws are a product of a Christian civilization.

"12. We repudiate as un-American and pagan, and as a menace to the perpetuity of our free institutions, the recent supreme court decision in the state of Wisconsin, a decision dictated and defended by the enemies of the public schools, that the reading of the Bible, without comment, is 'sectarian instruction of the pupils, in view of the fact that the Bible contains numerous passages, upon some of which the peculiar creed of almost every religious sect is based, and that such passages may be reasonably understood to inculcate the doctrins predicated upon them.' The enemies of the common school declare that 'exclusion of the Bible would not help the matter. This would only make the schools purely secular, *which were worse than making them purely Protestant.* For as it regards the state, society, morality, all the interests of this world, Protestantism we hold to be far better than no religion.'

"In the present state of the controversy, we hold it to be the duty of the citizens of a commonwealth, Christian in its history and in the character of its laws, to deny that the Bible is a sectarian book, and *to claim for it a place whenever the state attempts to educate youth* for the duties of citizenship."

What does Mr. Reynolds think of that?

Our friend in the state of Washington also tells us that if the American Protectiv Association "advertised itself as an Infidel institution" it could effect nothing! In the first place it is inconceivable that it could advertise itself as an Infidel asssociation, for the reasons that its principles fall far short of being those of Infidels and that its membership is overwhelmingly religious. In the second place, Mr. Reynolds's plea amounts to this: As Freethinkers we can accomplish nothing, *therefore* let us disband the Secular Union, the Freethought Federation, and other Liberal societies, and enlist under the sectarian banners of the various Protestant societies to pull their chestnuts out of the fire Let THE TRUTH SEEKER veil its Freethought under a semblance of Christian zeal and "put out" hooks "to catch the religious and then get them to think." Like St. Paul, we are to catch them with guile. Into what sorry straits we hav been driven if it is true, as Mr. Reynolds alleges, that in showing the real purposes of the American Protectiv Association and kindred aggregations we "denounce the only sure means to gain our victory"! We hav more faith in the sublime mission of Freethought than to think for a moment that we can do nothing for liberty of conscience unless we masquerade as Protestants crusading against the Catholics in the interest of the Bible in the schools.

Wanted—More Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and activ than those who do not. Second, It is a duty we owe to our fellow-men to giv them the light of reason we hav obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we hav arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of $3 ($12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two splendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding Our readers know the value of these books, and that about every Liberal in the country would like a copy of one of the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we hav made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

"A special committee of the Wilmington, Del, city council has reported favorably a bill, drafted by the board of police commissioners, which makes it unlawful for any girl under seventeen years of age" to be present at any public place of amusement after 8 o'clock in the evening. And this regardless of the consent or presence of her parents. Here in New York a girl under sixteen cannot take part in a performance at a theater, even if her parents are anxious to hav her do so, if one Gerry, a fidgety old bigot, objects. We are a high spirited and free people. We must be, for the ancestors of some of us once threw some very good tea into the Atlantic.

"True Christian prudence makes us submit our understanding to the maxims of the gospel without fear of being deceived. It teaches us to judge things as Jesus Christ judges them, and to speak and act as he did."—*St. Vincent de Paul.*

For "Christian prudence" read Christian credulity. The amendment is in the interest of accurate expression. What Christian is there to-day who is willing to judge things as Jesus judged them and to submit his understanding to the maxims of the gospel? Who that does not want to commit suicide will drink prussic acid or submit to being bitten by a rattlesnake or copperhead? Who will giv to the thief his overshoes to keep company with the stolen patent leathers or turn the unsmitten cheek to the tramp, if there is a policeman within call? Go to, good Christian friend, and quit talking nonsense. You may be sincere, but nobody not similarly afflicted can repress the suspicion that you are posing for effect.

The Charity and Organization Society of Buffalo seems to be run in the interest of Protestantism. A Pole, one Jos. Antoszewski, writes to the *Baptist Record* of that city as follows:

"In the Polish mission we can say that God has blessed us the past three months. I was able to preach the gospel and by some gifts of benevolence to show the practical fruits of the gospel. I was able to giv to many needy persons provisions, clothing, and coal. The Charity and Organization Society engaged me to assist in their work. I was able to help the poor by money they furnished and to secure work for the unploymed"

This Antoszewski is a Protestant missionary among his Catholic fellow countrymen, which is all right, of course, but just why he is permitted to employ public funds or charity funds to buy con-

verts for his particular kind of Christianity, does not appear. It will be noted that this gentleman quietly assumes that benevolence is one of the fruits of the "gospel," as though there were no benevolence before the birth of the writers of the New Testament books or where the Bible has not molded the ideas of the people. Christianity is indeed "The Claimant," although, like some other noted pretenders, it has no standing in court.

Freethought and Secular Notes from England.

SKEPTICISM IN THE ROMAN CATHOLIC CHURCH.

A Roman Catholic theologian, who sometimes writes in the *Contemporary Review*, is affected evidently by the skepticism of the age, for he has just made a vigorous attack upon the Pope and the Bible. It is well, perhaps, for the writer's sake, that he preserves his anonymity, otherwise he would probably very soon hav to share the fate of Mr. St. George Mivart. The battle recently fought by Dr. Clifford and Mr. John Urquhart over the alleged inerrancy of the Bible is now fought over again by this writer, who, while acknowledging the the authority of the Pope, takes shelter under the protection of the fact that a papal encyclical is not a binding definition *ex cathedra* and therefore is not exempt from criticism. Certainly this critic does not spare the Pope, who has so hastily condemned the higher criticism. All who hav any knowledge of biblical criticism in England and Scotland are aware that opinion among experts is so overwhelmingly in favor of the modern school of critics that it is impossible to find a competent scholar ready to maintain the narrow orthodox view. This writer declares that it is the same in the church to which he belongs, for he says:

I am myself acquainted with Catholic divines who, having devoted the best years of their lives to the study of the Bible, for the sole purpose of employing their knowledge in defense of strict orthodoxy, found themselvs compelled to indorse the very propositions which they had set out with the intention of refuting. This is why the serious study of the scriptures is tabooed by our Catholic theologians, and will hav to be wholly prohibited in time.

The writer acknowledges that his difficulties are greatly increased by the publication of the Pope's encyclical. Hitherto this devout Catholic has had to believe only in an infallible church, which some of them found, it appears, to be not at all easy; but now they are bidden also to believe in the infallibil ity of a book which says that Aaron was buried in two different places; that Elijah sent a Jewish king a writing after he was dead, and which in one place says that God tempted David to do a certain thing, and in another place that Satan tempted him to do it. The Catholic writer in the *Contemporary Review* objects, as a Christian, to be bound to accept the orthodox view of the Bible while it is so contradictory in its statements. He therefore, in spite of the Pope, believes in the "Higher Criticism."

SECULAR PROGRESS.

Seventy years ago Robert Owen was deemed by certain employers of labor a lunatic for proposing that the working hours of factory laborers should be reduced from sixteen to twelve hours a day. Increasing the possible comforts or lightening the burden of the toiling millions was not then recognized as a part of the orthodox faith of either laymen or clergymen. At the present time, however, England is ringing with praise of the successful experiment of an "eight hours' day" for work. Many Freethinkers twenty years ago were considered the bitter enemies of the employers for suggesting that nine hours of labor should constitute a day's work. Secularists never could accept the doctrin that the whole duty of man consisted in slaving with his hands and in fearing God and obeying the king. Believers in free minds hav always taught the necessity of freedom of bodies. Hence we rejoice that the nation is becoming converted to the Secular view of life.

A NEW SECULAR FORCE.

I hav frequently pointed out what a power for good the pulpit might become if it were used to expound scientific and economic questions concerning every-day life. At last this useful course is to some extent being adopted in England. Bishops, clergymen, and ministers are now dealing Sunday after Sunday with the labor and other social problems which demand solution. Of course the cause of this "new departure" is obvious enough. The church needs the patronage of the working men, and therefore the clergy feel compelled to deal with those social subjects that their predecessors ignored. Still, we, as Secularists, need not trouble about the motivs in this case, if the evils are admitted and remedies for them are publicly discussed. Anything is better than the mystification of the public mind with theological conundrums, and the neglect of the mundane affairs of existence.

MORE CONVERSIONS.

The barefaced fiction of "The Converted Shoemaker" is not to be allowed to hav all the running. A pious saint has published a score of names of those who are said to hav been converted to Christianity from Freethought. The unfortunate point, however, for the saint is, that most of the names he mentions are entirely unknown to the Secular party. Those unprejudiced people who are familiar with the enormous figures used in describing the armies of the Lord in the Old Testament will not be surprised that his ministers to day should indulge in reckless exaggeration. It is a way they hav, for is it not all for the glory of God? Does not St. Paul say, "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?"

A VICTIM OF SCOTCH BIGOTRY.

The Rev. William Robertson Smith, who recently died, was a victim some years ago of the bigotry of pious Scotland. In 1878 he was made Professor of Hebrew in the Free Church College at Aberdeen, and there he became the victim of a heresy hunt. Certain articles which he had contributed to the "Encyclopedia Britannica" roused the fervid orthodoxy of the highland host, as the more conservativ and Calvinistic of the Scotch Free Church ministers are known. They summoned him before the general assembly of his kirk, and the debates were long and exciting. After a brilliant defense Dr. Smith was removed from his office. In 1881, the year of his dismissal, he joined the late Dr. Baynes in the editorship of the Encyclopedia, in which the offending articles had appeared. He was one of the ablest advocates of what is called the higher criticism of the books of the Old Testament, and especially of the Pentateuch. It is asserted as a settled point which no fairly well informed man with unprejudiced mind ever calls in question that the Pentateuch, or rather Hexateuch (for the book of Joshua is commonly included), in its present form, is not an original composition, but a compilation, consisting mostly of extracts from at least three different sources; and that the compilation was made many centuries after the time of Moses. This belief has become, or is rapidly becoming, one of the commonplaces of every-day opinion; and Dr. Robertson Smith was, if not latterly, the most prominent, certainly the most powerful instrument in accomplishing this momentous result; for momentous it will probably prove to be in more ways than one. The Christian scriptures are built upon the Jewish; and the character and authority of these latter cannot undergo a change without changing also the Christianity which rests upon them or is developed from them.

THE MAHATMAS TO THE FRONT.

Mrs. Besant has returned from India just in time to take part in a rupture among the Theosophists. It seems that in the theosophical circles in India, some vague charges had been floating as to the attitude of Mr. Judge, the vice-president of the Theosophical Society, toward the "masters." Mrs. Besant brought these rumors to the official notice of Colonel Olcott, the president, and the colonel incontinently gave Mr. Judge the alternativ of resigning the vice presidency or demanding a committee of inquiry. In his haste, however, Colonel Olcott is said to hav neglected the forms of procedure laid down in the constitution of the society, and Mr. Judge, supported by the European and Indian secretaries, urged this neglect warmly against him. The quarrel, though turning on points of constitutional form, really involves the question whether the society as such shall affirm or deny the existence of mahatmas On this profoundly interesting point the society has hitherto expressed no opinion, for the best of reasons; some of its members believe in the "masters;" others do not; and a dogmatic pronouncement would be the signal for a perilous schism. Colonel Olcott wrote in haste. He will probably repent at leisure. His procedure against the vice-president offends not only against the constitution of the society—his own constitution—but against the most elementary notions of judicial fairness. In any case the mutual recriminations of the Theosophist officers are furnishing sport for the Philistines.

A NECESSARY PROSECUTION

There are several theological tramps, supported by certain religious bodies, going through the country defending Christianity and attacking Secularism. Were this done by respectable and intelligent men who were acting truthfully according to their lights, there could be no objection to it. But these theological tramps seem to be destitute of all decency and the ability to tell the truth. One of these depraved exponents of the orthodox faith has several times publicly made a charge of the most obscene character against the conductors of the London Hall of Science, and as the filthy libel has been printed and widely circulated, it has been resolved to commence a prosecution against the publisher of this foul charge. Probably in my next "Notes" I may be able to giv further particulars about the matter. It is quite time that a stop was put to such a degrading mode of Christian advocacy.

INTERESTING ITEMS.

The Rev. Holden Sampson has just been the victim of church intolerance. The reverend gentleman, it appears, has been somewhat too outspoken on social questions and too liberal in his interpretation of biblical teaching to suit the purse-holders of the church, and he has accordingly been forced to resign. Incidents of this kind deserve the fullest publicity. A church that claims to be national has no right to expect its acts of bigotry to be hidden under a bushel.

In spite of the superstitious opposition to cremation the seventh issue of the transactions of the Cremation Society of England shows continued steady increase in the number of practical converts. In the year 1885 three bodies were burnt at Woking, and for the following eight years down to the present time, the yearly numbers hav been 10, 13, 28, 46, 54, 99, 104, 101. Last year looks, at first sight, like a decrease, but Manchester has now established a crematorium, and thirty bodies cremated there would otherwise probably hav been added to the Woking total.

The "Church Schools Sunday," on which, in response to a request from the bishop of London, collections were made last December on behalf of the church schools in London, seems to hav been rather a failure. One hundred and fifty-four churches collected £873 between them—less than £6 apiece. The London *Diocesan Magazine* regretfully refers to the £30,000 raised in the churches on Hospital Sunday, and thinks that £5,000 "toward the preservation of church schools is not too much to expect." The bishop is going to make another attempt in July.

A return for the Education Department states that the expenditure for public education in England and Wales in 1893 was £6,394,152, an increase over the previous year of £428,636.

"Christian" England has very little faith in its God as a source of protection, for, according to the official returns of parliament, the country has to spend every year from £53,000,000 to £58,000,000 for the defense of the empire. CHAS. WATTS.

London, Eng

Random Notes.

Here is a good story. A French bishop was invited to dinner at a cardinal's in Rome. "Where is your bishopric?" asked the cardinal. "In Angouléme." The cardinal looked as intelligent as if the bishop had explained the Trinity mystery to him. "Department of Charente," added the bishop. No more light was visible. Suddenly a bright idea struck the bishop. "I am bishop in Cognac," said he, "my diocese lies in Cognac." "Ah, Cognac, Cognac," cried all the guests, "that must be a heavenly place in which to be bishop."

"To tax church property is to tax God," says the *Catholic Review*, and adds no comment to its solitary epigram. Let us see. Then to rent church property is—what? To sell church property is—what? To insure church property is—what? To mortgage church property is—what? To hold a raffling fair in church property is—what? The epigram has more bray than brains.—*American Sentinel.*

There is no proof on record of a prayer ever having been answered, and yet there are at this moment a million human beings on their knees in the dirt asking God to do a million different things, which in their opinion should be done at once, and which he will not do.

Some inquisitiv and sacrilegious people may wonder why God did not want Eve to know she was naked; but it is none of their business—"God's ways are not as our ways"—he was not civilized.

It was God and not the devil who said to "the woman," "I will greatly multiply thy sorrow," etc. Women will crawl on their knees in the dirt for him, and yet they want to vote.

News and Notes.

Thursday, May 10th, under a beautiful sky, all the glory of spring around, with Dr. E. B. Foote Sr., I visited the monument of Thomas Paine at New Rochelle, which is now in process of being renovated, the name and the noble sentences of the great reformer shining forth in gold. I look forward to a grand celebration at this place on Decoration Day, when the improvements will be fully completed, and amidst flowers and music the memory of Thomas Paine will be illustrious. This is a delightful place for a gathering of this sort. There are lovely scenes about, the trees branching in leafy garniture, the gentle hills stretching away from the intervale, and sunshine and shadow mingling on the luminous grass. Here one can dream of great things, of the heroic past, and here one can gather inspiration for future work. Here nature mingles her glory with the hopes and toils of man. Amidst her music and grand and beautiful forms is the monument of man's noble endeavor to be consecrated in the undying memory of the race. May the multitudes flow to this spot and rekindle the fires of freedom.

Friday evening, May 11th, I again confront the Liberal Club, which I always like to do, for it generally appreciates one if he tries to do his level best. My subject was "Liberty and Authority," and on this occasion my critics did not seem to differ very widely from my fundamental principles. I find rather more accord there than I expected. If we agree on first principles, the question of method must be settled by human experience. The political principles of Paine and Jefferson are those most generally adopted by Freethinkers, in fact, if there is to be any government at all in the world without tyranny these principles must be adopted.

I gave the same leture before the Brooklyn Philosophical Association, and it was received in the same spirit as at the Liberal Club, that is, the differences were simply as to methods and not as to principles. While many Freethinkers are Socialistic, and would enlarge the powers of the government, they would, as Mr. Wakeman expressed it, bring in the voluntary principle and diminish the compulsory. If there is Socialism in the future it must be secular and scientific, and not religious. We hav had enough of religious and paternal Socialism. All Freethinkers must oppose that, for in it are the seeds of the tyrannies of the past. The state is not over the people, but it is merely an agency in the hands of the people for certain purposes, and beyond those purposes its functions must cease. The state cannot in any event be made universal as human society itself. As Paine points out, the state is only a function of society, and not society itself. It is a part of society, as the eye is a part of the body; and the body itself is far greater than any particular function of itself; so human society in its manifold powers and developments is far higher, profounder, and vaster than the state itself, which is not the life of society but simply its police force.

These principles were elucidated after my lecture before the association by Henry A. Stone, Joseph Warwick, and others, and especially by the president, Henry Rowley, who is always fully equal to the subject under discussion. I always wish, when I hear Rowley, that he was out in the lecture field stirring up the people with his splendid matter and delivery, for he has that way of expressing his ideas which not only informs but arouses. As president of the Brooklyn Philosophical Association he is doing a great work, and will surely become one of the best known exponents of our cause, as he is to-day one of our most brilliant platform speakers.

A very interesting phase of my subject, "Liberty and Authority," came up both before the Liberal Club and Brooklyn Association—namely, compulsory vaccination, which it seems to me must be opposed both on Freethought and scientific grounds. I also attended a meeting with Dr. E. B. Foote, Jr., which he addressed, and which was a pretty vigorous protest against this sort of tyranny. However, some Freethinkers are in favor of compulsory vaccination; but I am of the opinion that when the subject is fully discussed and understood the fallacy and the wrong of it will be admitted by those who are without prejudice.

It is a matter beyond dispute that compulsory vaccination has caused the death of several individuals in Brooklyn; that is, innocent persons hav been poisoned to death in order to insure the safety of the rest of the community.

It is a question as to whether criminals ought to be killed for the sake of the security of society. Some argue against capital punishment even for the murderer. But in this case not criminals but innocent people are executed for the sake of society. Is not this orthodox vicarious atonement? We protest against Christ dying for us. How about having little children poisoned and killed for our good? Is that justice?

Even if vaccination really secured the safety of society, is it not a question as to whether it should be compulsory?

What is the ground for compulsory vaccination?

This, of course: that vaccination is a certain preventiv of small-pox. This can be the only ground of compulsion. But if vaccination is a certain preventiv, then those who are vaccinated are safe anyway and are not in danger from the non-vaccinated.

Where, then, is the reason for forcing the non-vaccinated against their own judgment to be vaccinated, since this does not conduce to the safety of the vaccinated? *For the vaccinated are already safe, being vaccinated!* If vaccination does not make one safe, then vaccination is a humbug and, of course, should not be compulsory.

On either horn of the dilemma compulsory vaccination must go by the board. If vaccination insures safety, then the vaccinated cannot enforce vaccination on the non-vaccinated on the ground of protection, for they are already sufficiently protected by their own act. If vaccination does not insure safety, then we are confronted by the preposterous claim that the state has a right to force upon the community an uncertain remedy.

This question goes so deeply into the principles of government that it is well to understand these fallacies of compulsion. It is like forcing religion upon the community, and if one is justifiable, then the other is equally so. If not, why not?

The Philosophical Association is making grand preparations for the Paine festival at New Rochelle, Decoration Day. It looks as if there would be a great throng present, and every Freethinker who can possibly attend should do so. It will be a rare day—one of a thousand. Let it be enshrined with the great memories of the republic. Let it be a white day amidst the toils of reform. Let it be a gala day for humanity and progress.

I hav arranged to be at Albany when the Constitutional Convention comes together again May 22d. On Sunday, May 27th, I shall lecture at Van Vechten Hall, 119 State street, afternoon and evening. I hope that every Freethinker in the vicinity of Albany and Troy will be present, that we may make a vigorous protest for human rights. Now is the time to do our level best; and we must work together.

SAMUEL P. PUTNAM.

"Four Hundred Years."

The days of grace are now very few. Those who wish to get their names into "Four Hundred Years of Freethought" should let us know at once. Names and $5's are coming in quite encouragingly, but there are some pledged ones still without the gates, and a large number of others who, we surmise, intend to come in at the eleventh hour. Well, that hour has struck. Do not forget that $6.50 secures THE TRUTH SEEKER for one year and a copy of Mr. Putnam's book, which contains more than eight hundred and fifty pages of reading matter, one hundred and fifty portraits, and the names of all who hav paid in advance for the book. "A man is known by the company he keeps," and no better could be found. Following is the list of pictures:

Adams, Robt. C.	Andrews, Stephen Pearl
Baker, R. L.	Bradlaugh, Charles
Bennett, D. M.	Bruno, Giordano
Besant, Annie	Bruno Monument
Bird, Henry	Büchner, Ludwig
Bjornson, Bjornstjerne	Burnham, J. H.
Blodgett, D. A.	Butterfield, R.
Botsford, W.	
Ceé, Jean Paul	Comenius
Child, O.	Comte
Cilwa, C.	Conant, Jas. A.
Coleman, W. E.	Cook, J. H.
Colman, Lucy N.	Creede, N. C.
Darwin, C. R.	Denton, William
Dekker, E. D.	Des Essarts, Jules
Emerson, R. W.	Foote, Geo. W.
Fergus, James	Freeman, Mrs. M. A.
Foote, E. B., Sr.	Freeman, Mrs. M. D.
Foote, E. B., Jr.	Freeman, W. F.
Gage, Matilda J.	Girard, Stephen
Garcia, J. M. L.	Goethe, J. W. von
Gardener, Helen H.	Goodell, N. D.
Garibaldi, Giuseppe	Green, H. L.
Garrison, Wm. Lloyd	Greenhill, J. A.
Gibbon, Edward	Griswold, N. F.
Gibson, Ella E.	
Hardee, R. A.	Hugo, Victor
Hayden, Chas. T.	Humboldt, A. von
Heston, Watson	Hume, Robert
Heywood, Ezra H.	Huxley, T. H.
Holyoake, G. J.	
Ingersoll and grandchild	Ingersoll, R. G.
Jamieson, W. F.	
Kneeland, Abner	Krekel, Mattie P.
Leland, Lilian,	Lick, James
Leland, T. C.	Lincoln, Abraham
Lennstrand, Viktor E.	
Macdonald, E. M.	McCabe, J. J.
Macdonald, G. E.	Mille, Constantine
Martineau, Harriet	Monroe, J. R.
Mendum, Ernest	Mendum, J. P.
Noyes, R. K.	Oswald, Felix
Paine, Thomas	Peck, John
Palmer, Courtlandt	Pillsbury, Parker
Parker, Theodore	Post, Amy
Parton, James	Putnam, Samuel P.
Reichwald, E. C.	Rosenow, A.
Remsburg, John E.	Ross, W. Stewart
Reynolds, C. B.	Rowley, Henry
Richardson, J. P.	Rush, Reuben
Rose, Ernestine L.	
Schell, Abram	Specht, Dr. August
Schell, Caroline	Spencer, Herbert
Schroeder, J. Henry	Spinoza
Schwella, Edward	Stanton, Elizabeth Cady
Seaver, Horace	Steiner, Franklin
Shaw, J. D.	Stevens, E. A.
Shelley, P. B.	Sturoc, W. C.
Smith, Katie Kehm	
Taber, Henry M.	Thorpe, Robert
TenBokkel, J. G.	Toomey, S.
Thompson, Otto	Tyndall, John
Thoreau, Henry	
Voelkel, Titus	Vostrovsky, J.
Voltaire, M. de	
Waite, C. B.	Whitman, Walt
Wakeman, T. B.	Wicksell, K.
Walker, E. C.	Wille, Bruno
Washburn, L. K.	Wixon, Susan H.
Watts, Charles	Wollstonecraft, M.
Watts, Kate E.	Wright, Elizur
Wettstein, Herman	Wright, Frances
Wettstein, Otto	

Subscribers for the work continue to send in their names. Following are the new ones received since acknowledgment last week:

California.—Charles Wagner, Joel B. Parker, Mrs. Chris. Scofield, Ed. Wegner.
Colorado.—Christopher Miller.
Connecticut.—Adam Ferris.
Illinois.—G. C. Paoli, M.D., H. Coons, Frank G. Praetz.
Iowa.—H. F. Schnedler.
Kansas.—Owen Jones.
Kentucky.—O. P. Eldred.
Maryland.—Aaron Davis, Thomas F. Diffendall.
Massachusetts.—C. J. Grey.
Montana.—David Hall, Jacob Harris, H. L. Stephens.
Missouri.—W. C. Devall.
Minnesota.—Julius Rasmussen.
Nebraska.—Thomas Patrick, John McArdle.
New Jersey.—John Snijer.
New York.—Henry A. Stone, Edward A. Little.
Ohio.—John W. Turner, Alexander C. Scott, Jr., Joseph Roth.
Oregon.—Chas. S. Harris, Katie Kehm Smith.
Wisconsin.—Wm. D. Cullmann.
Canada.—George Derry, Charles Laperche.

Lectures and Meetings.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Moroe avenne.

S P. PUTNAM's lecture appointments:
Albany, N. Y., May 27th.
Northport, L. I., June 4th–8th.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for May:
May 18th—"Walt Whitman—the Prophet of Democracy," Dr. Isaac Hull Platt.
May 25th—"The Three-fold Man." Prof. Theo. F. Price.

FRIENDSHIP LIBERAL LEAGUE of Philadelphia will commemorate the anniversary of Stephen Girard's birth with appropriate exercises, Sunday, May 20th, at 2.30 and 7.30 P.M., in Warner's Hall, Broad and Wallace streets. Able talent has been secured for this occasion, and having a commodious hall with a seating capacity for one thousand people, Liberals are cordially invited to participate.

GEO. LONGFORD, Sec.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome. Radical Library open 7.30 to 10 P.M. Program for May:
May 22d—"Woman and Single Tax," George Stephens.
May 29th—"Woman in Journalism," Mrs. T. H. Symon, Sec. U.L.L.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for May:
May 20th—"The Science of Life," Rev. F. E. Mason.
May 27th—"A Study of Shelley," Henry Rowley. Concluding meeting; report of season's work; vocal and instrumental music.
May 30th, Decoration Day—Paine Celebration at New Rochelle. Tickets, including railroad fare, 50 cents. Tickets are exchangeable for railroad ticket to New Rochelle and return by special train of the New York, New Haven & Hartford R. R. Co., which will leave Grand Central Depot at 12.30 P M. The return ticket from New Rochelle will be good on any train during the day. Tickets for sale at the Truth Seeker office.

Observations.

A reporter of a daily paper, who as a tramp recently invest gated the workings of a charitable organization in this city, is surprised to find that it is conducted on business principles—that is, the managers hav regular office hours; the destitute are not relieved until they hav earned their food, and tickets of admission are procurable only from clergymen. It is probable that this institution is a type of all organized charities, which are not charities in the true meaning of the word. They are business concerns, which make commerce of the misfortunes of mankind, and the palatial quarters in which their offices are located testify to the remunerativ qualities of the business.

Colonel Breckinridge discovers that the Bible is a very prolific source of defense and excuse for his lately exposed line of conduct, while the clergy sometimes find that the Kentucky Congressman furnishes them a convenient illustration in the expounding of biblical truth. In his address to his constituents the colonel compares himself to King David, who, though like him a sinner, found favor with the Almighty; and a Southern minister, desiring that his flock should hav a better idea of the character of King Solomon, lately remarked that this wisest of men was "a regular Billie Breckinridge." Thus do the ancient and modern saints serve as a complement to one another and powerfully aid in achieving a comprehension of divine truths.

The Rev. Dr. Parkhurst, head of the Society for the Encouragement of Meddling with Other People's Business, has expressed himself on the subject of woman suffrage. His advice to women is that they remain "womanly" and not strive to be "mannish," which is like admonishing an aunt not to usurp the functions of an uncle; but what would become of Parkhurst's moral crusade if he should conclude to act like one of the male sex instead of fussing about like a prudish old maid? Granting that politics has a coarsening influence on women, it is not plain that familiarizing them week after week with the depravity of the outcast members of their sex can serve to promote their modesty and refinement. On the whole, the associations of the polling booth, corrupt as they are, can make some pretensions to decency compared with the influences of Parkhurst and his society for the elevation of immorality to the dignity of a political issue.

This column is indebted to Mr. J. K. Ingalls for the following draft of a dialog showing how bank control of the currency affects the citizen:

HAYSEED AND GOLDMAN.

FARMER HAYSEED: Here's a note for $1,000 guaranteed by Deacon Jones. Want money on it for a considerable spell.

BANKER GOLDMAN: Well, that's what we call "gilt-edged." Will giv you $939 50 in our notes for your individual note for $1,000, payable in one year; we keeping the guaranteed note as security. Sixty dollars is the discount for one year, and fifty cents for the three day's grace.

F. H.: Whew! Never hear'n tell 'tyou bank fellows had any grace to grant Don't see where it comes in either. You take pay for it a year in advance without waiting to see whether it is wanted or no. But, say, I want the credit for twenty years. How much mought be then the mis—*dis*count?

B. G.: H'm. Well, 'twould be $1,200.50. But we don't discount notes having that long to run.

F. H.: I should say not. Let's see. I would pay you down $200.50 and $1,000 when the note was due without ever having from you a measly red. Don't want any mis—dis—*mis*count that gits in such work. And, cum to think o' it, will vote no more of your bank men or their attorneys into office to "fix the value" onto money so it'll *miscount* like that.

The meat that Senators feed on makes them great. Once arrived at the seat of government they look back upon their constituency as through a telescope turned end for end. The people of the state of Maryland, which sent Mr. Gorman to the Senate, recently held a meeting in Baltimore to urge upon Congress the passage of a certain measure. When asked how he viewed the demonstration the Senator in a supercilious manner replied: "The people must hav something to amuse themselvs with, and this is just as good a way to do it as any other, I suppose. I sincerely hope they enjoyed themselvs." Kind, considerate father of his people! Let him keep them amused, or some day they may get serious and think it hardly worth while to pay the salary of Mr. Gorman. Then the joke would be on him.

This senator is a man of conspicuous piety. He has so much respect for the church that he believes its members may gamble without sin and without prejudice to the law that provides for the harassment of other gamblers. In fact, it is not to be doubted that he regards himself as a divinely appointed Senator from Maryland, the legislature that elected him being a mere ratifying convention, and the people not being in it at all. While no hereditary leader of his people, like Breckinridge, he sufficiently resembles him in the matter of piety to bear watching.

The lecture which Mr. S. P. Putnam delivers under the title of "Liberty and Authority" would not be a good one for a politician to star the country with. It contains too much Jeffersonian and Paine democracy to be popular in these days. It would not please the Democrats-and-Republicans, who want a strong and centralized government; and it is too radical to suit the Prohibition or Populite taste. In fact, Jefferson's notion that the country is governed best when governed least, and Paine's great truth that government is a necessary evil, contain no potential snaps for the politician, and hav been generally discarded. According to this lecture of Mr. Putnam's, Anarchism, even the philosophic sort, is impracticable on account of its incompleteness as a system, so long as we hav crime to deal with. State Socialism is to be rejected as a tyranny in itself, and as furnishing the majority with the best possible machinery for the suppression of new ideas. We cannot even compromise on Populism, whose every representativ in Congress voted to close the World's Fair on Sunday, whose Senators, like Kyle, of South Dakota, champion national Sunday laws, and which is the only political party (except the Prohibitionists) to incorporate the whim of divine sovereignty as a plank in its platform. On the whole, Putnam's "Liberty and Authority" contains good, safe doctrin, which must some day become the refuge of Freethinkers from the maternalism of present governmental theories.

I am reminded that the demand of Coxey's army for government work for the unemployed and large appropriations for the building of roads has a distinguished and time-honored precedent in the protectiv tariff and appropriations for the improvement of unnavigable waterways. I am grateful for the suggestion, and ready to admit that if the government owes the manufacturer a bounty on his product, it owes the workingman the same on his labor. It cannot, of course, be maintained that the employee is benefited by the protectiv tariff, because there is free trade in labor, but even if such a contention could be upheld, it would be much more just to pay men directly from the treasury than to continue subsidizing manufacturers and trusting them to dole out to their employees the dregs of public patronage. According to the new light, McKinley is the original Coxey, and his army is composed of protected manufacturers who march on to Washington in palace cars, either as legislators elect or as delegates from chambers of commerce and other organizations of public beneficiaries. Carrying out the analogy, we hav Coxey Frye in the Senate, and Coxey Morse in the House, demanding concessions to the church; and their industrial army of clericals, camped in the Washington hotels, had evacuated the capital but a few days before the true Commonweal army invested it. That the "tramp" leader. should hav been clubbed and imprisoned, instead of these others so much more in need of that treatment, does not speak highly for the Washington constabulary.

Under a system of compulsory vaccination, by doctors who hav a pecuniary interest in the operation, instances of serious illness and death as a result of the practice are of almost daily occurrence. Added to these evils is the almost equally great one of invasion of person and property, and the inoculation by main strength of people who deny both the efficacy of the treatment and the right of the state to enforce it. The whole business comes as clearly under the head of outrage as does any other kind of assault. If we had the statistics of vaccination and voluntary abortion, we should probably find the balance of ill-effects on the side of the former, and yet the state enforces the one and makes a crime of the other. I take it that the attitude of the law makers toward the latter is nothing more nor less than an accident. If previous to the passage of laws on the subject some public nuisance had introduced into the legislature a bill providing for the inspection by public officials of all unmarried members of the female sex falling under suspicion, and an enforced operation in case guilt was established, the legislature would hav enacted it into a law, and members of the health board, with Comstock as their spy, would be official abortionists instead of vaccinators. And there would certainly be as good grounds for such a law as can be adduced for the present action of the board of health; for all moralists must admit that an unmarried female may sustain an attack of variola with less serious results, social and moral, than those which attend unwedded motherhood. As dispensers of prophylactics, the vaccinators must stand second to the crowd of so-called malpractitioners now under indictment in this city, while, as perpetrators of outrage, purveyors of ill-health, and as accessories to homicide, the positions are reversed. The law under which they operate should carry a clause providing that all sections of the Constitution guaranteeing the security of person or property are hereby repealed.

I pray that Mr. E. O. Roscoe of Brooklyn will not take offense if I interpose no further argument against his position on the finance question. I conclude that he is wedded to the gold-basis idea, or the idea that all trade is barter, one commodity of which must of necessity be gold; between himself and that idea there is that perfect compatibility of temperament which always exists where one rules and the other implicitly trusts and obeys, and there are therefore no statutory grounds for his divorce. There are women, said to be intelligent, who protest against the enfranchisment of their sex; the other day I read of a convict who refused to leave his prison when his sentence expired; and when queer things like these occur I cannot reasonably be surprised at Mr. Roscoe's reticence. We hav a financial basis that is continually contracting, continually depressing prices, and more and more repelling investment and industrial enterprise. Possibly Mr. Roscoe is a capitalist who knows that under these conditions idle money reproduces itself. If he has securities redeemable in gold, he knows that their value will continue to increase with the increasing scarcity of gold and contraction of the currency. On this supposition his fealty to the gold standard is easily explained. If, however, he is a debtor, able and willing to carry out his contracts as they were made, but with diminishing ability to fulfil them with money every day becoming harder to get, he is as peculiar a freak as the prisoner I hav mentioned. I do not hold that the remonetization of silver alone would inaugurate a commercial millennium. With land monopolized, with taxes, interest, rent, and debt consuming the vitals of industry; with great hordes of official loafers on the payroll of town, county, state, and nation; with swarms of priests and preachers robbing poverty of its pennies; with the artificial impediment to commerce, known as the tariff, between the owner and the buyer; with a venal legislature dictating terms to trade and speculating on its vicissitudes which they themselvs can cause; with all the existing insecurities to life, liberty, and happiness, I do not suppose that one minor reform can act as a panacea; but I am firm in the conviction that the first nation to remonetize the white metal will be the first to grasp a hunk of returning prosperity.

GEO. E. MACDONALD.

The following additional contributions hav been made to the fund for the distribution of "Church Property" and the payment of Mr. Putnam's expenses at the Constitutional Convention. We are glad to hav the opportunity to thank so many of the friends, and hope that many others will do deeds meet for the same courtesy.

Mary J. Jones	$1 00
J. E. Marden	1 00
J. K. Ingalls	2 00
Dexter K. Cole	5 00
John Olmsted	2 00
Capt. John Scott	2 00
Nelson Pidgeon	50
H. Merrick	1 00
Manuel Northen	2 00
E. E. Curtis	1 00
John Nuessle	50
W. Voonenburg	50
F. S. and Ruth Brettell	1 00
O. Child	20 00
Dr. E. B. Eoote, Jr	5 00
Ozro Littlefield	2 00
W. J. Bryant	2 00
Mrs. L. A. Griswold	5 00
William Smith	5 00

J. E. REMSBURG has been doing some pioneer work lately, making a tour by team through the Ozark mountains of Southern Missouri.

THE Milwaukee Liberal Club meets at Severance Hall, 421 Milwaukee street, every Sunday at 7.30 P.M.

THE Radical Library meets in Skerrett's Hall, Ridge avenue and Green street, Philadelphia. Open on Tuesday, 7.30 to 10 P.M.

THE First Secular Church of Portland, Or., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

T. B. Wakeman, Henry Rowley, Samuel P. Putnam, and Joseph Warwick, so far constitute the speakers for the Paine Celebration at New Rochelle on May 30th. There will be others, and a splendid and lively program may confidently be expected.

Letters of Friends.

George Better Order an Asbestos Suit.

LAWRENCE, KAN., May 2, 1894.

MR. EDITOR: Find inclosed list of names against Sunday law. Don't suppose they will count much. George Macdonald is a cuss; he will go to hell sure.

W. JONES.

Brief but Suggestiv.

ROCKWOOD, TENN., April 23, 1894.

MR. EDITOR: Inclosed please find $3 to renew my subscription for another year to the best paper printed, hoping that it may liv long and prosper, and all that are connected with it the same.

Yours for the truth, W. L. NELSON.

Willing to Glv Us Time.

ADAMS CENTER, N. Y., April 29, 1894.

MR. EDITOR: I saw your call to renew subscriptions to THE TRUTH SEEKER. Although my subscription has not expired, I will take this opportunity to extend it one year aud also secure Samuel P. Putnam's "Four Hundred Years of Freethought." Inclosed find $6.50. Take all the time you wish to bring out this great work. I know you are equal to the task. Wishing the greatest success to the book and also to the dear old TRUTH SEEKER, I remain,

Yours truly, B. F. HARRINGTON.

Never too Young for Truth's Army.

NAPLES, N. Y., April 30, 1894.

MR. EDITOR: I cannot invest very heavily, for I am a poor boy, but I am determined to know something of this good work of Freethought. Christians tell me I am too young to stand out so, but when they talk with me they generally show the "white feather" and think I am more than of age, but such is not the case.

Long may the work prosper. Find twenty-five cents for "Answers to Christian Questions." I take your valuable paper in partnership with another of my class.

Yours for victory,
GEO. L. SMITH.

He Sees the Point.

YOUNGSTOWN, O., April 30, 1894.

MR. EDITOR: Please send me "The Christian Religion; What is to be its Final Outcome?" by an Old Farmer.

Am glad to hear that you hav shown what the American Protectiv Association really is. It is simply a Protestant organization, that is all. I am informed that many Liberals are members of this organization, but I hope they will leave as soon as they find out what it is. At Lowellville, a short distance from here, the Junior Mechanics and the American Protectiv Association hav been fighting against the efforts of some Liberals and Catholics to prevent the Bible being read in the public schools of that place. If Christians want to fight each other, let them do so.

With best wishes for the success of our grand and glorious cause, which is redeeming the world, I remain,

Yours very truly, D. T. JONES.

Stands by His Couvictions.

GIBBON, NEB., April 29, 1894.

MR. EDITOR: The "queer little book" that you say you hav published for the au thor—"Euthansia"—does not get very favorable notice from you. I do not know anything of Mr. Hickey that would enable me to judge of the merits of the book, but I am one of those who think the "ethics of suicide" is a subject that does not deserve either the sneers or disapprobation of anyone. I believe that suicide should hav universal sanction, and should be held sacred as an available means of ending misery of body or mind. No sentiment either of morality or religion should ever pronounce censure against suicide, except solely such as takes into consideration the duty and obligations that a man owes to those living who are dependent upon him, and who claim from him the sacrifice of living against the solace of dying. I inclose fifty cents for the "queer little book," and I earnestly ask of you to change the tone of your notice. You may be as noncommittal or as neutral as you please, but don't tread harshly upon sacred things. Don't treat lightly those burdens of soul from which philosophers and statesmen hav found grateful release in death. The fault in our ethics upon this question is that what has been granted as a boon to philosophers has been wrongfully withheld from the suffering commons.

Yours respectfully, C. PUTNAM.

Seventy-six Years Old and Went Fifteen Miles.

JACKSONVILLE, ILL., May 5, 1894.

MR. EDITOR: I had the pleasure of attending three lectures given by John R. Charlesworth at Franklin, Ill., the 23d, 24th, and 25th of April. Subjects: "The Philosophy of Freethought;" "Is There a Life Beyond the Grave?" "Is the Bible the Inspired Word of God?"

These addresses were grand, to say the least. I was well paid for going fifteen miles to listen to him. Mr. Charlesworth and myself spent a day with six brothers (Roberts) and their wives and mother, all Freethinkers, and you ought to hav seen the table and heard the music. Good for Apple Creek! We voted our speaker a champion. A little sky-pilot, Rev. Mr. Swindell, drew a Bible from under his arm, and said it was God's holy word, and it was a chain around our necks to bind us together. It gave consolation to father and mother, to all of the family. Charlesworth replied that it was a chain about our feet and brain to retard our progress; a chain that bound Bruno and Servetus to the stake to be burned; the same chain hung witches in New England; Galileo suffered from the same chain. The world does move all the same. If it givs conso lation to our friend to be taught that nine-tenths of the human family are predestined to be driven into a lake of fire and brimstone to be burned forever, he is welcome to enjoy his cruel propensities.

Yours truly, JONAS SCOTT.

Mortuary—Ludwig Magenheimer.

SAN JOSE, CAL., April 28, 1894.

MR. EDITOR: The inclosed clipping from the San Jose *Evening Record* of the 27th inst., truthfully says that a good man whose place it will be hard to fill has gone to his reward:

The deceased was born in Oggersheim, Bavaria, on August 23, 1820, which makes him 72 years of age. He married Miss Catharine Raab in 1845. In consequence of the religious revolution which racked his nativ country in 1849, he came to America with his young family, and remained in New York for five years. Leaving his young daughter there, he and his wife came to San Jose, and in 1856 they opened and conducted for seven years a restaurant and bakery business. Ill health caused Mr. Magenheimer to retire, and after recovering he looked after the business interests of the San Jose Turn Verein until last October, when his health compelled him to giv up altogether. He leaves a widow and a daughter, and two grandsons, Carl aud Ludwig Fisher.

Mr. Ludwig Magenheimer is well known to the Freethought world, being one of the only two subscribers to the Bruno Monument Fund within the corporate limits of this city, showing how diligently he watched for every Freethought movement on the globe. Always to the Liberal front, he will be sadly missed by the Freethinkers of this city. Liberal, just, and charitable to all, is the record of Mr. Magenheimer.

L. R. TITUS

A Few Questions for E. O. Roscoe.

COOK, NEB., April 30, 1894.

MR. EDITOR: Having been very much entertained in the reading of Mr. Roscoe's articles on finance, I wish him to answer the following questions, hoping thereby to get more light on the subject, so that I, at least, may be able to see what constitutes a money value.

1st. By what process do we know that there is one hundred cents' value in 25 8-10 grains of gold?

2d. If the twenty-five and eight-tenth grains of gold contain exactly one hundred cents' value, will that value ever change?

3d. If the value is liable to change, what certainty hav we that the value ever was or ever will be fixed correctly?

4th. If the law was repealed which makes of the 25 8-10 grains of gold a value of 100 cents, and a lawful money, would it still retain its present value and sell for 100 cents?

5th. Did the 412½ grains of silver of the silver dollar ever contain 100 cents value?

6th. Was not the rule just as reliable and just as correct that declared 100 cents' value in the 412½ grains of silver as that which put 100 cents' value in the 25 8-10 grains of gold?

7th. Had the rule been reversed, or should it be reversed to-day, and the 100 cents' value of gold be put at 412½ grains and that of silver at 25 8-10 grains, is there any valid evidence by which we can determin which is the nearest the truth?

8th. Does the price that any product or commodity brings on the market determin its value?

9th. Do acts of legislation ever hav any effect on prices of products or of value?

10th. What was it that caused 412½ grains of silver to bring 103 cents before the act of 1873, aud immediately after that act bring less?

11th. Was not its actual, real value just as great after the passage of that act as it was before?

12th. Is the rule the same that fixes the value on gold that fixes values on all other products of labor?

W. P. BROOKS.

The Ingersoll Home and College.

ST. JOSEPH, MO., April 30, E M. 294.

MR. EDITOR: On Sunday evening, April 29th, Mr. J. E. Remsburg delivered his great lecture on "Some Flaws in Christ's Credentials" at Turner Hall in this city, and he hand'ed his subject in his usual mast rly and logical manner. His subject had reference to the Christ of theology, and it was shown that Christ was a myth and therefore the Christian religiou was founded on a fictitious basis. Mr. Remsburg proved that there was just about as much reliability and inspiration in the writers of the gospels as there was in the writers of Munchausen's tales or Gulliver and no more. There was a very appreciativ audience of about two hundred.

We wish to express our thanks to the Turner S ciety for their magnificent hall, lighted and given free for the lecture; and we also wish to thank the gentlemen who furnished the fine music; and we will add, that we are very grateful to the Freethinkers who contributed money to pay the expense of the lecture. Our German friends came to the rescue nobly, and we hope to be able to hav more lectures.

Now, Mr. Macdonald, I wish to jog the Freethinkers a little on the subject of the Ingersoll college project. Your readers will remember that the question was mooted last year, and that I made a modest offer in THE TRUTH SEEKER of September 16th last to giv some land at Ingersoll Springs, and yet after I left the Congress there was a gentleman from Kearney, Neb., who offered more land and, as I understand, pledged himself to raise $20,000 to uild the home and college. I thought then, and still think, that mine was the best offer made on that occasion, because it was possible to make a success of it, and I hav been waiting to hear or see something about it in THE TRUTH SEEKER, but hav waited in vain. Now, my offer is open yet and the scheme can be made a success if we commence on a scale commensurate with Freethinkers' pocketbooks. At the Springs there would be no incubus of orthodoxy and it would be a Freethinkers' home and college in fact. I would like to hear something from some of the leading Freethinkers on the subject as soon as this great Coxey uprising is settled.

Hoping Freethought will prevail, I remain,

Yours fraternally,
G. G. BECK.

Items from Iowa.

CARROLL, IA., April 26, 1894.

MR. EDITOR: I hav just had a delightful visit at the charming home of Dr. G. A. F. de Lespinasse, vice-president of the Freethought Federation and the American Secular Union, at Orange City, Ia. The doctor is eq ally famous for his liberal *largesse* to the cause of radical progress and his literary ability to "bag hi game" when the other fellows fly too high. Here Lucy N. Colman spent a good many pleasant months and her portrait occupies the post of honor in this home. I hav known the doctor and his amiable wife for some years, visited and corresponded with them frequently, but never knew before that in his youth he had been a most proficient student of art in one of the leading schools of Holland. This time I was allowed an inspection of the treasures his portfolios coutain. I am simply astounded that a person possessing so much artistic skill could hav abandoned art entirely; if not for fortune, at least one would think he would hav pursued it for fame aud pleasure. The subjects were usually those of the severely classic order, with a scattering of rural sketches from nature. Free-haud sketches of the Venus de Milo, the gladiator, Mercury, etc., were specimens of real genius, while some larger study-heads were executed with extraordinary skill. It appears that the doctor's father and mother possessed artistic talents of high degree.

I enjoyed the musical treats this household affords. Mrs. de Lespinasse usually presides at the piano while the doctor skillfully plays the violin. Master Fred occasionally takes the piano while his mother brings forth the deep-sounding tones from the violincello. The doctor's sister, Mrs. de Crane, often assists. It is frequently claimed that "music hath charms to soothe the savage breast." While I hav not the skill to discover whether my breast has been tamed or not, on such occasions, I cannot refrain from "yelping," and, as the rest of them survived the ordeal, I presume that there will be no claims for damages.

This is by no means why I intrude on your readers. The doctor, his wife, and myself hav for years been Materialists of the ultra or Wettstein order. Latterly they hav been the recipients of a singular phenomenon that has puzzled them greatly. It is the usual table-tipping. Certain deceased relativs hav sent them messages. The doctor's father, mother, and others, are supposed to frequently manifest themselvs at these private seauces Usually Mrs. de Lespinasse and a Mr. Los, an intimate friend, are seated at the table; or Mrs. de Lespinasse and Henry de Lespinasse, the doctor's brother. Usually the deceased Mrs. Los is so persistent to communicate with her son that the sitters get tired and treat her with slight courtesy.

On the night of my arrival all the dead Chicago Anarchists made themselvs manifest, or were supposed to do so. First Parsons appeared and wished to speak to me. I asked if they were satisfied with what I had tried to do for them? The answer spelled out: "You are a true friend. Many thanks." He desired me to personally see his wife and sent her a written message with his "u dying love." Spies appeared aud held converse, so did Engel. Lastly, the very turbulent spirit of Lingg was supposed to be there. The table was so violent that I could not hold it still uuless the parties took their hands off entirely. Asked as to whether he would advocate the same ideas now, Lingg replied: "*Hav struck for victory in a foolish way.*" Nearly all repudiated their ideas of force. On one thing Lingg was very emphatic, that he did not kill himself. Asked as to who had done it, he could not say. He suspected, but that was all. I asked their opinion of some present leaders of the labor movement and whether they approved of their course, but the replies were somewhat mixed.

Whether these manifestations are evidences of spirit life I am not prepared to say. But certainly it opens up a line of thought that I shall not be quite so certain on as of yore. I hav thought that possibly the table is moved by animal magnetism of the two or more sitters; that, by a process of telepathy or mind transference, the impressions of some one present is given those operators and the table or they spell out what is in their minds. This may or may not account for it satisfactorily. However, it is worthy of further investigation. Had this occurred among pronounced Spiritualists I should scarcely hav given it a second thought. Here were people that did not, nor do they yet, fully believe in Spiritualism, but they say they do not know. [Page of MS. missing.—ED.]

Mr. M —— prides himself on blooded stock and his stables contain some aristocratically pedigreed ponies, which he keeps for his "amusement," as he terms it. He piloted me to his barn, lit by incandescent electric lamps and affording by no means undesirable quarters. Here I found he kept lodgers—three specimens of the genus tramp—whom he pointed out to

me with special pride. It is customary for town and deputy marshals to arrest all parties guilty of the unpardonable crime of poverty. In many cases these limbs of the law induce these tramps to commit an offense so they can secure a dollar or so for their arrest. To such exalted ideas of government Mr. M——— is not particularly favorable, and if a tramp wishes to secure a good place and plenty for his stomach he regales Mr. M ——— with harrowing tales of the cruelty of town marshals and, with his chronic detestation of government mixed with a good deal of the milk of human kindness, the hobo discovers that he has struck what he classically terms a "snap." However, this is a good thing for both, as it brings adversity in touch with prosperity. May many more practice it.

I ran down to Des Moines over Sunday and met Franklin Steiner, who had returned from his sea-board lecture trip the day previous. He has met with phenomenal success thus far, large audiences and considerable enthusiasm. In Meriden and Norwalk, Conn., the papers gave good notices—something they never had done before. At Greensburg, Pa., Mr. Steiner received flattering notices from the press—the first Freethought lecturer who has been so fortunate. The best test of a young lecturer's popularity is the increasing number of engagements. On his first lecture trip he had just six appointments, on his second, thirty. Steiner is coming to the front in splendid shape. Success to him! E. A. S.

Colonel Ingersoll at Peoria.

PEORIA, ILL., April 2, 1894.

MR. EDITOR: It was my intention to write a short letter to THE TRUTH SEEKER the day following the evening of Colonel Ingersoll's lecture in this city in February, but other things interfered, so I was obliged to postpone my writing.

Colonel Ingersoll's visit to Peoria at that time was the first since 1878, if my memory serves me correctly. His subject was "Shakspere," and the place where he delivered his address was the Grand Opera House. Every seat and all available standing room was occupied, save in the galleries—vulgarly termed "coon heaven." The stage was supplied with chairs, and at least one hundred availed themselvs of the opportunity thus afforded to be near the speaker. Peoria being the colonel's old home, he needed no introduction, and when the lecture hour arrived he made his appearance wholly unattended, and without any prefatory remarks he entered at once upon his subject—after the audience allowed him to proceed. Never before has it been my pleasure to note such hearty good-will thrown into the applause which greeted a speaker. The applause which rolled upon the ear on this occasion was not of the sort one is so accustomed to hearing in a gathering of people that is to be addressed upon political issues. By no means; the applause given Colonel Ingersoll was of that character which impressed one as being the heartfelt appreciation of an exceptionally intelligent audience for an exceptionally intelligent and noted gentleman, in which all present participated. I will here add that the colonel's appearance upon the stage on this occasion marked the first opportunity I had ever had of seeing him. And when I saw him step out and take his position at the stand, I saw before me the man who of all men I hav heard slandered and shamefully abused; also, I saw before me the man who above all other men I was taught to shun, despise, and abhor. And not very many months since the effects of that damaging and ignoble teaching still clung to me with a tenacity made possible only by such instruction imbibed in childhood and youth.

While the subject upon which Colonel Ingersoll discoursed upon this occasion was not that upon which he is most noted, yet the opportunity to send an occasional shaft from his powerful and well-tempered bow into the ranks of the enemy was great, and he did it effectually; and little concern did he manifest as to the place at which those shafts would penetrate the old moss-covered shell of Christian orthodoxy. The enemy was all around him, and if the arrows he did send were hurled at random, they struck home, nevertheless, as was evidenced by the applause at the snap of his bow.

In the beginning of his address he said that we had gathered together to pay tribute to the world's greatest poet; that Shakspere was the greatest tragedian and dramatist the world ever produced. Though all this is true, said he, there was nothing miraculous in Shakspere's birth; he was born of natural parents, a natural father and a natural mother, both of whom had the happy and commendable habit of living in the world. He said that Christianity despised Shakspere with consummate hatred, his worst faults being that he would not go to church or damn souls; that Shakspere's father was an obscure man, about all we know of him being that he went to church once a month. He said that on the day of Shakspere's birth John Calvin died, and on that day nature wrought for mankind a greater boon and blessing than it had ever wrought before or has wrought since. He said that all men were happy when they were prosperous, when they had plenty of the world's goods; but that Christianity went hand in hand with famin, scourge, and pestilence, and was always prosperous when those conditions were prevalent.

Thus did the world's greatest living orator, and the church's greatest living enemy, deal out to Christianity, the most subtle, yet arrogant and destructiv enemy of the human race, that which it least wished to hear. I will say that it has been my good fortune to be in large gatherings and audiences, but never before has it been my pleasure to number one in such an audience as that which assembled to hear Colonel Ingersoll that winter evening, when intelligence is taken into consideration. You could look above, below, to the right and left, before and back of you, and none but intelligent men and women met your sight. Of course there were many Christians present, and as you see, I hav given them all credit for being intelligent. And unless they were so Christian hide-bound as to be totally unreceptiv of truth and beauty, I am sure that their standard of intelligence must hav been elevated a few notches higher than it was when they took their seats among us poor ungodly pieces of humanity.

Recently, in this city, in the Y. M. C. A. Auditorium, one of our prominent lawyers delivered an address upon Colonel Ingersoll's "Libel of Abraham Lincoln's Religious Beliefs." The ungodly of Peoria's citizens view the action of this lawyer as intended by him and the other promoters of the movement to forestall the effect that is likely to be produced when Colonel Ingersoll again speaks in Peoria the latter part of April or the first part of May next, at which time the Colonel's subject will be "Abraham Lincoln." Yet those whose ears and understanding are open to the truth, as regards the religious views and beliefs of Lincoln will not hav been so biased by what they may hav heard from the Peoria attorney as to refuse to listen to the arguments of the other side. I predict for Colonel Ingersoll a larger and as intelligent an audience on his next visit to Peoria as that which greeted him in February.

There is no Freethought organization in Peoria at present, but I think we will soon know the reason, if any, why one cannot be organized. We are amply strong to hav a good organization. All we need is some one to take the matter up and push it to an issue. If no one else moves in that direction soon, I shall place my own shoulder to the wheel first, and I hav sufficient confidence in others of like opinion to believe that there will be no lack of support.

While having your paper handed to me over the counter of the news-stand last Sunday, a copy was also handed to a young man standing at my side. I remarked to him that evidently we read the same Bible. He smiled, and replied that he was pleased to know it. He is a very intelligent young man, and I learned in subsequent conversation that he is yet a nominal member of Hale Chapel, a Methodist church in this city. He stated that he had not been in the church for fully six months, and had written the minister to call and see him on an important subject, which subject can be easily and readily surmised. He said he was forever through with churches, Christianity, and sky-pilots. So may it be

GOWER.

The Prophet's Response.

BROOKLYN, N. Y., May 7, 1894.

MR. EDITOR: Mr. Macdonald, in his last paper, still contends "that a paper dollar is redeemed (so far as the holder is concerned) when given for value received, and that it is finally redeemed when the government receives it for taxes;" to which it is only necessary to reply that if there is any difference in meaning between "redemption" and "transference," the latter expresses the sense of the transaction, and the former does not. The government certainly redeems the dollar when it accepts it in payment of its dues (which has never been contested), but it just as certainly renews its obligation every time it receives its notes; for instead of canceling, it reissues them, and thus they are never really redeemed for keeps. Mr. Macdonald "regrets that he was not informed earlier that Mr. Peck's responsibility, rather than that of the government, was questioned," to which I reply that at no time hav I questioned the responsibility of either Mr. Peck or Uncle Sam. My opponent continues by saying that "the reissue of notes by the government has no apparent disadvantages such as appertain to the sale of bonds for gold which the government cannot hope to repay without issuing other bonds; to which it may be remarked that, since the bonds bear interest, and are taken voluntarily, while the notes are a forced loan without interest, it would seem that the bonds were free from the charge of oppression, while the reissue of paper money reeks with it, unless one can get intrinsic worth in exchange—if he desire it—and this feature of redemption, I believe, my opponent considers unnecessary. But why can the bonds not be redeemed without issuing other bonds to raise the money? Hundreds of millions of bonds hav been redeemed, during the last few years, and that without issue of bonds of any description. What is the sinking fund for if it be not for the cancellation of bonds when they fall due (or are called in)? The last issue of fifty millions was not made to pay bonds. It was made for the purpose of strengthening the gold reserve which supports, at par, the treasury notes and the vast volume of silver and silver certificates with which those who believe as my opponent does loaded our currency, and which by its introduction created distrust in the public mind, and induced the financiers to sell their securities and get gold for paper from the treasury while it was yet to be had. Had it not been for our monkeying with the silver buzz-saw, the gold reserve could and would hav been maintained from the daily receipts at the custom houses. On account, however, of the distrust engendered by silver inflation, this became impossible, since the proportion of gold receipts sank from 95 to less than 5 percent of the whole within two years, and it is apparent that the interest, to which my friend objects, was caused by those who believe that the government can make fifty in silver equal in value to one hundred in gold that is to say, by my opponent's friends. In fact, our whole interest charge—past, present, and future—has arisen from the notion that the governmental stamp could create value, and from the fact that the authorities did not demand such an equal proportion of every man's wealth as would liquidate the war expenses as fast as they accrued, instead of issuing greenbacks and bonds, on which generations yet unborn must pay interest and finally redeem. The government did not hesitate to ask some for their lives; why, then, should it hav hesitated to ask the millionaire and the workman, and all intermediate classes, for, say, five per cent of their wealth? In concluding this topic, it seems logical to believe that the reissue of promissory notes by the government has all the "apparent disadvantages" that the continued renewal of his obligations would hav in the case of a private individual, without being so honorable, for the former transaction is a forced loan without interest, and the other would include a quid for a quo in the shape of the legal rate per cent.

"All the new matter in paragraph three is a prophecy of what would follow the free coinage of silver," says my opponent. That paragraph pointed out the fact that the free coinage of silver could only benefit owners of that metal—and others not at all—so long as the treasury retained the ability to pay gold for the silver dollars, and that, when the time came, as it shortly would, when the government was drained of its gold, it would hav nothing more valuable than one silver dollar to giv for another, which is no more prophecy than would be the assertion that my friend's note for $100 would be worth only the amount he was able to pay on it. If he could raise but fifty dollars his paper would lose just-one half of its face, and that is just what would happen to our paper and silver dollars under free coinage, since there is no more doubt that such currency would be presented for gold at the treasury than exists in regard to the willingness of even the free coiners to get two for one. I regret that Mr. Macdonald did not see his way clear to showing the fallacy—if he supposes it present—in the argument supporting this conclusion.

As to "the millions lost in unsuccessful mining ventures being regarded as a factor in the present cost of mining silver," it would seem as if the absurdity of such a proposition were sufficiently developed by simply calling attention to the fact that Mr. Macdonald, by reckoning this factor, makes silver cost $1.20 per ounce, while that quantity of silver is offered freely in the market for 64 cents, with mines enough still producing to supply any probable demand. My opponent still adheres to the notion that our money circulates largely in foreign countries, while being perfectly aware that foreign money does not circulate here, and in face of the fact that all exportations of money consist of gold, with a little silver, which are treated entirely by weight in any and all civilized countries.

My friend also opines that "the free coinage of gold fixes the price of that metal, and the suspension of silver coinage accounts for the fall in its price;" neither of which assertions is true. As to gold, it is certain that a gold dollar could never buy more gold than the coin contains, because there would be greater profit in having the gold coined than in selling it; and it is quite as certain that, if there were more gold in the coin than the dollar would buy, it would be melted by goldsmiths and platers, or exported to some place where it would bring its real intrinsic worth. The commercial price of gold fixes the purchasing power of the coin, therefore, and my friend has put the cart before the horse. As to silver, it is only necessary to call attention to the fact that silver had not been coined for decades before the so-called demonetization took place in 1873, for the reason that the white metal was undervalued by the ratio at which it was open to free coinage. Therefore, as undervaluation could not reduce the price of silver except by the infinitesimal difference that cessation of demand for coinage would produce, it is certain that, if overvalued, coinage could only set the commercial price of silver so long as the treasury possessed the power to pay the metal that was undervalued for the coined silver. Improvement in mining apparatus, the opening of more prolific mines, and the extension of railroads, hav cheapened silver, in the face of the fact that the government had for three years (before a short time ago) been buying about the entire American product. Silver, if I remember correctly, was about $1.10 per ounce when the Sherman Law passed, and fell to about 70 cents down to the time of its repeal, which, it seems to me, proves the fact that no sort of legislation can long keep the price of silver either above or below the commercial value.

In closing, let me assure my friend that he has lost sight of the fact that the four hundred and fifty millions the government—he says—received in taxes during a year bears a very small proportion to the commercial transactions of a single day in one city, in which view of the case it is certain that such a very picayune outlet could not possibly maintain a distrusted currency at par. The most it could do would be to arrest to a small extent its depreciation.

E. O. ROSCOE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Seth Sander's Religion.

A PASTORAL.

Seth Sander kept a grocery store
At Squashburg, state of Maine,
Wherein the thousand things were sold
That country stores contain;
Molasses, codfish, cotton cloth,
Grindstones, lung balsam, shoes,
Ink, paper, mopsticks, sewing silk,
Mixed paints in reds and blues,
Hoe handles, bonnets, pocket knives,
Salt mackerel, hats and caps,
Umbrellas, hair dye, wooden pails,
Wheel grease, and ladies' wraps.
An absent-minded chap was he,
And sometimes goods got low,
Or ran completely out of stock
Ere he the fact did know.
Folks would ask for this and that
And Seth would say (or squeak),
"Jest about all aeout;
Hav some in next week."

So oft he had to use this phrase
It got to be a joke,
And everybody used to laugh
Whene'er these words he spoke,
But "Methody camp-meeting" came,
And to it people flocked
In numbers such that half the roads
With teams were fairly blocked.
The joke was quite forgot and all
The townfolk staid away
To sing and shout and cry "Amen!"
And one warm, sleepy day,
While Seth dozed idly in his store,
A solemn man passed through
The village and stepped stiffly in
And slowly said, "Hav you
Religion got?" Seth, half awake,
Replied, with same old squeak,
"Jest about all aeout;
Hav some in next week."

Across the Continent.—Continued.

On Thursday I was less fatigued, and had several little talks with the children in the car. I took Lulie Hendricks, five months old, in bed with me in the morning, while her mamma was dressing. At Battle Mountain, where we stopped for breakfast, the Indians came to greet us, squaws gayly attired, with papooses strapped to their backs, and a flour bag over their faces for a veil, and tall braves arrayed in bright-hued blankets, moccasins, and slouching hats. One copper-colored grandmother walked behind her daughter, who, for a nickel, deigned to let us look upon her baby's face. They liv in villages near by, and belong, some to the Shoshone and others to the Piute tribe. They speak little English, but can say "money" distinctly. but they appear very fat and are lazy-looking for the most part.

So we rode along, losing the timber line, and passing through an arid region, all hills and dry sand. At Winnemucca I noticed by the sign that the distance to San Francisco is 475½ miles, and here were more Indians, the women good-natured, with red handkerchiefs on their heads, while the men were smoking. They had discarded blankets, and were displaying watch-chains and seals.

We came to a little town called Rye Patch, a lonely looking place, yet the children in the doorways and yards seem lively and happy.

We were now in Nevada, and not infrequently saw snakes coiled near the track. Since we left the beautiful Salt Lake valley we saw no trees, only sand and wild sage. After leaving Humboldt we came along past a large, broad stream called the Humboldt sink. It shows three different colors, green, blue, and pale oliv. At times it is not to be seen at all, entirely disappearing, so that one could walk from shore to shore. But, at this time, big waves are washing nearly to the railroad track. The alkali lands are here and there is no vegetation.

At Wadsworth more Indians met us at the station, their faces painted yellow and red, women arrayed in blue calico with white trimmings and scarlet sacks.

After leaving Wadsworth an incident in the cars stirred the heart of every one. A fine-looking young man was taken with a fit, epileptic, I think. He was awfully convulsed, and it was dreadful to see him, although he was unconscious. Mrs. Laura Hastings, a physician from Hastings, Neb., and others, rendered necessary assistance. Reno, and, in fact, nearly every town of importance, seemed familiar from correspondence of the Children's Corner. I walked through the emigrant car when we stopped at Reno, and saw the poor woman who was taken insane a day or two ago. It was necessary to confine her, she became so violent and had tried to jump from the car.

At Verdi we passed the boundary line and came out of Nevada into the state of California. The Truckee river winds along through a fine country, and into the stream falls many a mountain stream and silvery cascade. Again we were in a rich timber region, with snow on one side of the track and green grass upon the other. Toward dark, after leaving Truckee, we began ascending the Summit in the romantic Sierra Nevada mountains. The snow sheds, however, conceal much of the grandeur of the scenery. The darkness came all too soon, and obscured the view, which some did not regret, as the way is said to be as perilous and frightful as it is magnificent and grand. On Friday morning, April 6th, we arrived in San Francisco, and I was glad to find a resting-place at the Russ House, and it seemed to me I was never so wearied before. But I hav spanned the continent from the Atlantic to the Pacific shore, hav travelled four thousand miles from the frost and cold of New England to the land of fruit and flowers. The country traversed is beautiful and glorious. No other land that I hav seen compares with it, and it is ours. Best of all, over its vast domain the bells of Freedom ring.

California beamed upon my vision like a queen in robes of royal magnificence. It is a lovely land, with all kinds of zones, and ozone in abundance. Like Rome, San Francisco stands upon seven hills. Roses, lilies, and marguerites adorn the door yards and fill the air with fragrance. Blossoms are everywhere, and the green grass rivals that of the Emerald Isle, about which so much has been said and sung.

S. H. W.

Correspondence.

HOOPESTON, ILL., March 4, 1894.

MX DEAREST AUNT SUSIE AND CORNER FRIENDS: As I havn't written to you since "last year," I thought I would write to-day, as a good opportunity presented itself.

This is a beautiful March Sunday afternoon, and I hav just finished a hearty dinner. I wish everyone in the world could hav as good a dinner and enjoy it as I did mine.

I went to church this morning to hear a new pastor. He is young, but married, and just as "soft" looking as he can be. He is a Rev. Mr. Smith from Manchester, Ia, and he preaches to-day and to-night as a candidate. One thing he said which struck me very forcibly was: "The reason there are so many Atheists is seeing innocence suffer. The people say that if there is a God, why dosn't he prevent suffering? Well," he said, "it isn't because he can't, but because in preventing suffering he takes away a man's freedom! And without his freedom man would be a mere puppet." He then gave an illustration: "Supposing you were going out some fine morning to take a walk, and, of course, you hav your freedom to walk if you wish. In another part of the country a man tumbles into a deep well. A hasty prayer is offered that the attraction of gravity may be checked and the man cease falling. Now, if God should answer that prayer, the man would cease falling, but you would also discontinue your peaceful walk. The attraction of the other planets would take you flying through space." Now, what do you think of that? I expect the congregation will keep him, for he seemed to suit pretty well.

One evening, not long ago, one of the "sisters" attempted to organize a young people's society; she came down with a long face, a pious expression, and a lecture "two yards long." She talked about funerals, battles, and such like, and my sister and another girl smiled just as she got to the funeral part, and she asked them to please leave if they could not keep from laughing, whereupon the girls (both lively) rose and marched out. She then continued her discourse until about time to close. They were all busy singing "Beulah Land" when one boy (her nephew) caused another boy to turn a double somersault. This settled the matter, and declaring that she had not the "nerve" to manage such a lot of young people—that it would take a man, and that she would ask one of the "brothers" to come down—she went home. The next week the man came and organized a nice society with thirty-eight members. I am on the program to take part in a debate. This is the subject: "Resolved, There is more happiness in the savage than in the civilized state." I hav the negativ, but I anticipate defeat.

I am invited to a big party next Wednesday evening out in the country about three and half miles I understand they are going to hav colored waiters. Isn't that "gusto"? I expect to hav a fine time, but "Oh, the foolishness o't."

This is a windy day, but I suppose we may expect many similar ones this month.

Our commencement exercises are still *non est.* The principal gave us permission to find out about the exercises; that is the reason I wrote to you about it.

You remember that I told you that the professor was deep in politics. Well, yesterday was the election, and, after all his work and neglect of the school, he was defeated. I am very sorry, for I expect he will be crosser than a bear.

School will close Friday, May 25th. I will be glad, for I hav been going to that school for ten years, and I think that it is most time enough to put in on an ordinary education.

Well, I will not take up any more of your valuable space. Mamma says, "Giv Aunt Susie my best love." We all send love and best wishes.

Yours for the prosperity and advancement of Liberalism, IDA L. JOHNSTON.

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1.—NUMERICAL ENIGMA.

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My 7, 14, 10, 1, 5, 9 is a favorit speaker.

My 10, 5, 8, 2 is what a Freethinker should never be.

My 9, 3, 18, 11, 6, 13, 22 is what every man, woman, and child should hav.

2.—DIAMOND.

A letter, to linger, a great man, a quadruped, a letter.

3.—WORD SQUARE.

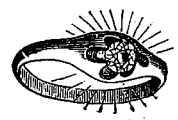
Exactness; a Shaksperian character; a mineral; is fruitful; an animal.

4.—CROSS WORD ENIGMA.

In light but not in dark,
In wren but not in lark,
In girl but not in boy,
In merry, not in joy,
In rain but not in snow,
In sail but not in row,
In love but not in hate,
In walk but not in skate,
In lost but not in missed,
My *whole* is a controversialist.

5.—WORD SQUARE.

To blossom; affection; like an egg; part of a shoe.

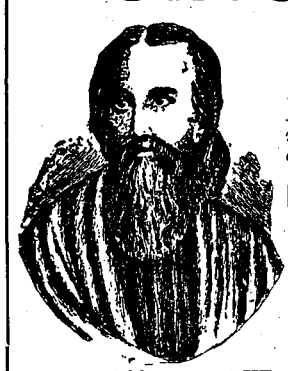


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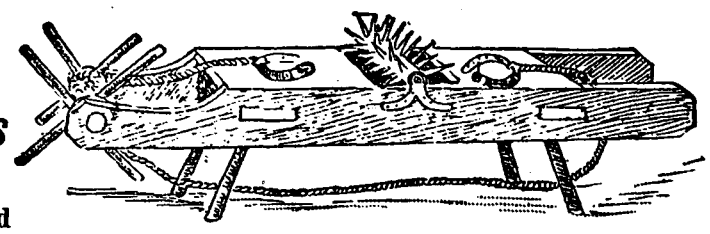
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"Whence do we come? What are we? And whither are we going?" are the problems, says our author, "which hav in all times occupied the human mind." Following the introduction, this book is divided into three parts, and each is set apart for the answering of one of these questions.

In the first part—"The Antiquity and Original State of the Human Race, and Its Development from a Barbarous Beginning"—the evidence in support of the contemporaneity of man with the now extinct animals of the Diluvial period are examined and summarized. The human remains and traces of human handiwork discovered in the cavern of Aurignac, in France, are minutely described. The reader is also told of similar discoveries in caves in Belgium, France, Italy, Spain, Germany, America, Asia, and Australia. The twenty years' struggle of Boucher de Perthes to overcome the scientific prejudices of his time is interestingly narrated, and it is shown how his discovery of antidiluvian rough flint axes in the valley of the Somme "gave a totally different aspect to the whole question of the antiquity of the human race upon the earth." These unpolished flint axes seem to mark the beginning of human invention and art. Dr. Büchner remarks:

"We may therefore regard the flint axes of the valley of the Somme, commonly known to archeologists from the special localities where they are found, as stone implements of the Amiens, or of the Abbeville type, as the earliest known trace of human industry, or as indicating the first and rudest beginning of the arts of civilization. As representing such a commencement as this, these objects, notwithstanding their simplicity and roughness, possess the highest significance, and must excite our deepest interest. For they show us with what rude and primitiv steps man must hav commenced his long and weary march toward civilization, and how poor and insignificant were the first beginnings of a culture which has since yielded such grand and noble results. They furnish us with the best guide to the recognition of the great fundamental law of nature and of man, according to which everything great and admirable that man or the universe can yield or possess, is not a gratuitous gift from above, but only attained by slow and laborious development from simple and rude beginnings, by gradual evolution of the powers and faculties slumbering in nature and in man. . . . To use the words of the celebrated discoverer of the flint axes, Boucher de Perthes, in his well-known memoir, '*De l'Homme antediluvien* (Paris, 1860): 'Let us not then disdain these first essays of our forefathers; if they had not made them, if they had not persevered in their efforts, we should hav neither our towns nor palaces, nor any of those masterpieces which we admire in them. The first man who struck one pebble against another to giv it a more regular form, gave the first blow of the chisel which produced the Minerva and all the marbles of the Parthenon.'"

Another strong evidence for the contemporaneity of man and the Diluvial animals is found in the traces of the action of man upon the bones of extinct animals. Sometimes the bones were injured by wounds, "sometimes worked upon, and sometimes broken or split." Upon some are crude artistic markings representing various animals of that period and even man himself.

Not only in the Diluvial but in the still older Tertiary strata hav indications of the presence of man been found. But aside from all this we hav in the alluvium formations of the present epoch ample proof that man has existed on the earth for a length of time which can be measured only by tens of thousands of years, at the most moderate calculation. In this connection mention is made of the mounds in the valleys of the Ohio and Mississippi in North America, the borings in the delta of the Nile, human skeletons found in coral rock banks in Florida, excavations near Lake Geneva, the Lake-Dwellings of Switzerland and Italy, the Danish kitchen-middens and the same kind of refuse heaps on the coasts of the two Americas.

Geology knows no *absolute* numbers, "only such as are *relativ* or proportional." Of the length of time man has been an inhabitant of this globe we can form only an approximate estimate. No matter how long he has been here it is only for a moment compared to the age of the earth itself. Says Dr. Büchner:

"Thus we see that, great as may be the antiquity of man in comparison with the periods of history or tradition, he is nevertheless very young upon the earth itself, and under any circumstances, is one of its last and most recent productions. For even supposing that man was in existence as early as the close or even the middle of the Tertiary period, he still reaches but a little way up in the great scale of the history of the earth. This scale, so far as it relates to the fossiliferous strata, has been divided by Lyell into thirty-six members, but this number now appears to be too small, as still older strata hav been found to contain organic remains. In this scale, then, the man in the Tertiary period would extend to No. 3 or No. 4, or at the outside to No. 5 or No. 6! Innumerable races of plants and animals preceded him in series long drawn out, and during almost infinit periods of time, and man himself plays, as it were, only in the last act of a colossal drama, the first scenes of which are concealed from us by impenetrable darkness."

The historical period is said by Sir Charles Lyell to be only a creation of yesterday as compared with the eons "during which our race has actually inhabited the earth." For an unmeasured and unascertainable length of time, man, armed only with wedge-shaped fragments of stones, fought for existence against the savage and powerful scarcely lower animals of the Diluvial or Tertiary age. In nearly all instances primitiv man was small, "with a narrow skull and prognathous [oblique] jaws, and consequently low mentality, but that mental development, small as it was, was what preserved him in that almost interminable struggle for existence in which his weapons were so few and so poor. We say "almost interminable" advisedly, for as our author points out, man's progress was very slow, so slow that perhaps for tens of thousands of years he scarcely moved. Says Dr. Büchner, referring to the successiv ages of stone, bronze, and iron:

"A circumstance of great significance in the history of human development, observed in this transition from stone to bronze and from bronze to iron, is that *the first bronze weapons were made exactly after the pattern of the old stone implements*, and in the same way also the earliest implements of iron after the pattern of the bronze implements which preceded them, although without such models before them no one would hav thought of bringing the malleable and ductil metal into the rough and inconvenient forms of the stone age. From this instance we see most distinctly that the human mind cannot produce anything at once and directly from itself, but that it is everywhere confined to the laws of its gradual, sensualistic development, and to the nourishment furnished to it by impressions from without."

We must now pass from this part of the professor's fascinating work, although the temptation to linger there and reproduce much more than we hav room for is very strong.

The Second Part—"What Are We? The present position of man in nature; his developmental history and production from the egg cell; origin and genealogy of the human race"—tells of the place "our race occupies in the zoölogical system and with regard to the animal world which is so nearly related to it, but especially with regard to the highest representativs of the Quadrumana, and at the same time of the vertebrate type in general, which comes nearest to man in form and structure." There is found in this part an admirable summary of the evidence and arguments for the evolutionary hypothesis of man's origin as that evidence and those arguments were collected and formulated twenty years ago. Of course a still stronger case could be made out to-day, although at that time it was sufficiently formidable to convince all but the most prejudiced among educated people. We would suggest the careful perusal of this part of "Man, in the Past, Present, and Future" to the very small number of Freethinkers who do not accept the principles so ably elucidated and unanswerably demonstrated by Darwin, Huxley, Haeckel, and their fellow-scientists.

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THE Christian God is a father who makes a great deal of his apples and very little of his children.—*Diderot.*

THERE is no wealth but life. That country is the richest which nourishes the greatest number of noble and happy human beings, that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.—*Ruskin.*

OUR lives are universally shortened by our ignorance. In attaining complete knowledge of our own natures and of the natures of surrounding things—in ascertaining the conditions of existence to which we must conform, and in discovering the means of conforming to them under all variations of seasons and circumstances—we hav abundant scope for intellectual progress.—*Herbert Spencer.*

MAN did not exclaim, "How holy!" when he first fell upon his knees. His feeling was rather, "How terrible!" The sense of holiness is a social product—a high sublimation of morality. Man had to possess it himself, and see it highly exemplified in picked specimens of his kind, before he bestowed it upon his gods. Deities do not anticipate, they follow, the course of human evolution.—*G. W. Foote.*

NO ONE man is nobler born than another, unless he is born with a better capacity and a more amiable disposition; those who make such a parade with their family pictures and their pedigrees may, properly speaking, be called notorious rather than noble persons. I think it right to say thus much, in order to repel the insolence of some folk who owe their distinction entirely to accidental circumstances, and not at all to their own merits.—*Seneca.*

BLESSED is he among men who, from his ancestry, has inherited pure blood rather than red gold, who has the competence necessary to health and content, who, in a cottage amid the hills, can liv far away from the city smoke, to whom all nature is worship, every sun-rise an altar and the fire thereupon, every zephyr an idyll, every sea-moan an elegy, and every gust of air from the fields of bean and clover the breath of an incense holier than aisle or chancel ever knew—*Saladin.*

THE Secularist position is clear and distinct, and amid the warring of the sects it must gradually come to the front. The state should hav nothing to do with the teaching of religion. The common school should be the common ground where the children of all faiths and of no faith should meet on a footing of perfect equality, and be taught only the indisputable truths of secular life. From the waste of their valuable time in learning old superstitions and barbarous dogmas, which must be painfully unlearned, let us endeavor to save the children.—*J. M. Wheeler.*

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THERE is a very religious restaurant in Boston, on the walls of which there is an odd jumble of texts of Scripture and items from the bill-of-fare, sometimes as follows: "He shall feed his flock like a shepherd—Hot sausages, 10 cents." "If ye be obedient ye shall eat of the fat of the land—Hot apple sauce, 5 cents." "God moves in a mysterious way—Hash, 10 cents." "Be careful for nothing—Coffee and cakes, 10 cents."

WE observe that some ministers hav been praying for rain. Without meaning to discourage the prayer habit, we would suggest to the brethren that they are likely to accomplish more permanent good by advising their neighbors to construct irrigation systems. Prayers may bring rain, but irrigating ditches will render the prayers unnecessary. Let them cultivate piety, but they should not fail to irrigate.—*Oakland Times.*

THE beadle was in by-gone days always a prime hand at throwing in a little bit of sarcasm at the expense of some young sprigs of the ministry. A young minister with rather an exalted opinion of his own powers said to the beadle, "I don't think I need put on the gown, John. It's only an encumbrance, though some folk seem to think it makes a preacher more impressiv." To this John, who had a less exalted opinion of the preacher's power, quietly replied, "Ay, sir—that's just it, sir. Pit it on for ony sake. It makes ye mair impressiv; and ye need it a', ye need it a'!"—*London Freethinker.*

SHE was the old reprobate of the village, and our new curate wanted to get her to church. So he sent her a beautiful shawl by the mission ladies, and the next Sunday she appeared at church, according to promis. After the service, the curate tackled her: "Glad to see you at church, Mrs. Muggins." "Ah, bless your riverence, and 'twas a rale beautiful sermon you gave us, to be sure. And when did all o' them dreffal things 'appen, sir, 'as you told us o' poor Jesus?" "It is eighteen hundred years, Mrs. Muggins, since Jesus Christ was so cruelly slain for our sakes." "Lawks-a-mercy, sir, as it was all so long ago, let us 'ope as it aint true!"

A BOY of twelve years, going to confession lately, revealed to his father confessor that he had been guilty of turning "flipflops" on the previous Sunday. The father, desirous to award a suitable penance, but ignorant of the exact character of the offense, inquired, "What are these flipflops, my son?" "I'll show you, father," said the boy. And he jumped up from his knees and turned a couple of handsprings before the confessional box, to the utter astonishment but the secret amusement of the priest. The next penitent in turn, who had anxiously witnessed this strange performance, was a stout, red-faced, middle aged woman, who knelt with evident trepidation, and stammered out, "Och, father, dear, don't be giving me such a Lenten pinnance as that, for the dear Lord's sake!"—*Cambridge Chronicle.*

MINISTER: "And you feel an awakening within you, my friend?' Penitent printer: "I do sir. I feel that I hav been a great sinner, a very great sinner. I'm afraid there's no salvation for me." M.: "Come, come, my friend, do not be despondent. You know the lines, being a printer, about the vilest sinner returning. I think you are in a hopeful condition—a very hopeful condition." P. P.: "Ah! but I've been such a Sabbath breaker." M.: "Working on a Sunday paper, I presume." P. P.: "Oh, no. The men who work on Sunday papers don't break the Sabbath. Their work is done on Saturday night. I work on a daily paper, and the Monday morning issue is all set up on Sundays. But I'm determined to leave the business; I'll break the Sabbath no more by setting type." M.: "I rejoice to find you in such a frame of mind. You will be a bright and shining light in the church one of these days. And you hav had to set type on Sundays, my poor friend—reports of dog-fights, pugilistic mills, and so forth, I suppose?" P. P. (weeping bitterly): "No, sir, principally reports of ministers' sermons, in solid onpareil."—*Investigator.*



YAHWEH WANTS TO CONVINCE THE DEAD THAT HE IS GOD.

And ye shall know that I am the Lord, when I hav opened your graves, O my people, and brought you up out of your graves.—Ezek. xxxvii, 13.

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News of the Week.

AKRON, O., was under martial law last week.

NORWAY, Maine, was nearly all destroyed by fire on May 9.

ROBERT F. BRATTAN, Representativ from Maryland, died on May 10.

RICHARD CROKER has resigned the chieftainship of Tammany Hall.

ERNEST SLINGENEYER, Belgian historical painter, died in Paris last week.

TEN strikers were shot dead at the Thresia mine in Ostrau, Moravia, May 9.

VERY severe storms at Stillwater, Minn. Damage to extent of $20,000 in eight minutes.

HOT debate in the New Jersey Senate over a bill affecting the American Protectiv Association.

IT is counterfeiting to make a picture of your World's Fair medal. This renders the medal almost wholly worthless.

THE United States Supreme Court refuses to issue a writ of habeas corpus for the release of John Y. McKane, the Gravesend boss.

THE New York Park Board has concluded to obey the people and the law and construct two sidewalks on the Harlem River Speedway.

JULES LEMONNYER, known for his sumptuous reprints of works illustrated by the vignettists of the eighteenth century in France, has just died.

VIOLENCE in the Pennsylvania coke regions. Workmen willing to labor beaten nearly to death. Troops are under arms in the Alabama coal districts.

GENERAL MATTHEW M. TRUMBULL, one of the best equipped literary men of the West, and a stanch Liberal, died in Chicago last week, aged sixty-eight.

TALMAGE'S Tabernacle was burned Sunday, May 13. This is the third time he has lost his great church. The new Hotel Regent was also destroyed. Total loss, $1,500,000.

THE United States Senate is probably more cordially detested by the people, irrespectiv of party, than any other department of government. It grows more inefficient each day.

NINE editors of Berlin hav been sentenced to pay fines or suffer imprisonment for commenting unfavorably on the conduct of the police at the Fredrichshain Brewery on Jan. 18.

ROSEBERY'S budget bill escaped defeat on second reading in the Commons by the narrow majority of fourteen. The government has triumphed in the by-elections, but generally by reduced majorities.

The Compulsory Vaccination bill in the Massachusetts legislature was amended so that childen presenting a certificate from a regular physician that they are unfit subjects for vaccination are not subject to the law.

THE House of Magnates of Hungary, corresponding to our Senate, has rejected, by a majority of twenty-one, the civil marriage bill, which was presented by the ministry and passed by a heavy majority in the lower house. Probably the ministry will resign.

IN Hugh Price Hughes' *Methodist Times*, on the first page, appears an article by George Jacob Holyoake on Kossuth, who is said to hav been "inspired by religion and patriotism." The only extract from his American speeches is a favorable one about "reverend ministers" and "the Word of God."

THE Czar's government is making wholesale arrests of members of a new society called "The Friends of Political Liberty." The arrested persons include many people of eminence, including the director of the Statistical Bureau, a member of the Finance ministry, several government officials at Orel, bankers, engineers, students, fashionable dressmakers, and others. In searching the prisoners some of the women were compelled by the police to strip naked.

THE various "Commonweal armies" are still marching, floating, and traveling by rail. Kelly's "army" went down the Des Moines in flat-boats; several trains hav been seized in the new northwest, and recaptured by United States marshals. Some lives hav been lost. Coxey had a hearing before the House Committee on Labor, and his contingent has left its unhealthful camping ground in Washington and pitched its tents at Bladensburg, Md. In Pennsylvania some members of Galvin's detachment hav been sent to jail for trespass.

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Is Presbyterianism Falling by the Way?

Dr. Briggs continues to be a rock of offense in the Presbyterian church. One of his aggressiv partisans is Dr. Henry M. Field—of the famous Field brothers—editor of the New York *Evangelist*. His most bitter and untiring opponent is Dr. George L. Shearer, senior secretary of the American Tract Society. In a letter which he has lately sent to the press, Dr. Field says:

"The only trouble is that Secretary Shearer will not keep to his 'official work.' If he would only mind his own business, and leave 'ecclesiastical politics' to take care of themselvs, we should soon hav quietness and peace. But he is so possessed with the idea that he is called of God to regulate all the affairs of the church that he has ended by becoming a general meddler and mischief maker, and incurred an odium which reacts to the incalculable injury of the society. If he were a private individual, and had an irrepressible desire to go into a 'scrimmage,' there would be nothing to restrain him; but he is the head of a society that represents us all, so that the whole church has to bear the reproach of his indiscretion. If he is so obtuse as not to see the impropriety of such a departure from his proper 'official work,' let him put somebody else in his place. Can he imagin the late Dr. Kendall figuring as 'king of the caucus,' making his office a place of rendezvous for the leaders of a party where they should meet to count noses, fix up tickets, and lay plans for carrying elections? But would this hav been any worse in a secretary of the Home Missionary Board than it is in a secretary of the Tract Society?

"What is the result? Many old supporters of the Tract Society are repelled from it by a feeling of disgust. The best friend it ever had was the late William E. Dodge, who gave to it as long as he lived, and in his will left it a legacy of $30,000. Why is it that his son, who bears that honored name and inherits his father's benevolence, will not giv this society a dollar? Nor D. Willis James, though he has more than once given to a single object a hundred thousand dollars? Nor Mr. Morris Jesup, who is one of the most generous men in our city, giving freely to every good cause? Why does he draw the line at the Tract Society? Why will John Sloane, an elder in Dr. Hall's church, not giv a penny? Nor John Crosby Brown, who would naturally be held to the Tract Society by a double tie, that of his father, the late James Brown, and of his father-in-law, the late Dr. William Adams, who was one of the main pillars of that society for thirty or forty years? If the society has now grown so great that it can afford to drive away such men, then surely it does not need to ask for further contributions from the Christian public."

Well, well, but this is a beautiful state of affairs. Here is the American Tract Society, which for nearly seventy years has been flooding the country with the most orthodox publications, compelled to report a falling off in its revenues. What is the cause? Has the Society been sending out literature tainted with heresy? By no means. Its tracts now as always before enunciate the unyielding Calvinistic doctrins. It has not surrendered to the "Higher Criticism." It still preaches eternal hell and maintains the dogma of the inerrancy of the Bible. What, then, is the trouble? It is just this: Its chief secretary stands by the old creed and hates the new-fangled notions of Dr. Briggs. He has not hesitated to say so, and he has done all he could to get Briggs out of the Presbyterian church. Now comes Dr. Field and tells all the world that this is just what is playing havoc with the finances of the Tract Society. He says that wealthy Eastern Presbyterians will not giv money to the Society if its officials activly interest themselvs against the heresies of Dr. Briggs. In other words, if the Tract Society antagonizes the infidelity of Dr. Briggs that gentleman's Christian friends will boycott the Tract Society. And it is the distinguished editor of an influential Presbyterian journal who tells this tale out of school! Things hav come to a pretty pass when a propagandistic religious society finds itself face to face with the alternativ of surrender of time-honored Christian tenets or the drying-up of the monetary steam which turns the wheel of its gospel-mill. Although Dr. Briggs is a heretic he is not a very robust one, but it begins to look as though he would prove to be a tolerably effectiv disruptiv force in the Presbyterian fold.

It appears to us that the champions of Dr. Briggs are indiscreet, if not reckless. If they withhold their contributions from the Tract Society because its secretary is opposed to the ideas of Dr. Briggs, what are they going to do about the leaflets, tracts, and books issued by that society? Behind Dr. Shearer is that mighty mass of doctrinal literature. It sustains him as he defends it. Logically, the progressists are committed against this theological output by their fealty to Briggs. If the heretic is right those exegetical documents are all wrong, and they cannot, as consistent and honest men, consent to their further circulation. And, be sure, they will not be allowed to lose sight of this fact. The thin end of the wedge has been forced into the Calvinistic log, and it will be driven home to the head by men who call themselvs Christians.

Will Dr. Briggs's wealthy backers continue their benefactions to the American Bible Society? Why should they and how can they? The book it publishes and scatters by the millions pronounces a curse upon those who add to or take from it. Dr. Briggs has done both, and for this Dr. Shearer condemns him. Because the latter does this the society which he represents is placed under a ban by certain Presbyterians, the supporters of Dr. Briggs. How can they consistently help put into the hands of the elect and the unsaved a book which is the cause of all this controversy, and which the man whose attitude toward it they defend has declared to be sailing under false colors?

The Spirit of Persecution is Not Dead.

Dr. José Llunas, editor of *La Tramontana*, Barcelona, Spain, has been sentenced to three years' imprisonment for publishing anti-religious ideas in his paper. No doubt those who inflicted this atrocious sentence upon the independent Spanish editor sadly regretted their inability to stretch him upon the rack or chain him to the stake. It is no libel upon these men to write this, for when censors set out with the intention to prevent the dissemination of unorthodox opinions the logic of their position forces them on step by step, from greater to greater cruelties, so long as their victim retains life and remains "contumacious." Nothing but their own weakness, that is, their inability to get the proscriptiv laws they want, limits their destructivness. What religious tyrants hav done and are doing in Spain, religious, moral, and economic tyrants will do in America and every other country where they can attain power. No prudent man or woman will giv any encouragement to the persecuting spirit, no matter how plausible the pretexts of those under its maleficent influence.

It is folly to expect that the believers in the gospel of exclusiv salvation will not persecute in this age of knowledge and liberty. This is not an age of knowledge and liberty because they hav desired it to be such, nor because they hav made it such—they of to-day and their religious ancestors. They love knowledge—so much as makes their creedsmen more efficient supporters of the faith than they would be without it. They love liberty—their own. Those Liberals only who are not acquainted with the literature of modern militant Christianity take an optimistic view of the immediate future. There is not the least doubt that we are face to face with an enemy which is determined to make heresy a legal offense and to punish it as a crime. The theocratic party is intensely in earnest, aggressiv, un-

scrupulous, and constantly growing in boldness and numbers.

Our republic is secular by the intention of its founders (*not* by the intention of the founders of some of the colonies) and in theory, but in practice it is largely theocratic. As President S. F. Scovel says, "the salt of evangelical Christianity lay thickly at the nation's roots, and savored the nation's life." The simile is ominous. Salt kills vegetation, and the salt of Christianity will kill this nation if we permit it to be spread much more thickly at the roots of the governmental tree. President Scovel mentions as among the costly jewels which America inherits from its "historic past," "laws to condemn blasphemy and honor the Sabbath." The whole burden of President Scovel's address is that America must officially recognize Christianity that it may be true to that dark and terrible "historic past," at whose memory merciful and just men turn pale and tremble and cry out in anguish of soul. It seems impossible for the theocrats to conceive of mental growth. They ever look longingly back toward the intolerant and bloody ages of religious politics. They sigh for the old blasphemy statutes. Sunday laws are not enough. Giv them the national Sunday law for which they are striving, and they will, with augmented arrogance, clamor for blasphemy edicts, laws confiscating the property of dissenters, and all other laws that they may think necessary to enable them to kill Freethought.

And in the light of all we know of the crimes possible through such legislation, we are rebuked because we are not willing to help these religious malcontents submit their pet measures to a vote of the people! As though it were the right of the people to vote to enslave a part of themselvs!

The Funeral of General Trumbull.

The *Open Court* of May 17 is a Trumbull memorial number. It is draped in mourning and contains a full report of all that was said at the funeral of the great humanitarian, with some other matter. The words of farewell uttered at the house are given, followed by the sermon at Unity church (the name of the minister is not given); "The Lion and the Lamb Blended," address by George A. Schilling, commissioner of Labor, of Illinois; "Moral Courage Rarer than Physical Bravery," address by Clarence S. Darrow, lawyer and literary writer; "The Saxon," address by Geo. E. Gooch, of St. George's Benevolent Association of Chicago, of which General Trumbull was president-elect; and "Integer Vitae," adapted from Horace and sung by the Lotus Quartette. Upon the coffin was placed a copy of "Wheelbarrow," with an "envoy" written on the fly-leaf. Following these tributes came the services of the Grand Army of the Republic, consisting of its ritual; "A Tribute to the Old Soldier," address by Col. James A Sexton; "Farewell, Comrade," recited by Charles E. St. Clair, and "Tenting on the Old Camp-Ground," sung by the Lotus Quartette.

The interment took place at Rosehill Cemetery. Fir branches were laid on the open grave, and the words of farewell uttered.

In conclusion, Thomas J. McCormack writes of "General Trumbull's Connection with the *Open Court*." The last paragraph of this tender and truthful tribute we reproduce below:

"Here he applied those powers of wit, humor, and sarcasm which were his richest patrimony, to the castigation of snobbery, vice, and hypocrisy in every form, drawing from an inexhaustible wealth of anecdote, which only such a life could hav gathered, the illustrations which gave force, light, and beauty to all that he said. He furnished, too—what must never be forgotten—one of the first noteworthy examples of that rarest of national qualities which Matthew Arnold said our country so sadly lacked, fearless and searching self-criticism. His discernment for national conceits and Chauvinistic illusions was unexampled, and his lash, when once he caught a lurking vanity or folly, was merciless. His utterances were read and quoted from one end of this country to the other. Many in authority hav acted more wisely because of his sayings, and many of us not in authority hav learned to think more justly and unselfishly of our national and social conditions. In this respect, at a time when such work is so much needed, his death must be mourned as a public loss, reaching far beyond the gap which the silence of his pen will leave in the hearts of the readers of the *Open Court*."

It is painfully true that Matthew Arnold was right in his estimate of our inability to be other than patriotic partisans. The English radicals hav never failed to fearlessly criticise the follies and wickedness of their rulers and to unsparingly condemn the jingoism and crimes of the foreign office of their government. General Trumbull was an Englishman by birth and training, and the noble scorn of wrongs committed against the weak which was so characteristic of Bradlaugh was also in the blood of his fellow-countryman, who made such a splendid record in America, and whose untimely death we so much deplore to-day. We do indeed need "fearless and searching self-criticism," and Matthew Mark Trumbull taught us by precept and example how to apply it keenly, kindly and effectivly.

The following donations for the purposes of the Freethought Federation are acknowledged: M. S. Hayhurst, 50 cents; S. Brewer, $1; W. L. Wever, $2; W. T. Galloway, $1; Jno. M. Maxfield, $1; Cyrille Lacrosse, $1; L. C. Geertson, $5.

THE TRUTH SEEKER is sent for one year, with a copy of Putnam's "Four Hundred Years of Freethought," for $6.50. If your cash order reaches us before the last form of the book goes to press, your name will be engrossed on its pages among those of the elect of Freethought.

There seems to be an opening for the juvenil unemployed in Chicago. The Western Methodist Episcopal Sunday-school offers to pay for new pupils, on the basis of the following wage scale: One new pupil, a new Methodist catechism; two pupils, ten cents extra for the first Sunday; three pupils, fifteen cents; and five cents for each additional pupil. This should stimulate all workers to bring at least two pupils so as to get the money to act as antidote to the catechism, the latter being given to all those who secure recruits.

If you want to be prepared for heaven in the best style and at no pecuniary cost to yourself just kill somebody. And don't work for a reprieve or pardon, for that might put your immortal soul in peril. Here are two cases in point, *vide* the Sydney *Bulletin:*

"Parson Campbell, who wrote to the papers explaining that Mrs. Knorr ought to be hanged because 'she was now resigned,' recalls an old story of little Father Lordon, Roman Catholic chaplain in Melbourne jail long ago—a condemned criminal whom his reverence had made 'perfectly resigned,' was reprieved at the last moment. 'Ah,' sighed the priest, 'I am not so very pleased after all—he will never be so well prepared again.'"

Dr. Henry M. Field says that Dr. Shearer, of the American Tract Society, "is so possessed with the idea that he is called of God to regulate all the affairs of the church that he has ended by becoming a general meddler and mischief-maker." No doubt, and there are ever so many Christians who are positiv that they are "called of God to regulate all the affairs of" society and they "hav ended by becoming general" meddlers and mischief-makers. Of such are the Dows, Gerrys, Brittons, Comstocks, Parkhursts, Crafts, and McAllisters. They are the buffalo gnats and gadflies of our social and political life, leaving a drop of poison in every wound they make.

The Letter-Writing Corps will this week send their communications to United States Senators George F. Hoar, Arthur P. Gorman, and George G. Vest. Senators Vest and Gorman take the position that church fair games of chance should not be subject to the provisions of the anti-lottery law. Senator Hoar thinks that the law should make no exceptions in their favor, but he says that the state laws are never enforced against the churches and he intimates that the national law will not be. Point out to these senators that the churches hav no right to claim exemption from the operation of the laws, and that such favoritism is particularly obnoxious when, as in this case, they are clamorous for the enactment of the law and its enforcement against other gamblers. All laws should be general and uniform. See the leading editorial in THE TRUTH SEEKER of May 19th.

We mailed last week to each Senator and Representativ in Congress a copy of a sixteen-page protest against the Gallinger-Morse and Kyle-Johnson Sunday bills now pending in the national legislature. With each package was inclosed a copy of Louis Levine's admirable letter to the members of the committees to which the bills were referred. These will also be sent to the most influential papers of the country. The Protest pamphlet sells for five cents; twenty-five copies, three cents each; one hundred copies, $2. It should be widely distributed. The people must be educated that the Sunday tyrants may be thwarted.

Christianity has always had a keen nostril for blood. The foundation stories of its temple of superstition were cemented with the blood of a god slain for that very purpose, and the blood of heretics has dripped from its garments on every stairway up which the race has struggled under grievous burdens and in agony of spirit and body. The knife of sacrifice has never been dry. The altar of oblation has not once been free from the crimson stain. What wonder, then, that a new paper in Canada is named *The Voice of the Precious Blood!* It is edited and published by the "Sisters of the Precious Blood." Those dear women must be sanguinary in disposition or they would not choose such a gory corporate name. But it is eminently in keeping with the origin and history of their religion.

Rev. Stopford Brooke, recently preaching in London about the "laborer's bondage and resurrection," referred to the sojourn of the Jews in Egypt and their deliverance by "God." Among other things he said:

"An immense wardrobe of the garments of myth and legend was made wherewith to clothe the event of the Exodus and the figure of Moses. Poet after poet, patriot after patriot, story teller after story teller, took up the old tale. What happened to Arthur of Britain happened to the Moses of Israel. We do not preach it as a true history, we preach on it as a story."

The tale of the resurrection of Jesus is adverted to as "the resurrection of the soul of humanity—for the time." What a trifling with "sacred" things it is to call this sort of pleasant talk about admitted legends and myths the preaching of Christianity! Why do such men as Stopford Brooke continue to masquerade under the Christian name? They are merely playing at teaching religion.

"Church Property" is now ready, and all accumulated orders are receiving prompt attention. The members of the Constitutional Convention and the press of New York will, of course, be supplied gratis. We shall also put as many copies as possible into the hands of other persons who hav influence to secure justice in taxation. How many copies are thus distributed will depend upon the assistance we receive from the working Liberals of the country. All Freethinkers who can should also buy "Church Property," and distribute it among their own lawmakers, editors, and thoughtful private citizens. We hav made the price very low for so large a pamphlet. Fifteen cents per single copy, ten copies for $1, fifty copies for $4.50, and one hundred copies for $8; postage paid in all cases. Let there be this year in every state and territory in the Union a campaign of education. Show the people the immorality, injustice, and danger of the exemption of church property from taxation.

Rev. Robert S. McArthur, of Calvary Baptist church, in this city, recently said:

"Within the term of my pastorate the Catholic church has received from the general fund in this city the vast sum of $1,213,000. During that same period all the churches of Protestant denominations hav received but the insignificant sum of $75,000.

No wonder Dr. McArthur wants the sixteenth amendment to the state Constitution. He sees and *feels* that $1,213,000 to the Catholics and only $75,000 to the Protestants is not a fair division of the spoils. It is not so much the fact that the

Catholics got so large an amount, but that the Protestants received only that "insignificant sum," that pinches the Baptist foot. The chances are ten to one that if the positions of the Catholics and Protestants had been reversed we should hear precious little from the latter about the sixteenth amendment. We hav the best of reasons for entertaining this opinion. If these Protestant ministers were sincerely opposed to state favors to the church they would rise as one man against religious instruction in the public schools, against Sunday laws, against church control of the education of the Indians, against chaplaincies, and against all the other church-state abominations.

The *Independent* sends out a little leaflet in praise of the model religious newspaper. We subjoin a part of one paragraph, substituting for the original the words in brackets:

"The education of your children you cannot afford to abridge; the support of your [Liberal society] and its various lines of work you must not lessen; and your [Freethought] newspaper, the cheapest and one of the most useful and valuable things you get, it would be folly to sacrifice. It is worth to you many times the sum you pay for it. It will reimburse you in manifold forms, again and again—in recreation, instruction, suggestion, encouragement, improvement. It is a silent, but constant and powerful influence for good. You need the food it provides for [the] mind and [sympathies] as much as you need meat and bread and drink for your physical welfare."

All this is right to the point. Our lecturers tell us that where the model Freethought paper is taken there they find interest, enthusiasm, helpfulness. The Liberal who does not take and read at least one good Freethought paper is not a well-informed Liberal. He cannot be, for the one all-sufficient reason that no other class of papers can giv him the news of the Liberal, religiously progressiv world. At all events, no other does. No other papers can keep him in touch with the vanguard of the army of liberty. No others are vigilant to warn him of the encroachments of theological meddlers and tyrants.

The Sunday Moloch is the coming king of America. Everywhere the law-makers are prostrating themselvs in the dust at the feet of the hideous idol, while the people crowd insanely about, eager to lay their most precious liberties in its outstretched arms, to pass thence into the flaming hell of its compassionless bowels. The Canadian parliament is seemingly ready to surrender to the priests of Moloch, and if it does there can be no doubt that our Congress will be encouraged thereby to go in the same evil way. A bill is now before the Canadian parliament, and *has already passed its second reading* in the lower house, which forbids "the publishing of Sunday newspapers, the running of local freight or passenger trains and excursions, either by railway or steamer, and requires the closing of the government canals, from 6 A.M. to 9 P.M. on Sunday." This infamous measure in some respects out-Herods the Kyle bill. Of course the Canadian Presbyterians are eagerly working for the adoption of the bill, so as to stop "the increasing Sabbath desecration," as the *Christian Statesman* puts it. This is not on the hypocritical plea of "rest," you will see, but frankly for religious ends; that is, for priestly emoluments. What are the Canadian Freethinkers and Jews doing in this crisis? *Secular Thought* could make a determined fight.

There seems to be a number of Comstocks and Chases in Glasgow. We learn in the news of the day that the chief constable lately visited the picture sellers of that city of piety and strong whisky and ordered them not to display for sale several famous masterpieces of art, among them these:

"The Bath of Physche," by Sir Frederick Leighton; "Diana and Endymion," by George F. Watts; "A Visit to Esculapius," by A. J. Poynter; "Syrinx," by Arthur Hacker, and "Orpheus" and "The Judgment of Paris," by S. J. Solomon,

The "New Orthodoxy" has for its shibboleth this: "The human body is shameful and corrupting; whoever paints or sculptures it is a lascivious knave, and whoever beholds the picture or statue is on the road to hell without a return ticket." This miserable sentiment is a survival of the blighting anti-naturalism of medieval Christianity. That was a form of morbid insanity and not until we hav outgrown the last trace of its influence shall we be healthy and sane. Comstock and these Glasgow censors remind us of the monk of the Middle Ages who refused to carry his mother across a stream lest, touching her, his soul should be contaminated. Of course, he was already unspeakably filthy in both body and mind.

A writer in one of the dailies describes the expositions now open in Antwerp, Lyons, Milan and San Francisco. Much is said of the scientific and industrial displays at these places. Then he adverts to the Paris exposition which will be opened in 1900, and tells us something of the preparations made for that great event. He closes with these words:

"Mankind has been notified of its approach in order that the whole world may get ready for the 'inauguration of the twentieth century,' which, it is hoped, will be the most glorious century since the creation of Adam."

Now, what in the name of history, science and common sense has the "creation of Adam" to do with an exhibition of the products of human invention and labor? Every person of education and intelligence, including the writer of the article in question, knows that the "creation of Adam" is as purely mythical as the loves and wars of the Greek divinities. Why all this deceiving cant? Why this perpetual reference to a legend as though it were a verifiable and verified event? Why this masking of the lie in the garments of history? Cannot men write of the affairs of the people of this world and of to-day without making a parenthetical apology to the shades of the dead ages for daring to mention the triumphs of labor and learning which hav driven primitive concepts out of the minds of the leaders of the race, and substituted the printing press for the rack, the electric motor for the stake?

By the consensus of opinion of the more intelligent friends of the labor cause on the Pacific Coast Carl Browne is no credit to that cause, and his talk about being a reincarnation of "Christ" is very wearying, but what can we expect when the reporters and editors persist in designating that talk as "blasphemous"? So long as the people pay for papers which take for granted that there is such a thing as "blasphemy" so long will there be Carl Brownes to take advantage of that ignorance and make money and gain notoriety by posing as "Christs" and uttering such "blasphemies" as the penny-a liners discover in the speeches and proclamations of Browne. When Browne was up for sentence in Washington the other day he compared the jury which convicted him to those who are said to hav crucified Jesus, whereat the correspondents raised their hands in horror, rolled their eyes in simulated piety, and shrieked in chorus, "Blasphemy!" Granted that such a man as Jesus was crucified for the offense alleged by the Bible writers, what then? Only this: A man was unjustly condemned. This is what Browne claims was done in his case. He compared the two events and the persons responsible for the wrongs committed. Where was the "blasphemy"? There was none, of course. The reportorial barnstormers were merely playing to the gallery gods. It was probably thought that such a charge would create prejudice against the adventurer in the minds of the ultra pious.

The Paine celebration is near at hand, and as this is the last issue of THE TRUTH SEEKER that will reach our readers before the 30th, the Brooklyn Philosophical Association wishes all to know what a treat is in store for those who attend. As they hav chartered a special train which will leave the Grand Central Depot, New York, on May 30th at 12.30 P.M., every one is asked to be at the station before that time, so that all may go together. To those who may not be acquainted with New York we will say that the Grand Central Depot may be reached by taking the Third avenue elevated cars and getting off at Forty-second street. As to the speakers: Henry Rowley, President of the Association, will manage affairs and speak in his usual brilliant, witty, and captivating manner. Samuel P. Putnam has written a poem for the occasion; Thaddeus B. Wakeman, always scientific and positiv, will deliver an oration; Joseph Warwick, logical and serious, will try to outdo himself on this great occasion, and Wilson Macdonald will do his share to amuse and instruct. Round trip tickets, 50 cents.

Every person who goes is requested to take some flowers with which to help decorate the monument of Thomas Paine. Thus each silently pays a tribute to the exalted worth of the man whose memory we revere. Your presence will be a testimony as eloquent as the words of the orator, as Joseph Warwick well says. Let us do our best in the matter, and make this celebration the greatest and grandest ever held.

The PAINE MEMORIAL NUMBER (June 2d) is being largely ordered for distribution. There is yet time, if you hurry in your orders, to secure a supply. The number will be copiously illustrated and will contain a great variety of the very best reading matter pertaining to Paine, his life and work. It will embrace commendations of the character and services of the Author-Hero, from the pens of his contemporaries and of writers of later times, selections from his works, original poems by Geo. E. Macdonald and Samuel P. Putnam, and much other excellent mental sustenance. See advertisment on page 336.

Here is what one of our most intelligent and helpful Freethinkers thinks of the MEMORIAL NUMBER:

DEAR MR. MACDONALD: "Order now" is good Anglo-Saxon; at any rate, short and to the point. And when it refers to your special THOMAS PAINE MEMORIAL to be issued June 2d, I am in it *at once*, and for a round one hundred copies. You shall hav the little list.

Now, pardon my presumption, *Friend Reader*, but may I ask hav you made up *your* little list? I fancy Mr. Macdonald is just looking right at *you*. He is ready and smiling. Send him the stamps and names.

It does seem *not any* will neglect this chance; not one who happens to know how this good, honest name has been vilified from one generation to another. Sound the tocsin for justice, justice, justice! Be it your *duty* to make these defamers reap what they hav infamously sown. A whirlwind on their baseless calumnies!

One extra copy if no more. Place it. Let it bear testimony! The truth stands firm. It will prevail. Try to speed that day.

Again, your papers, should they not hav your loyal support? Surely. Yours truly, LOUIS LEVINE.

No church is tolerant when it has the power to be safely intolerant. Religionists coo as softly as doves when they are in a hopeless minority, but giv them the reins of state and they become ravening eagles, fierce of eye and "red in beak and claw." In the United States the Roman Catholic church has much to say about religious liberty and the fraternity of acceptors of divergent creeds, but in Nicaragua another note is sounded. Recently when the colporteurs of the American Bible Society reached the city of Leon they found the following notice posted:

"The wolf of Protestantism has found its way into the Catholic flock. A minister of the sect of Luther and Voltaire is in Leon, accompanied by various mercenaries, who are busy selling in the streets Protestant Bibles and a false book of the gospels. Do not buy these books, Christians. Scorn these propagandists of a sect divorced from the Catholic church of Jesus Christ, divorced from the truth, and which is resolved on depriving us of the most precious legacy received from our forefathers. Do not allow your religion to be harmed by these knight-errants of evil. Let us hurl them away. No law authorizes their coming here to dechristianize us. Liberty of worship does not exist here, and these peddlers of adulterated Bibles are of a foreign flock. Nicaragua belongs to God; Protestantism to the devil. Away with them.

"N. B.—According to the laws of the church anyone who keeps these books incurs excommunication. All who hav copies ought to destroy them or deliver them to the church court. Moreover, all persons incur excommunication who directly protect these Lutheran adventurers in their work or listen to their preaching."

The "sect of Luther and Voltaire" is gently commended to the Protestant brethren hereabouts. But the Nicaraguan Catholics are right in one thing: The coming of the Protestant is the beginning of "dechristianization." It is a far cry from St. Augustine and the popes to Büchner, Bradlaugh, and Clifford, and between those heresiarchs of faith and unfaith Luther, Wesley, and Briggs, the apostles of hybridism, stumble doubtingly and deviously along.

Wanted—More Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and activ than those who do not. Second, It is a duty we owe to our fellow-men to giv them the light of reason we hav obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we hav arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of $3 ($12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is on the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two splendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding Our readers know the value of these books, and that about every Liberal in the country would like a copy of one of the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we hav made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

Oh, the gentle amenities of Christian journalism! Here is the *Christian Advocate*, of Richmond, referring to the eminent Presbyterian divine, Dr. J. H. Barrows, the chief promoter of the World's Parliament of Religions, as "the Rev. Balaam Barrows," and accusing him of being "a specimen of the modern Iscariot, selling his soul and his Savior for shekels of silver." Next appears the *Presbyterian*, of Philadelphia, alluding, with grave courtesy and gentlemanly refinement, to Monsignor Satolli as "the Imperial Dago"! How fraternal and polite!

"And his [Gladstone's] religion—so deep, so pervading, so obvious, so instinctiv in him—seems to go back, far behind all the man's questions and perplexities. It is utterly undisturbed. It springs out of the natural convictions of the heart, with that simplicity and directness which belong to those who hav never traveled far from God. It is not the religiousness to which a man has fought his way by desperate struggles; but rather the religiousness which would be our natural habit, if only we had kept our first freshness."—*Canon Scott-Holland.*

"Freshness" is good, decidedly pat. "If only we had kept our first freshness," Canon Scott-Holland and Mr. Gladstone would never hav got beyond the intellectual and ethical status of the Australian Bushman, nay, they would be treading paths of development behind those of the Chimpanzee.

A boy living in Brooklyn writes to the *World* that the prohibition of Sunday ball playing is the torment of his life. He says that he works six days and Sunday is his only time for outdoor life and recreation. If he plays in a vacant lot he runs the risk of being grabbed by the police, put in a cell, and held for trial Monday morning. This makes him late for his work and he may be discharged. If he plays in the street he incurs the same dangers. If he hangs around the corners he may be arrested for lounging. He sarcastically observes that he surmises that the good people want him in church all day Sunday so he can be at liberty and not out in the street where he might fall into the hands of the police and be imprisoned. Of course the Sunday-law zealots are indifferent to all the suffering they cause by their irrational laws, and seem too blind to see that they are simply recruiting the armies of vagabondage and crime.

Many of our contemporaries persist in giving currency to the story that W. C. P. Breckinridge was the leading counsel for the prosecution in the trial of Professor Briggs for heresy. He had nothing to do with that trial. It was a relativ of his who on that occasion led the attack on the "higher criticism," and God killed him for it; that is, he died the same day, and as not even an English sparrow can fall without God's connivance, and as he "doeth all things well," there can be no doubt that he slew Lawyer Breckinridge, and for some good purpose; probably as an "awful example" to the old fogies of orthodoxy. As to W. C. P. B., it is equally clear that he is a special favorit of "Le Bon Dieu's," for does not "the Bible" say that "whom the Lord loveth he chasteneth"? In Miss Pollard's fate we see another verification of the truth of "Holy Writ," wherein it is declared that "it is impossible but that offenses will come [to Brother Breckinridge] but woe unto him [or her] through whom they come."

One Anthony Comstock, an unsavory character of this city, has just broken out in one of his ungovernable "must" spells, like the late Tip of the Central Park menagerie, under the operation of the law of like causes and like effects. He is the censor of our literature and art, and his present pet antipathy is Fielding's classic, "Tom Jones," which he declares must no longer be sold. The New York *Times* tremblingly deprecates the contemplated vandalism, taking care to prepare the way for its mild criticism by considerable probably insincere and certainly ridiculous talk about the spy's good intentions and his general "well-doing" and "well-deservings." There is much of this nauseating stuff in the *Times* editorial which we will not weary our readers by reproducing, but we hav to agree with it in its statement that "more literary knowledge and taste" should be possessed by a censor. Confessedly Comstock is not blessed by a modicum of either. The *Times* cites the fact that James Russell Lowell thought so well of "Tom Jones" as "to deliver in Westminster Abbey a eulogy upon its author, which was heard with satisfaction by an assemblage of the most distinguished and cultivated Englishmen." The *Times* adds:

"The awful dilemma is presented to us that either Mr. Lowell was a perverter of youth or Mr. Comstock does not know much about literature. It would be very interesting to know upon what grounds he justifies the suppression of Fielding, while he permits the English Bible and Shakspere to be sold without even a protest."

Why he does this is very clear; he dare not attack the Bible, because it is the Christian's fetich, and Shakspere has too many friends among all classes to make it an inviting object of persecution. Comstock's love of virtue is not fanatical; he has no desire to assault a superior force, nor an equal force.

Liverpool is not adding anything to her fame lately, although her city council is succeeding in making her notorious for bigotry, as she was already for "drink, prostitution, and rowdyism," as the *Freethinker* phrases it. The Liverpool branch of the National Secular Society wanted the Annual Conference of the Society held in Liverpool this year, and they needed a larger hall for the evening session than the one where they meet regularly. So they applied for the use of Picton Lecture Hall, on the usual terms, that hall being town property. On former occasions Hanley and Birmingham had allowed their town halls to be used by the Secular Society. But the Library Committee refused the application. Then the president of the Branch, Mr. L. Small, complained to the city council, while a Mr. Stafford begged the council to sustain the committee. The newspapers published Mr. Stafford's letter in full but refused to giv a word of the Freethinker's. The refusal to let the Secularists hav the hall was based on the plea that it would not do to consent to such a profanation of the Sabbath! When the matter came before the city council Mr. Taggart, an Irishman and a Roman Catholic, moved an amendment to the committee's adverse report. He said there was no reason why the Secularists should not hav the hall, upon payment of the usual charge. He made a strong speech in support of his amendment. It was hypocrisy of the worst kind, he said, to refuse the society the use of the hall on Sunday, but to permit them to hav it on any other day. His motion was rejected by a vote of thirty-four to five. Even the Unitarians refused to giv the Freethinkers fair play. What are the lessons of this? One, certainly, should be perfectly clear to all, and that is, that we must judge men by what they do, not by what they profess. We can not, in justice, run amuck among the members of any particular church. Service of liberty is the paramount consideration and the title to respect.

A Dogmatic Reminiscence.

The division of the Presbyterian church in America took place in 1838. The old-school party excinded a portion of the new-school churches for heresy. In the winter of 1839–40 I boarded in the house of the Rev. James I. Ostrom, pastor of a new-school Presbyterian church in New York city. He was a delegate to the General Assembly in Philadelphia when the rupture occurred. I heard him describe the scene. A resolution was before the body enunciating the Calvinistic dogmas. The object was to corner the Northern new-school heretics. A champion of the latter party arose, and in manifest irony said:

"Mr. Moderator, I move to amend the resolution by adding thereto the following:
"1. Men are punished for Adam's sin.
"2. Man has no ability to serve God, and
"3. The atonement is limited to the elect."

Up rose the most distinguished old school member, Robert J. Breckinridge D. D., father of Congressman Breckinridge of Kentucky, and said:

"Mr. Moderator, the amendment proposed embodies cardinal doctrins of our church, which we are all bound to maintain."

Washington, D. C. W. H. BURR.

It is a good thing for modern civilization that curiosity is not now punished as formerly by changing inquirers into pillars of salt. In that event salt would be a drug on the market and brains would be as rare as they were when the angels rode winged horses to fight the devil.

"Trust in the Lord with all thine heart; and lean not unto thine understanding." sayeth our dear heavenly father. Only Infidels do that. If any of us question any of the dear Lord's methods of compelling people to glorify him we are liable to make him mad and thus bring a famin or flood, or cholera, or some other terrible judgment upon the whole neighborhood.

The Gods Under Fire.

If the universe has a godhead, he is not under fire. The man-made gods are those to whom our criticism relates, and all others are not in terms of affirmation or negation by us. The Jewish god and the three Christian's gods with one head are one and the same. They are allied in the sacred book from whence we derive our information of them. These are the gods whom we impeach. These gods are clothed with attributes such as render them perfect in every particular. They are set forth by their devotees in the drapery of infinit power, wisdom, and goodness. If such gods stand out at the head of this universe thus invested, then this universe, controled by them, invites criticism under their management; and in this criticism we convict these gods of all which has written the history of this world in the terms of misery. Every page of written and unwritten history will emphasize an impeachment of the most criminal character against these gods. Can a rational basis be conceived upon which we can explain a single chapter in the life of the race on this globe under the guidance of these gods which does not imply criminality? The entire plan and method of this world in the light of infinit power, wisdom, and goodness is a burlesque upon these so-called Divine attributes. No one fact can be cited which is not in direct contradiction to the possession of any such distinguishing attributes such as are assigned to these gods—nothing in the universe which for a moment will sustain this absurd claim. We convict these gods upon the plea that the world which they hav created flatly denies that it came from any such source, guided by the aforesaid attributes, seeing that the creation itself reveals no indication that any such marks are written upon it which even suggest any such origin. Infinit power is not manifest. Infinit wisdom is nowhere to be seen, but quite otherwise. Much less is there any indication of infinit goodness. A plea may entreat for the eternal fitness of things, but in that fitness, if it has any existence at all, it nowhere suggests either of these attributes. We see no such thing, no such image anywhere, or anything in nature or life. No such thought is ever intimated by anything we see, feel, or hear in nature or in the life of any form or forms upon this globe. When we come to specialize, we will see with still greater force how infamously absurd are all of the pleadings made in the interest of such a God or Gods, with the attributes which hav been assigned to them. Legitimate criticism will leave no place for a doubt to hang upon that this world is managed by no such personality or power such as we find ignorant and superstitious devotees claiming. The bill of indictment which we make against these gods, these man-made gods—and in our necessary limitations we can know no others—is this: The fundamental attributes with which the Jewish and the Christian gods are invested are those which we hav named, and also several others, which this criticism does not require us to mention. If those named can be vindicated, the remainder will also be vindicated. These attributes are predicated of these gods—and their rights must be in harmony with these predications—hence it is that we submit the following facts to the readers of this paper for their candid meditation. What is there in nature which can for a moment claim an existence under such provisions as these attributes imply? Nature's revelations hav no ethics, no morality, no value weighed in the scale of virtue. But these attributes must of strict necessity invest everything under their control with ethical and moral value. But when this world and the things which are in it are seen in the light of a critical analysis, we find at every step evidence which demands an impeachment of him invested with these attributes. A criminal intent, or want of intention, is everywhere manifest in this world. No field of investigation or thought which does not set forth in the strongest terms possible mismanagement and misrule; nothing that will justify the inference that a being as defined in the possession of these attributes has anything to do with the management of this world.

Upon the hypothesis of infinit power, wisdom, and goodness, what impressiv lessons this world in which we liv suggests! Recognized as a home for rational beings such as we are, it is in almost every particular supremely unsuited for such beings. Take it as it was when man first came upon it, what a horrid place for the rearing of men, women, and babes! Torn and wracked by its own convulsions for millions of years, rendering large areas of it uninhabitable through their eternal cold, while other regions are filled with death and pestilential vapors through their overburdening heat—where gestation of vipers, loathsome and slimy reptils, venomous crawling and flying forms, is going on until the hour of parturition comes, and then the air is filled with miasma, and these disgusting creatures join with the gods in the offering of an im m insult to the dignity of man when he is advised that this world was made for his abode! These rocky, barren wastes, impassable deserts, and swampy, impenetrable wildernesses full of disease in all places accessible to man, waiting his coming! Poisonous vines and shrubs, thorns, briers, weeds and thistles; flies to torment; bugs, snakes, serpents, and bloody teeth to bite, to slay and devour those for whom this home was made!

Only a small part of this earth is fit for the habitation of human beings. It is an insult to man to offer him the world as his home with the plea that a God of infinit power, wisdom, and goodness created it—a gift which dignity spurns. But then, probably it was as good as the idea the gods entertained of the men, women, and babes they intended to place upon it. There were thousands of years of savage men under divine guidance before a decent or civilized man appeared. The gods hav ever shown a preference for barbarians. They hav had about a thousand savages to one civilized person, and I think that if they had had their way this world would still be without a decent man or woman in it. If a civilized man or woman had been in the mind of the Infinit, it does not seem that two or three hundred thousand years should hav been given to savagery before one was produced. But he is here in spite of the gods, and he is here to stay until nature decides his destiny.

Could these things hav been, had infinit power, wisdom, and goodness been on duty? How could this world hav had a savage history to fill every age of sentient life if the pleadings of superstition are true? The historic life of man upon this globe is offered in evidence against a management of his career under the enthronement of these attributes. The life of man is an impeachment of the infinit power, wisdom, and goodness of the gods. Think of the billions of human beings in the suffering and torturing centuries, the dreadful calamities that hav crossed the pathway of man, the awful agonies which hav been endured by him and which can not be stated in the terms of human speech. The brain becomes weary and the eyes fill with tears as in thought we confront the dreadful history of human woe and misery. How the heart of sympathy is wrung as we think our way through the terrible past, so filled with grief and sorrow, wailings and deep despair; pleadings for help; hungry, starving famishing, dying for want of bread; tearful, beseeching eyes, longing for a word of love or kindness; battling against the foam and dash af the fatal wave; fleeing for life from the fangs of God's venomous reptils and the bloody teeth of his wild, voracious beasts. Man cries aloud for help, for the howling tornado has torn to atoms the home of his wife and babes, but the cry is unheard, or heard only by his fellow-sufferers. Gods do not follow up their desolations with mercy. On the trail of his destroying angels, Tempest and Flood, swift follow plague, pestilence, and famin. How useless it is to repeat the story of a divine reign manifesting infinit power, wisdom, and goodness, in the face of life's history upon this globe! No rational creature unbound by superstition can for a mement entertain the thought that a God of love and tenderness could see all this misery and not die of a broken heart. The sorrow of such a sight would cause him to weep out his infinit eyes or to become a raving maniac. No life of love and sympathy could survive the horrid sight, seen at a glance, of all that humanity has suffered.

If such a God exists, invested with the attribues named, he stands impeached, convicted, and condemned for the violation of every principle of justice known to man. He is an ethical and moral imbecil. Not a single element of right, honor, or equity is anywhere to be seen in the history of his relations to the human race, or to any form of life upon this globe. A world constructed upon the plan that one half of sentient life must be sacrificed to sustain the other half is evidence, which cannot well be strengthened, against the notion of rule by anyone having the attributes of power, wisdom, and goodness. No speech can be invented to express the infamy of such a creation. Any system which admits of a parasite doomed by the terms of its existence to feed on the quivering flesh, tissues, bones, ligaments, and fibers of human beings—planting therein the seeds of sickness and death, and the susceptibility of an organism to yield tc its disadvantage to any form of force or life which may invade it—all arrangements whereby conditions are fixed in the terms of its existence so as to necessitate direct or indirect harm to any other form of sentient life, is criminal in the eyes of either infinit or finite wisdom and goodness. All pain, direct or indirect, in a world ruled by such potencies as are under consideration must, in the nature of all that is moral and just, be criminal—supremely and infinitly criminal. No pleadings can alter this verdict. It is founded upon unimpeachable testimony, and the gods themselvs must say, "So mote it be."

Every tear of sorrow, every quivering nerve that feels the touch of pain, is an impeachment of this supposed ruler to whom millions pay the homage of fear. Every thrill of pain which passes under the eye of consciousness is an impeachment of heaven's high decree. Every felony, every form of evil, all misdeeds which hav made history criminal, confront him who rules, and he is held by every principle of justice known to man to be the criminal, and the only criminal, for all human transgressions come through his connivance. All-power, wisdom, and goodness cannot allow sin, wrong, harm, pain, sorrow, or accident to enter the portals of a universe where those attributes are enthroned. But the fact that all these things which are deplorable do exist in the life of our race is strong demonstrativ evidence that no such gods with such attributes lie behind the phenomena of the universe. All those who come with homage to the pseudo-sovereign whom they hav enthroned are but making offerings that are the gifts of ignorance and superstition.

"Infinit power, wisdom, and goodness" must withdraw from the universe in good order, or if they remain we hav the right to demand the withdrawal from this universe of all that is not in harmony with them. Hence there should be no more sorrow, no more harm, no more weeping, no more sin, no more evil; no poisonous vapors to inhale, no venomous reptils or bloody teeth; no more ills and sickness, pain and death; no more deadly cold or destructiv heat; no odors but those which create a sense of delight; no filth; no bitter or nauseating flavors; no violation of the highest artistic, cultivated taste; no abnormalities, no cripples, no monstrosities—no museums which torture the sense of the beautiful; no necessities forced upon a human structure which implies filth and sickening smells. There would be no impurities, naught which can offend the finest sense of fitness. The entire universe must be in perfect harmony; no discord anywhere. Such must be the condition of a universe ruled by infinit power, wisdom, and goodness. It may be said that this cannot be, we must hav contrast. This is the proverb of a world such as we liv in, but such a proverb could not exist in a universe ruled by the attributes named. If the Gods could not make a universe thus perfect, then they are not infinit in power, wisdom and goodness. No man or woman living is so bad that had that person infinit power, wisdom, and goodness he or she would not hav just such a world as I hav described, free from pain and sorrow, and full of joy. Put a mother, invested with these attributes—infinit power, wisdom, and goodness—upon the throne of the universe, and what a wonderful change would soon come across the life of all men, women, and children! Is it possible to imagin for a moment that she would people it with her children under conditions such as the gods hav made for their children? The universe controled by her would be like the one we hav set forth; free from pain, anguish, and sorrow; no broken hearts, no brains tortured into despair; no one dying for want of care, nor want of bread; no one cast out—followed by a flaming sword—upon whom vengeance is taken; no, none of these, but a universe full of joy and happiness. No one cast off, lost or forgotten, none so created that they would ever think or do a wrong. Happiness would fill all hearts and all that is sentient would feel the thrill of joy in the life and conditions which the mother gave; none would go astray, none would be lost, not one in need of redemption; no place for the crucifixion of an innocent being whom the gods had forsaken in the greatest extremity; no temptation, no possibility for such a deed; devils and hells could not find their way into a universe ruled by a mother having infinit power, wisdom, and goodness. But the student of nature released from the idea that behind nature infinit power, wisdom, and goodness lie, has no difficulty in solving the problem of life in the light of the revelations which nature has made of itself in our lives, with our joys and sorrows, for the very same reason that nature has neither virtue or vice; she has no ethical laws; has neither pain nor joy; in her evolution she has in her designless method evolved forms of matter with a sense of discrimination termed moral and immoral.

J. H. Burnham.

One of the most improbable tales in the Bible is the one wherein Samson is accused of catching five thousand foxes and tying their tails together with firebrands to burn up his neighbor's barley. If they moved at all when in that ridiculous position, one or the other would hav to be dragged backward. The story sounds fishy.

Observations.

Congressman Bourke Cochran, a nativ of Ireland and a representativ from New York, delivered a speech the other day at a Catholic school exhibition in this city. In the course of his remarks, which were mainly buncombe, he made this statement:

> The Catholic church is the oldest republic in the world. She is the mother of republics.

When I hear a remark like that from a legislator I always wonder if he is as dishonest in his official capacity as he is when not drawing his per diem; for you might as well say that a harem is a nunnery as to say that the Catholic church is a republic. It is not even a monarchy, nor a theocracy—it is a papacy, and its members hav no more to do with choosing their representativs than vagrom curs hav with the appointing of dog-catchers. The pope is the Gerry of that organization. As for the maternal relations of the church toward republics, they do not subsist except in the sense that necessity is the mother of invention, and the offspring is not legitimate. There are examples known to history where the church played mistress to the king, and the pollution of both was such that the people upset throne and altar at one effort, and republics arose over the ruins. In our sort of government the rulers are supposed to derive their powers from the governed, while the pope claims to get his authority from the holy ghost. It is true that in making this claim his holiness is talking through his mitre, but such is the theory of papal government. Bourke Cockran's notion of a republic was probably acquired from observation of the system prevailing in Tammany Hall, which is the political wing of the Roman Catholic church in New York.

Colonel Breckinridge continues to use the political stump as a confessional box, his apology for his conduct in the matter of Miss Pollard being somewhat less respectable than his original offense. In his contest for re-election from the Ashland district he is probably giving his hoped-for constituents more sacred history than they ever got from their clergymen, though according to last accounts he appears to hav exhausted the list of Breckinridges of holy writ, and has fallen back on examples from hynnology. The people are now by him reminded that "while the lamp holds out to burn, the vilest sinner may return," which is said to be good theology. If, however, he means to apply it in a Congressional sense, the voters would do well to adopt the colored preacher's suggestion and blow out the light. Politics is at present loaded with about all the religious hypocrisy the traffic will bear.

In his earnest effort to believe, at one and the same time, in both free expression and legal repression, Mohammed Charles Chilton Moore, the blue grass blasphemer, is experiencing the difficulty I predicted he would in finding the "congruvial" company which he seeks. As a Prohibitionist he has made common cause with the clergymen, but now one minister has instigated his arrest for blasphemy, while another publishes a card in the Lexington papers asking all Christian people to withdraw their support and their advertisments from his *Blue Grass Blade*. This makes Moore disgusted, and under that impulse, says he, "I go to speak to a class of people in Cincinnati who call themselvs Rationalists, and I am met by a fine audience of intelligent looking and handsomely dressed ladies and gentlemen. They seemed to be largely of the Atheistic school of Infidelity. They want me to say as much as possible against religion and little as possible for Prohibition, and I found the president of the society in a saloon, Sunday evening." This is all he says about Mr. Light. He does not tell us whether or not that gentleman extended the usual courtesies, or whether the Ohio vintage is equal to the Kentuky product. Neither does he explain how he happened to be in a saloon himself, but he leaves the impression that a person other than a Prohibitionist who will visit a hostelry on Sunday evening is not good people. But more trouble follows. Misfortune is gregarious. Moore wrote to Colonel Ingersoll, offering him his case for what there is in it, and the colonel replies that owing to prior arrangements it will be impossible for him to take the case; adding, "I guess you will not need much help." This shatters another of Moore's idols; and he will advise his friends not to patronize Colonel Ingersoll any more. Added to the rest, he is candidate for Congress on the Prohibition ticket, and must be conscious that if his cause is tried on its merits he has about as luminous a prospect of getting there as he has of going to the penitentiary.

In his oration on Voltaire, Victor Hugo relates the case of a young man named La Barre, who was put to torture and death because, "on a day after a night of storm and high wind, there was found upon the pavement of a bridge an old crucifix of worm-eaten wood, which for three centuries had been fastened to the parapet." It was proved that on the night in question La Barre had crossed the bridge. During the torture the young man's bones were broken, his executioners cut off one of his hands; they then tore out his tongue with iron pincers, and cut off his head and threw it in the fire. "Then," says Hugo, "then, O Voltaire! thou didst utter a cry of horror, and it will be thine eternal glory! Then didst thou enter upon the appaling trial of the past; thou didst plead, against tyrants and monsters, the cause of the human race, and thou didst gain it. Great man, blessed be thou forever!"

That was one hundred and thirty years ago. Could such a thing happen to-day? Not exactly, but something about as bad has just occurred in Russia, and we hav no Voltaire to utter a cry of horror.

Thirty-eight years ago, as related by the New York *World*, a Russian boy, Ivan Rykoff by name, while intoxicated, carried off the candles of a church —an offense which merited a sentence of "ten dollars or ten days." Rykoff was condemned to slavery in the Siberian mines. He escaped, returned to Russia, married, and raised a family. A few weeks ago he repeated to somebody the story of his youthful indiscretion and his escape. It got to the police, he was rearrested and has just been sent back to Siberia to serve out, under the knout, a sentence equal to life imprisonment. His judges hav not the mercy of the French inquisitors who cut off the head of La Barre. We can still shudder over the fate of that young man, but what hav we to say about the barbarities inflicted upon Rykoff? Officially, nothing; for the government of the United States has but recently completed an extradition treaty with Russia, under the terms of which, if Rykoff should escape and find refuge in this "asylum for mankind," all our legal, judicial, and executiv machinery must be set in motion to send him back to Siberia. Thus it appears that the government of the United States has entered into a league with the worst tyranny on earth to furnish human backs for the Cossack knout. It may be diplomacy, but I would like to see every official who voted for that treaty driven from office with the same instrument of punishment he has helped to apply to men like Rykoff.

Admitting the veracity of our eyesight, there are Freethinkers who believe in the initiativ and referendum so implicitly that they are not only anxious to surrender their liberties to it, but think it proper to boycott the minority who hold that in matters of opinion one is a majority. Just now it is desired by advocates of the above system to submit to a vote of the whole people the proposition to amend the Constitution by the recognition of God and Christ (instead of the aforesaid whole people) as the rulers of this nation; that is, they would consent to the use of the sovereign power they claim—the ballot—to decide that something else is sovereign instead of themselvs. Why Freethinkers should want to do this is unexplainable. They hav everything to lose and nothing to gain, for supposing the amendment were rejected they would only hav the Constitution as it is now. If it carried they would be disfranchised. Submitting that amendment to vote would be, in effect and in fact, putting up the Constitution against a worthless dogma, which is not an even bet. Secularists would be giving all the odds. The proposition is further out of order, for the reason that whatever rights may belong to the elector, the right to vote on the citizen's belief is not included among them.

The Freethinkers in the people's party can make themselvs very useful if they choose—not by voting on every whim the church desires to engraft upon the laws of the country, but by secularizing the platform of their party and electing Representativs and Senators accordingly. Thus far all their Representativs hav proved to be destitute of sound ideas about religious liberty, and a Senator has distinguished himself by introducing a Sunday bill. The Freethinking Populist may join the letter-writing corps and inform his representativs in Congress that he is ashamed of them.

I hav several correspondents who inform me in confidence that thay are not fully in sympathy with THE TRUTH SEEKER because they think the economic question is of more importance that the questions discussed in these columns, and they would like to see the paper devote itself to industrial emancipation. I am sometimes tempted to admit that, with government so corrupt, so expensiv, so incompetent, and so useless, any journal would be justified in giving some space to a discussion of how best to abolish it; but when I note that these correspondents hav not as yet agreed upon any method of reform, I am led to reflect upon what a hornets' nest would be stirred up if a Freethought paper should commit itself to any economic doctrin. But leaving that out, the only method of governmental reform worth advocating must be an extension of Freethought principles into statecraft. All the systems are branches of the parent stem, and none of them could get a start without it. Where each reformer makes his fatal error is in quitting the trunk as unimportant, crawling out on some chosen limb, and then sawing it off behind him in order to graft it. The result is that all the ground for yards around is covered with dead limbs, which the economic reformers tangle themselves up in or use as clubs for one another's heads. I hav a notion that if we properly guard, cultivate, and fertilize the tree, and do a little judicious pruning amongst the limbs and suckers, we can trust to the course of nature for the production of desirable fruit.

GEO. E. MACDONALD.

"Four Hundred Years" Free.

Our readers should not forget that S. P. Putnam's great book, "Four Hundred Years of Freethought," is offered to any one free of cost. All that it is necessary to do is to get four new cash subscribers to THE TRUTH SEEKER. Put forth a little effort, and this matchless volume of history, biography, poetry, philosophy, and science, with its one hundred and thirty portraits of the apostles of Progress, is yours. And your name will go into the book if your cash order gets here within the next few days. In addition each of your subscribers at $3 gets as a premium a copy of "Old Testament Stories Comically Illustrated," or Bell's "Handbook of Freethought." For particulars, see page 322.

Subscribers for the "400" continue to send in their names. Following are the new ones received since acknowledgment last week:

Arkansas.—F. R. Lee.
California.—Phillip Miller, W. Roy, M. M. Hays, W. W. Scott.
Illinois.—L. W. Clark, Mrs. Luna Monroe Webb, Geo. C. Caffee, Henry Walker, J. M. Jean, Wm. Jackson.
Idaho.—P. H. Brown, L. C. Geerston.
Indiana.—Frank S. Weaver, Mrs. J. R. Monroe, Mrs. Baby Monroe Shelley.
Iowa.—Geo. K. Donnelly, H. L. Moffatt, J. N. Newman, Dr. F. L. Warner, Franklin Steiner.
Kentucky.—Geo. R. James, Henry Griesbaum, Miss May Collins.
Minnesota.—John Maddox.
New York.—Nelson E. Knox, Hiram Wilbur, Samuel Page, Edward W. Chamberlain, Mrs. R. S. Brunner.
Ohio.—E. P. Bly, George E. Light, Samuel Silverman, Andrew Hogg, J. H. Hunt.
Oklahoma.—Ira E. Morton.
Oregon.—David Wittenberg.
Texas.—J. H. Morrow, M.D., D. A. Orvis, Capt. J. E. Harvey.
Wisconsin.—De Witt C. Priest.
Washington.—H. P. Anderson.
Canada.—S. T. Tilley.

It is too awfully awful that the church cannot crush out of human nature all that is healthful, cheerful, and decent. But it cannot; even regular eaters of human flesh and drinkers of human blood cannot, in these days, be kept within the narrow limits of enjoyment prescribed by churchly authority. Ministers themselvs will sometimes go to a theater or ride on a Sunday train. Read this:

> "At a meeting of Methodist ministers of Milwaukee an attack made on the chureh disciplin was freely applauded by those present. The clergymen came to the conclusion that it would be utterly impossible to administer the letter of the church law. If they did they would be in a continual row with their congregations. They could not keep people away from theaters, circus performances, cards, Sunday trains, Sunday newspapers, and the like. Even ministers ride on Sunday trains. Some of the speakers thought it would be best not to catalog the sins, but to go back to the system that existed prior to 1872, when the church specified the sins without prohibiting them."—*Daily Paper.*

Just think of "church mauling" a man for reading a Sunday newspaper or riding out to the park on Sunday! No wonder that there are so many people who hav not become intellectual Freethinkers but yet hav only contempt for the church.

One of the most exhaustiv family genealogies extant is Mr. Darwin's "Descent of Man." While he has, perhaps, shown that our ancestors were hardly up to our standard, still he has made no "grass-before-sunlight" mistakes which will enable us to call in question his philosophy.

FREETHOUGHT—PAST, PRESENT, AND FUTURE.

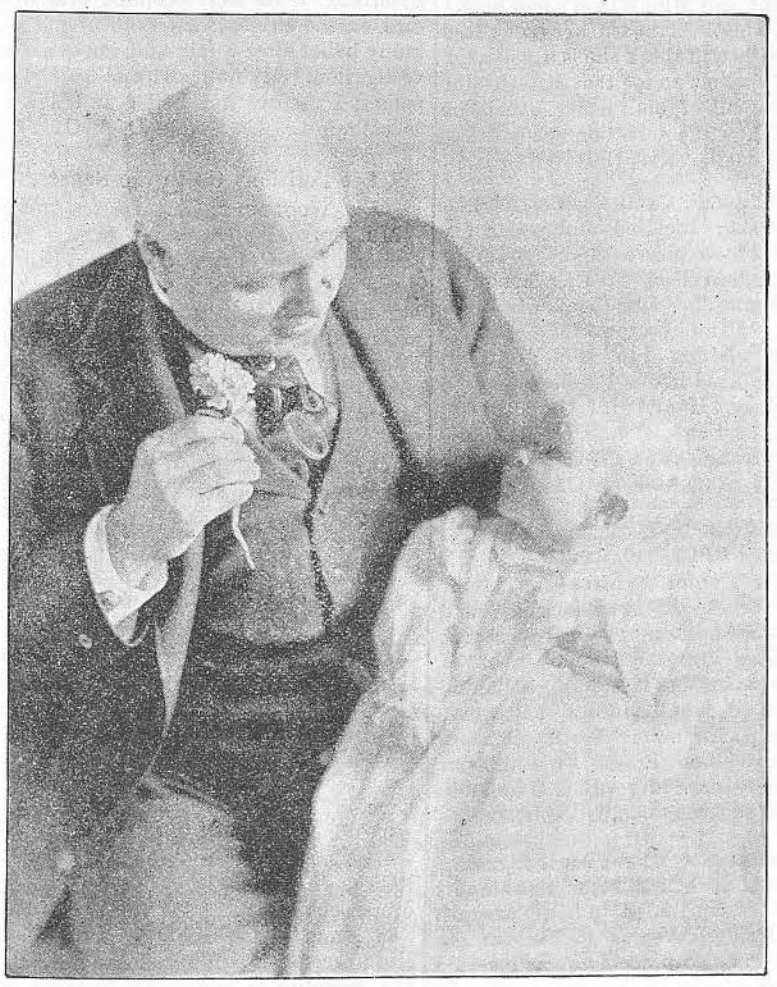
Proem from "Four Hundred Years of Freethought."



GIORDANO BRUNO.

THE PAST—BRUNO.

Fair Bruno, looking forth with eyes of fire
Upon the world's broad scene; beyond the sun
Thy undimmmed glance seems to behold the stars,
Countless, and rushing through the endless space,
With opulence of life, as on earth's breast
Thyself a star from out the past didst burn,
Wakening the darkness with resplendent course
Athwart the centuries of gloom and fear;
Herald of morning, of the happy days,
With Freedom breathing in the peaceful skies;
With science in the kingly garb of toil,
The green earth paradised with loving hearts.
O brave immortal, glorious in the robe
Which burned thy body into fruitful dust,
They knew not, that wild horde about thy pyre,
Who knelt and trembled to a god of hate,
And crouched to earth—nor saw its wealth of life;
They knew not what was in thy dauntless gaze,
Outsweeping the rude throng and torturing heat—
The winged thoughts that all the despot's power
Could fetter not, nor blast with fiercest zeal.
They saw, that shuddering and relentless crowd,
The frail flesh sink in unconfining tomb,
And vainly triumphed o'er that murdered form.
For from that blackened spot went forth a word
Of wonder, joy, and beauty to all time,
And millions greet its power and hope unscathed.
O martyred Bruno, Science' fearless path,
Through regions numberless of earth and sky,
Makes laurels for thee, and man's brightest days
Flow from the moment of thy bitter death.
In thee the past turns from its darkened course,
Bursts from the gyves of ignorance and fear,
Smites down the tyrant from his bloody throne;
And as the earth wheels round the golden sun,
And as the sun speeds through unmeasured realms,
So doth the mind of man, unmeasured, vast,
From thy red dawn of death move radiant on,
In paths of glory broadening to the noon.



THE PRESENT—INGERSOLL.

And now the present answers to the past,
Genius to genius through the wondrous years;
Bruno and Ingersoll, and on Time's arch
What shining names adorn the pregnant space
From Nolan's silent ashes to the lips
That drop the sweetest words that charm the ear—
The eloquence that ceases not with speech,
But is immortal music to the mind!

Beloved master of the art supreme
To language forth the spirit world within;
To make words flow with new melodious grace,
Like waves that beaming break on shores of sense;
From the vast ocean of unbodied thought
Thy brain hath caught all feeling, all the light
Of imageries that fill the poet's eye;
The subtlest thoughts of man; the dim desires
That warm the savage breast; the dreams that haunt
And thrill and glorify the toiler's task,
Till beauty springs from labor as the sheen
Of lily from the sunless water spreads;
Thou readest the past, not as the bookworm reads,
With words and facts strung on a leaden thread,
But with imagination's golden power,
So that the finest effluence of its life,
Its heroes, martyrs, songs, philosophies,
Resurgent in the living present breathe,
Translated in thy miracle of speech
To heavens of thought, enriching life to-day.
Thus past and present in one glory join
To make the marvel of our future hope;
From Bruno's stake to Voltaire's radiant star,
To Paine's clear luster in the storms of war,
To grace and charm of him who gems this hour
With reason wedded to the poet's strain.
What light has gathered on man's toilsome way,
What joy and promise as new births bloom on!

THE FUTURE—THE CHILD.

O babe so beautiful, love's gracious gift;
The sweetest jewel of our mortal life,
The happy dawn upon our sorrows' path,
The only tyrant that our hearts enthrone,
The only monarch we obey and bless!
O heir of ages, and the future's glass
In which we see the splendors yet to be:
The tiny prophet of untraveled years;
The royal messenger of new domains
Embosomed in the unborn wealth of time,
To-morrow's king, sceptered in weakness dear,
We bring to thee the treasures of the past;
Thou bring'st to us a thousand treasures more.
For all the boundless future is thy realm,
Thine eyes are gates into the deeps of time,
Far shining in their clear and wondering gaze;
In thee are all the imprints of the past—
The million years of man's evolving life,
A thousand generations toiled for thee.
Poets hav sung and nations hav marched on;
Heroes hav died, and martyrs starred the heavens;
The lone discoverer hath watched the night,
Or toiled across the ocean's heaving breast,
Or pierced the chambers of the sea and land.
To make more splendid thy delightful hour—
To make thy birth the richest of all time.
In thee the past and present find their goal,
The fountain of the hope which jewels life.
Oh, what were life without thy helpless grace,
The soft entreaty of thy smiles and tears,
The beauty exquisit of dainty flesh
Flushed with the rose tints of thy joyous pulse?
O crown of all our toils and all our gains,
Bear on the song of life to future years.
Oh, take the blessing of the mighty past;
Oh, take the love, the glory of to-day,
Whose face is o'er thee tender as thy look,
Which holds the flower of promis o'er thy brow.
Grow strong and beautiful and brave and free,
Fair child, inheritor of sweet renown;
Make thy bright harvest in the fields of time;
Enrich with reason's light thy mingling path
With those which front with thine the golden dawn.
The great hereafter in thy beams we hail!

SAMUEL P. PUTNAM.

Lectures and Meetings.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Moroe avenue.

THE Milwaukee Liberal Club meets at Severance Hall, 421 Milwaukee street, every Sunday at 7.30 P.M.

J. E. REMSBURG has been doing some pioneer work lately, making a tour by team through the Ozark mountains of Southern Missouri.

S. P. PUTNAM's lecture appointments:
Albany, N. Y., May 27th.
Northport, L. I., June 4th–8th.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

W. F. JAMIESON has just closed a course of three lectures in Merced, Cal., and is now on his way to Park City, Utah. He is engaged to deliver courses of lectures also in Coalville and Scofield, Utah. Address at Mosca, Col.

THE First Secular Church of Portland, Or., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for May:

May 25th—"The Three-fold Man." Prof. Theo. F. Price.

T. B. Wakeman, Henry Rowley, Samuel P. Putnam, and Joseph Warwick, so far constitute the speakers for the Paine Celebration at New Rochelle on May 30th. There will be others, and a splendid and lively program may confidently be expected.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome. Radical Library open 7.30 to 10 P.M. Program for May:

May 29th—"Woman in Journalism," Mrs. T. H. Symon, Sec. U.L.L.

THE Brooklyn Philosophical Association holds meetings every Sunday afternoon at 3 o'clock in Long Island Business College, South Eighth street, between Bedford and Driggs avenues. Program of lectures for May:

May 27th—"A Study of Shelley," Henry Rowley. Concluding meeting; report of season's work; vocal and instrumental music.

May 30th, Decoration Day—Paine Celebration at New Rochelle. Tickets, including railroad fare, 50 cents. Tickets are exchangeable for railroad ticket to New Rochelle and return by special train of the New York, New Haven & Hartford R. R. Co., which will leave Grand Central Depot at 12.30 P.M. The return ticket from New Rochelle will be good on any train during the day. Tickets for sale at the Truth Seeker office.

IT is not very often that the Brooklyn Philosophical Association has the opportunity, as it had last Sunday afternoon, of listening to a clergyman denouncing religion of every kind and preaching doctrins that are, to the Materialist, the hight of absurdity. Rev. F. E. Mason spoke on "The Science of Life." He said that any religion that demands faith and tries to subordinate the mind is the offspring of imbecility. He thought trouble, sickness, and death unnecessary if men would only rise above the physical and be the controlers of their minds, and that everything there is exists only through the mind. The mind is the cause of everything. "I exist through my mind, and I know you exist because I exist, but as soon as I do not exist you do not exist." This is the sum total of his philosophy. The audience appreciated such a change of intellectual diet.

HERE is a coincidence. Last Friday night, at the Manhattan Liberal Club, Dr. Isaac Hull Platt lectured on "Walt Whitman, the Prophet of Democracy." During the time the lecturer spoke on the frank, honest, rebellious, and lovable poet, the elements were exhibiting the same rebellious attitude toward fine weather that Walt Whitman did toward established customs and effete literary and social laws. It thundered and lightened and rained during the whole lecture, revealing in nature's symbolry the refreshing and purifying attributes of Walt Whitman. The lecture was very able and delivered in a pleasing manner. He showed that he was the prophet of democracy, and like all other true and sincere reformers had been misrepresented and maligned by the opponents of reform, who could glibly denounce, but who never read Whitman's works and never understood the philosophy that he so eloquently voiced to the world. Despite the inclemency of the weather, the hall was well filled, a tribute to the great old democratic poet, who sang of that grand, all-embracing charity, "the love of comrades." In the debate following the lecture nearly all the speeches were unqualifiedly laudatory of the noble author of "Songs of the Open Road."

According to THE TRUTH SEEKER, the devil has just presented his bill to the church, and has been referred to "Jesus who paid it all." As Jesus has been dead, from all accounts, nearly nineteen hundred years, his ability to "pay it all" is much in question; and, so far as I see, the only recourse left his sooty highness is to enter suit in some district court and bring the church to taw. Considering the invaluable service he has rendered the church, that organization's attempt to beat him out of his hard-earned wages is a piece of contemptible meanness, but in full keeping with its past history. —*Cooperative Commonwealth.*

Letters of Friends.

From Several People Who Want "Four Hundred Years."

JERSEY CITY, N. J., May 14, 1894.
MR. EDITOR: Inclosed find $5 for "Four Hundred Years of Freethought."
JOHN SNIJER.

SIOUX CITY, IA., May 14, 1894.
MR. EDITOR: Inclosed find $5 for Putnam's "Four Hundred Years of Freethought." GEO. K. DONNELLY.

SMITHSBURG, MD., May 12, 1894.
MR. EDITOR: I send $5, for which please send me "Four Hundred Years of Freethought," and oblige, Yours truly,
THOS. F. DIFFENDAL.

DE RUYTER, N. Y., May 7, 1894.
MR. EDITOR: I hand you $6.50 for renewal of subscription and Putnam's "Four Hundred Years of Freethought."
W. W. AMES.

HELENA, MONT., May 9, 1894.
MR. EDITOR: Inclosed find $5 for "Four Hundred Years of Freethought," that is, if you can hav my name in the book. H. L. STEPHENS.

PLATTSBURG, MO., May 11, 1894.
MR. EDITOR: Find herewith $8. Send "Four Hundred Years of Freethought," "The Story Hour," and "Pictorial Text Book." W. E. DEVALL.

LA CROSSE, WIS., May 7, 1894.
MR. EDITOR: Inclosed find $6.50 for which send me Putnam's "Four Hundred Years of Freethought" and renew my subscription to the paper.
WM. D. CULLMANN.

PRINCETON, KY., May 7, 1894.
MR. EDITOR: I inclose check for $5 for "Four Hundred Years of Freethought," desiring to assist Mr. Putnam in his grand work, and hav my name enrolled in the work. Yours truly, O. P. ELDRED.

LEAD HILL, ARK., May 10, 1894.
MR. EDITOR: Inclosed please find $5 for "Four Hundred Years of Freethought." Wishing you great success in the grand work of Freethought, I remain a true and stanch friend to Liberalism. F. R. LEE.

HOWICK, QUEBEC, May 7, 1894.
MR. EDITOR: Please find inclosed $5 for "Four Hundred Years of Freethought." Hope it will not be too late for my name to be inscribed in it, as that is my principal object. Yours, CHAS. LAPERCHE.

GUNNISON, COL., May 11, 1894.
MR. EDITOR: I inclose $5 for "Four Hundred Years," etc., as I think from what I read about it in THE TRUTH SEEKER it is a good book and I would like to read it. Your friend, CHRISTOPHER MILLER.

GRANGER, O., May 8, 1894.
MR. EDITOR: Inclosed find $5.40 for "Four Hundred Years of Freethought," by Samuel P. Putnam; "Thumbscrew and Rack;" "The Bible Inquirer;" "The Giant Delusion;" "Woman: Four Centuries of Progress." JOHN W. TURNER.

SPOKANE, WASH., May 2, 1894.
MR. EDITOR: Please send me "Four Hundred Years." Inclosed find $5. Am a regular subscriber to your paper and indorse the principles it teaches. I can see is doing a world of good in this section of the country. C. W. SAMIS.

ELLISVILLE, MISS., May 12, 1894.
MR. EDITOR: I hand herewith $5, for which please enter my name on your "*paid*" subscription list for one copy of S. P. Putnam's "Four Hundred Years of Freethought." Would also request that you mail me a copy of your catalog and price-list of publications. C. J. GRAY.

CRAYON, O., April 30, 1894.
MR. EDITOR: Inclosed is $12 for four subscribers. Please send the paper for one year to each of those named and also to each a copy of "Old Testament Stories Comically Illustrated," and to myself a copy of Mr. Putnam's magnificent book, "Four Hundred Years of Freethought," as per premium offer on second page of your paper. GEORGE W. PENCE.

GRAND MOUND, April 20, 1894.
MR. EDITOR: Please find $5 for Mr. Putnam's book. LEROY DUTTON.

ALTON, ILL., April 23, 1894.
MR. EDITOR: Inclosed find $5 for "Four Hundred Years of Freethought."
FREDERIC DAHLSTROM.

REDMON, ILL., April 16, 1894.
MR. EDITOR: Inclosed find express money order for $5. Please send me "Four Hundred Years of Freethought."
MARK ROWE.

HAMILTON, N. D., April 23, 1894.
MR. EDITOR: I inclose $6.50, for which you will please send me the paper and "Four Hundred Years of Freethought."
DAVID WALLACE.

VALEDA, KAN., April 18, 1894.
MR. EDITOR: Find inclosed $5.50 for "Four Hundred Years of Freethought" and fifty cents worth of "Lay Sermons."
CHAS. GERS.

NEW YORK, N. Y., May 10, 1894.
MR. EDITOR: Inclosed you will find $7, $2 for church taxation work, and $5 for the forthcoming book of Mr. S. P. Putnam. Fraternally, FRED. KOEZLY.

CONWAY, KAN., April 28, 1894.
MR. EDITOR: I inclose money order for $6.50 for renewal of my subscription for one year and Putnam's "Four Hundred Years of Freethought." J. R. BURNS.

SAN JOSE, CAL., April 20, 1894.
MR. EDITOR: Herewith is $8 for renewal of subscription and "Four Hundred Years of Freethought."
For the success of Freethought,
L. MAGENHEIMER.

RENO, NEV., April 18, 1894.
MR. EDITOR: Please find inclosed $10 for two copies of "Four Hundred Years of Freethought," one for myself and the other for H. H. Green.
JOHN SUNDERLAND.

WOODBRIDGE, CAL., April 7, 1894.
MR. EDITOR: Find inclosed $8 for one year's subscription, "Four Hundred Years of Freethought," and "Freethinkers' Text-Book." JOHN BOYLE.

MAPLETON, MINN, May 1, 1894.
MR. EDITOR: You will find order for $8 for TRUTH SEEKER and "Four Hundred Years of Freethought," and do not fail to hav my name in the list.
M. A. GILMORE.

NEVINVILLE, IA., Feb. 11, 1894.
MR. EDITOR: Inclosed find $9.10 for which please send me "Thumbscrew and Rack" and "Four Hundred Years of Freethought" and mark my subscription ahead two years. F. I. GREEN.

WESTLAKE, LA., March 26, 1894.
MR. EDITOR: Inclosed please find $10 for subscription and "Four Hundred Years of Freethought." The other $2 to assist our cause in Washington. We must not giv up our ship yet. C. W. DOANE.

BRANDON, MANITOBA, April 21, 1894.
MR. EDITOR: Please find inclosed $5.25, which apply on my subscription for THE TRUTH SEEKER, and send "Four Hundred Years of Freethought."
Yours truly, D. M. MCMILLAN.

HAVANA, N. Y., May 15, 1894.
MR. EDITOR: Please find inclosed $5 for Mr. Putnam's "Four Hundred Years of Freethought." "Procrastination is the thief of time," and "better late than never," are old sayings.
Very truly, NELSON E. KNOX.

DOWAGIAC, MICH., March 23, 1894.
MR. EDITOR: Inclosed find $7, for which send "Four Hundred Years of Freethought," extend my subscription one year, and send two copies of "Thumbscrew and Rack" and three copies of "Giant Delusion." AMOS KNAPP.

READING, PA., April 26, 1894.
MR. EDITOR: Please find inclosed money order for $7, for which please send me THE TRUTH SEEKER, "Four Hundred Years of Freethought," What Must We Do to Be Saved?" and the great Ingersoll controversy. GEORGE EAST.

MANCHESTER, MO., May 1, 1894.
MR. EDITOR: Inclosed you will find money-order for $5 to pay for "Four Hundred Years of Freethought." I am rather late in remitting but hope that I shall be in time to get my name in the list.
C. W. CAINES.

NORA SPRINGS, IA., May 12, 1894.
MR. EDITOR: I accept your offer made in the last issue of THE TRUTH SEEKER. Inclosed please find draft for $6.50, for which send me THE TRUTH SEEKER one year, and "Four Hundred Years of Freethought." Record my name with the brave.
Respectfully, H. F. SCHINDLER.

DISCO, MICH., May 4, 1894.
MR. EDITOR: Inclosed I send $5 for "Four Hundred Years of Freethought" and to get my name enrolled in the book. That was an admirable scheme of yours and Putnam's to entice in paid-up subscribers. It flatters our vanity in a way that is very taking. Please send full catalog of your publications. FRANCIS R. PAYNE.

CLEVELAND, O., May 6, 1894.
MR. EDITOR: Inclosed please find postal note for $8.50. Send me "Pulpit, Pew, and Cradle," "Old Testament Stories Comically Illustrated," "God in the Constitution," "Answers to Christian Questions," cabinet photograph of Colonel Ingersoll," "Four Hundred Years of Freethought," and renewal to THE TRUTH SEEKER. Yours truly, ALEX. SCOTT.

LOUISVILLE, KY., May 14, 1894.
MR. EDITOR: I herewith inclose $10, for which you will please enroll the names of Geo. R. James and Henry Griesbaum in Brother Putnam's new book. You can ship the three books—theirs and my own—all in one package if you prefer. Trusting this may reach you in time to hav the above names appear in the book, I close with best wishes for THE TRUTH SEEKER and its constituency. J. W. HOLMES.

AVERY, O., April 15, 1894.
MR. EDITOR: Inclosed find $7.50 for "Four Hundred Years of Freethought" and renewal of subscription, as per your advertisment, and Miss Wixon's new book, "Right Living." I heard her speak last fall at Chicago and think she is a splendid woman. It seems to me that Mr. Heston has outdone all of his former efforts in portraying how the salvation scheme has cheated the devil. MRS. E. R. WILLCOX.

LOS ANGELES, CAL., April 21, 1894.
MR. EDITOR: Inclosed find order for $7.05, for which please send as follows: "Four Hundred Years of Freethought;" "Right Living;" "Handbook of Freethought;" "Thumbscrew and Rack;" "Self-Contradiction of the Bible;" "Shall the Bible be Read in our Public Schools?" "Sister Lucy, Her Awful Disclosures;" "The Public Schools, and the Catholic Church;" "Infidels and Charity."
ARTHUR EDW. OLSHAUSEN.

BLOOMINGTON, ILL., May 12, 1894.
MR. EDITOR: Please find inclosed draft for $6.50, and enter my name for "Four Hundred Years of Freethought," and credit me for one year on the paper that brings tidings of great joy once a week. I love your paper, and if I ever get behind a few days or months, don't, oh, please don't stop it, for surely I will get there soon. I love all our honest Freethinkers, and especially our Brother R. G. Ingersoll.
My best regards to all. H. COONS.

ISHPEMING, MICH., April 6, 1894.
MR. EDITOR: I hav been thinking it over, and hav concluded to hav Putnam's "Four Hundred Years," if I die in the poorhouse. I also want my name inserted in the book.

Inclosed find $6. Send "Four Hundred Years of Freethought," "Thumbscrew and Rack." "Self-Contradictions of the Bible," "Bible Temperance."

Anything for missionary work send to me. You will hear from me soon.
JAS. BLACKNEY.

LANCASTER, PA., May 7, 1894.
MR. EDITOR: Inclosed please find check for $6.50, for one year's subscription and "Four Hundred Years of Freethought." I am no Freethinker, but am always willing to read all sides and learn. Picked up a copy of THE TRUTH SEEKER, of March 17 issue, while traveling on train (am a commercial traveler), read it, and tucked it away in my grip until later on. (Had to think about it). Want the "Four Hundred Years" for the library.
ED. W. DRURY.

OMAHA, NEB., May 8, 1894.
MR. EDITOR: Inclosed please find $5 for "Four Hundred Years of Freethought." I hav had you send me so many books lately that you doubtless think me a Vanderbilt or Astor, but such is not quite the case. I am an ordinary laboring man on a small salary, but I find no trouble in raising a dollar or two now and then to purchase the right kind of reading matter. I would like very much to hav this reach you before Mr. Putnam's book goes to press. Yours truly, JOHN MCARDLE.

CHEWSVILLE, MD., May 5, 1894.
MR. EDITOR: Please find inclosed check for $10, for which I desire to renew my subscription to the grand old TRUTH SEEKER for one year, and hav my name enrolled for a copy of "Four Hundred Years of Freethought." For remainder send me "Researches in Oriental History," "Pleasure and Progress," and "The Creation of God." I am sorry I cannot secure you a few subscribers, but such is the case at present. We hav some young Freethinkers in my neighborhood who ought to take the paper, but they complain of hard times and scarcity of money. I shall try again.
Yours truly, JNO. H. HARP.

CALVERT, TEX., May 11, 1894.
MR. EDITOR: I inclose $6.50 to renew my subscription and obtain "Four Hundred Years of Freethought." I am an old-timer, having landed on this planet in 1825. Hav been an individual, independent truth seeker for nearly sixty years; commenced investigating when very young by reading the historical part of the Bible, Gibbon's Rome, Rollin's ancient history, and other works, and hav been a Freethinker in every sense of the word ever since. My mother was a Presbyterian. I am well supplied with literture on the subject; am faithful and true to my belief after a fair and impartial investigation. My noble wife is an Episcopalian; I respect her belief and she respects mine. D. A. ORVISS.

Let Petitions Go to the Senate.

WOODBURY, GA., April 29, 1894.
MR. EDITOR: I see notice in the *Independent Pulpit* that another effort is being made to secure a religious amendment to our national Constitution, and that you are making a splendid fight against this attempted infamy. If you will send me some blanks I will circulate petitions against it. I hope that all the Liberals will hav the opportunity of signing petitions against it and going up to the polls in 1896 and voting for R. G. Ingersoll for president of the United States.
J. W. ENBANK.

Some We Can Answer.

BUTTE, MONT., May 7, 1894.
MR. EDITOR: Will you kindly answer the following questions through your valuable paper:

1. What year and where did MRS. A. Lincoln die?
2. What is the belief of Robert T. Lincoln?
3. What was the belief of J. R. Lowell?
4. Whereabout in the Bible can I find the keeping of the seventh year as a period of rest commanded?
5. Much of the Bible is contradictory and obscene; if language means anything the meaning is clear. In arguing with Christians concerning these portions, they invariably giv the stereotyped answer: "The Bible is inspired and we don't understand it." Will you giv me an effectiv reply to same?

A Freethought lecturer is much needed in this city. ENOS A. MILLS.

[1. She is still living, we believe.
2. We do not know.
3. He was a Unitarian.
4. Lev. xxv, 2-7.
5. If the Bible is inspired and thus made so we are unable to understand it, will God, who so inspired it that we cannot

understand it, damn us for not understanding that which he purposely fixed so we could not comprehend it? Or, what is a revelation worth that does not reveal?—ED. T. S.]

Another Earnest Helper.

SAN PEDRO, CAL., May 9, 1894.

MR. EDITOR: Regarding the article in THE TRUTH SEEKER in reference to a "Letter-writing Corps," it meets my approval. Already I hav written to Senator Kyle, and hope the letters he is constantly getting, together with those received by the other Senators, will hav sufficient influence to turn the tide.

N. A. STEVENS.

Mortuary—Patrick Cody.

SEMBRA, ONT., CAN., May 5, 1894.

MR. EDITOR: The funeral of Patrick Cody, a Freethinker of Sembra, Ont., was attended by J. H. Burnham, who spoke to a large audience in defense of this man who had broken allegiance with the Catholic church, and had found in a system of rational thinking the pleasures of freedom in a consciousness of relief from the religious dogmas and superstitions of the old church. He had won by his consistent conduct the good opinions of those who knew him, and who respected his honest judgment and consequent freedom from hypocrisy—an intelligent, honest man. This is enough—of vastly greater value than the emblems of the cross and consecrated mummeries driveling through the lips of an ignorant and long since antiquated priesthood. At the grave very appropriate words were said by a life-long Freethinker, Capt. Charles Gale, who had promised this dear dead that he would see that he was left to repose in silence while he was lovingly held in memory. "Farewell, Cody," fell from his lips, while tears testified to the deep emotion. It was painful, indeed, to part with him who had won the confidence of all those who had honest convictions.

A FRIEND.

Western Notes.

ATCHISON, KAN., April 29, 1894.

MR. EDITOR: At the funeral of a little girl at Marceline, Mo., recently, Colonel Ingersoll's oration at a child's grave was read.

Frank Oliphant, of Atchison, is making rapid progress as a Freethought writer of ability.

Professor Kilgore, a revivalist singer of Missouri, is described as a "converted pugilist."

Col. J. B. White, of Grandin, Mo., having aided the people in building two churches at that place, is now being urged to build a court house and a calaboose.

John R. Charlesworth, the young Freethought orator, has been in Kansas two months pouring his words of eloquence and unanswerable arguments into the orthodox ranks. If we had a Charlesworth in each county in the state Christianity would hav to be pitied. She is beginning to "snivel" as it is.

The daughter of Rev. John Knox, of Topeka, is in New York studying to go on the stage with her parents' full consent and approbation. We remember when ministers' children had to run off to go to a circus.—*Atchison Globe.*

Rev. Mr. Rentz, pastor of the Lutheran church at Atchison, recently preached a sermon on dancing which was so "awful" that several members hav left the church.

A reporter heard a man kicking the other day because a certain merchant allows ten per cent off to clergymen and makes it up on the workingman. If he will put his foot under all of them and kick them out of the world we will buy him things enough to last him a year.

A blind man arrived in a Kansas town recently and with a tin cup in his hand began singing religious hymns, which kept his kept his cup empty and caused people to avoid hearing his voice; but when he commenced singing "After the Ball" his cup was soon filled. He hasn't sung any more hymns.

With kind regards for the grand old TRUTH SEEKER, I remain as ever,

A Freethought lad,

CHAS. B. REMSBURG.

Among Them but Not of Them.

SPRINGFIELD, MASS., April 16, 1894.

MR. EDITOR: I would like to get you some new subscribers, but people in this priest-cursed place won't look at such things. But if they won't I will and retail it out to them. If they won't read, they must hear. The building I liv in is full of Christ's followers; Young Men's Christian Association under me, Young Men's Christian Association school on one side, and missionary factory on the other side, and I hear the prayers of the saints ascending day and night. They hav been having things their own way, but I am after them. I am not working for the *master*, but for mental freedom. I hav been trying to get hold of some leaflets suitable for distribution. Pamphlets cost too much and will be thrown away without reading. I want discussion promoters and thought provokers, good to hand out or put in letters. Christians hav them, "Where will You Spend Eternity?" etc. I hav finally had some printed and if any one wants them I can furnish them cheap, say 25 cents per 100, or 500, assorted, $1.

I wish you could furnish Heston's cartoons, some that I could select, for about 50 cents per hundred. I would paste them up around. By the way, when are you going to publish Vol. II. of the "Pictorial Text-Book?" I hav read "Researches in Oriental History." It givs startling evidence concerning the Jews and the Bible.

In a tract by H. L. Hastings is the confession of Joseph Barker, in which he says he has "trod the dreadful path from beginning to end. It is a weary and dismal road, and it leads to wretchedness and ruin, that Infidelity is madness, and the religion of Christ is the perfection of wisdom and goodness." Dr. Buckley, also, in his argument with Ingersoll relates that Mr. Barker renounced Infidelity some time before his death, "and devoted the remainder of his life to undoing the evil he had done." He also givs his dying testimony and the names of witnesses. I realize that his recantation is no evidence in proof of Christianity, but I want to know if is true as stated, and what are the facts.

Send me one dozen Holyoake's "Secular Prayer," and one dozen "Our Father in Heaven."

E. TUTTLE.

[The story of Joseph Barker, as we got it from one who knew him, is, briefly, this: He grew old, was poor and feeble. The Christians got hold of him, fed him, housed him, clothed him, and in return he recanted. This occurred in or around St. Louis, we believe. But the poor old man could never overthrow his own argument, and rarely tried to, but talked rather of the goodness of Christians than of the "truths of Christianity." He talked for his board and clothes, and paid a terrible price for them.—ED. T. S.]

Two Peculiar Subscribers.

NEW ERA, OR., May 8, 1894.

MR. EDITOR: I see my time has expired for your paper. I do not wish to take it any more. I see by your editorial that you are not in favor of letting the God-in-the-Constitution amendment come before the people, and that is conclusiv evidence that you are not in favor of a republic. I am in favor of a republic; I am in favor of everything that is of interest to the people coming before the people. It seems to me that going to Washington and printing those tracts is a scheme for a job for some one whose salary will be paid out of Freethinkers' subscriptions. I am an Infidel, and always was, but not the kind to be hoodwinked out of money for such useless things as that. Let every Freethinker giv the money he has to spare to the sick and needy in the vicinity in which he livs and he will help the cause tenfold, for there is the place to work, and its success lies with them doing the right thing in the neighborhood in which they liv.

Mr. H. M. Baggess says to stop his paper for the same reasons.

L. D. STONE.

[Our parting friend's reasoning is the very very queerest reasoning that we remember ever to hav read. According to his logic, if the Christians try to pass a law to burn all Freethinkers we must not oppose its enactment, but simply ask whether a majority favor it, and if so, then we must not oppose its execution, but bring fagots to start the fire! And all because the majority want it!

No, Messrs. Stone and Baggess, it is because we *are* in favor of a republic that we oppose the church's attempt to make our government a theocracy. But if all the people reasoned as you do, the church would hav an easy victory, and *you* would hav a pretty hard time living in such a republic. You wouldn't be visiting many sick people, for your Christian jailers wouldn't let you out very often.

And why shouldn't a man be paid for opposing the church's attempts to establish a theocracy—supposing they are to be opposed at all? He isn't doing it for himself, but for all the people, and particularly for Freethinkers, who would be the first to feel the tyranny of the church. He works for their benefit, and while doing it cannot liv on air, nor travel on free passes, like the preachers. And why shouldn't the publisher of the tracts be paid? He has to pay the compositors, the electrotypers, the paper manufacturer, the pressman, the binder, the clerks who do the mailing, and the government for carrying the tracts. He likewise has to pay rent, and occasionally hav something to eat. Messrs. Stone and Baggess's vision of a "scheme" is just about as queer as their logic.

We hope, however, they will attend to the visitation of the sick as faithfully as we shall attend to thwarting every scheme their friends the Christians concoct to make this country a theocracy. If they do, the invalids and needy of their neighborhood will hav an easier time.—ED. T. S.]

Others Than Maine Farmers Should Help Him.

VINELAND, N. J., May 8, 1894.

MR. EDITOR: Will you hav the kindness to publish the following and help a poor old man who has spent his life in the Liberal cause and is now in extreme want, without house or home of his own or the means to purchase one? In 1845, after boldly lecturing twenty years against priestcraft and church-craft, I met the first Liberal—then called Infidel—that I ever conversed with. He gave me $5 at the close of one of my lectures. With that and $5 more, for which I pledged my overcoat, I started my paper, the Portland *Pleasure Boat.* Got one thousand copies printed, and got the printer to keep the form up till I sold them, and then had another thousand of the same number printed. It was something new, and took well with the common people who were beginning to think. After they read it they sent it to distant friends, and in that way it soon gained a circulation in nearly every state in the Union, and with that small beginning I published the paper sixteen years, and sent it at least one year to every man, woman, or child that asked for it, whether they paid or not.

Maine at that time had whole counties of wild land that it was selling in large tracts to shylocks, while hundreds of men had not an acre, and I saw hundreds more who had got in debt when young, to redeem their natural birthright to land, and worked till they were fifty, sixty, or seventy years of age before they got it paid for—selling the best of everything they raised and living on the poorest. I had the idea that every man when twenty-one had a natural birthright to land enough to make a home and raise his food on without paying any man or government for it. I took hold of that subject in my paper, wrote letters to the governor and members of the legislature, and the result was, a law was passed to giv every landless man in Maine who would settle on it one hundred and sixty acres of that wild land for only fifty cents an acre; no money, but all to be paid in labor, making their own roads, the same as free. Now read the Portland *Transcript*, the best paper in Maine, and learn of the hundreds of carloads of products leaving Houlton, on their new railroad, where the country was then a wilderness.

Now, if I liv till the 16th of this month, May, I shall pass my ninety-third birthday, and now what I want is for every man that received one hundred and sixty acres of that land to make me a birthday present sufficient in all to buy me a cottage for a comfortable home of my own the remainder of my days; and I think they can well afford to do it. These facts are all recorded in the bound volume of my *Pleasure Boat*, here in my desk, and in doing this work I had not a word of help from any other paper.

The people here in Vineland receive one hundred barrels of early rose potatoes at a time from that new country. I hav within the last seventy years received two barrels of letters from people thanking me because my lectures and paper brought them out of the churches and gave them something better, but hav never received a letter nor a word of thanks from anyone that settled on the land that I got free to them.

JEREMIAH HACKER.

Laws Which Priest-Politicians Love.

WASHINGTON, D. C., May 12, 1894.

MR. EDITOR: Your editorial on "Present Day Infamies," in this week's TRUTH SEEKER, suggests to me that you might with profit use the inclosed extract from the "Blue Laws" of Maryland—never repealed, and in force in this District.

The last paragraph of your editorial reminded me of this extract. You may use it, probably, as showing the progress made by the enlightenment of mankind, despite the damnable clogging of the wheels by religious bigotry and priestcraft. We may well feel thankful that we do not liv in the times when such legislation was possible. Thanks to the Infidels of the past for the betterment of the world. Let us take courage, and hammer away till the last vestige of the infernalism of religion is banished from the statutes and from the hearts of the people as well. But we must watch the dying devils—in their struggles to exist they may still be powerful to sting. *Vide* the "Sunday Rest" mischief here in the District. Vigilance is the price of religious as well as civil liberty.

Hopefully, your co-worker,

A. J. BOYER.

The following is from the Washington *Star:*

If the old laws inherited by the District from Maryland could be enforced Carl Browne "the reincarnation of Christ," as he styles himself, and leader of the army of the commonweal, might be in danger of having his tongue perforated. One of these old blue laws of Maryland, still standing unrepealed upon the statute books of the District, passed on the 26th of October, 1723, by the province of Maryland, is as follows:

"Be it enacted by the right honorable the lord proprietor, by and with the advice and consent of his lordship's governor and the upper and lower houses of assembly, and the authority of the same, that if any person shall hereafter within this province, wittingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God or deny our Savior Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost, or the Godhead of any of the three persons, or the unity of the Godhead, or shall utter any profane words concerning the Holy Trinity or any of the persons thereof, and shall be thereof convicted by verdict or by confession, shall for the first offense be bored through the tongue and fined twenty pounds sterling, to the lord proprietor to be applied to the use of the county where the offense shall be committed, to be levied on the offender's body, goods, etc., and in case the said fine can not be levied the offender to suffer six months' imprisonment without bail or mainprise; and that for the second offense, the offender being thereof convicted as aforesaid, shall be punished by burning in the forehead with the letter B and fined forty pounds sterling to the lord proprietor, and in case the same cannot be levied the offender shall suffer twelve months' imprisonment without bail or mainprise; and that for the third offense, being convicted as aforesaid, shall suffer death without the benefit of the clergy."

This law was referred to by Mr. S. F. Phillips, acting attorney general of the United States, in a letter written on the 30th of June, 1877, to the District Commissioners in relation to the legality of contracts made after advertising in Sunday papers. This controversy, which refers to the condition of the Sunday laws of the District, has been unearthed by Mr. McKenny, clerk of the United States Supreme Court. In this letter Mr. Phillips gave it as his opinion that the statute of October, 1723, which has just been quoted, was then in force in the District, and there has been no enactment since the date of his letter to change this condition. The offense for which Mr. Browne might be tried under this law would be that of blasphemy, in that he has claimed to be the reincarnation of the Savior ever since the commonweal movement was inaugurated at Massillon. Of course, Mr. Browne's defense against the enforcement of this law, which as Mr. Phillips stated, is antiquated and obsolete in many of its provisions, might be based upon the provision of the Constitution against "cruel and unusual punishments."

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"...en the dark and the daylight,
...en the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Old Bill.

He never was much of a beauty,
He was scraggy, and raw-boned and tall,
But his faithful attention to duty
Endeared the old horse to us all,

Twenty years had he served us with vigor,
Till his youth and activity passed;
Then we daily relaxed duty's vigor—
And decided to sell him at last!

Yes, we bade him good-bye and we sold him
To a huckster who fancied his ways,
Who promised with kindness to hold him
In ease till the end of his days!

One day, as he wended at leisure
Along, with his cart-lord of truck,
The alarm by Officer Frazier
At a neigboring corner was struck.

Stock still stood the veteran charger,
And strained he his eye-balls half blind;
He seemed to swell out and grow larger
As old memories surged in his mind.

He stood till once more it sounded,
One, two, three, four, five hasty peals,
Then away like a rocket he bounded,
With the cart clattering hard at his heels.

Away flew potatoes and onions,
In vain did the huckster cry "whoa!"
Where duty called loudest for action
Old Bill was determined to go.

Straight up to the first plug he came to
He made, did Old Bill, bless his heart!
And backed, without sign of assistance,
To its nozzle the old empty cart!

Then we gave him three cheers, and we kissed him,
And then and there roundly we swore
That back to the service that missed him
He should go, and should quit it no more!

So we bought him straight back from his master,
And he draws number ninety-eight still.
We wouldn't take thousands of dollars
To-day for our faithful Old Bill.

—LETITIA VIRGINIA DOUGLAS, *Progressive Age.*

Across the Continent.—Continued.

One of the most enjoyable visits was the trip to Mount Hamilton. We went by coach, a merry party of thirteen, the presence of the driver relieving the unpleasantness of the ominous number to the superstitious. The distance from San Jose to the mountain is, as the crow flies, only 13 miles, but the winding, zigzag road, costing $75,000 to build, makes the drive 26 good long miles—52 there and back. To the Lick Observatory at the top of the mountain is 4,200 feet, and San Jose is 80 feet above sea level. The road we traversed is a wonderful piece of engineering skill and there are 367 turns in it.

It was high noon when we left town, and the ride is through the lovely Santa Clara valley, one of the most charming in this fair paradise of America. The undulating surface is a constant delight, covered as it is for miles with immense fruit orchards, flower and vegetable gardens. The great, green, grassy slopes, stretching far and wide, were like webs of softest silken plush. Nature and industry hav made the Santa Clara a veritable modern Eden, through which we rode under the sapphire skies in the warm golden sunlight of April. From the foothills on, up the mountain steep, the scenic views are most romantic and enchanting. Glens, deep ravines, sharp clefts, lofty peaks, and shaded dells are on either side, while in the background are the solemn yet most picturesque and serene Gavilan, Santa Cruz, and Sierra Morena ranges. Up and down we went by the curious, crooked road and down again into Hall's Valley, and then away up, and up again, around Cape Horn, and from there, deep down, into a canyon, the great dome of the observatory seeming now near and then far off, like the fabled pot of gold at the end of the rainbow.

Half way we stopped to change horses. The road was very dusty from this place on. When within six or seven miles of our destination the very obliging driver indicated that we might, for a change, walk over one of the hills and descend to a point where we could intercept the coach after its winding detour. About half the company sprang lightly from the carriage and began the ascent in high glee, Miss Massachusetts, as the Editor of the Corner was called, among the number. It had seemed only a slight elevation viewed from the carriage, but, oh, what a deception!

Jest and repartee soon changed to solemnity and finally a dogged silence, as we trudged up the steep incline, the altitude affecting some quite painfully. We gathered lovely wild flowers along the way, but it was a wearied, toil-worn group that reached the top of the "little hill" at last, and upon which Miss Chisholm, of Iowa, snapped her kodak. I assure you it did not take long to descend the hill and meet the coach, with its grinning driver and the cool, collected occupants upon the seats they had not left. "And did you enjoy the walk?" they questioned. Not one of us would confess that we did not, and we were most enthusiastic in our praises of the scenery and exhilarating exercise, although each of us felt we were half dead from the unwonted tramp. Mephistopheles up there on the box grinned more than ever and said, "G'lang there," to his four-in-hand in a most sarcastic and irritating manner. About 6 P.M. we reached the summit of Mount Hamilton, where was obtained a most comprehensiv view of the San Joaquin valley, away off to the Sierras—fully one hundred and fifty miles distant; and to the northward, as well as to the south, we looked over the misty blue canyons of the coast mountains and across the valleys to the majestic Pacific ocean, a grand and inspiring sight.

Then we had lunch there on the mountain top, after which we inspected the observatory, and "Miss Massachusetts" was accorded an interview with Professor Holden, who is president of the University of California as well as director of the observatory.

The Lick Observatory with all its paraphernalia cost about a million dollars. The great dome has a diameter of seventy-five feet, and its weight, without the floor, is more than a hundred tons. The lens of the splendid instrument is thirty-six inches in diameter and the tube is a monster to look at, fifty-six feet long, yet is easily manipulated by a gentle movement of the hand.

The public can look through the wonderful instrument only on Saturday evenings, and there were over two hundred ladies and gentlemen seated in the balcony that evening, where

On yon peak, against the cloudless sky,
The guarding eye of science reads the deep.

It was a weird but most enchanting experience when the wondrous conoid of the dome was gently set in motion to adjust the big telescope. Lanterns here and there relieved the darkness, but the figures flitting back and forth seemed more like specters than human beings, and when the elevating floor began to slowly sink or rise, according to direction, the experience was strangely novel and required little imagination to fancy that we might, then and there, go sailing through space on an aërial voyage.

Finally, it came my turn to look at the "bright silver moon" through the telescope. About a hundredth part of the moon's surface was shown, and it was truly a marvelous sight. A photograph of the scene was taken by flashlight.

The crater of Copernicus was plainly visible, with little peaks within. Part of the crater upon which the sun was shining was light and glistening, while other portions were dark. Long ranges of mountains were distinctly visible, all covered with snow. We afterward looked through the twelve-inch telescope in another part of the building and observed the planet Saturn, its rings, and some of its moons.

James Lick, the founder of the observatory, as you know, was a radical Freethinker. He left all his millions for useful, scientific, and educational purposes. His body rests at the base of the dome, the most illustrious and grandest mausoleum in the world. It was not by his request, however. When dying he was asked where he would like to be buried. He replied that it did not matter where—he did not care; but his friends thought it quite in keeping to place his remains there, that this achievement of star-eyed science should be his monument forever. In the reception room is a fine portrait in oil of the renowned Freethinker; also the work-bench which was the beginning of his great fortune. A silver plate upon it bears this inscription: "This work-bench was brought from S. America to San Francisco in 1847 by James Lick. The foundation of his large fortune, and the source of his power to confer great and lasting benefits upon his fellow-citizens and upon mankind, was honest and faithful labor."

And it is honest and faithful labor that accomplishes all that is of value to humanity from a material point of view—a fact we should all remember.

At 10 P.M. we started back on our journey to San Jose, and, as the descent was much easier (the downward grade always is) than the ascent, it was accomplished in much less time. Some story-telling gentlemen in the party, with vivid imaginations, beguiled the hours by telling tales of outlaws and bandits who, they said, formerly inhabited the mountains roundabout and were accustomed to hold up coaches and belated travelers.

As the coach wound in and out, amid precipitous peaks, we found ourselvs peering down into the shadowy ravines, almost expecting to see a robber leap from behind the bending branches of the trees. Ghost, goblin, and witch stories were next in order, and it was most easy to think such might hold carnival among the ridges and valleys of the hills. But neither ghost, hobgoblin, witch, wizard, or bandit did we meet, and so we rode in the moonlight amidst the changing shadows of mountain tops and lowly vales wrapped in the somber mantle of midnight.

We reached San Jose just after 2 A.M. very tired and very sleepy, but highly pleased with our most interesting and instructiv visit to Mount Hamilton observatory.

San Jose is an attractiv and picturesque city, and I was not unmindful, while sojourning there, of some friends and children belonging to our Corner, but I knew not where to find them, and they, of course, did not know I was for a brief period among them. S. H. W.

The Midwinter Fair.

After seeing the great World's Fair at Chicago, the Midwinter Fair in San Francisco has not great charms; still it is a fine state exhibition. It is beautifully located in the Golden Gate Park facing the great Pacific ocean, and the park contains a thousand acres, about one hundred and sixty being devoted to the Fair. There are five main structures surrounding a parallelogram, where there are playing fountains, some statuary, and beautiful flowering plants and trees of various kinds. This Fair has no Ferris wheel, but it has an electric tower, which is two hundred and fifty feet in hight. From the top a fine view of San Francisco bay can be had on the north and south, also the "Golden Gateway," and on the western side can be seen the majestic waves of the ocean beating upon the beach, while the mountains loom in the distance.

The display of the productions of California is splendid, particularly the fruit, vegetables, nuts, and various kinds of ores; Fresno county bearing off the palm for fruit. Southern California shipped last year eight thousand car loads of oranges.

Many different ores are exhibited, and among the novelties is a gold mine, showing every phase of gold mining. There is shown borax in its nativ state, also borax refined, from San Bernardino. A banana tree, in bud, and another bearing fruit, made a handsome spectacle. A pyramid composed of corn seemed very imposing, and a very pretty pagoda formed of beans of different sizes and colors was so arranged as to appear like mosaic work.

There was a life-size elephant made of walnuts, a horse and rider of prunes, and many curiosities in the arrangement of fruit whose fragrance made the air so heavy as to almost produce faintness. There is a midway plaisance, too, in this Fair, and a street in Cairo, and, upon the whole, the Fair is a pretty good imitation of the Chicago Exposition, but it comes too soon after that wonderful exhibition to create much enthusiasm, except to Californians. The same Turkish and other merchants are here, but they appear tired out and wearied, and would no doubt be glad to get back to their nativ land once more.

SAN FRANCISCO KINDERGARTENS.

One day I went out to the Silver street Kindergarten. This is the California Kindergarten Training School, and is a very interesting place. It is, I believe, the first of its kind established on the coast. About two hundred children were in attendance, gathered in from the poorest of San Francisco's varied population. The children seemed very happy, and some of them are perhaps treated kinder there than anywhere else. I was shown the chair and desk of little Patsey, whose pathetic story Mrs. Wiggin has told so well, and was introduced to several little waifs whose history would be, if told, quite as interesting as Patsey's. Among the children was one little boy, who persisted in coming to school so very dirty that he was sent home by the teacher. His mother beat him, and sent him back unwashed and uncombed. In explanation she said: "Well, I hav ten children, two deaf and dumb, and the last two are twins. What can I do, with only one pair of hands?" Sure enough. What could she do? Poor mother! What a pity that ignorance and folly prevail in the homes as well as anywhere!

Then I visited another Kindergarten, where fortune's more favored children were gathered, and the better condition, the superior home and higher training, was visible upon the countenances of the bright-eyed little pupils.

THE CLIFF HOUSE AND SEAL ROCKS.

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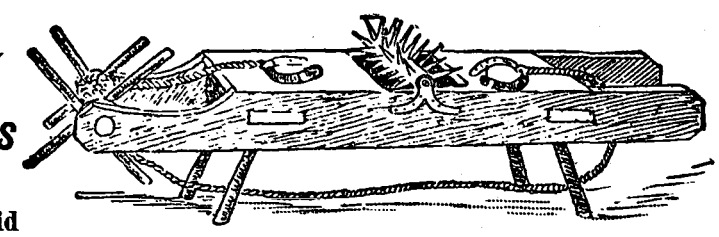
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CLERGYMAN: "What's your name, little boy?" Boy: "Minzesheimer." Clergyman: "I mean your Christian name." Boy: "Ikey."—*Hallo.*

THE RECTOR: "You don't mean to say you went to a dog show on Sunday?" Penelope: "Yes; but I looked at the St. Bernard's only."—*Judge.*

FIRST YOUNGSTER: "I've got a new baby brother, what come from heaven last night." Second Youngster: "That's nothin'. My little baby brother went to heaven yesterday." First Youngster (reflectivly): "Pete, I bet it's the same kid."—*Life.*

MOTHER: "What are all these senseless trinkets for?" Pretty Daughter: "They are for the grab-bag at the church fair." "Mercy! There is not one thing that any human being could want." "Yes, isn't it fortunate? Everybody who draws a prize will put it back in the bag."—*New York Weekly.*

ISAACSTEIN: "I sells you dot coat, mine frent, for £2 10s. You take him along?" Customer: "I thought you didn't do business on Saturday. Isn't this your Sunday, Isaacstein?" Isaacstein (in low, reverent tones): "Mine frent, to sell you dot coat for £2 10s. was not peesness; dot was sharity."—*Punch.*

A WELL-KNOWN minister succeeded in so shocking his congregation a few nights ago that several of the ladies fainted outright, while two or three had to be carried bodily from the church and resuscitated in the fresh air. The preacher was expatiating upon the merits or demerits of Solomon, as the case may hav been, when he came to the place where Solomon began taking unto himself his eight hundred wives. "Solomon," said the holy man, iifting his hands above his head and gazing sorrowfully at the roof of the church. "Solomon was, my dear friends—Solomon was—he was a regular Billy Breckinridge sort of a man." Just here he paused. There was an awed hush, followed by a smothered groan that came from the center of the church. The preacher tried to correct himself, but it was too late, and his apology was almost as bad as the original remark. His sermon closed almost immediately.—*Louisville Evening Post.*

A SOUTHERN clergymen having a "roving commission" and whose great forte was in addressing the children at Sunday-schools commenced his remarks in Brooklyn by stating that on his way Northward he had on previous Sundays addressed children at Baltimore. Then he went to Philadelphia, thence to New York, and from Brooklyn he should go to Boston. After giving his hearers most excellent advice as to how they were to conduct themselvs in this world in order to obtain an entrance into heaven, he added: "But if—but if—my dear little boys and my dear little girls, you neglect the opportunities you now hav you will go to hell." Then, wishing to ascertain how attentiv his audience had been, he tested their memories with the following questions: "Where did I say I first commenced addressing Sunday-school children?" A dozen voices answered, "In Baltimore." "Where did I go next?" "To Philadelphia," was the response. "And then." "To New York." "And where did I say I was going from Brooklyn?" "To hell!" was the unexpected and unsatisfactory answer and anything but complimentary to the modern Athens.—*Boston Times.*

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A jellyfish swam in a tropical sea,
And he said: "This world it consists of Me;
There's nothing above and nothing below
That a jellyfish ever can possibly know
(Since we've got no sight or hearing or smell)
Beyond what our single sense can tell.
Now, all that I learned from the sense of touch
Is the fact of my feelings, viewed as such,
But to think they hav any external cause
Is an inference clean against logical laws.
Again, to suppose, as I've hitherto done,
There are other jellyfish under the sun,
Is a pure assumption that can't be backed
By a jot of proof or a single fact.
In short, like Hume, I very much doubt
If there's anything else at all without.
So I come at last to the plain conclusion,
When the subject is fairly set free from confusion,
That the universe simply centers in Me.
And if I were not, then nothing would be."

That minute a shark, who was strolling by,
Just gulped him down in the twink of an eye;
And he died with a few convulsiv twists,
But, somehow, the universe still exists.

—*Boston Daily Globe.*

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WHAT knowest thou, man, of life? and yet,
for ever twixt the womb, the grave,
Thou pratest of the coming life, of heaven
and hell thou fain must rave.

The world is old and thou art young; the
world is large and thou art small;
Cease, atom of a moment's span, to hold
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—*Háji Abdú El-Yezdí.*

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HE [Jesus] was wanting in filial love and duty to his own parents, in brotherly affection to his own family. He plainly taught men to love him best. "He that loveth father or mother more than me is not worthy of me," and many more words to that effect. He was abusiv in his vituperation against certain individuals, calling them frightful names. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" His manners were not always such as to be followed; and he betrayed the weakness of much self-conceit, promising rewards to his followers, and threatening with perdition those who rejected him. If the New Testament, which records all this, be true, then Christ is neither a God to be worshiped, nor a teacher to be implicitly trusted, nor an exemplar to be in all things followed. From first to last, and with only one exception, I reject the foregoing Christian dogmas on moral grounds alone. — *Rev. Charles Vorsey.*

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News of the Week.

THE London cabmen went on strike last week.

COXEY, the Commonwealer, has been sent to jail for twenty days.

ON May 16th a fire in Pawtucket destroyed property to the value of $500,000.

JUST west of Fostoria, O., one of the largest gas wells ever discovered, is burning.

LOUIS CLOVIS BONAPARTE, grandnephew of the great Napoleon, died in London on May 14th.

CONGRESSMAN BRECKINRIDGE has appealed his case to the Supreme Court of the District.

THE Senate Committee on Territories will report in favor of the admission of Utah to statehood.

GREAT damage was done by the heavy rains and consequent high streams in Wisconsin and Minnesota.

DR. TUTTLE, the Protestant Episcopal bishop of Missouri, is reported to hav joined the Salvation Army.

JONES'S WOOD, an historic spot on the East river bluffs, New York, was destroyed by fire last week. Loss, $300,000.

ON May 20th all the eastern part of Kentucky was covered with snow to the depth of from two to ten inches.

THE forces of President Peixoto in the state of Sao Paulo were defeated in a battle with the insurgents last week.

EMILE HENRY, the Anarchist who threw a bomb in the Hotel Terminus, Paris, on February 12th, was guillotined at 4 A.M., May 21st.

THE motormen of the Brooklyn trolley system struck last Sunday because the company had ordered them to purchase new uniforms. The company yielded.

THE Supreme Court of Kansas decides that bankers and capitalists must pay taxes on what they owe as well as what they own, as farmers and others hav been doing.

SIX Anarchists, Codina, Cerezuela, Logas, Bemat, Villarubia, and Mir, convicted of conspiracy with Pallas against the life of General Martinez-Campos, were executed in Barcelona last Monday.

THE executiv committee of the National Liberal Federation has issued a call for a conference, to be held at Leeds on June 20th, for the purpose of formulating a campaign against the House of Lords.

A VERY severe and protracted storm swept over most of the country east of the Mississippi the latter part of last week. Many schooners were wrecked on Lake Michigan and twenty to thirty lives lost.

A FIRE started by a smoker's match at the Boston baseball grounds on May 15th burned over twelve acres in a frame tenement district. The fire department was very dilatory in responding. Thirty children are missing.

THE coal miners' strike continues, the conference of miners and operators having been barren of results. In McAllister, Indian Territory, matters hav assumed a serious phase, the Italian miners being well armed and drilling, it is reported.

AN attempt to bribe Senators Hunton of Virginia and Kyle of South Dakota to vote against tariff revision is reported. A committee of investigation, consisting of Gray, Lindsay, Lodge, Davis, and Allen, has been appointed. It will sit with closed doors.

JUSTICE GAYNOR of the State Supreme Court has decided against Health Commissioner Emery of Brooklyn. He declares that the commissioner has no authority to quarantine persons who refuse to be vaccinated, and thus keep them prisoners until they submit to his orders. Emery will take an appeal to the General Term.

THE free-silver men, under the leadership of Bland and Governor Stone, captured the Missouri state convention. They also carried the convention for the income tax by a three-fourths vote. On the other hand, the administration forces win in Alabama, and Representativ Oates will be the Demecratic nominee for governor.

IN the House of Commons, Morton, Liberal, moved to cut off the annuity of the Duke of Edinburg, now Duke of Saxe-Coburg-Gotha, on the ground that he is now a foreign sovereign. Labouchère seconded the motion. Churchill, Harcourt, and Balfour opposed. It was defeated by a vote of 298 to 67. Charles Dilke and Wilfred Lawson voted with the growing minority.

PAINE MEMORIAL NUMBER.

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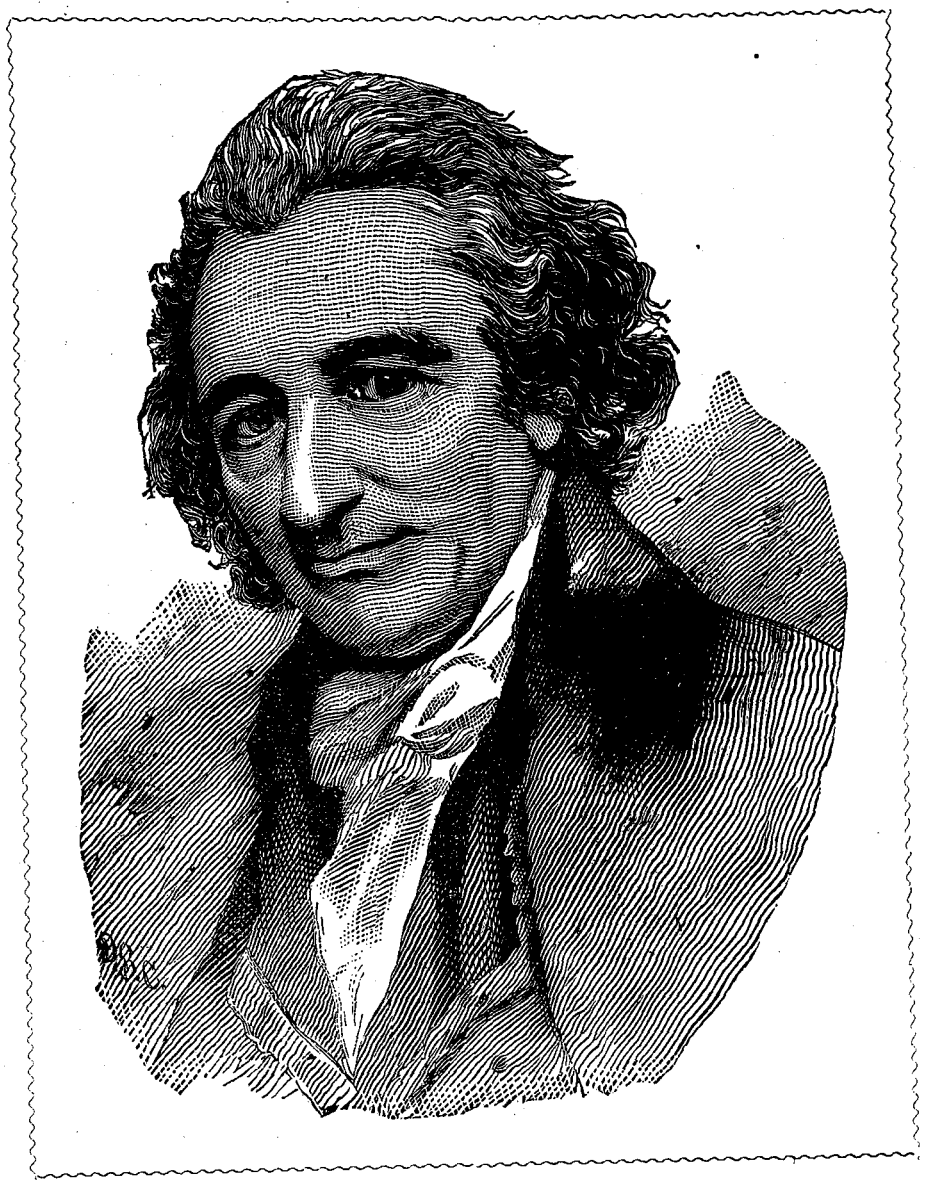
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WHO ART THOU, VAIN DUST AND ASHES! BY WHATEVER NAME THOU ART CALLED—WHETHER A KING, A BISHOP, A CHURCH, OR A STATE, A PARLIAMENT OR ANYTHING ELSE—THAT OBTRUDEST THINE INSIGNIFICANCE BETWEEN THE SOUL OF MAN AND HIS MAKER?

PAINE: THE KNIGHT-ERRANT OF FREEDOM.

A MEMORIAL DAY POEM.

I

BRING laurel wreaths for the Nation's dead,
And flowers for the graves of the men who fell—
Who fell where furrow and field ran red—
To crash of cannon and shriek of shell.
Bring words of praise from the living tongue,
Extol their deeds with the breath of flame;
You cannot brighten the glory flung
Athwart their tombs by the sun of Fame.

II

The starry banner of this loved land,
That loyal winds for an age had tost,
Felt at her halliards a hostile hand,
And trailed in the dust of a risen host.
These heroes whose ashes 'neath us lie,
By a spirit guided from out the past,
Restored the flag to her native sky,
And died in the shadow Old Glory cast.

III

But pause not now, with the tribute paid
To those who breasted the waves of war,
For Justice bids that a word be said
Yet stronger, clearer and louder far.
For ne'er was soldier that fought and bore
The brunt of battle—set others free—
But some great genius has moved before,
And pointed the way to liberty.

IV

Who made the cause of the slave his own,
Defied the power of a robber king,
Spoke out for right with a trumpet tone,
And wrote with a pen from the eagle's wing?
I say the leader in all the wars
That strike the fetters from limbs and brain—
The bonds of iron or creeds or laws—
Is the leader we honor—Thomas Paine.

* * * * * * *

V

O Champion, bravest in all the past!
O Freedom, fairest of all the dames!
Long may the pledge of your fealty last,
For ever united be your names.
And long as flowers from the sod shall spring,
Touched by the warmth of a May day bright,
A blossom and tear shall the lady bring
To drop on the grave of her faithful knight.

GEO. E. MACDONALD.

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Thomas Paine, the Advocate of Liberty and Justice.

"Come, workers, here was a teacher, and the lesson he taught was good:
There are no classes or races, but one human brotherhood;
There are no creeds to be hated, no colors of skin debarred;
Mankind is one in its rights and wrongs—one right, one hope, one guard.
By his life he taught, by his death we learn, the great reformer's creed:
The right to be free, and the hope to be just, and the guard against selfish greed."

The grand tribute of John Boyle O'Reilly to Wendell Phillips, the "silver-tongued" champion of the slave in the later days of the republic, is no less applicable to Thomas Paine, the first and most faithful pleader for the oppressed in the nation's infancy. The man whose memory we honor on each recurring twenty-ninth of January and whose memorial at New Rochelle we this year decorate, sent to the *Pennsylvania Magazine* the first protest against the buying and selling of the black man that flowed from the pen of an American patriot, and never while life remained in the hand that held that pen did the heart that impelled it grow lukewarm, or the brain that guided it become weary in the propaganda of freedom which the shortsightedness and cupidity of our people permitted to drag its way along through generation after generation until the few thousand slaves of Paine's time had multiplied into four millions and until their chains could be melted only in the white heat of one of the most terrible wars that ever desolated the world. Even Jefferson faltered and Washington bent before the storm. The slave-power asserted itself in that early day and the most illustrious of our statesmen surrendered or stifled their convictions at its behest. But the man whom priests hate and malign and freemen love and honor never for one moment quailed or compromised. Thomas Paine, who, it is only just to say, did more than any other man to secure the independence of this country, stood by his antislavery principles, denouncing, as only he could denounce, the crime of human bondage, and imploring his fellow citizens who had fought and suffered in the cause of political independence not to longer stultify themselvs by condoning or defending the enslavement of men whose skins were black but whose equal and inalienable rights had been affirmed in that immortal Declaration which was all inclusiv in its averment of the birthright to life, liberty, and the pursuit of happiness. Had government and people acted upon the admonitions of Thomas Paine, how different would hav been the history of the United States! What a heritage of blood and agony and hate and war lust we hav received from the generations which flouted the teachings of Paine! What a heritage of peace and joy and love we should hav received from those generations had they been liberty-loving and wise enough to perceive and act in accordance with the principles of universal freedom which the author of the "Rights of Man" never for one moment doubted or betrayed!

Reading the two large volumes of Conway's Life of Paine, one cannot fail to be struck by the frequent references to the Author-Patriot's work in behalf of the slaves. On Page 41 there is a letter from Dr. Rush, one of the earliest and most untiring of the revolutionary abolitionists, in which he, referring to his first meeting with Paine, says: "We met · · · in Mr. Aitkin's bookstore, where I did homage to his principles and pen upon the subject of the enslaved Africans. He told me the essay to which I alluded was the first thing he had ever published in his life." On page 52, Conway, speaking of the same article, remarks: "Paine's paper is as thorough as Garrison himself could hav made it. And, indeed, it is remarkable that Garrison, at a time when he shared the common prejudices against Paine, printed at the head of his *Liberator* a motto closely resembling Paine's. The motto of Paine was: 'The world is my country, my religion is to do good;' that of the *Liberator:* 'Our country is the world, our countrymen are all mankind.' Garrison did characteristic justice to Paine when he had outgrown early prejudices against him." In the *Pennsylvania Journal* of Oct. 18, 1775, Paine expressed the hope that when America should no longer depend upon Great Britain, our first expression of gratitude should be "an act of continental legislation, which shall put a stop to the importation of negroes for sale, soften the hard fate of those already here, and in time procure their freedom." Again Conway says:

"At this time Paine saw much of Jefferson, and there can be little doubt that the antislavery clause struck out of the Declaration was written by Paine, or by some one who had Paine's antislavery essay before him. · · · Thus did Paine try to lay at the corner the stone which the builders rejected, and which afterwards ground their descendants to powder. Jefferson withdrew the clause on the objection of Georgia and South Carolina, which wanted slaves, and of Northerners interested in supplying them. That, however, was not known till all the parties were dead. Paine had no reason to suppose that the declaration of human freedom and equality, passed July 4th, could fail eventually to include the African slaves. The Declaration embodied every principle he had been asserting, and indeed Cobbett is correct in saying that whoever may hav written the Declaration Paine was its author.

On November 2, 1779, Paine was elected Clerk of the Pennsylvania Assembly. Conway observes:

"On the same day there was introduced into that Assembly an act for the abolition of slavery in the state, which then contained six thousand negro slaves. The body of this very moderate measure was prepared by George Bryan, but the much admired preamble has been attributed by tradition to the pen of Paine. That this tradition is correct is now easily proved by a comparison of its sentiments and phraseology with the antislavery writings of Paine presented in previous pages of this work. The author, who alone seems to hav been thinking of the Negroes and their rights during that revolutionary epoch, thus had some reward in writing the first proclamation of emancipation in America. The act passed March 1, 1780.

Writing from Paris on March 16, 1790, to a friend in Philadelphia, Paine says:

"I wish most anxiously to see my much loved America. It is the country from whence all reformation must originally spring. I despair of seeing an abolition of the infernal traffic in Negroes. We must push that matter further on your side of the water. I wish that a few well-instructed could be sent among their brethren in bondage, for until they are able to take their own part nothing will be done."

Shortly after his first arrival in America Paine perceived that slavery was sanctioned by the Old Testament, and he at once repudiated the authority of that volume. How different from the millions of Christians, whom nothing less than the thunders of Shiloh and Gettysburg and the capitulation of Appomatox could convince of the fallibility of that musty code!

We cannot resist the temptation to quote here Mr. Conway's admirable summary of the reforms advocated by the man who has been denounced and misrepresented as perhaps no other man has been in any age of the world, and that, too, by those who hav been among the most fortunate legatees of his priceless services to mankind. Here is the excerpt mentioned:

"Thus the *Pennsylvania Magazine*, in the time that Paine edited it, was a seed-bag from which the sower scattered the seeds of great reforms ripening with the progress of civilization. Through the more popular

press he sowed also. Events sel cted his seeds of American independence, of republicau equality, freedom from royal, ecclesiastical, and hereditary privilege, for a swifter and more important harvest; but the whole circle of human ideas and principles was recognized by this lone wayfaring man. The first to urge extension of the principles of independence to the enslaved negro; the first to arraign monarchy, and to point out the danger of its survival in presidency; the first to propose articles of a more thorough nationality to the new-born states; the first to advocate international arbitration; the first to expose the absurdity and criminality of dueling; the first to suggest more rational ideas of marriage and divorce; the first to advocate national and international copyright; the first to plead for the animals; the first to demand justice for woman—what brilliants would our modern reformers hav contributed to a coronet for that man's brow, had he not presently worshiped the God of his fathers after the way that theologians call heresy!"

It is eighty-five years since Paine laid down his pen, and our country has passed through an awful crisis in that interval. Inventiv genius and industrial enterprise hav broadened beyond computation the area of cultivated land, developed our mining resources, and established manufactories without number and of great magnitude. Railway and telegraph lines belt the continent in almost every direction. A vast and complicated educational system extends its ramifications into every nook and corner of the land. Immigration and domestic increase hav swelled our population to sixty-five millions. And yet, so far as religious and political liberty is concerned, we hav made no advance since Paine's day except on lines pointed out by him. We are in practice, in some things, where he was in principle one hundred years ago; yes, where he was in 1775. In other directions we stumble blindly where he walked with clear eyes and sure feet. We and our fathers hav contemned the justice he loved and denied the liberty of thought and action to the establishment of which he gave his life's services. It is not so often that the man to whom a generation builds monuments was wiser concerning the problems that confront that generation than it is itself. But Paine was. Not only was he of more lucid thought, as regarded the issues of his own age, than were his contemporaries, but he also reasoned more justly than the priests and politicians three generations removed from his time. As a rule it is true that "each new decade must hav new men to determin its liberty," but, so far as humanity must deal with the questions of religious and civil rights, Paine was a man for all decades. How he would hav thrilled responsiv to the ringing music and the lofty sentiment of these lines of the poet before quoted:

"It is not enough to win rights from a king and write them down in a book:
New men, new lights, and the fathers' code the sons may never brook.
What is liberty now were license then; their freedom our yoke would be,
And each new decade must hav new men to determin its liberty.
Mankind is a marching army with a broadening front the while;
Shall it crowd its bulk on the farm-paths, or clear to the outward file?
Its pioneers are the dreamers who heed neither tongue nor pen
Of the human spiders whose silk is wove from the lives of toiling men."

Madam Bonneville, in her sketch of the life and character of Paine, says that about a week after his death a headstone was put up bearing the inscription: "Thomas Paine, Author of 'Common Sense,' died the eighth of June, 1809, aged 72 years." By Paine's will a wall twelve feet square was built around the grave. Two weeping willows and two cypresses were planted outside. Many persons, especially foreigners, took away parts of the tombstone and trees as mementoes. The grave is situated at the angle of the farm, by the entrance to it. The eighty-eight acres of the north part were sold at $25 per acre. The half of the south (the share of Thomas de Bonneville) sold for a total of $1425. The remainder of the south part (Benjamin de Bonneville's share) was sold in lots, reserving the monument lot, forty-five feet square. The old farmhouse homestead was about a quarter of a mile from the grave. A monument was erected in 1839. It became defaced by the weather and the hands of vandals and relic hunters, and in 1881 THE TRUTH SEEKER raised a fund to secure its rehabilitation. The restoration cost about $200. On the 30th of May of that year a large number of the Liberals of the East gathered about the monument and re dedicated it with appropriate exercises. P. L McClellan, of Mount Vernon, was elected president and D. M. Bennett, vice-president. Following the president's opening speech came addresses by T. B. Wakeman, J. P. Mendum, Dr. T. L. Brown, Courtlandt Palmer, D. M. Bennett, S. P. Putnam, and Mr. Wright. Ella M. Hart read a poem and Mrs. H. Allen a prose tribute.

The present work of repairing the monument is being done under the auspices of the Brooklyn Philosophical Association, and is paid for by Mr. Robert H. Barry. Mr. Barry was once a Roman Catholic, but has long since outgrown that faith. To him credit is due for his generosity.

The monument is of Westchester marble, is about twelve feet in hight and three feet square at the base. Base, capstone, and cornice of Ionic order. It is covered with inscriptions on the four sides, chiefly extracts from the hero's works. "On the west side is a profile of Paine, by an Italian artist, and encircled by a wreath." The Monument is situated on the White Plains and New Rochelle road, while on the north side runs the road leading to the farmhouse.

In the little *cortege* that on June 10, 1809, followed the remains of Thomas Paine to West Chester, walked two of the enslaved race. Says Conway: "Those two negroes, traveling twenty-five miles on foot, represented the homage of a race for whose deliverance Paine had pleaded from his first essay written in America to his recent entreaty for the president's intervention in behalf of the slaughtered negroes of Domingo." Of the scene at the graveyard Conway has given us the blood-quickening picture:

"The grand people of America were not there, the clergy were not there, but beside the negroes stood the Quaker preacher and the French Catholic woman. Madam Bonneville placed her son Benjamin—afterwards general in the United States army—at the end of the grave, and standing herself at the other end, cried, as the earth fell on the coffin: 'Oh, Mr. Paine, my son stands here as testimony of the gratitude of America, and I for France!'"

Of Paine's personal appearance Madam Bonneville says: "Thomas Paine was five feet nine inches high. · · · His bust was well proportioned and his face oblong. Reflection was the great expression of his face, in which was always seen the calm proceeding from a conscience void of reproach. His eye, which was black, was lively and piercing. · · · He stood and walked upright without stiffness or affectation." Conway adds: "He had a prominent nose, somewhat like that of Ralph Waldo Emerson. · · · Paine's mouth was delicate, his chin also. He wore no whiskers or beard until too feeble with age to shave. His forehead was lofty and unfurrowed; his head long, the occiput feeble. His complexion was ruddy—thoroughly English. · · · He was an expert horseman, and, in health, an unwearied walker. He loved music, and could join well in a chorus."

Mr. Moncure D. Conway is constantly adding to his previous discoveries concerning Paine. His fields of exploration, since he was last in the United States, are Paris and London. The more we know of the life and labors of Thomas Paine, the more we admire him, and the more keenly do we regret the ignorance of our people as regards his character and services.

At the annual conference of the National Secular Society, at Liverpool, Mr. George W. Foote was unanimously reëlected president. He is the right man in the right place and this indorsement by the English Secularists, coming so soon after the "Atheist Shoemaker"-Foote-Holyoake-Hughes controversy, is peculiarly significant and decidedly gratifying. American Freethinkers hav a very warm place in their affections for both Mr. Foote and the society over which he presides. Long life and great prosperity to both.

Three members of the New York Constitutional Convention—Messrs. D. H. McMillan, A. L. Kellogg, and B. S. Dean—hav introduced amendments providing for the taxation of all private property.

We shall soon present to our readers the opinions of college presidents and professors and county treasurers of this state on the subject of church taxation. Look out for that issue. It will be interesting.

The following donations for the purposes of the Freethought Federation are acknowledged: J. P. Palmer, $2; John Helm, 40 cents; A. A. Raymond, $1; Mrs. M. M. Tarbell, $1; J. B. Puffer, $1; Abner Kimball, $1; S. F. de Jones, $1.

One of the amendments offered in the Constitutional Convention is intended to prevent the imprisonment of any person for more than ten months, when held awaiting trial. It should be ten days rather than ten months. Every person is presumably innocent until adjudged guilty, and is entitled, under the Constitution and in equity, to a speedy trial. Our so-called system of justice is, in many respects, antiquated and cruel. One of its outrages is the holding of witnesses, sometimes for years, in the house of detention.

We hav mailed to each Senator and Representativ in Congress a copy of a sixteen page protest against the Gallinger-Morse and Kyle-Johnson Sunday bills now pending in the national legislature. With each package was inclosed a copy of Louis Levine's admirable letter to the members of the committees to which the bills were referred. These will also be sent to the most influential papers of the country. The Protest pamphlet sells for five cents; twenty-five copies, three cents each; one hundred copies, $2. It should be widely distributed. The people must be educated that the Sunday tyrants may be thwarted.

Members of the Freethought Letter-Writing Corps (except those in New York state, who are assigned to special work) will this week write to the Representativ in Congress from their district, or to one of their Senators, regarding the Kyle-Johnson and Morse-Gallinger Sunday bills. We hav just sent to all Representativs and Senators some arguments against these bills and we hope that every one of our national law-makers will receive from his Freethought constituents letters urging him to carefully examin those arguments and vote against all laws which seek to force all the people to do reverence to the holy day of one class of citizens.

The prospects are that the fight for equal taxation will soon be on in earnest in the Constitutional Convention. We are sending out thousands of copies of "Church Property," and have good reason to hope that much of this seed will fall on rich, warm soil, where it will quickly germinate and develop a healthy growth, to ere long ripen for the harvest day of justice. No doubt the Freethinkers, particularly those of this State, will realize the necessity of acting promptly and effectively. Mr. Putnam was at Albany last week. To meet the expenses incurred in his work, and in distributing "Church Property," the fund at disposal for both purposes should be kept replenished.

Let every Liberal in the state of New York write immediately and often to the Committee on State Finances and Taxation of the Constitutional Convention, asking that church property be taxed equally with all other private wealth. This will be the work of the New York section of the Freethought Letter-writing Corps while the Convention is in session. Write also to the delegate from your district. If you can, induce your local paper to admit arguments in favor of this measure of justice. The members of the above-named committee are:

Milo M. Acker (chairman), Hornellsville; Commodore P. Vedder, Ellicottville; I. S. Johnson, Warsaw; Owen Cassidy, Havana: A. B. Steele, Herkimer; S. B. Jacobs, Brooklyn; O. A. Fuller, Wellsville: F. B. F. Tibbetts, Ithaca; C. R. Pratt, Elmira; A. L. Kellogg, Oneonta; F. T. Fitzgerald, W. McM. Speer, Nelson Smith, W. P. Burr, M. J. Mulqueen, J. W. McLaughlin, S. S. Blake, New York.

THOMAS PAINE.

Author and Hero of the Times that Tried Men's Souls,

HONORED BY BOTH PAST AND PRESENT.

Tributes from Those Who Knew Him in Life and from Those Who Revere His Memory To-day.

A POWER IN AMERICA, FRANCE, ENGLAND.

But few, who hav not specially examined the subject, realize the great and beneficent influence which Paine's writings hav exerted and are still destined to exert. He was, as is well known, one of the chief instigators and promoters of the American Revolution, and also one of the most earnest and zealous workers in the brave struggle of the colonies for freedom and independence.

His success and popularity in America insured him an enthusiastic welcome in France, where he was elected a deputy to the National Convention from two different departments. The revolution in France, after many excesses and reverses, has at length proved successful, and the republic there, as in America, is permanently established.

In England, the revolutionary spirit was also invoked; but, unfortunately, suppressed by the strong hand of power, aided by bribery and treachery.

"The French Revolution," says James Cheetham, "that terrible concussion which had perniciously effected all Europe, and particularly England, had prepared the clubs for the unhinging doctrins of the 'Rights of Man.' Never did the parched earth receive refreshing rain with more welcome than that with which the revolutionary people of England admitted amongst them the tumultuous writings of Thomas Paine. To that which was his object; to commotion, to the overthrow of the government, and to bloodshed, in all its horrid forms, they were rapidly hastening. Thus predisposed, the cordiality and enthusiasm with which the first part of the 'Rights of Man' was greeted, although flattering to the vanity and encouraging to the hopes of the author, were not surprising. The clubs, zealous to a degree of frenzy; always vigilant, always alert, published a groat edition of thirty thousand copies of the work, which was distributed amongst the poor, who could not afford to purchase. In the great manufacturing towns, Paine was considered by the ignorant as an apostle of freedom. A song was privately circulated beginning with—

God save *great* Thomas Paine,
His 'Rights of Man' proclaim,
From pole to pole!

"The government, alarmed, knew not how to meet the evil. Burke did, however, by his successiv and impressiv appeals, animate them to precautionary measures."

This is the language of James Cheetham, the enemy of Paine, and the convicted libeler of Madam Bonneville. But Cheetham, whose writings cannot always be relied upon, may be believed when he is forced, as in the present instance, to admit, most unwillingly, the great influence of Paine's writings upon the masses.

Before Paine announced in the "Age of Reason" his belief in "one God and no more," no writer in Europe or America was more popular and respected; but when Christians realized that the great author's religion was Deism and not Trinitarianism nor Catholicism, their former friendship was turned to enmity, and their admiration changed to hatred. His patriotic services were ungratefully ignored, his motivs misrepresented, his character basely slandered, and his memory maligned.

Still, there were many members of the community who believed in the religious views of Thomas Paine, and who also upheld his political doctrins. These formed a brave and gallant band who sturdily defended his memory from clerical assaults, and refuted many of the wicked slanders of his enemies. Their efforts to vindicate Paine's character were ably seconded by reformers of every kind—by Theists, Pantheists, Materialists, Agnostics, and Atheists—that is to say, by that numerous and worthy class of citizens whom Paine styled Infidels!

In the twenty-first chapter and twenty-fifth verse of the gospel of St. John, we are told that if the many things which Jesus did "should be written every one, I suppose even the world itself could not contain the books that should be written."

This romantic and apostolic statement, even if inspired, may not be absolutely true; but it is an indisputable fact that if all the libels which hav been written and published against Thomas Paine were printed in one book, they would form a volume much larger than both the Old and New Testaments combined.

Touchstone speaks of a lie seven times removed. That is, first, the retort courteous; second, the quip modest; third, the reply churlish; fourth, the reproof valiant; fifth, the countercheck quarrelsome; sixth, the lie circumstantial; seventh, the lie direct; but it would require greater genius than even the famed bard of Avon to describe and define all the various grades and varieties of misrepresentations, untruths, and absolute falsehoods with which Christian rancor has assailed the character of Thomas Paine.

The friend and companion of three presidents—Washington, Jefferson, and Monroe—the friend of Benjamin Franklin, Samuel Adams, De Witt Clinton, Joel Barlow, Benjamin Rush, and the most prominent patriots of the American Revolution—the associate of Count Volney, the Marquis de Lafayette, Condorcet, Brissot, Madam Roland, and the leaders of the Revolution in France, the companion of Clio Rickman, Mary Wollstonecraft, Horne Tooke, Dr. Priestley, Dr. Towers, Romney, the painter, Sharp, the engraver, Colonel Oswald, etc., etc., in England, has been described by Christian writers as a drunkard, a debauchee, and an outcast, while the plain truth is, that he was temperate, unselfish, patriotic, and the devoted friend of mankind.

At the present day the number of Paine's friends has become so great and their influence so potent, that only the most reckless and audacious of romancers now venture to repeat the stale, well-worn, and oft-refuted slanders of former years, and, as a consequence, more tolerant and rational views in regard to his character are becoming prevalent in the community.

The spirit of inquiry is also abroad, and has greatly modified the religious bigotry of former years. The advance of science—the diffusion of knowledge—the criticisms of the learned—the teachings of the emancipated—hav produced their salutary effects. Doubts hav arisen, questions hav been propounded, and reasons hav been advanced, and Heresy—the fair child of Wisdom and Knowledge—has not only traveled from pews to pulpit, but has even invaded schools, seminaries, and colleges—the very nurseries of faith and doctrin—the sacred strongholds of orthodox theology.

In the first page of the first part of the "Age of Reason," Mr. Paine tells us, that he had intended to publish his thoughts upon religion at an advanced period of life, when the purity of the motiv could not admit of a question. In the preface to the second part of the same work, and also in a letter to his friend Samuel Adams, he tells us why he published his religious views sooner than he had intended.

"I saw," says he, "my life in continual danger. My friends were falling as fast as the guillotin could cut their heads off, and as I expected every day the same fate, I resolved to begin my work. This accounts for my writing at the time I did, and so nicely did the time and intention meet, that I had not finished the first part of the work six hours before I was arrested and taken to prison.

"Toward the latter end of December" (1793), he continues, "a motion was made and carried to exclude foreigners from the convention. There were but two in it, Anacharsis Clootz and myself; and I saw I was particularly pointed at by Bourdon de l'Oise, in his speech on that motion."

Paine was guilty of having been born in England; he was also opposed to the guillotin, and had voted with the Girondists to spare the life of the king and royal family. He wished to temper justice with mercy—to destroy kingcraft, but to spare the king's life; and for advocating this leniency toward the dethroned monarch, he placed his own liberty and life in imminent danger.

It was among scenes like these—scenes of violence and bloodshed that disgraced the grandest revolution in the world's history—that Thomas Paine, the patriot and philosopher, with mind undaunted and serene, regardless of his own fate, and



THE PAINE MONUMENT AT NEW ROCHELLE.
From "Life of Paine" by permission of Peter Eckler. (Copyrighted, 1892.)

inspired only by his great love for humanity, penned his unanswerable protest against Venerable Error and Credulous Faith—and bequeathed to mankind his priceless and immortal work—the "Age of Reason."

The writings of Paine, like those of Shakspere, "are not for a day, but for all time," and the political principles he so ably taught—the moral truths he so earnestly enforced—will be remembered and commended whilst reason holds her throne and justice survives among mankind.

Paine loved his fellow-men—his life was dedicated to humanity—his writings aroused the world—his genius immortalized his name—his faith in democracy was sublime—his labors were crowned with success—his reward was neglect, obloquy, and scorn! PETER ECKLER.

DISTINGUISHED CONTEMPORARIES

Of the Author-Hero of the World Attest His Manly Worth and Self-Sacrificing Work.

George Washington Writes of Paine.

In a Letter to the Patriot.

Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully, by one who entertains a lively sense of the importance of your works.

In a Letter to Richard Henry Lee.

That his "Common Sense" and many of his "Crisis" were well timed and had a happy effect on the public mind, none I believe who will turn to the epocha at which they were published, will deny. That his services hav hitherto passed off unnoticed, is obvious to all.

In a Letter to General Joseph Read.

By private letters which I hav lately received from Virginia, I find that "Common Sense" is working a powerful change there in the minds of many men.

A few more such flaming arguments as were exhibited at Falmouth and Norfolk, added to the sound doctrin and unanswerable reasoning contained in the pamphlet "Common Sense," will not leave numbers at a loss to decide on the propriety of a separation.

What Thomas Jefferson Thought of Him.

In a Letter to Francis Eppes.

You ask my opinion of Lord Bolingbroke and Thomas Paine. They were alike in making bitter enemies of the priests and pharisees of their day. Both were honest men; both advocates for human liberty. · · · These two persons differed remarkably in the style of their writing, each leaving a model of what is most perfect in both extremes of the simple and the sublime. No writer has exceeded Paine in ease and familiarity of style, in perspicuity of expression, happiness of elucidation, and in simple and unassuming language. In this he may be compared with Dr. Franklin.

To Paine, Tendering him Passage, in a National Vessel, from France to the United States.

I am in hopes you will find us returned generally to sentiments worthy of former times. In these it will be your glory to have steadily labored, and with as much affect as any man living. That you may long liv to continue your useful labors and to reap the reward of the thankfulness of nations, is my sincere prayer.

James Monroe's Glowing Words.

To Paine while in the Luxembourg Prison.

It is not necessary for me to tell you how much all your countrymen—I speak of the great mass of the people—are interested in your welfare. They hav not forgotten the history of their own Revolution, and the difficult scenes through which they had passed; nor do they review its several stages without reviving in their bosoms a due sensibility of the merits of those who served them in that great and arduous conflict. *The crime of ingratitude has not yet stained, and I hope never will stain, our national character.* You are considered by them as not only having rendered important services in our own Revolution, but as being, on a more extensiv scale, the friend of human rights, and a distinguished and able advocate in favor of public liberty. To the welfare of Thomas Paine the Americans are not, nor can they be, indifferent.

Benjamin Franklin Introduces Paine.

Letter to Duc de la Rochefoucauld.

The bearer of this is Mr. Paine, the author of a famous piece, entitled "Common Sense," published here with great effect on the minds of the people at the beginning of the Revolution. He is an ingenious, honest man; and as such I beg leave to recommend him to your civilities.

Dr. Benjamin Rush.

The First Appearance of "Common Sense."

At that time there was a certain Robert Bell, an intelligent Scotch printer and bookseller of Philadelphia, whom I knew to be as high-toned as Mr. Paine upon the subject of Independence. I mentioned the subject of the pamphlet to him, and he at once consented to run the risk of publishing it. The author and the printer were immediately brought together, and "Common Sense" burst from the press of the latter, in a few days, with an effect which has rarely been produced by types and paper, in any age or country

Major-General Charles Lee to Washington.

Two Days after Publication of "Common Sense."

Hav you seen the pamphlet "Common Sense"? I never saw such a masterly, irresistible performance. It will, if I mistake not, in concurrence with the transcendent folly and wickedness of the ministry, giv the *coup de grace* to Great Britain. In short, I own myself convinced by the arguments of the necessity of separation.

Joel Barlow, Poet and Statesman.

Intimate Friend of Paine.

He was one of the most benevolent and disinterested of mankind, endowed with the clearest perception, an uncommon share of original genius, and the greatest depth of thought. · · ·

He ought to be ranked among the brightest and undeviating luminaries of the age in which he lived.

As a visiting acquaintance and a literary friend, he was one of the most instructiv men I ever hav known. He had a surprising memory and a brilliant fancy. His mind was a storehouse of facts and useful observations. He was full of lively anecdote, and ingenious, original, pertinent remark upon almost every subject. · · ·

He was always charitable to the poor beyond his means, a sure protector and a friend to all Americans in distress that he found in foreign countries; and he had frequent occasion to exert his influence in protecting them during the Revolution in France. · · ·

His writings will answer for his patriotism.

William Cobbett, the Historian.

Old age having laid his hand upon this truly great man, this truly philosophical politician, at his expiring flambeau I lighted my taper. · · ·

I saw Paine *first pointing the way*, and then *leading* a nation through perils and difficulties of all sorts to Independence, and to lasting liberty, prosperity, and greatness.

Charles Phillips, Irish Barrister.

In "Loves of Celestine and St. Hubert."

Among these, there was one whom I could not help viewing with peculiar admiration, because, by the sole power of surprising genius, he had surmounted the disadvantages of birth and the difficulties of fortune. It was the celebrated Thomas Paine, a man who, no matter what may be the difference of opinion as to his principles, must ever remain a proud example of mind, unpatronized and unsupported, eclipsing the factitious beams of rank, and wealth, and pedigree! I never saw him in his captivity, or heard the revilings by which he has since been assailed, without cursing in my heart that ungenerous feeling which, cold to the necessities of genius, is clamorous in the publication of its defects. · · · Ye great ones of this nation! ye pretended moralists, so forward now to cast your *interested* indignation upon the memory of Paine, where were you in the day of his adversity? Which of you, to assist his infant merit, would diminish even the surplus of your debaucheries? Where the mitred charity—the practical religion? Consistent declaimers, rail on. What though his genius was the gift of heaven, his heart the altar of friendship? What, though wit and eloquence and anecdote flowed freely from his tongue, while conviction made her voice his messenger! What, though thrones trembled, and prejudice fled, and freedom came at his command! He dared to question the creed which you, believing, contradicted, and to despise the rank which you, boasting of, debased.

Abbe Sieyes, French Statesman.

Mr. Thomas Paine is one of those men who most contributed to the establishment of a republic in America. In England, his ardent love of humanity, and his hatred of every form of tyranny, prompted him to defend the French Revolution against the rhapsodical declamation of Mr. Burke. His "Rights of Man," translated into our language, is universally known, and where is the patriotic Frenchman who has not already, from the depths of his soul, thanked him for having fortified our cause with all the power of his reason and his reputation? It is with great pleasure that I embrace this occasion to offer him a tribute of my thankfulness and profound esteem, for the truly philanthropic use he makes of his distinguished talents.

Samuel Adams to Paine.

I hav frequently, with pleasure, reflected on your service to my nativ and your adopted country. Your "Common Sense" and your "Crisis" unquestionably awakened the public mind, and led the people loudly to call for a Declaration of our National Independence.

Judge Cooper.

Jefferson said: "One of the Ablest Men in America."

I was in Paris at this time (1792), but previous to my going there, Mr. Paine, whom I had met with at Mr. Johnson's, my bookseller, in St. Paul's churchyard, gave me letters of introduction to M. de Condorcet, and his wife, Madam de Condorcet, who read and spoke the English language with considerable facility. These letters introduced me to the interesting society of that very talented writer and his family. I found the letters of introduction of Mr. Paine honored with that attention which might be expected toward an estimable and distinguished man. · · · I hav dined with Mr. Paine in literary society, at Mr. Tiffins's, a merchant in London, at least a dozen times, when his dress, manners, and conversation were such as became the character of an unobtrusiv, intelligent gentleman accustomed to good society. · · · Paine's opinions on theological topics underwent no change before his death.

Samuel Bryan.

Secretary to the Council of Censors on Pennsylvania Constitution (1776).

This book, "Common Sense," may be called the book of Genesis, for it was the beginning. From this book sprang the Declaration of Independence, that not only laid the foundation of liberty in our own country, but the good of mankind throughout the world.

James Thompson Callender.

"Sketches of the History of America" (1798).

On titles, Thomas Paine has written with great success; and this is one reason why the friends of order hate him. Abuse of this author is now as naturally expected in a federal newspaper as tea and chocolate in a grocer's store. To such things compare two resolutions of Congress of the 26th of August and 3d of October, 1785. In consequence of his "early, unsolicited, and continued labors in explaining and enforcing the principles of the late Revolution, by ingenious and timely publications, upon the nature of liberty and civil government," they direct the board of treasury to pay him three thousand dollars. This attestation outweighs the clamor of the six per cent orators. They dread, they revile, and, if able, they would persecute Thomas Paine, because he possesses talents and courage sufficient to rend asunder the mantle of speculation, and to delineate the rickety growth of our public debt.

Dr. Ladd.

Poet of the Revolution.

Long liv the man, in early contest found,
Who spoke his heart when dastards trembled round;
Who, fired with more than Greek or Roman rage,
Flashed truth on tyrants from his manly page—
Immortal Paine! whose pen surprised we saw,
Could fashion empires while it kindled awe.
When first with awful front to crush her foes,
All bright in glittering arms, Columbia rose,
From thee our sons the generous mandate took,
As if from heaven some oracle had spoke;
And when thy pen revealed the grand design,
'*Twas* done—Columbia's liberty was thine.

Ramsay,

A Contemporary of Paine, in "History of the Revolution," says of "Common Sense."

In union with the feelings and sentiments of the people, it produced surprising effects. Many thousands were convinced, and were led to approve and long for a separation from the mother country; though that measure, a few months before, was not only foreign to their wishes, but the object of their abhorrence, the current suddenly became so strong in its favor that it bore down all before it.

Charles Botta,

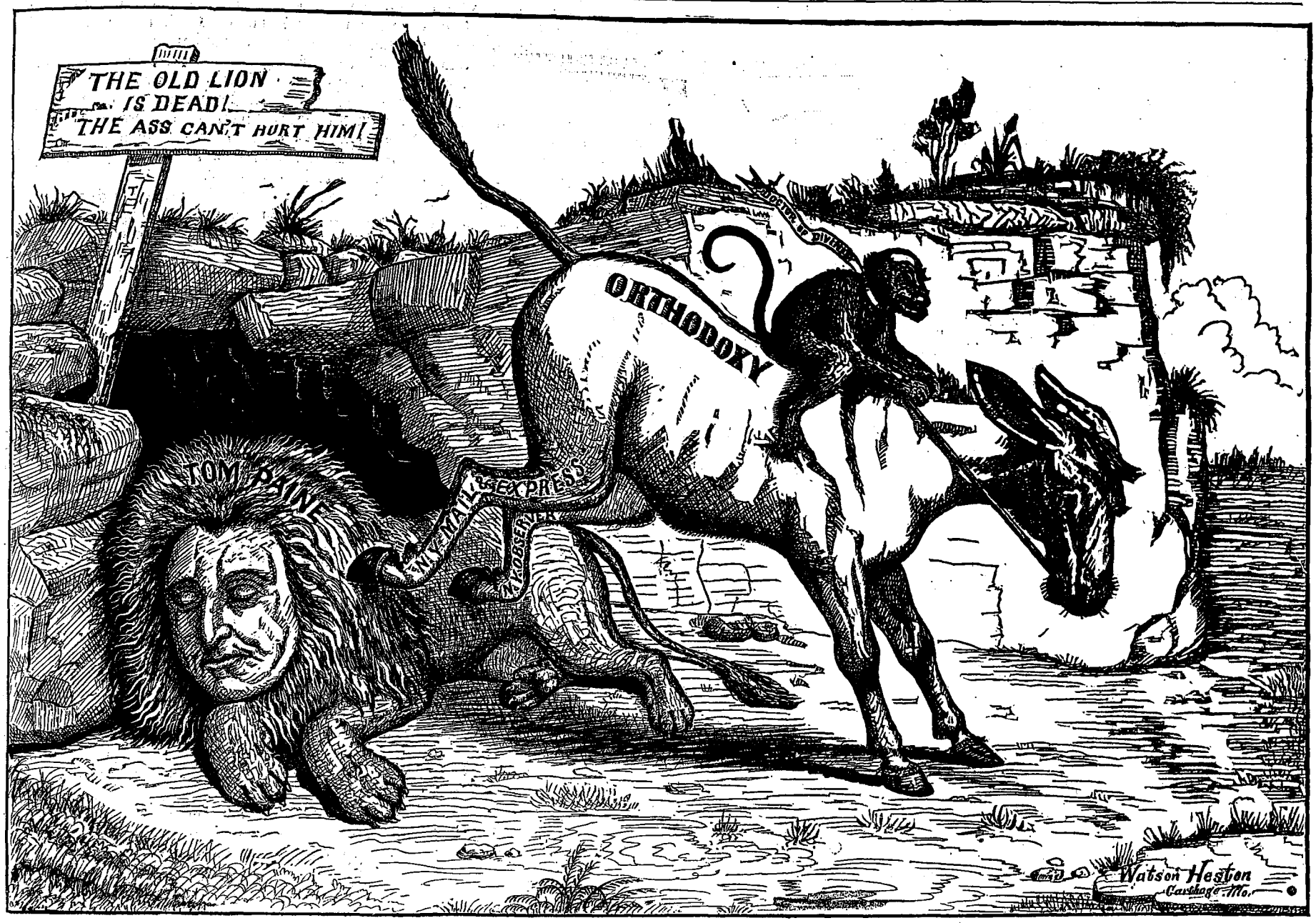
Italian Patriot and Historian. Fought for American Independence.

At this epoch appeared a writing entitled "Common Sense." It was the production of Mr. Thomas Paine, born in England, and arrived not long before in America. No writer, perhaps, ever possessed, in a higher degree, the art of moving and guiding the multitude at his will. It may be affirmed, in effect, that this work was one of the most powerful instruments of American independence.

Lord Edward Fitzgerald (Irish Patriot).

To his Mother, from Paris, 1792.

I lodge with my friend Paine; we breakfast, dine, and sup together. The more I see of his interior, the more I like and respect him. I cannot express how kind he has been to me; there is a simplicity of manner, a goodness of heart, and a strength of mind in him that I never knew a man before to possess.



A DONKEY KICKED A LION.

James Madison.

Should it finally appear that the merits of the man whose writings hav so much contributed to infuse and foster the spirit of independence in the people of America are unable to inspire them with a just beneficence, the world, it is feared, will giv us as little credit for our policy as for our gratitude in this particular.

Richard Henry Lee.

Thanking Washington for a copy of the "Rights of Man."

It is a performance of which any man might be proud; and I most sincerely regret that our country could not have offered sufficient inducements to hav retained, as a permanent citizen, a man so thoroughly republican in sentiment and fearless in the expression of his opinion.

Letter to Washington, 1794.

The very great respect I shall ever pay to your recommendations, would hav been very sufficient to hav procured my exertions in favor of Mr. Paine, independent of his great public merits in our Revolution. I hav a perfect knowledge of the extraordinary effects produced by that gentleman's writings; effects of such an important nature as would render it very unworthy of these States to let him suffer anywhere; but it would be culpable indeed to permit it under their own eye, and within their own limits. I had not the good fortune to be present when Mr. Paine's business was considered in the House of Delegates (of Virginia), or, most certainly, I should hav exerted myself in his behalf.

Sir Francis Burdett.

Speech in London, 1797.

Union! It is union among the people that ministers dread. They are aware that when once the people unite in demanding their rights, then there must be an end to illegitimate power; I mean all power not derived from the people. Ministers know that a united people are not to be resisted; and it is this that we must understand by what is written in the works of an *honest man too long calumniated*, I mean Thomas Paine.

Madame de Stael.

Thomas Paine was the most violent of the American democrats; and yet, there was neither calculation nor hypocrisy in his political exaggerations. When the sentence of Louis XVI. came under discussion, he alone advised what would hav done honor to France if it had been adopted, the offer to the king of an asylum in America. "The Americans are grateful to him," said Paine, "for having promoted their independence."

WHAT LATER WRITERS THINK.

From Thomas Paine's Time to Our Own Day.—He Needs No Monument.

Andrew Jackson.

In Conversation with Judge Hertell.

Thomas Paine needs no monument made by hands; he has erected himself a monument in the hearts of all lovers of liberty. "The Rights of Man" will be more enduring than all the piles of marble and granit man can erect.

Lord Erskine.

"The greatest forensic advocate since the days of Cicero," speaking of the American Revolution, said:

In that great and calamitous conflict, Edmund Burke and Thomas Paine fought in the same field together, but with very different success. Mr. Burke spoke to a Parliament in England, such as Sir George Saville describes it, having no ears but for sounds that flattered its corruptions. Mr. Paine, on the other hand, spoke to the people, reasoned with them, told them they were bound by no subjection to any sovereignty, further than their own benefit connected them; and by these powerful arguments *prepared* the minds of the American people for that glorious, just, and happy Revolution.

William Howitt.

In "Cassell's Illustrated History of England."

There was no man in the colonies, nevertheless, who contributed so much to bring the open Declaration of Independence to a crisis, as Thomas Paine, the celebrated author of "The Rights of Man," and the "Age of Reason." · · ·

This pamphlet [Common Sense] was the spark which was all that was needed to fire the train of Independence. It at once seized on the imagination of the public; cast all other writers into the shade, and flew in thousands and tens of thousands all over the colonies. · · · During the winter and spring, this lucid and admirably reasoned pamphlet was read and discussed everywhere, and by all classes, bringing the conviction that immediate independence was necessary. The common fire blazed up in the Congress, and the thing was done. · · · He [Paine] became the great oracle on subjects of governments and constitutions, and contrived, both by personal exertions and through the press, to urge on the utter separation of the colonies from the mother country.

William Massey.

In his "History of England."

Thomas Paine's pamphlet, "Common Sense," in which the new doctrins of liberty and equality were broadly taught, was published in America, in January, 1776, and had an immense circulation.

Judge Herttell.

No man in modern ages has done more to benefit mankind, or distinguished himself more for the immense moral good he has effected for his species, than Thomas Paine; who in truth merits eternal life, and doubtless will be immortalized in the memory and gratitude of future generations of happy beings, who will continue to hymn his praises and make his merits known to the remotest posterity.

Rev. Solomon Southwick.

Printer, Politician, and Lecturer against Infidelity.

No page in history, stained as it is with treachery and falsehood, or cold-blooded indifference to right or wrong, exhibits a more disgraceful instance of public ingratitude than that which Thomas Paine experienced from an age and country which he had so faithfully served. As the Tyrtæus of the Revolution, and it is no exaggeration to style him such, we owe everlasting gratitude to his name and memory. Why, then, was he suffered to sink into unmerited silence and obscurity, after having, in both hemispheres, so signally distinguished himself as the friend of liberty and mankind? Was his religion, or want of religion, the real or affected cause? Did not those who feared his talents make his religion a pretext not only to treat him with cold neglect, but to strip him, if possible, of every laurel he had won in the political field, as the brilliant, undaunted, and successful advocate of freedom? · · · A brief note is insufficient to do justice to so important a subject. We may, however, safely affirm that Paine's conduct in America was that of a real patriot. In the French Convention he displayed the same pure and disinterested spirit; there his humanity shone forth in his exertions to save, at the risk of his own life, the unfortunate Louis XVI. from the scaffold. · · · Had Thomas Paine been a Grecian or Roman patriot, in olden times, and performed the same public services as he did for this country, he would hav had the honor of an apotheosis. The Pantheon would hav

been opened to him, and we should at this day regard his memory with the same veneration that we do that of Socrates and Cicero. But posterity will do him justice. Time, that destroys envy and establishes truth, will clothe his character in the habiliments that justly belong to it. · · · We cannot resist the disposition to say, that in suffering the home of the author of "Common Sense," "The Crisis," and "The Rights of Man," to lie neglected, in the first place; and, secondly, in permitting it to be violated, and his bones shipped off to a foreign country, contrary to all the laws of decency and civilization, we hav added nothing to the justice or dignity of our national character; and we shall rejoice if impartial history tax us not with a gross departure from both.

Mary Howitt.

In her "History of the United States."

Early in this year (1776) Thomas Paine, a recent emigrant to America, and editor of the *Pennsylvania Magazine*, published a pamphlet, called "Common Sense," which spoke at once the secret sentiment of the people. It went direct to the point, showing, in the simplest but strongest language, the folly of keeping up the British connection, and the absolute necessity which existed for separation. The cause of Independence took, as it were, a definit form from this moment.

Mary L. Booth.

In her "History of New York."

At this juncture "Common Sense" was published in Philadelphia by Thomas Paine, and electrified the whole nation with the spirit of Independence and Liberty. This eloquent production *severed the last link* that bound the colonies to the mother country; it boldly gave speech to the arguments which had long been trembling on the lips of many, but which none before had found courage to utter; and, *accepting its conclusions*, several of the colonies instructed their delegates, in the Continental Congress, to close their eyes against the *ignis fatuus* of loyalty, and fearlessly to throw off their allegiance to the crown.

Richard Hildreth.

In his "History of the United States."

No little excitement was produced by the publication, in Philadelphia, about this time (1776) of "Common Sense," a pamphlet by Thomas Paine. · · · It argued in that plain and convincing style, for which Paine was so distinguished, the folly of any longer attempting to keep up the British connection, and the absolute necessity of a final and formal separation. Pitched exactly to the popular tone, it had a wide circulation throughout the colonies, and gave a powerful impulse to the cause of Independence.

W. H. Bartlett.

In his "History of the United States of America."

It was at this critical period, while this feeling, though inoperativ, yet lingered in the minds of the people, and when, although the thing itself had become familiarized to most minds as equally necessary and desirable, every one held back from boldly pronouncing the word INDEPENDENCE, that there appeared a pamphlet called "Common Sense," written by Thomas Paine, the celebrated author of the "Rights of Man," who had recently emigrated from England, and ardently embraced the American cause. Perceiving the hesitation in the public mind, he set himself to the work of dissipating it by a clear and convincing statement of the actual position of affairs. He plainly exposed the impossibility of a lasting reconciliation with England, and showed that Independence had not only become the only safe or honorable course, but that it was as practicable as it was desirable. · · · This pamphlet, written in a popular and convincing style, and expressly adapted to the state of public feeling, produced an indescribable sensation. The ice was now broken; those who, although convinced, had hitherto held back, came boldly forward, while many who had halted between two opinions now yielded to the force of necessity and embraced the popular side.

Dr. John W. Francis.

No work had the demand for readers comparable to that of Paine. The "Age of Reason" on its first appearance in New York was printed as an orthodox book, by orthodox publishers, doubtless deceived by the vast renown which the author of "Common Sense" had obtained.

Benj. F. Lossing.

In "Field Book of the Revolution."

It ["Common Sense"] was the earliest and most powerful appeal in behalf of Independence, and probably did more to fix that idea firmly in the public mind than any other instrumentality. · · ·

The flame of desire for absolute independence glowed in every patriot bosom at the beginning of 1776, and the vigorous paragraphs of "Common Sense," and kindred publications, laboring with the voice of impassioned oratory at every public gathering of the people, uncapped the volcano. · · ·

Paine also wrote a series of political pamphlets called "The Crisis," which were admirably adapted to the state of the times, and which did much toward keeping alive the spirit of determined rebellion against the unjust government of Great Britain.

Atlantic Monthly, Vol. IV.

His (Paine's) career was wonderful, even for the age of miraculous events he lived in. In America he was a revolutionary hero of the first rank, who carried letters in his pocket from George Washington, thanking him for his services; and he managed besides to write his name in large letters in the history of England and France. · · ·

The Democratic movement of the last eighty years, be it a "finality" or only a phase of progress toward a more perfect state, is the grand historical fact of modern times, and Paine's name is intimately connected with it.

"The Analyst."

Putnam and Wiley, New York, 1840.

It is allowed by all liberal judges, that, in his "Common Sense" and "The Crisis," he strengthened in the American mind its aspirations after liberty; gave them the right direction, manfully exhorted them in their wavering hour; and acted the part of a freeman and an activ friend to humanity.

Henry G. Watson.

In his "History of the United States."

A pamphlet, entitled "Common Sense," written by Thomas Paine, arguing, in plain language, the advantage and necessity of Independence, effected a complete revolution in the feelings and sentiments of the great mass of the prople.

A Revival of Interest in Paine.

E. J. Edwards, in *Press*, Philadelphia.

When men now in middle life were young, it would hav been regarded as almost a blasphemous offense for them to read any of the writings of Tom Paine, and many persons who are in the prime of life can easily recall with what a shudder the name of Tom Paine was uttered, and with what awful warnings his writings were referred to. But we surely hav advanced marvelously, even within twenty years. Paine and his writings are now discussed at meetings of the church clubs and other associations of a semi-religious nature, and in one of the periodicals, the recognized organ of one of the greatest of religious denominations, there has just appeared a careful, fair and scholarly review of Paine and his works as recently published. There is something of commendation, too, for some of his views. The secular press has noticed at considerable length these publications, and there seems to be really something of a revival of interest in this remarkable man and his remarkable writings, as well as an understanding of the service which he did to the cause of the American Revolution.

Robert G. Ingersoll.

He had more brains than books; more sense than education; more courage than politeness; more strength than polish. He had no veneration for old mistakes—no admiration for ancient lies. He loved the truth for the truth's sake, and for man's sake. He saw oppression on every hand; injustice everywhere; hypocrisy at the altar, venality on the bench, tyranny on the throne; and with a splendid courage he espoused the cause of the weak against the strong—of the enslaved many against the titled few. · · ·

He had spent his life thus far in destroying the power of kings, and now he turned his attention to the priests. He knew that every abuse had been embalmed in scripture—that every outrage was in partnership with some holy text. He knew that the throne skulked behind the altar, and both behind a pretended revelation from God. By this time he had found that it was of little use to free the body and leave the mind in chains. He had explored the foundations of despotism, and had found them infinitly rotten. He had dug under the throne, and it occurred to him that he would take a look behind the altar.

The result of his investigations was given to the world in the "Age of Reason." From the moment of its publication he became infamous. He was calumniated beyond measure. To slander him was to secure the thanks of the church. All his services were instantly forgotten, disparaged or denied. He was shunned as though he had been a pestilence. Most of his old friends forsook him. He was regarded as a moral plague, and at the bare mention of his name the bloody hands of the church were raised in horror. He was denounced as the most despicable of men. · · ·

In Europe, Liberty was lying chained in the inquisition—her white bosom stained with blood. In the new world the Puritans had been hanging and burning in the name of God, and selling white Quaker children into slavery in the name of Christ, who said, "Suffer little children to come unto me."

Under such conditions progress was impossible. Some one had to lead the way. The church is, and always has been, incapable of a forward movement Religion always looks back. The church has already reduced Spain to a guitar, Italy to a hand-organ, and Ireland to exile.

Some one not connected with the church had to attack the monster that was eating out the heart of the world. Some one had to sacrifice himself for the good of all. The people were in the most abject slavery; their manhood had been taken from them by pomp, by pageantry and power. Progress is born of doubt and inquiry. The church never doubts—never inquires. To doubt is heresy—to inquire is to admit that you do not know—the church does neither.

More than a century ago Catholicism, wrapped in robes red with the innocent blood of millions, holding in her frantic clutch crowns and scepters, honors and gold, the keys of heaven and hell, trampling beneath her feet the liberties of nations, in the proud moment of almost universal dominion, felt within her heartless breast the deadly dagger of Voltaire. From that blow the church never can recover. Livid with hatred she launched her eternal anathema at the great destroyer, and ignorant Protestants hav echoed the curse of Rome.

In our country the Church was all-powerful, and although divided into many sects, would instantly unite to repel a common foe.

Paine struck the first grand blow.

The "Age of Reason" did more to undermine the power of the Protestant church than all other books then known. It furnished an immense amount of food for thought. It was written for the average mind, and is a straightforward, honest investigation of the Bible, and of the Christian system.

Paine did not falter from the first page to the last. He givs you his candid thought, and candid thoughts are always valuable.

The "Age of Reason" has liberalized us all. It put arguments in the mouths of the people; it put the church on the defensiv; it enabled somebody in every village to corner the parson; it made the world wiser, and the church better; it took power from the pulpit and divided it among the pews.

S. P. Putnam, "Four Hundred Years of Freethought."

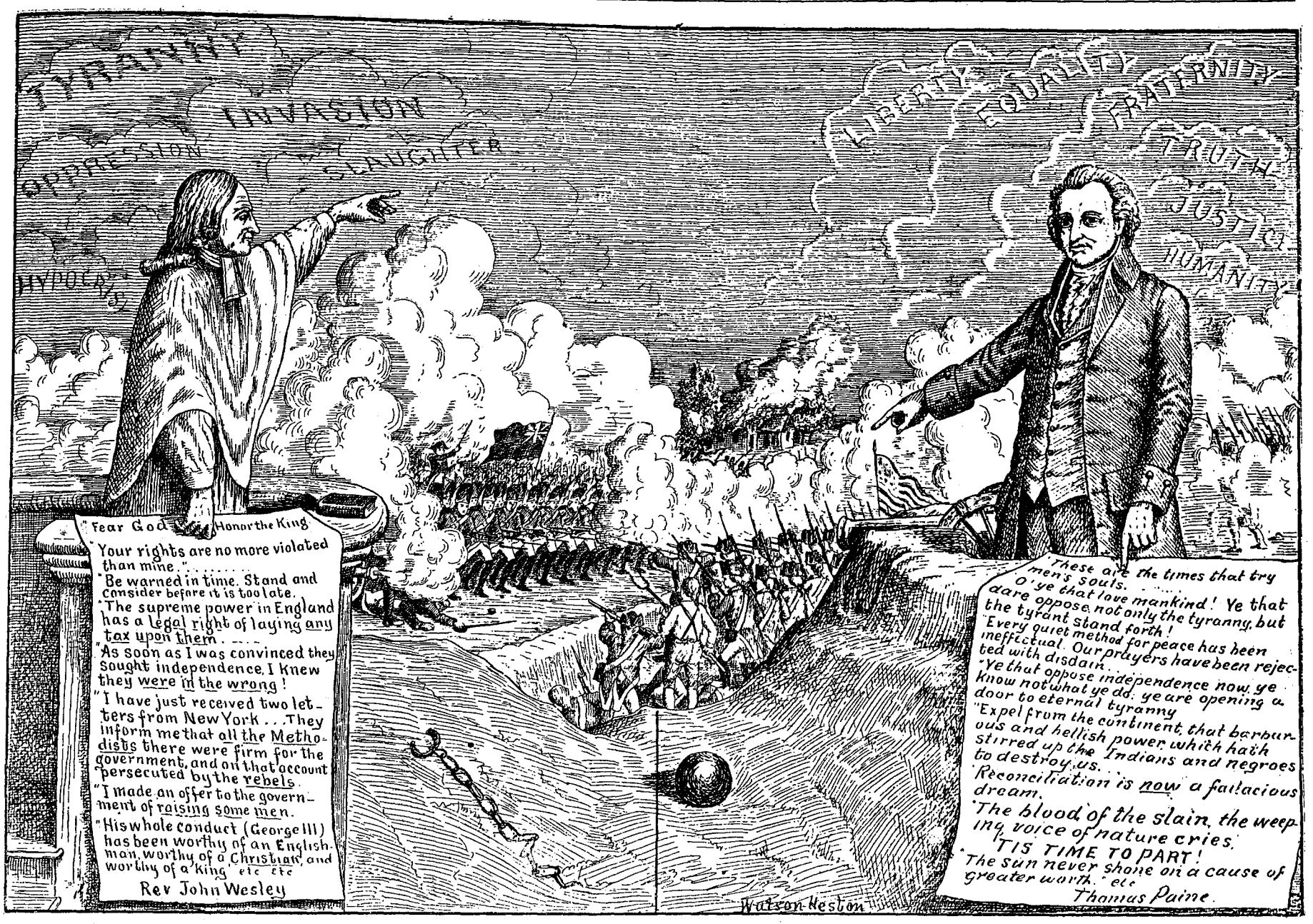
Paine and the American Revolution.

But the French Revolution is not understood wholly until we understand Thomas Paine, in whom the soul of Voltaire seemed to find radiant manifestation. What a figure he presents amidst those surging elements, serene and confident as if used to such enormous strife. He never loses his equanimity, although death stares him in the face. He has no particle of fear. He is absolutely self-sacrificing. A plain, simple philosopher, "a stay-maker, unkempt," says Carlyle, and yet, within him, as in the depths of ocean, heaved immeasurable powers. In him was the unconquerable mind. Already had he won fame; already had he created a republic; already his pen had been wielded with the strength of a thunderbolt. He was greeted on French soil with the acclamations of the multitude. He became a member of the Convention—a resident of France. With unalterable devotion he labored for humanity. "Where liberty is *not*, there is my country," he said. In that we find the motiv of this sublime spirit. · · ·

It was one thing to ask for redress. It was another to create a revolution. It was one thing to petition, to get on one's knees before the throne, but quite another to defy that throne and fling forth the flag of irreconcilable rebellion. It was the critical moment. It was useless any longer to plead. The tide of public opinion must set one way or the other. There must be a change, or the conflict would end in submission. Far-seeing Franklin, and others, saw this, but were outwardly indecisiv. No puny hand could do this work, no common writer. It must he a master mind whoever did it. It must succeed at once, or disastrously fail. Who was the man of the hour? Who could, with almost one stroke of his pen, turn the people in a radically new direction? Who must exert an influence that had never, in any crisis of history, been exerted by one man before? The American Republic to-day, with its illimitable glory, its forty-four stars blazing on its banner, and belting a continent, can only reply: Thomas Paine!

Stephen Pearl Andrews.

The true chief-priest of humanity is the man who solves the greatest riddles and conquers the greatest obstacles in the progress of mankind; and you must not be surprised if I rank Thomas Paine



THE PREACHER AND THE PATRIOT.

not only, therefore, as a priest, but as perhaps the real chief-priest, or *pontifex maximus*, of his age.

Charles Bradlaugh.

Thomas Paine's name stands so high that any word of mine as testimony to his memory seems an impertinence. He was a sturdy, true man, though Norfolk-born not English, but human, and with nothing of geographical limit to that humanity. As a politician, or rather as a thinker on politics, he stands for England as Jean Jacques Rousseau has stood for France. You on your side ought to reverence him for his timely words in the great crisis which gave form and reality to vague, unspoken thought. We on our side, too, ought to honor him for the "Rights of Man" yet to be wearisomely achieved.

Elizur Wright.

In my early life I looked at Thomas Paine through the green spectacles of the orthodox popular religion. While I did so, the Revolution of '76 seemed supernatural, and our Republicanism mysterious. As years rolled on, I met a worthy Quaker abolitionist of New Rochelle, who gave me some traditional information of Paine's private character so flatly contradictory to the common Christian estimate. that I was excited to study his writings and public career as I had never done before. I was surprised to find there the natural cause of what before had been so mysterious to me. It became perfectly clear that it was Thomas Paine, more than any other man or any other thing, who turned the current of history in the New World. It was his clear head and brave and righteous soul that inspired the men who declared our independence, and put into the Constitution of the United States such a veto against ecclesiastical domination as has defied its proud and conceited usurpation to the present day.

Hon. George W. Julian.

I read Paine's political writings when a boy, and hav admired him ever since. He was a perfectly unselfish and incorruptible patriot; he was a philanthropist in the best sense of the word; he was a man of the rarest integrity and moral courage. If any man, nativ or foreign born, among the illustrious characters of "the times that tried men's souls," is to be singled out as the real Father of American Democracy, it is Thomas Paine. He has been the victim of almost infinit injustice; but I rejoice in the confident belief that time will fully vindicate his memory, and restore him to his just rank among the heroes of humanity.

Thomas Wentworth Higginson.

Thomas Paine, in the finest words that ever came from his lips, when he was urged by his friends to leave France during the French Revolution, gave us something that might be always the motto for us. They urged him (he was in personal danger) to go back to America, the country he had served so long. "Go there," they said, "it is your country." "No," he said; "for the time, this is my country." Then they quoted to him the old Latin motto that he himself had once quoted: "'Where liberty is, there is my country.' What grander motto can there be?" But Paine, with the doors of the Bastile opening before him, thought of one still grander. "No," he said, "no, it is not my motto—not 'Where liberty is, there is my country,' but 'Where liberty is *not*, there is my country.'" So said Thomas Paine, and the doors of the Bastile closed around him.

Theodore Parker.

His instincts were humane and elevated, and his life devoted mainly to the great purposes of humanity. I think he did more to promote piety and morality among man than a hundred ministers of that age in America.

Judge James P. Platt.

Paper read before "Sons of the American Revolution," 1894.

If Paine had not written the "Age of Reason," his name would to-day be linked with that of Washington as one of the most illustrious heroes in our victorious struggle for independence. It is not too much to say that, except for him, the struggle would not hav been victorious, and yet it is only within the last few years that a stone has been set to mark his last resting place. Such has been the force of religious intolerance and theological intimidation in a country whose constitution divorces church and state.

It is well worth our while to pause a moment and review such a life as his, and, as far as in us lies, do justice to one of the keenest minds and most vigorous intellects the world has ever known. It is to Benjamin Franklin that we are indebted in the first instance for the service which Paine rendered to this country. Early in life he was an exciseman in his nativ English town, and was chosen to go to London to lay before Parliament the needs of the excise service. There he met Franklin, and gained his confidence and esteem. Shortly after, he lost his government position on account what would, in the present enlightened era of civil service reform, be called "pernicious activity." Franklin then advised him to migrate to the new world across the sea and gave him letters to some of his influential and intimate friends in Philadelphia, where he became the editor of the *Pennsylvania Magazine*. . . . .

Hardly a progressiv thought to-day is free from the ideas which he embalmed in those magazine writings, and quotations from his pen would adorn the discussions at every symposium of reformers, had he not lost his popularity by looking to nature rather than to books for evidences of his God, and given to the world as his final effort of iconoclasm a blow at established religion.

George Lippard.

Ah, my friends! you may talk to me of the sublimity of your battles, whose poetry is bones and skulls, whose glories are like the trophies of the butcher's shambles; but for me there is no battle so awfully sublime as one like this, now being fought before your eyes.

A poor, neglected author, sitting in his garret—the world, poverty, time, space, all forgotten—as, with his soul kindled into one steady blaze, he plies that fast-moving quill That quill writes down words on paper which shall burn into the brains of kings—words like arrows winged with fire and pointed with vitrio!

In the full prime of early manhood, he joins the army of the Revolution; he shares the crust and the cold with Washington and his men; he is with those brave soldiers on the toilsome march, with them by the camp-fire, with th m in the hour of battle!

Is the day dark? has the battle been bloody? do the American soldiers despair? Hark! that printing-press yonder, which moves with the American camp in all its wanderings, is scattering pamphlets through the ranks of the army—pamphlets written by the author-soldier; written sometimes on the head of a drum, or by the midnight fire, or amid the corses of the dead.'

D. M. Bennett.

Among the great and good men who hav lived before our time, whose fame and reputation I envy, whose character I fain would emulate—prominent among them stands our moral hero, Thomas Paine, a bright, radiant star in the galaxy of Freethought, mental liberty, and love of the human race, whose effulgence will never be dimned, and whose clear light may be safely followed through all the years to come.

Rev. M. D. Conway.

Sermon at Cincinnati, 1860.

All efforts to stain the good name of Thomas Paine hav recoiled on those who made them, like poisoned arrows shot against a strong wind. . . .

In his life, in his justice, in his truth, in his adherence to high principles, in his disinterestedness, I look in vain for a parallel in those times and in these times. I am selecting my words. I know I am to be held accountable for them. So disinterested was he, that when his works were printed by the ten thousand, and as fast as one edition was out another was demanded, he, a poor and pinched author, who might very easily hav grown rich, would not accept one cent for them, declared that he would not coin his principles, and made to the states a present of the copyrights. His brain was his fortune—nay, his living; he gave it all to American Independence.

Robert G. Ingersoll.

Thomas Paine was one of the intellectual heroes—one of the men to whom we are indebted. His name is associated forever with the Great Republic. As long as free government exists he will be remembered, admired and honored.

He lived a long, laborious and useful life. The world is better for his having lived. For the sake of truth he accepted hatred and reproach for his portion. He ate the bitter bread of sorrow. His friends were untrue to him because he was true to himself, and true to them. He lost the respect of what is called society, but kept his own. His life is what the world calls failure and what history calls success.

If to love your fellow-men more than self is goodness, Thomas Paine was good.

If to be in advance of your time—to be a pioneer in the direction of right—is greatness, Thomas Paine was great.

If to avow your principles and discharge your duty in the presence of death is heroic, Thomas Paine was a hero.

At the age of seventy-three, death touched his tired heart. He died in the land his genius defended—under the flag he gave to the skies. Slander cannot touch him now—hatred cannot reach him more. He sleeps in the sanctuary of the tomb, beneath the quiet of the stars.

A few more years—a few more brave men—a few more rays of light, and mankind will venerate the memory of him who said:

"ANY SYSTEM OF RELIGION THAT SHOCKS THE MIND OF A CHILD CANNOT BE A TRUE SYSTEM;"

"THE WORLD IS MY COUNTRY, AND TO DO GOOD MY RELIGION."

John E. Remsburg.

And now, gentle reader, in the face of all this evidence, do you still believe this man to hav been a fiend? And you, reverend sir, who hav assisted in perpetuating those base slanders, honestly believing them to be truths—will you still persist in publishing them to the world, or will you hav the manliness to say, as a Methodist clergyman once said, "Thomas Paine is the worst-slandered man that ever lived, and I hav ignorantly helped to slander him?" I hav sufficient confidence in your integrity to believe that you will do him justice.

But you, vile wretch! who, destitute of honor and incapable of shame, hav knowingly traduced this great man's character—you will continue to spit your venom, and go on. Yes, heartless monster! do your worst! Summon to your aid each hideous ally! Let Ignorance array her countless hosts; let the dark shades of Prejudice becloud the sky; let Hatred rave and curse; let the darts of Calumny strike thick and fast against the fair, white breast of Truth, and Slander clothe the tongues of all your minions! You strive in vain. The Crisis is past, the Age of Reason has dawned, Common Sense is fast taking the place of superstition, the Rights of Man are bound to triumph, and the author-hero's name will gather luster with each passing year. . . . The wrongs of Thomas Paine shall be avenged. In vain his country passed to him the bitter cup of sorrow; the fetters forged to chain his noble spirit to the dust, were forged for naught; loving lips whisper, "It still moves." Yes, onward moves the soul of Paine, and its resistless march is seen and felt on every side. Down through the future let it take its ceaseless course; and it, "reverberating through time like thunder through the sky, shall, in the distance far away, waken the slumbering ages."

Freethought and Paine.

BY SAMUEL P. PUTNAM.

This day is for the future; let us dream
Of what will be on time's far wandering stream,
Let us forget the limits we endure,
While glad to-morrows shall our hearts allure;
Let us behold the beauty and the light
That gild for us the distant mountain hight,
To which we labor with a mind elate,
Not for ourselvs, but for the world's estate.

Yes, Forward is our motto; and our song,
Press on against all ignorance and wrong,
Press on to knowledge and to joyous right,
To truth clear-eyed and unto action bright;
To science shining like the midday sun,
To ends of justice for the weakest one,
To paths of peace and wealth without alloy,
To perfect liberty's entrancing joy.

Yes, dream and sing amidst these flowers to-day,
For here we triumph over death's cold clay;
There is immortal glory in this hour,
In every kindled mind the thrill, the power
Which lifts above the darkness of the tomb,
Which makes this throbbing moment's gorgeous bloom
The bright interpreter of ages new,
With crowding ardors of prophetic view.
We are not slaves of fate, nor nature's sport,
Nor whim of God, nor minions of his court;
We are not static in time's endless roll,
Bv forces tossed which we cannot control;
We are dynamic—in ourselvs the will,
The passion, energy, and choice and skill,
To make a path amidst the mighty strife,
To build a paradise for human life.

For man is master, not a God on high,
And man the architect with wisdom's eye,
Selecting, planning, shaping, building vast
His own fair kingdoms which the gods outlast,
Himself the providence from dark to light,
Since first he walked the earth with form upright,
And from the forest's gloom emerged to roam
The shining fields and make abiding home.

Man fought with nature, fought a thousand foes,
Through thousand centuries he slowly rose,
With millions slain along his struggling path,
Defying storm and lightning—ocean's wrath,
Defying gods, the children of his brain,
Creating, slaying gods with every gain,
With knowledge making nature yield her best
From deepest chamber, and from mountain's crest,
From wave that in the golden sunshine leaps,
From star that scarcely on his vision sweeps,
Whose rays a million years must traverse space
To greet the ardor of his upward face.
Man now beholding these remotest gleams,
Dethrones the noblest god of all his dreams;
For in himself he sees the highest good,
Salvation only in his own swift blood,
His light-fed brain, and in his heart of fire,
Where never fear can quench his bright desire.
What mighty names adorn his lustrous course
To reason's kingdom from his savage force,
From cave forlorn to Parthenon sublime,
To songs as deathless as the pulse of time;
To arts magnificent and cities fair.
Rich fields that jewel summer's golden air,
The freighted river rhythmic with the swing
Of bannered ships and boats that forward spring,
With birdlike motion on the foaming path,
As if the dipping oar a spirit hath;
To ocean sounding with the tempest's rack—
The smoke-flag surging o'er the billowing track—
Man's proud defiance to the monstrous sea
Through which he plows to wealth and victory,
While 'neath the very thunder's crashing roar
The lightnings sing his word from shore to shore.

Thus man has pushed his way to empire wide,
By patient work and thousand ills defied,
Nor prayer, nor faith has aided his advance,
Nor trust in God, nor angel's wish or glance,
Nor anything save his own strenuous mind—
His thought, his will, his heart, his hand combined.

We praise the generations gone before,
The mighty dead lost in the mists of yore,
Forgotten, yet their life in our life glows;
Their life the root, our life the blooming rose;
They lived, they toiled, they loved, and somewhat gained;
Through immemorial years were hights attained;
Yes, praise the dead, the unknown mighty dead,
The millions silent in their royal bed,
Crowned now for us because we take from them,
By them made excellent life's precious gem,
More precious by the countless graves of earth,
Since death makes beautiful as well as birth.

And some we know among the mighty dead,
Like tall trees in the forest level spread,
Which shoot in emerald glory far aloft,
And catch the sunburst in the azure soft,
Or like the mountain swelling from the plain
With scenes majestic, from sweet summer's reign,
In flower and grove about the ample base,
To cliffs that beetle o'er some valley's face,
Which nestles in the fastness like a rose,
While soaring skyward are the eternal snows;
Or like a star that some lone space doth climb,
A flame of wonder on its course sublime,
Or like those stars that cluster in the sky
With rival radiance on the watcher's eye;
Thus lofty minds from age to age arise,
Enriching time with charm that never dies,
So that within the mind of man is rayed
A world more brilliant than by earth displayed,
More beautiful than day with broadening light,
Or constellated grandeurs of the night.

Man's spirit is for man the fountain high,
Of hope, of action; man must man supply,
With wisdom, courage, purpose, virtue, strength,
And man through man will reach his heaven at length;
Not heaven above with cold white throne of God,
And angels bowing to his awful rod,
Not heaven contrasted with the realms of woe,
And millions tossing on the fires below;
Not heaven where slavish worship rolls its song,
And not one thought is free in all the throng;
Where love and sympathy are banished quite,
And simply to be saved is one's delight;
Nor hope for others, nor the joy profound,
To lessen suffering wherever found;
Not for the world to-day a heaven like this—
But heaven of work and worth and human bliss;
A heaven we make, which is our action's zest;
No God nor Christ, but still our level best;
A heaven for all on this green earth of ours;
A heaven of music, laughter, sunshine, flowers;
A heaven of genius and of freedom's light;
A heaven whose glory is the fireside bright.
Not lofty throne, or angel's harp and wing,
But just the common good of everything.
There is no heaven where liberty is not;
Through ages dark this battle has been fought;
To make man free has been the glowing aim
Of millions slaughtered by the sword and flame.
Ah, what a struggle through the night of years
With agony, despair, and blood and tears;
Defeat and victory and gain and loss,
The gallows, dungeon, sepulchre, and cross;
The smoke of battle and the weary march,
To tardy promis of the morning's arch;
And liberty has triumphed—glorious power!
She wears the palm, upon her brow the flower,
Of thousand victories to this broad day,
When kings are dust and people hold the sway;
When labor is the master of the world,
And crowns, like baubles, are to ruin hurled;
Man universal—peasant and not king—
Is what the poets of the present sing;
Not man enthroned and partial in his pride,
Belittled by the pomps that virtue hide,
But man as man in nativ honor clad
And crowned by deeds—not what his fathers had.
His robes of royalty are purple now
With stains of toil, and on his beaded brow
The only jewels of his empire fair
Betoken him a worker everywhere.

Not yet has freedom won its noblest hight;
Not yet are swept away the fogs of night;
Not yet has knowledge gemmed with fairest fruit
The tree of life; not yet are forces brute
By reason ruled; nor yet hath wisdom's hand
Unveiled the treasures of the sea and land;
Nor yet is truth the monarch of the mind,
With genius, art, and beauty unconfined.

Immortal Paine! to thee our offerings pour,
Who first along Columbia's waiting shore
Didst set the stars that in our pennon bright
Full flash the radiance of rejoicing light;
And "Common Sense" shall be our motto still
To break the chains and noble hope instil.
Paine is not dead, although his bones may lie
Without an epitaph 'neath distant sky;
He livs in all our hearts, unseen yet grand,
Resplendent in the glory of this land.

Straight 'gainst the forehead of defiant wrong
His spear was hurled like comet's course along.
He sought no blessing, and he shunned no ban,
Determined solely for the "Rights of Man;"
And man not only from the king released,
But from the deeper tyranny of priest—
The tyranny that crushes not alone
The toiling flesh to build a bloody throne,
But crushes heart, hope, soul, and spirit, all,
And wraps the world in one tremendous pall,
So that no star will shine, no flower will blow,
No music whisper, and no fountain flow.
Dead, dead, the world without the world within;
The universe a waste of death and sin,
Which God is cursing with an angry frown,
So fierce that his own offspring must come down
And perish on the cross with blood and gloom
And sink into the darkness of the tomb;
Ah! sink to hell with cry of wild despair,
And suffer every torment soul can bear,
To save not all, but save a scanty few—
One in a million for God's grace will do.
The wisest, brightest hav no chance at all,
For virtue cannot win nor reason's call;
But simply faith—blind, cruel, coward faith,
Of genius, liberty, and love the death.
Against this foe colossal of the mind,
Which filled the earth with every crime combined,
The hero of America and France,
Through prison doors flung his far-shining lance;
So quick, so true, so mighty was the blow,
Like wounded serpents hissed the priests laid low;
And ever since they've hissed and crawled and stung
Their own vile haunts and pools of slime among;
But not again upon time's forward flood
Will they reign over man with fire and blood;
Their doom is sealed, the age of faith declines,
And brightening o'er the "Age of Reason" shines.

Bring all the splendors of the spring-time here,
A monument of glory let appear,
Green leaves and flowers and golden letters fair,
To greet the sunshine in this lucid air.
So let the music of our hearts break forth
In bright remembrance of this hero's worth.
Let us be comrades true and comrades brave,
And gather courage from the laureled grave;
For death shall not with lifeless gloom oppress,
We'll star it ever with sweet loveliness;
We'll make the virtues of the dead shine on
From depths of time to every golden dawn,
And they shall make us better and more strong,
While beauteous hope shall gleam our way along.
We can be free and fearless; we can strive;
We to the future some new fact can giv;
We can bear on the glory of the past
In thought and deed where'er our lot is cast;
We can be faithful, even if alone;
Some bright ideal still can be our own;
We can look forward and we can do right,
And dream of morning through the darkest night.

PAINE HIMSELF.

Brilliants from a Mine of Inexhaustible Intellectual Wealth.

"COMMON SENSE."

The sun never shone on a cause of greater worth. 'Tis not the affair of a city, a county, a province, or a kingdom, but of a continent—of at least one-eighth part of the habitable globe. 'Tis not the concern of a day, a year, or an age; posterity are virtually involved in the contest, and will be more or less affected, even to the end of time, by the proceedings now.

In no instance hath Nature made the satellite larger than its primary planet; and as England and America, with respect to each other, reverse the common order of Nature, it is evident that they belong to different systems —England to Europe, America to itself.

"But Britain is the parent country," say some. Then the more shame upon her conduct. Even brutes do nor devour their young, nor savages make war upon their families.

The independence of America should hav been considered as dating its era from, and published by, the first musket that was fired against her.

Oh, ye that love mankind! Ye that dare oppose, not only the tyranny, but the tyrant, stand forth! Every spot of the old world is overrun with oppression. Freedom hath been hunted round the globe. Asia and Africa hav long expelled her. Europe regards her like a stranger, and England hath given her warning to depart. Oh, receive the fugitiv, and prepare in time an asylum for mankind.

"THE CRISIS."

These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we hav this consolation with us, that the harder the conflict the more glorious the triumph.

The heart that feels not now is dead; the blood of his children will curse his cowardice who shrinks back at a time when a little might hav saved the whole and made them happy. I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection. 'Tis the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.

He that rebels against reason is a real rebel.

To argue with a man who has renounced the use and authority of reason, and whose philosophy consists in holding humanity in contempt, is like administering medicin to the dead.

The poor reflection of having served your king will yield you no consolation in your parting moments. He will crumble to the same undistinguished ashes with yourself, and hav sins enough of his own to answer for. It is not the farcical benedictions of a bishop, nor the cringing hypocrisy of a court of chaplains, nor the formality of an act of parliament, that can change guilt into innocence, or make the punishment one pang the less.

There are cases in which it is as impossible to restore character to life as it is to recover the dead. It is a phœnix that can expire but once, and from whose ashes there is no resurrection.

It was not Newton's honor, neither could it be his pride, that he was born an Englishman, but that he was a philosopher. The heavens had liberated him from the prejudices of an island, and science had expanded his soul, as boundless as his studies.

"THE AGE OF REASON."

I do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Greek Church, by the Turkish Church, by the Protestant Church. My own mind is my own church.

I hav always strenuously supported the right of every man to his opinion, however different that opinion might be to mine. He who denies to another this, makes a slave of himself to his present opinion, because he precludes himself the right of changing it.

The most formidable weapon against errors of every kind is Reason. I hav never used any other, and I trust I never shall.

When it is revealed to me, I will believe it to be a revelation; but it is not, and cannot be incumbent upon me to believe it to be a revelation before; neither is it proper that I should take the word of a man as the word of God, and put man in the place of God.

Some Christians pretend that Christianity was not established by the sword; but of what period of time do they speak? It was impossible that twelve men could begin with the sword; they had not the power; but no sooner were the professors of Christianity sufficiently powerful to employ the sword, than they did so, and the stake and fagot, too; and Mahomet could not do it sooner. By the same spirit that Peter cut off the ear of the high priest's servant (if the story be true) he would hav cut off his head, and the head of his master, had he been able. Besides this, Christianity grounds itself originally upon the Bible, and the Bible was established altogether by the sword, and that in the worst use of it; not to terrify, but to extirpate. The Jews made no converts; they butchered all. The Bible is the sire of the Testament, and both are called the *word of God*. The Christians read both books; the ministers preach from both books; and this thing called Christianity is made up of both. It is then false to say that Christianity was not established by the sword.

Loving enemies, is another dogma of feigned morality, and has besides no meaning. It is incumbent on man, as a moralist, that he does not revenge an injury; and it is equally as good in a political sense, for there is no end to retaliation; each retaliates on the other and calls it justice, but to love in proportion to the injury, if it could be done, would be to offer a premium for crime. Besides, the word *enemies* is too vague and general to be used in a moral maxim, which ought always to be clear and defined, like a proverb. If a man be the enemy of another from mistake and prejudice, as in the case of religious opinions, and sometimes in politics, that man is different to an enemy at heart with a criminal intention; and it is incumbent upon us, and it contributes also to our own tranquillity, that we put the best construction upon a thing that it will bear. But even this erroneous motiv in him makes no motiv for love on the other part; and to say that we can love voluntarily and without a motiv is morally and physically impossible.

Those who preach this doctrin of loving their enemies are in general the greatest persecutors, and they act consistently by so doing; for the doctrin is hypocritical, and it is natural that hypocrisy should act the reverse of what it preaches. For my own part I disown the doctrin, and consider it as a feigned or fabulous morality; yet the man does not exist that can say I hav persecuted him, or any man or any set of men, either in the American Revolution, or in the French Revolution; or that I hav, in any case, returned evil for evil. But it is not incumbent on man to reward a bad action with a good one, or to return good for evil; and wherever it is done, it is a voluntary act, and not a duty.

Of all the systems of religion that ever were invented, there is none more derogatory to the Almighty, more unedifying to man, more repugnant to reason, and more contradictory in itself, than this thing called Christianity. Too absurd for belief, too impossible to convince, and too inconsistent for practice, it renders the heart torpid, or produces only Atheists and fanatics. As an engin of power, it serves the purpose of despotism; and as a means of wealth, the avarice of priests; but so far as respects the good of man in general, it leads to nothing here or hereafter.

The Bible-makers hav undertaken to giv us, in the first chapter of Genesis, an account of the creation; and in doing this they hav demonstrated nothing but their ignorance. They make there to hav been three days and three nights, evenings and mornings, before there was a sun; when it is the presence or absence of a sun that is the cause of day and night—and what is called his rising and setting, that of morning and evening. Besides, it is a pueril and pitiful idea, to suppose the Almighty to say, "Let there be light." It is the imperativ manner of speaking that a conjurer uses when he says to his cups and balls, Presto, be gone—and most probably has been taken from it, as Moses and his rod are a conjurer and his wand. Longinus calls this expression the sublime; and by the same rule the conjurer is sublime too; for the manner of speaking is expressivly and grammatically the same. When authors and critics talk of the sublime, they see not how nearly it borders on the ridiculous. The sublime of the critics, like some parts of Edmund Burke's sublime and beautiful, is like a wind-mill just visible in a fog, which imagination might distort into a flying mountain, or an archangel, or a flock of wild geese.

"EXAMINATION OF THE PROPHECIES."

Now observe, reader, how the promulgation of this pretended salvation by a knowledge of and a belief in Jesus Christ went on, compared with the work of creation. In the first place, it took longer time to make a child than to make the world, for nine months were passed away and totally lost in a state of pregnancy; which is more than forty times longer time than God employed in making the world, according to the Bible account. Secondly, several years of Christ's life were lost in a state of human infancy. But the universe was in maturity the moment it existed. Thirdly, Christ, as Luke asserts, was thirty years old before he began to preach what they call his mission. Millions of souls died in the mean time without knowing it. Fourthly, it was above three hundred years from that time before the book called the New Testament was compiled into a written copy, before which time there was no such book. Fifthly, it was above a thousand years after that, before it could be circulated; because neither Jesus nor his apostles had knowledge of or were inspired with the art of printing; and, consequently, as the means for making it universally known did not exist, the means were not equal to the end, and, therefore, it is not the work of God.

"THE RIGHTS OF MAN."

I am contending for the right of the living, and against their being willed away, and controled and contracted for by the manuscript-assumed authority of the dead; and Mr. Burke is contending for the authority of the dead over the rights and freedom of the living.

Those who hav quitted the world, and those who are not arrived yet in it, are as remote from each other as the utmost stretch of mortal imagination can conceive. What possible obligation, then, can exist between them? What rule or principle can be laid down that two nonentities, the one out of existence and the other not yet in it, and who can never meet in this world, that the one should control the other to the end of time.

The circumstances of the world are continually changing, and the opinions of men change also; and as government is for the living and not for the dead, it is the living only that hav any right in it. That which may be thought right and found convenient in one age, may be thought wrong and found inconvenient in another. In such cases who is to decide—the living or the dead?

The greatest characters the world has known hav risen on the democratic floor. Aristocracy has not been able to keep a proportionate pace with democracy. The artificial noble shrinks into a dwarf beside the noble of nature.

Such is the irresistible nature of truth that all it asks, and all it wants, is the liberty of appearing. The sun needs no inscription to distinguish him from darkness.

When, in countries that are called civilized, we see age going to the workhouse, and youth to the gallows, something must be wrong in the system of government.

When it shall be said in any country in the world, "My poor are happy; neither ignorance nor distress is to be found among them; my jails are empty of prisoners, my streets of beggars; the aged are not in want, the taxes are not oppressiv; the rational world is my friend, because I am the friend of its happiness"—when these things can be said, then may that country boast of its constitution and its government.

A HINT FOR OUR PRESIDENTS AND GOVERNORS.

From a Letter of Paine to President Jefferson.

It has been customary in a President's discourse to say something about religion. I offer you a thought on this subject. The word, religion, used as a word *en masse* has no application to a country like America. In Catholic countries it would mean exclusivly the religion of the Romish church; with the Jews the Jewish religion; in England, the Protestant religion or in the sense of the English church, the established religion; with the Deists it would mean Deism; with the Turks, Mahometism, etc., etc. As well as I recollect it is *Lego, Relego, Relegio, Religion*. that is say, tied or bound by an oath or obligation. The French use the word properly; when a woman enters a convent, she is called a novitiate; when she takes the oath, she is a *religeuse*, that is, she is bound by an oath. Now all that we hav to do, as a Government, with the word religion, in this country, is with the civil rights of it, and not at all with its *creeds*. Instead therefore of usiug the word religion, as a word *en masse*, as if it meant a creed, it would be better to speak only of its civil rights; that all denominations of religion are equally protected, that none are dominant, none inferior, that the rights of conscience are equal to every denomination and to every individual and that it is the duty of government to preserve this equality of conscientious rights. A man cannot be called a hypocrit for defending the civil rights of religion, but he may be suspected of insincerity in defending its creeds.

"OF SOCIETY AND CIVILIZATION."

A great part of that order which reigns among mankind is not the effect of government. It had its origin in the principles of society, and the natural constitution of man. It existed prior to government, and would exist if the formality of government was abolished. The mutual dependence and reciprocal interest which man has in man, and all the parts of a civilized community upon each other, create that great chain of connection which holds it together. The landholder, the farmer, the manufacturer, the merchant, the tradesman, and every occupation prospers by the aid which each receives from the other, and from the whole. Common interest regulates their concerns, and forms their laws; and the laws which common usage ordains hav a greater influence than the laws of government. In fine, society performs for itself almost everything which is ascribed to government.

To understand the nature and quantity of government proper for man, it is necessary to attend to his character. As nature created him for social life, she fitted him for the station she intended. In all cases she made his natural wants greater than his individual powers. No one man is capable, without the aid of society, of supplying his own wants; and those wants, acting upon every individual, impel the whole of them into society, as naturally as gravitation acts to a center.

But she has gone further. She has not only forced man into society by a diversity of wants, which the reciprocal aid of each other can supply, but she has implanted in him a system of social affections, which, though not necessary to his existence, are essential to his happiness. There is no period in life when this love for society ceases to act. It begins and ends with our being.

If we examin, with attention, into the composition and constitution of man, the diversity of talents in different men for reciprocally accommodating the wants of each other, his propensity to society, and consequently to preserve the advantages resulting from it, we shall easily discover that a great part of what is called government is mere imposition.

Government is no further necessary than to supply the few cases to which society and civilization are not conveniently competent; and instances are not wanting to show that everything which government can usefully add thereto, has been performed by the common consent of society, without government.

For upwards of two years from the commencement of the American war, and a longer period in several of the American states, there were no established forms of government. The old governments had been abolished, and the country was too much occupied in defense to employ its attention in establishing new governments; yet, during this interval, order and harmony were preserved as inviolate as in any country in Europe. There is a natural aptness in man, and more so in society, because it embraces a greater variety of abilities and resources, to accommodate itself to whatever situation it is in. The instant formal government is abolished, society begins to act. A general association takes place, and common interest produces common security.

So far is it from being true, as has been pretended, that the abolition of any formal government is the dissolution of society, it acts by a contrary impulse, and brings the latter the closer together. All that part of its organization which it had committed to its government, devolves again upon itself, and acts through its medium. When men, as well from natural instinct as from reciprocal benefits, hav habituated themselvs to social and civilized life, there is always enough of its principles in practice to carry them through any changes they may find necessary or convenient to make in their government. In short, man is so naturally a creature of society, that it is almost impossible to put him out of it.

Formal government makes but a small part of civilized life; and when even the best that human wisdom can devise is established, it is thing more in name and idea than in fact. It is to the great and fundamental principles of society and civilization—to the common usage universally consented to, and mutually and reciprocally maintained—to the unceasing circulation of interest, which, passing through its innumerable channels, invigorates the whole mass of civilized man—it is to these things, infinitly more than anything which even the best instituted government can perform, that the safety and prosperity of the individual and of the whole depends.

The more perfect civilization is, the less occasion has it for government, because the more does it regulate its own affairs, and govern itself; but so contrary is the practice of old governments to the reason of the case, that the expenses of them increase in the proportion they ought to diminish. It is but few general laws that civilized life requires, and those of such common usefulness

that whether they are enforced by the forms of government or not, the effect will be nearly the same. If we consider what the principles are that first condense men into society, and what the motivs that regulate their mutual intercourse afterwards, we shall find, by the time we arrive at what is called government, that nearly the whole of the business is performed by the natural operation of the parts upon each other.

Man, with respect to all those matters, is more a creature of consistency than he is aware of, or than governments would wish him to believe. All the great laws of society are laws of nature. Those of trade and commerce, whether with respect to the intercourse of individuals, or of nations, are laws of mutual and reciprocal interest. They are followed and obeyed, because it is the interest of the parties so to do, and not on account of any formal laws their government may impose or interpose.

But how often is the natural propensity to society disturbed or destroyed by the operations of government! When the latter, instead of being engrafted on the principles of the former, assumes to exist for itself, and acts by partialities of favor and oppression, it becomes the cause of the mischiefs it ought to prevent.

Some Significant Declarations.

MANCHESTER RESOLUTIONS.

At a meeting of the Manchester Constitutional Society, held this day, it was unanimously

Resolved, That the thanks of this socity are due to Mr. Thomas Paine for the publication of his "Second Part of 'The Rights of Man,' combining Principle and Practice"—a work of the highest importance to every nation under heaven, but particularly to this, as containing excellent and practical plans for an immediate and considerable reduction of the public expenditure; for the prevention of wars; for the extension of our manufactures and commerce; for the education of the young; for the comfortable support of the aged; for the better maintenance of the poor of every description; and, finally, for lessening greatly, and without delay, the enormous load of taxes under which this country at present labors

That this society congratulate their countrymen at large on the influence which Mr. Paine's publications appear to hav had in procuring the repeal of some oppressiv taxes in the present session of Parliament; and they hope that this adoption of a small part of Mr. Paine's ideas will be followed by the most strennous exertions to accomplish a complete reform in the present inadequate state of the representation of the people; and that the other great plans of public benefit, which Mr. Paine has so powerfully recommeded, will be speedily carried into effect.

THOMAS WALKER, President.
March 13, 1792, SAMUEL JACKSON, Secretary.

SHEFFIELD RESOLUTIONS.

This society (Sheffield Societv for Constitutional Information), composed chiefly of the manufacturers of Sheffield, began about four months ago, and is already increased to nearly two thousand members, and is daily increasing, exclusiv of the adjacent towns and villages who are forming themselvs into similar societies.

Considering, as we do, that the want of knowledge and information, in the general mass of the people, has exposed them to numberless impositions and abuses, the exertions of this society are directed to the acquirement of useful knowledge, and to spread the same as far as our endeavors and abilities can extend.

We declare that we hav derived more true knowledge from the two works of Thomas Paine, entitled "Rights of Man," Parts the First and Second, than from any [other] author on the subject. The practice as well as the principle of government is laid down in those works, in a manner so clear and irresistibly convincing, that this Society do hereby resolve to giv their thanks to Mr. Paine for his two publications, entitled "Rights of Man," Parts First and Second.

Resolved unanimously, That the thanks of this Society be given to Mr. Paine for the affectionate concern he has shown in his second work in behalf of the poor, the infant, and the aged, who, notwithstanding the opulence which blesses other parts of the community, are, by the grievous weight of taxes, rendered the miserable victims of povertv and wretchedness. . . .

March 14, 1792. DAVID MARTIN, Chairman.

ACT OF PENNSYLVANIA GENERAL ASSEMBLY.

Whereas, during the late Revolution, and particularly in the most trving and perilous times thereof, many very eminent services were rendered to the people of the United States by Thomas Paine, Esq., accompanied with sundry distinguished instances of fidelity, patriotism, and disinterestedness;

And whereas, the said Thomas Paine did, during the whole progress of the Revolution, voluntarily devote himself to the service of the public, without accepting recompense therefor. and, moreover, did decline taking or receiving the profits which authors are entitled to on the sale of their literary works. but relinquished them for the better accommodation of the country, and for the honor of the public cause.

And whereas, besides the knowledge which the House has of the services of the said Thomas Paine, the same having been recommended to us by his excellency the President and the Supreme Executiv Council of the State, of the 16th of December last past, and by the friendly offices of the late patriotic commander-in-chief, General Washington;

Be it enacted, and it is hereby enacted, by the Representativs of the freemen of the commonwealth of Pennsylvania, in general assembly met, and by the authority of the same, that, as a temporary recompense to the said Thomas Paine. and until suitable provision shall be further made, either federally by Congress or otherwise, the supreme executiv council be authorized and empowered to draw on the treasurer of this state for the sum of £500 in favor of and payable to the said Thomas Paine.

JOHN BAYARD, Speaker.

RESOLUTIONS OF UNITED STATES CONGRESS.

Resolved, That the early, unsolicited, and continued labors of Mr. Thomas Paine, in explaining and enforcing the principles of the late Revolution by ingenious and timely publications upon the nature of liberty and civil government, hav been well received by the citizens of these states, and merit the approbation of Congress; and that, in consideration of these services and the benefits produced thereby, Mr. Paine is entitled to a liberal gratification from the United States.

Friday, August 26, 1785.

Resolved, That the board of treasury take order for paying to Mr. Thomas Paine the sum of three thousand dollars, for the considerations mentioned in the resolution of the 26th of August last.

Monday, October 3, 1785.

"Giv honor and love forevermore
To this great man gone to rest;
Peace on the dim Plutonian shore,
Rest in the land of the blest.
. . . . . .
"So, whether to wander the stars or to rest
Forever hushed and dumb,
He gave with a zest and gave his best,
And deserves the best to come."

"Four Hundred Years."

In addition to the names of subscribers to "Four Hundred Years of Freethought" previously published, the following hav been received:

California—J. C. Gage, Thos. J. Pope.
Georgia—E. R. Teal.
Illinois—W. C. Howard, Augustus Bailey, Bate Bradley, S. H. Trowbridge, D. H. Bergh, E. Clark, N. C. Dahl, W. A. and Sarah M. Thompson, C. R. Powell, Mrs. L. W. Loutzenhiser, L. Cox, Lafayette Powers.
Iowa—Asa Horr, John Mahara, Lyman Whitcomb, G. R. Henderson, Abner Kimball, E. J. Norcross, A. S. Allison, M. McBride.
Maine, A. W. Tucker.
Massachusetts—Thomas Tripp, Chas. S. Page.
Minnesota—D. C. Dyer.
Missouri—W. H. Steen.
New Jersey—Paul S. Tooker.
New Mexico—B. G. Stegman.
North Dakota—C. W. McDorman.
Oregon—Herman Arnold.
Pennsylvania—I. H. Betz.
South Carolina—B Dosscher.
Texas—Wm. Joseph.
Wisconsin—A. A. Raymond.

THE TRUTH SEEKER is sent for one year, with a copy of Putnam's "Four Hundred Years of Freethought," for $6.50. If your cash order reaches us before the last form of the book goes to press, your name will be engrossed on its pages among those of the elect of Freethought.

Helen H. Gardener's latest novel, "An Unofficial Patriot," is now ready for delivery. It is the best work of the kind that Miss Gardener has written, and should hav an unprecedentedly large sale. Price, in cloth, $1.25; paper, 50 cents. We hav also just received a supply of the only complete and authorized edition of "The Great Ingersoll Controversy." It contains the famous Christmas sermon of Colonel Ingersoll, the protests of ministers of various denominations, and the orator's replies thereto. Price, 25 cents. "What Must We Do to be Saved?" can now be supplied in German at 25 cents per copy.

"Church Property" is now ready, and all accumulated orders hav been filled. The members of the Constitutional Convention and the press of New York will, of course, be supplied gratis. We shall also put as many copies as possible into the hands of other persons who hav influence to secure justice in taxation. How many copies are thus distributed will depend upon the assistance we receive from the working Liberals of the country. All Freethinkers who can should also buy "Church Property," and distribute it among their own lawmakers, editors, and thoughtful private citizens. We hav made the price very low for so large a pamphlet. Fifteen cents per single copy, ten copies for $1; fifty copies for $4 50; one hundred copies, $8; postage paid in all cases. Let there be this year in every state and territory in the Union a campaign of education. Show the people the immorality, injustice, and danger of the exemption of church property from taxation.

Samuel P. Putnam, of America, poet, orator, and fearless Freethought evangelist, has in the press a work entitled "Four Hundred Years of Freethought." Mr. Putnam, with his fine enthusiasm and literary dash, is just the man to undertake such a task as he has here imposed upon himself; and the heroes and martyrs of humanity against the church will be made to scintillate, and burn, and glow, not merely pass before the reader as cold and bloodless visions, half smothered in dates and dry facts, dryly stated. Of course, a portrait and biograpical sketch of Saladin will appear in this Transatlantic *magnum opus*, and Ingersoll will jostle Galileo, and Bruno cry across the ages to Huxley. Mr. Putnam deserves much commendation for his colossal design, and those who know him best expect that of that design the execution will be worthy.—*R. G. in Agnostic Journal.*

Lectures and Meetings.

S P. PUTNAM's lecture appointments:
Northport, L. I., June 4th–8th.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Moroe avenue.

THE Milwaukee Liberal Club meets at Severance Hall, 421 Milwaukee street, every Sunday at 7.30 P.M.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

W. F. JAMIESON has just closed a course of three lectures in Merced, Cal., and is now on his way to Park City, Utah. He is engaged to deliver courses of lectures also in Coalville and Scofield, Utah. Address at Mosca, Col.

THE First Secular Church of Portland, Or., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome. Radical Library open 7.30 to 10 P.M.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for May:

June 1st—"Farms or Bombs." William Hemstreet.
June 8th—"Vaccination or Sanitation." Dr. E. B. Foote, Jr.. M.D.
June 15th—"Tides of the Times." Elmer E. Warner.
June 22d—"Spontaneous Generation." Edward W. G. Dobson.
June 29th—Last meeting of the season. Five minute speeches on "What One Thing Would You Hav the Constitutional Convention Do?" alternating with musical and elocutionary entertainment. Admission 10 cents, at the door.

THE Brooklyn Philosophical Association closed its season last Sunday with music and speeches. Among the musical numbers were a piano solo and a cornet solo, and a song by a young lady who vocalized in a most charming and exquisit manner. Mr. Henry Rowley spoke on "Shelley," and those acquainted with the works of this poet and also with the ability of Mr. Rowley, can imagin what a treat was enjoyed. The association reports this, the sixteenth season, as the most successful of all, financially and otherwise. The next meeting will be in October. The members of the Association would do well on August 4th, Shelley's birthday, to commemorate the event by an outing.

A GENTLEMAN named Prof. Theo. F. Price, who looked as if he was intended for a priest, but was born and reared a Quaker, and, after witnessing some manifestations of Spiritual phenomena, became a Spiritualist, clairvoyant, and lecturer, spoke before the Manhattan Liberal Club last Friday on "The Three-Fold Man." He said that man was a physical, intellectual, and spiritual being, and when a person dies, his or her spirit leaves the body and soars into spirit land, where there are others who will giv that newly arrived person a right royal welcome He also said that a person is the same in the land of spirits as he was in this world. Whatever education, or intellectual power he had here, he will be the same when "this mortal coil" has been "shuffled off," and that in the Spiritualists' happy land only the law of love prevails. He made the remark that the Spiritualists had done more to banish superstition and ignorance from the world than any other class of reformers. Any statement made in favor of Spiritualism was always applauded by a coterie of persons who always manage to sit in a bunch. The reporter has been told that this club is full of the lovers of the "after-life philosophy."

Prynne of pillory fame defended, when his party was in power, the principle of suppressing dangerous opinions—a principle which, carried out by his enemies, had cost him his ears; and John Knox found a precedent in the action of the Jews, who "lay low" when they were weak, and exterminated, as soon as they had the power, the people whose opinions differed from their own. At Geneva the Protestant Beza fashioned plausible arguments why the Catholic should be made to feel severely the heinousness of standing aloof from the reformed faith; and the same arguments did good service for the Catholics outside the city when they were asked why they harried the unfortunate Protestants. Neither side could understand the true value of toleration. Probably this fierce repression of other men's baneful beliefs was fed by familiarity with the Bible, and with its stern ruling that one side in the Jewish controversy was wholly right, and could wreak its outraged faith upon the rest of the world as opportunity arose.—*Family Herald (London).*

The Christian religion must rise or fall on its merits, lacking which, constitutional provisions, legislativ enactments and court decisions and precedents cannot save it, and if the preachers had the confidence they profess to hav in its merits they would at once abandon the scheme of engrafting it on the Constitution of the United States, as being unnecessary to its preservation.—*Daily News, Tampa, Florida.*

"Vaccination by Lancet and Club" is "Anti-Vaccination Tract No. 1," written by Dr. E. B. Foote, Jr., and issued by the Murray Hill Publishing Co., 129 East 28th street, New York. For distribution, only 50 cents per hundred. Dr. Foote has driven *his* lancet—of criticism—in deeply, and the illustration he has introduced helps tell the story. No doubt many of our readers will want the tract.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"...en the dark and the daylight,
...en the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Happy Household.

It's when the birds go piping and the daylight slowly breaks
That, clamoring for his dinner, our precious baby wakes.
Then it's sleep no more for baby, and it's sleep no more for me,
For when he wants his dinner, why, it's dinner it must be!
And of that lacteal fluid he partakes with great ado
While gran'ma laughs,
And gran'pa laughs,
And wife, she laughs,
And I—well, I laugh too!

You'd think, to see us carrying on about that little tad,
That, like as not, that baby was the first we'd ever had.
But, sakes alive! he isn't, yet we people make a fuss
As if the only baby in the world had come to us.
And, morning, noon, and nightime, whatever he may do,
Gran'ma, she laughs,
Gran'pa, he laughs,
Wife, she laughs,
And I, of course, laugh too!

But once—a likely spell ago—when that poor little chick
From teething or from some such ill of infancy fell sick,
You wouldn't know us people as the same that went about,
A-feelin' good all over, just to hear him crow and shout.
And though the doctor poohed our fears and said he'd pull him through
Old gran'ma cried,
And gran'pa cried,
And wife, she cried,
And I—yes, I cried too!

It makes us all feel good to hav a baby on the place,
With his everlastin' crowing and his dimpling, dumpling face;
The patter of his pinky feet makes music everywhere.
And when he shakes those fists of his, good-bye to every care!
No matter what our trouble is, when he begins to coo
Old gran'ma laughs,
And gran'pa laughs,
Wife, she laughs,
And I—you bet, I laugh too!

—*Eugene Field in Chicago News-Record.*

Paine's Care for the Bonneville Children.

Moncure D. Conway, in the seventeenth chapter of his very careful and full life of Paine, tells us of the time, care and money which the great teacher devoted to the training and support of the family of Nicolas Bonneville, in whose home he had lived when in Paris. Here follow some selections which we are sure will interest the Children of the Corner:

"The Bonnevilles, with whom Paine had resided in Paris, were completely impoverished after his departure. They resolved to follow Paine to America, depending on his promis of aid should they do so. Foreseeing perils in France, Nicolas, unable himself to leave at once, hurried off his wife and children—Benjamin, Thomas and Louis. Madam Bonneville would appear to hav arrived in August, 1803. I infer this, because Paine writes, September 23d, to Jefferson from Stonington, Connecticut; and later letters show that he had been in New York, and afterwards placed Thomas Paine Bonneville with the Rev. Mr. Foster (Universalist) of Stonington for education. Madam Bonneville was placed in his house at Bordentown, where she was to teach French. . . .

"Madame Bonneville, unable to speak English, found Bordentown dull, and soon turned up in New York. She ordered rooms in Wilburn's boarding-house, where Paine was lodging, and the author found the situation rather complicated. The family was absolutely without means of their own, and Paine, who had given them a comfortable home at Bordentown, was annoyed by their coming on to New York. . . .

"Nicolas Bonneville still giving no sign, and Madam being uneconomical in her notions of money, Paine thought it necessary—morally and financially—to let it be known that he was not responsible for her debts. When, therefore, Wilburn applied to him for her board ($35), Paine declined to pay, and was sued. Paine pleaded *non assumpsit*, and, after gaining the case, paid Wilburn the money. It presently turned out that the surveillance of Nicolas Bonneville did not permit him to leave France, and, as he was not permitted to resume his journal or publications, he could neither join his family nor assist them. . . . Paine was presently enjoying himself on his farm at New Rochelle, and Madame Bonneville began to keep house for him. . . .

"Madame Bonneville hated country life, and insisted on going to New York. Paine was not sorry to hav her leave, as she could not yet talk English, and did not appreciate Paine's idea of plain living and high thinking. She apparently had a notion that Paine had a mint of money, and, like so many others, might hav attributed to parsimony efforts the unpaid author was making to save enough to give her children, practically fatherless, some start in life. The philosophic solitude in which he was left at New Rochelle is described in a letter (July 31st) to John Fellows in New York.

"'It is certainly best that Mrs. Bonneville go into some family as a teacher, for she has not the least talent of managing affairs for herself. She may send Bebia up to me. I will take care of him for his own sake and his father's, but that is all I hav to say. . . . I am master of an empty house, or nearly so. I hav six chairs and a table, a straw bed, a feather bed, and a bag of straw for Thomas, a tea kettle, an iron pot, an iron baking pan, a frying pan, a gridiron, cups, saucers, plates and dishes, knives and forks, two candlesticks and a pair of snuffers. I hav a pair of fine oxen and an ox-cart, a good horse, a chair, and a one-horse cart; a cow, and a sow and nine pigs. When you come you must take such fare as you meet with, for I liv upon tea, milk, fruit-pies, plain dumplins, and a piece of meat when I get it; but I liv with that retirement and quiet that suit me. Mrs. Bonneville was an encumbrance upon me all the while she was here, for she would not do anything, not even make an apple-dumplin for her own children. If you cannot make yourself a straw bed, I can let you hav blankets, and you will hav no occasion to go over to the tavern to sleep.'

"It must not be supposed from what Paine says of Madam Bonneville that there was anything acrimonious in their relations. She was thirty-one years younger then Paine, fond of the world, handsome. The old gentleman, all day occupied with writing, could giv her little companionship, even if he could hav conversed in French. But he indulged her in every way, gave her more money than he could afford, devoted his ever decreasing means to her family. She had boundless reverence for him, but, as we hav seen, had no taste for country life. Probably, too, after Dederick's attempt on Paine's life she became nervous in the lonely house. So she had gone to New York, where she presently found good occupation as a teacher of French in several families. Her sons, however, were fond of New Rochelle, and of Paine, who had a knack of amusing children, and never failed to win their affection. In the Tarrytown *Argus*, October 18, 1890, appeared an interesting notice of the Rev. Alexander Davis (Methodist), by C. K. B[uchanan] in which it is stated that Davis, a nativ of New Rochelle, remembered the affection of Paine, who 'would bring him round-hearts and hold him on his knee.' Many such recollections of his little neighbors hav been reported." . . .

In a letter to William Carver, Mr. Paine refers in a kindly way to his godson, Thomas Paine Bonneville:

"I am glad to hear what you tell me of Thomas. He shall not want for anything that is necessary if he be a good boy, for he has no friend but me."

In 1806, at New Rochelle, Paine's vote was challenged, on the ground that he was not an American citizen, by a supervisor of elections, one Elisha Ward, a Tory during the Revolution. A partial sequel (affecting Ward's son) to the enmity of Ward is related by Gilbert Vale, Paine's biographer:

"At the time of Mr. Paine's residence at his farm, Mr. Ward, now a coffee-roaster in Gold Street, New York, and an assistant alderman, was then a little boy and residing at New Rochelle. He remembers the impressions his mother and some religious people made on him by speaking of *Tom* Paine, so he concluded that *Tom* Paine must be a very bad and brutal man. Some of his elder companions proposed going into Mr. Paine's orchard to obtain some fruit, and he, out of fear, kept at a distance behind, till he beheld, with surprise, Mr. Paine come out and assist the boys in getting apples, patting one on the head and caressing another, and directing them where to get the best. He then advanced and received his share of encouragement, and the impression this kindness made on him determined him at a very early period to examin his writings. His mother at first took the books from him, but at a later period restored them to him, observing that he was then of an age to judge for himself; perhaps she had herself been gradually undeceived, both as to his character and writings."

The older members of the Corner family will appreciate these reminiscences and fragments of history selected from Mr. Conway's book:

"I told Walt Whitman, himself partly a product of Hicksite Quakerism, of the conclusion to which I had been steadily drawn, that Thomas Paine rose again in Elias Hicks, and was in some sort the origin of our one American religion. I said my visit was mainly to get his 'testimony' on the subject for my book, as he was born in Hick's region, and mentions in 'Specimen Days' his acquaintance with Paine's friend, Colonel Fellows. Walt said, for I took down his words at the time:

"'In my childhood a great deal was said of Paine in our neighborhood, in Long Island. My father, Walter Whitman, was rather favorable to Paine. I remember hearing Elias Hicks preach; and his look, slender figure, earnestness, made an impression on me, though I was only about eleven. He died in 1830. He is well represented in the bust there, one of my treasures. I was a young man when I enjoyed the friendship of Colonel Fellows—then a constable of the courts; tall, with ruddy face, blue eyes, snowy hair, and a fine voice; neat in dress, an old-school gentleman, with a military air, who used to awe the crowd by his looks; they used to call him "Aristides." I used to chat with him in Tammany Hall. It was a time when, in religion, there was as yet no philosophical middle ground; people were very strong on one side or the other; there was a good deal of lying, and the liars were often well-paid for their work. Paine and his principles made the great issue. Paine was double-damnably lied about. Colonel Fellows was a man of perfect truth and exactness; he assured me that the stories disparaging to Paine personally were quite false. Paine was neither drunken nor filthy; he drank as other people did, and was a high-minded gentleman. I incline to think you right in supposing a connection between the Paine excitement and the Hicksite movement. Paine left a deep, clear-cut impression on the public mind. Colonel Fellows told me that while Paine was in New York he had a much larger following than was generally supposed. After his death a reaction in his favor appeared among many who had opposed him, and this reaction became exceedingly strong between 1820 and 1830, when the division among the Quakers developed. Probably William Cobbett's conversion to Paine had something to do with it. Cobbett lived in the neighborhood of Elias Hicks, in Long Island, and probably knew him. Hicks was a fair-minded man, and no doubt read Paine's books carefully and honestly. I am very glad you are writing the Life of Paine. Such a book has long been needed. Paine was among the best and truest of men.'

"'Paine's risen soul went marching on in England also. The pretended recantation proclaimed there was exploded by William Cobbett, and the whole controversy over Mr. Paine's works renewed. One after another Deist was sent to prison for publishing his works, the last being Richard Carlile and his wife. In 1819, the year in which William Cobbett carried Paine's bones to England, Richard Carlile and his wife, solely for this offense, were sent to prison—he for three years, with fine of £1,500; she for two years, with fine of £500. This was a suicidal victory for bigotry. When these two came out of prison they found that wealthy gentlemen had provided for them an establishment in Fleet Street, where these books were thenceforth sold unmolested. Mrs. Carlile's petition to the House of Commons awakened that body and the whole country. When Richard Carlile entered prison it was as a captiv Deist; when he came out the Freethinkers of England were generally Atheists.

. . . . . .

"'The removal and mystery of Paine's bones appear like some page of Mosaic mythology. An English caricature pictured Cobbett seated on Paine's coffin, in a boat named Rights of Man, rowed by Negro Slaves.

"'A singular coincidence [says Dr. Francis] led me to pay a visit to Cobbett at his country seat, within a couple of miles of the city, on the island, on the very day that he had exhumed the bones of Paine, and shipped them for England. I will here repeat the words which Cobbett gave utterance to at the friendly interview our party had with him. "I hav just performed a duty, gentlemen, which has been too long delayed; you hav neglected too long the remains of Thomas Paine. I hav done myself the honor to disinter his bones. I hav removed them from New Rochelle. I hav dug them up; they are now on their way to England. When I myself return, I shall cause them to speak the common sense of the great man; I shall gather together the people of Liverpool and Manchester in one assembly with those of London, and those bones will affect the reformation of England in church and state.'

"Mr. Badeau, of New Rochelle, remembers standing near Cobbett's workmen while they were digging up the bones, about dawn. There is a legend that Paine's little finger was left in America, a fable, perhaps, of his once small movement, now stronger than the loins of the bigotry that refused him a vote or a grave in the land he so greatly served. As to his bones, no man knows the place of their rest to this day. His principles rest not. His thoughts, untraceable like his dust, are blown about the world which he held in his heart. For a hundred years no human being has been born in the civilized world without some spiritual tincture from that heart whose every pulse was for humanity, whose last beat broke a fetter of fear, and fell on the throne of thrones."

A Poetical Curiosity.

Arthur O'Connor, an Irish general who was implicated in the French invasion of Ireland and spent five years at Fort George, in Scotland, wrote the following lines, which he distributed while on his way to prison in 1798:

I.

"The pomp of courts and pride of kings,
I prize beyond all earthly things;
I love my country,—but the king,
Above all men, his praise I sing;
The royal banners are displayed,
And may success the standard aid.

II.

"I fain would banish far from hence
The *Rights of Man* and *Common Sense*,
Confusion to his odious reign,
That foe to princes—Thomas Paine!
Defeat and Ruin seize the cause,
Of France, her liberties and laws."

Read the first line of the second verse immediately after the first line of the first verse—the second line of the second verse, after the second line of the first, and thus contin e throughout to connect the corresponding lines of each verse—having previously read them in the usual manner. The two modes of reading will be found ingeniously to convey distinct and opposit meanings.

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THE very attempt to destroy reason by reason, is a demonstration that men hav nothing but reason to trust in.—*Matthew Tindal.*

HAV a good time, make life cheerful and bright, dance if you want to, sing if you can, play as long as you liv, and leave the world with a smile.—*Investigator.*

WE hav no patience with the mawkish philanthropy which would ward off the punishment of stupidity. The ultimate result of shielding men from the effects of folly, is to fill the world with fools.—*Herbert Spencer.*

AMONG all the relics of barbaric religion which surround us, few are more striking than the phrases which still recognize as a deity the living sky, as "Heaven forgiv me!" "The vengeance of heaven will overtake him."—*Dr. E. B. Tylor.*

WHAT forests of laurel we bring, and the tears of mankind, to those who stand firm against the opinion of their contemporaries! The measure of a master is his success in bringing all men round to his opinion twenty years later.—*Emerson.*

THE state has neglected its legitimate work of protecting the citizen in his personal safety and property rights in proportion to the state's unlawful waste of time and power in looking after the private business of the country.—*Galveston News.*

I BELIEVE in individual initiativ. Yet I am told that individualism is old-fashioned and out of date. How can that be true as long as the individual remains? And when the individual disappears, what becomes of your gospels of collectivism? Everything flows from the individual. He is the reservoir. From him all streams are supplied. Back to him all streams pay tribute. Nor must we forget that we owe the individual the guarantees of democracy. The conditions must further the most extended privilege. Yet no privilege must be given save that which all may share.—*Horace L. Traubel.*

IF a man be possessed of but one idea, and that a wrong one, he will not only evoke a fetich for himself, but, by the power of concentration and example, institute a very ugly persecution for those who venture to doubt the divinity of his fetich. To do no harm and think no evil is not sufficient in many quarters to insure a man a quiet life; uniformity is a very exacting fetich. To sing in chorus is, to minds of unconquerable torpor, not only easier, but more meritorious than to attempt a solo. And so the dull little fetich unanimity takes the place of thoughtful readjustment of ideas, a process which would entail an almost impious exertion of powers enervated by habitual irresolution and disuse.—*Ethics of Fetich Worship, Chambers's Journal.*

NOTHING is more common than to hear from the pulpit pictures in words of excitement, of alarm, of terror, of the death-beds of those who hav not lived religious lives; yet, as a rule, if these pictures are supposed to be those of the unfortunates at the moment of death, they are utterly false. In point of fact, ninety-nine of every hundred human beings are unconscious for several hours before death comes to them; all the majesty of intellect, the tender beauty of thought or sympathy or charity, the very love for those for whom love has filled all waking thoughts, disappear. As a little baby just born into the world is but a little animal, so the sage, the philosopher, the hero, or the statesman, he whose thoughts or deeds hav writ themselvs large in the history of the world, becomes but a dying animal at the last. A merciful unconsciousness sets in as the mysterious force we call life slowly takes leave of its last citadel, the heart, and what is has become what was. This is death.—*Dr. Cyrus Edson.*

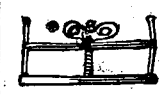
WE are now constructing the most expensiv churches that the world has known since the pagan religion was superseded by the "meek and lowly Jesus." They are building one in New York that is to cost $10,000,000. Suppose Christ should come again and should wear what he wore before—a linen gown, a pair of wooden sandals on his feet, no socks, and no hat—do you suppose the minister in that $10-000,000 church would be glad to see Jesus come in? He would be just as happy as the money-changers were in the temple. The finer our churches are, the bigger Mr. Krupp makes his cannon. This may seem queer to you, but it is so. The ball is almost as heavy as a park of artillery used to be. Wherever it hits there is sure to be trouble. We are strange folks. We are constantly building more churches and schoolhouses, and we constantly want more guns. The more we embrace the doctrin that we must love our neighbors as ourselvs, the more thoroughly we prepare to bore a hole through them with a Winchester.—*Thomas Watson.*

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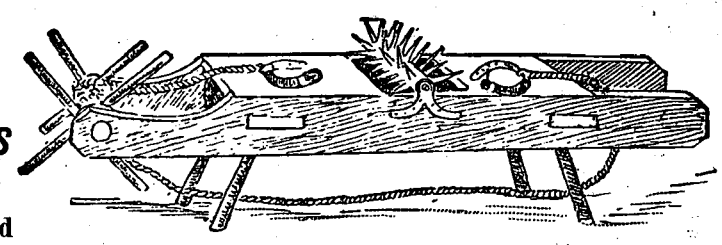


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"Is the editer in?" asked the poet.
"Yes," said the office boy,
"The editor's safe in heaven,
Where all is peace and joy."
"In heaven?" the poet murmured,
While the "devil" wiped his eyes;
He must hav given the angels
A thundering big surprise!

"SINCE you take me to task so roundly for my failings," said the physician, somewhat nettled, "let me ask why you don't restrain your own son. He gambles, drinks, and plays the races." "Ah, yes," said the clergyman, with a sigh. "We don't seem to exert much influence over our own families, do we? By the way, doctor, please convey my warmest sympathies to your wife and say to her I am sorry she is still unable to find any relief from her rheumatism."—*Chicago Tribune.*

"MAMMA, dear," said a little girl, "does God know I hav two prayers to say, one one night and the other next night?" "Yes, dear, God knows you hav two prayers to say, one one night, and the other next night." "Mamma, dear, does God know I am going to say to-night, 'Now I lay me down to sleep?'" "Yes, dear, God knows you are going to say to-night, 'Now I lay me down to sleep.'" "But, mamma, I'm not going to say that one; I'm going to say the other one."—*One of J. M. L. Babcock's Stories.*

IN one of the western New York exchanges appears an obituary notice written and signed by a country correspondent, and as it is one of those gems which can not be improved by cutting, it is given in its entirety and integrity. The paper appropriately places it under the heading: "Joab's Jottings."

DEAR EDITOR: The death angel has made its ingress into our quiet little city, snatching from our midst one of our most deserving and beloved citizens in the person of Mrs. Dr. ——, of Haskinsville. After a protracted illness she departed to the land of the Leal, the morning of the 25th. Funeral 27th at Haskinsville. Services conducted by the Rev. E. Barnston, of our city, who delivered one of his masterly, skilful discourses. Mr. Barnston can bring the world down on a funeral discourse. His sermon was full of pathos and eloquence; the elder is a Bible student and a gentleman of high culture.

The Rev. James Bowen offered up an eloquent prayer. The reverend is a young man of marked ability.

The Rev. Mr. Peet, of Maryland, made a telling closing address; he will be counted in. Mrs. ——, as a vocalist, has no parallel; her voice was like that of an angel, soft and clear, and pathetic, her music proceeded from her heart and reached the hearts of the hearers; she was called upon to sing at hundreds of funerals. She had sung a great many times at Loon Lake church. In short, she was a well-known singer. Mrs. —— will be missed at bedsides of the sick; her hand was always open to relieve the wants of the poor and afflicted. She would go far and near to relieve the wants of the suffering. She always paid into the church. She will be missed at the class-meeting and Sunday-school. Her graceful form will not be seen on the streets any more, but in heaven. She was a complete model of perfection and beauty. But to all the world who will most miss her the doctor and Burchal, her daughter, wife of Mr. Silsbee. The doctor will not, when he comes home at night, find her awaiting his coming with a cup of hot coffee on the stove and a smiling face, with cheering words, but the opposit, a dark house, no words of cheer nor angel smiles to enliven the half-dead manhood; but what grief will come over the bereaved husband when he finds a dark house and that the mistress is lying among the tombs, her eyes closed in death. Doctor, you will see dark days and gloomy shades, but there is one cheering side to this, she is happy. She is among the good of all ages. God bless her ashes.

The funeral was largely attended; people present from eight towns. Music by Sprague's band. Sprague is one of the best musicians in the country. Crosby of Cohocton was the undertaker; his part was well acted. Quite a large crowd followed the corpse to Hornellsville cemetery, where there was quite a crowd assembled awaiting the coming. Among the crowd was the Rev. Mr. Deems, Drs. Parkhill, Smith, and Conderman, E. Page and lady, and quite a number of prominent people of the city were present. The Rev. Mr. Deems pronounced the benediction. Mr. —— gave his wife the greatest possible care, also Burchal, her daughter. The doctor tenders his heartfelt thanks to neighbors and attendants at the funeral.

Very respectfully, JOAB.
—*Rochester Democrat and Chronicle.*

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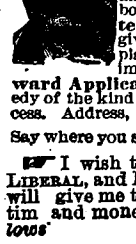
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An Obitnary Notice.

The New York *Advertiser* of June 9, 1809, has the following notice:

"Mr. Thomas Paine.—

Thy spirit, Independence, let me share.
—*Smollett.*

"With heartfelt sorrow and poignant regret we are compelled to announce to the world that Mr. Thomas Paine is no more. This distinguished philanthropist, whose life was devoted to the cause of humanity, departed this life yesterday morning, and if any man's memory deserved a place in the breast of a freeman, it is that of the deceased, for

Take him for all in all,
We ne'er shall look upon his like again.

"The friends of the deceased are invited to attend his funeral by 9 o'clock in the morning, from his late residence at Greenwich, from whence his corpse will be conveyed to New Rochelle for interment.

His ashes there,
His fame everywhere."

An Incident.

The following appeal by American citizens in Paris (1794), in behalf of Paine—which is in the shape of a petition for his release from prison—to the National Convention, was found in the national archives at Paris:

"CITIZEN LEGISLATORS: The French nation, by a unanimous decree, hav invited one of the most estimable of our countrymen to come to France; it is Thomas Paine, one of the political founders of the independence and republic of America. A twenty-years' experience has taught America to know and respect his public virtues and the inappreciable services he has rendered his country.

"Convinced that his quality of a foreigner and ex-deputy is the only cause of his provisional apprehension, in the name of our country (and we trust it will be appreciated) we apply to you to claim our friend and countryman, so that he may be able to leave with us for America, where he will be received with open arms.

. . . . . .

"As our countryman, and especially as a man so dear to Americans as well as to you, ardent friends of liberty, we do, in the name of that goddess dear to the only two republics in the world, entreat you to render Thomas Paine to his brothers, and to allow us to take him back to his country, which is also our own."

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News of the Week.

SLIGHT earthquake shocks were felt in Illinois and Missouri, on May 24.

JUDGE BUTLER, of Philadelphia, refused naturalization papers to a Socialist.

MR. GLADSTONE had a cataract removed from his eye on May 24. He is doing well.

TERENCE V. POWDERLY has been suspended from membership in the Kights of Labor.

THE Liberal (Briggs) element was defeated in the Presbyterian General Assembly.

THE floods in Pennsylvania last week swept away millions of dollars' worth of property.

ATTORNEY-GENERAL LITTLE, of Kansas, decided that the Plumbers' Association is a trust, and therefore unlawful.

J. H. RANDALL, leader of a Coxeyite contingent, now stranded in Ohio, is reported to be dying of pneumonia.

REPRESENTATIV OATES, Administration Democrat, received the nomination of the party for the Alabama governorship.

THE Breckinridge men are in control of the Democratic committee of the Ashland district. The primary election will be held September 15.

PROF. GEORGE J. ROMANES, the eminent scientist, died suddenly at Oxford, England, last week. He was born in Kingston, Canada, May 20, 1848.

THE French cabinet of Casimer-Perier has resigned, owing to a defeat in the Chamber of Deputies. a defeat which Casimer-Perier seemed to desire.

ISAAC PITMAN, the inventor of phonetic shorthand. has been knighted. So has George Williams, founder of the Young Men's Christian Association. Honors are easy, very easy—to get.

KING LEOPOLD, of Belgium, has granted to England a strip of territory in the Upper Congo and Lake Tanganyika in Africa. This connects the British possessions in South Africa with those in the northern part of the continent.

ON May 25 the shafthouse at the Cripple Creek, Col., mines was blown up by striking miners. Several hundred of the miners are armed with rifles and other firearms, and the danger of conflict between them and the deputies is imminent.

A FIGHT occurred at Stickle Hollow, in the coke region of Pennsylvania, on May 24, between the strikers, who were trying to force laborers to quit work, and the deputies. Four strikers were killed and several wounded. Three deputies were wounded.

AT present, Comstock, the censor, is trying to suppress the sale of "Rabelais," "Decameron," "Heptameron," Ovid's "Art of Love," Balzac's "Droll Stories," "Tom Jones," "Rousseau's Confessions," "A Thousand and One Nights," "Tales from the Arabic," and "Aladdin." He will succeed, undoubtedly. We hav a habit of submitting to any imposition.

THERE are serious labor troubles in the coal districts of Illinois and other Middle states. The strikers hav driven out and injured workers and destroyed property. Troops hav been sent to Centralia and La Salle, Ill. Governor Altgeld orders the soldiers to suppress riots, keep the peace, and enforce the laws, but not to protect private property. It is generally supposed that the enforcement of the laws includes the protection of property, but if it does not, we need some new definitions.

DR. KNOX, of Danbury, Conn., writes as follows, under date of May 21st:

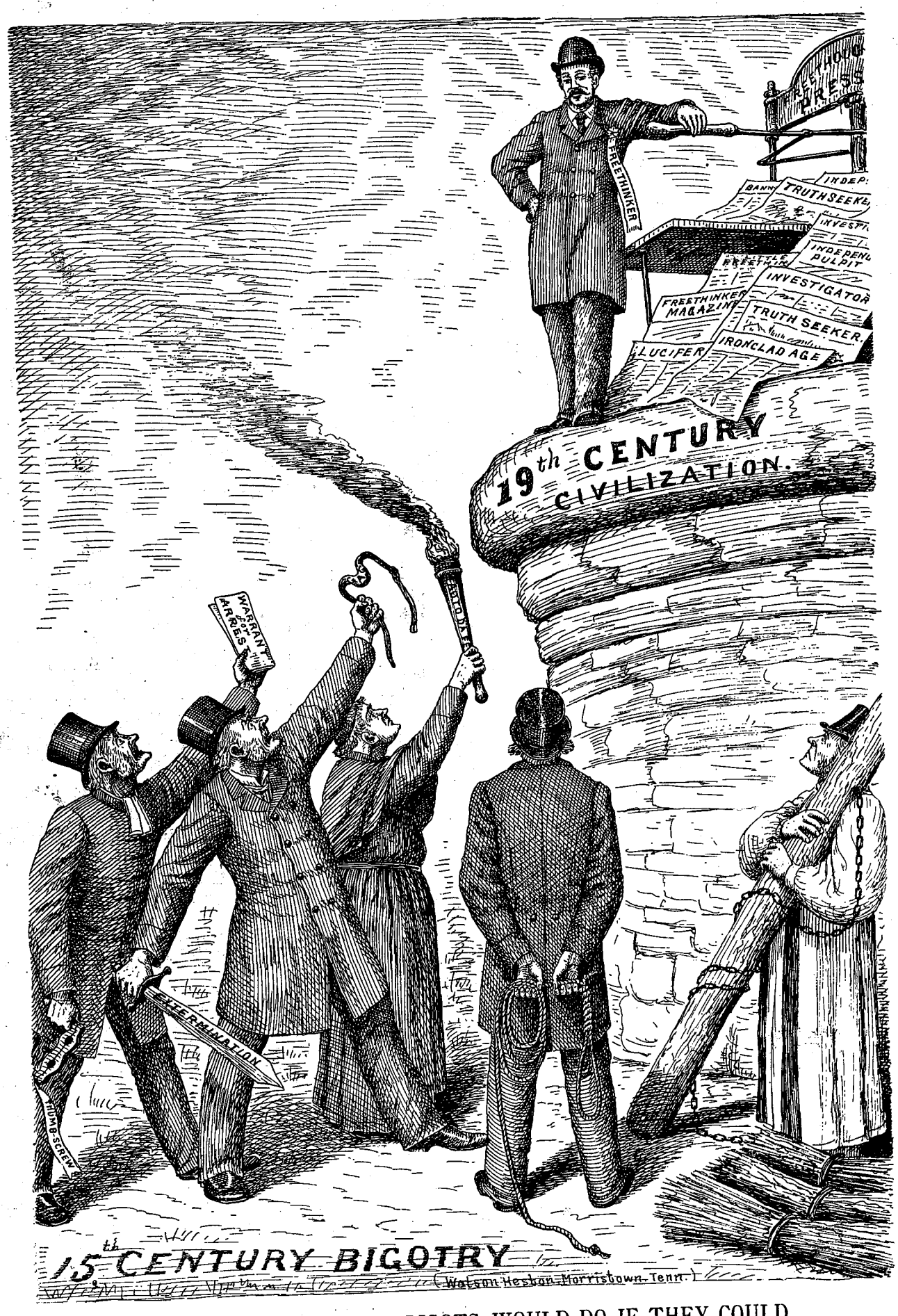
DEAR EDITOR AND READERS OF THE TRUTH SEEKER: Our city has been visited the past week by a religious cyclone in the person of Monsignor Satolli, to whom not only his own clique paid homage and kissed his paw in reverence, but all, with but one exception, of the Protestant sky pilots as well. Even C. S. Andrews, our mayor, and many city officials, met him (in Salvation Army style) with cheap music and bowed heads to bid him welcome, and guarantee our beautiful city subservient to the church. Reflecting upon the above scene, the Christian religion presents all the characteristics of an illegitimate circus; viz., St. Peter's Cathedral in Rome represents the show; Pope Leo and Satolli the clowns; the priests the wind-bags or solicitors for the side-shows; the Protestant clergy, the fakirs and bunco sharps to the masses that the other manipulators do not fleece, all bartering to the credulous and susceptible public for cash down unknown and intangible treasures in an unknown locality after the game was well capped by the mayor and others holding city positions dedicated to them by the Pope.

Respectfully, LOUIS G. KNOX, M.D.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 23. {PUBLISHED WEEKLY.} New York, Saturday, June 9, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



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D. M. Bennett,	L. K. Washburn,	Samuel P. Putnam,	Prof. J. H. Cook,	Mrs. Robert C. Adams,
Parker Pillsbury,	Ernest Mendum,	John E. Remsburg,	E. H. Heywood,	Mrs. M. A. Freeman,
Elizur Wright,	Charles Watts,	Franklin Steiner,	Otto Wettstein,	Katie Kehm Smith,
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THE TRUTH SEEKER
28 Lafayette Place,
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THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 23 {PUBLISHED WEEKLY.} New York, Saturday, June 9, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - - JUNE 9, 1894.

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For **$5** we will send THE TRUTH SEEKER one year ($3) and "Paine's Great Works Complete" ($3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

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This is a splendid opportunity to obtain books which every Liberal desires to hav, at an exceedingly low price. Old and new subscribers can avail themselvs of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

How Much Liberty Would They Leave Us?

President Scovel, a leading advocate of theocracy, in a long, carefully prepared and revised address on the Christian amendment, makes this observation: "The amendment will just provide for that limitation of liberty of conscience which lies in the necessity of the case and is accepted by every civilized nation under the sun." The "necessity" of what "case"? What is meant by this other than the obligation which Christians feel themselvs under to compel a political recognition of their dogmas? This is what President Scovel means and this is the intent of the proposed amendment, of all Sunday laws, of the modern Protestant movement for the inculcation of religious tenets in the schools, etc., etc. Here is an admission that the liberty of conscience is to be denied, to the extent that is necessary to the enthronement of the Christian priesthood.

The theocrats claim the right to insist on this limitation because, as they assert, we who are nativ born and all those who come among us hav well known all along that our nation and our social life are Christian by tradition, custom, and inheritance, spite of the constitutional guarantee of religious freedom and equality before the law. Because we hav known this, as is asserted, we hav no right to complain when logical Christians seek to make our Constitution harmonize with our traditions and our inherited customs. It is conveniently forgotten that progress is the watchword of thinking people, and that the hope and the effort of such hav been, not to nullify the nobler principles of the Constitution in order to make that instrument harmonize with the exclusiv, persecuting spirit and habits of our ancestors, but, rather, to outgrow the old limitations, to develop in our citizens a more exalted purpose that will lead to a juster practice and gradually bring our statutes and our customs into harmony with the Constitution. It is forgotten that those who hav come to our shores for greater liberty of conscience hav been guided hither not by the violations of the sublime spirit of freedom, not by the persecution to which some dissenters hav been subjected, but by the positiv promises and guarantees of the fundamental law and the general report that this was and is a *free* country, so far, at least, as the professions and practice of religion are concerned. Dr. McAllister made the same disingenuous plea in regard to the Jews, saying that they could not and would not oppose the amendment because they had come to America knowing that they would find here the *Christian* liberty for which the theocrats are so anxious to secure the protection of the Constitution. Of course they came here for nothing of the kind. In so far as they were induced to come by considerations having relation to religion they hav made their homes among us because they desired freedom of conscience, not because they sought "Christian liberty," for that is something not at all desirable, being only a misleading synonym for theological despotism. The Christian liberty fathered by the theocrats is fundamentally and irreconcilably antagonistic to those principles of religious liberty and equality which are sanctioned by the Constitution and known to the world as the best and most distinctiv heritage we received from thee Revolutionists. Since Dr. McAllister made his sophistical argument before the House Committee he has been emphatically contradicted and answered by the representativs of the Jews, and he has received fully as positiv a reply from the German Lutherans. Generally speaking, the immigrants from Europe did not come to the United States to help nativ traitors overthrow the secular republic and put a Covenanter theocracy in its place.

Dr. Scovel avers that those who antagonize "Christian morals" knew long ago that these "are in our origin, in our laws, in our practice and our practices," and hence must not be lightly touched. Of course we all know now what the phrase "Christian morals" means, and we do not break out into a cold sweat of apprehension and fear when we are accused of being not over friendly to that sort of "morals." Frankly, we must say that "Christian morals" are archaic, cruel, unscientific, and absurd. What the race has evolved in its slow and painful march up from the prehistoric past is for us to study and to add to by our experience, but it is not honest to throw in with this ethical code what is called "Christian morals" and label the whole with the name of the infinitesimal part. "Christian morals" had their origin in the brains of theologians and anti-naturalists and are to-day defended by ecclesiastics whose craft depends upon the continued duping of the people. Sunday laws are a fair expression of what are called Christian morals, but their only relations to real morality are those of contrast and deadly antagonism. President Scovel says:

"We affirm that in this amendment not an ounce of pressure will be added to the conscience of any soul of all our millions. They who hav entered or they who are home-born hav accepted the condition of things which exists. The individual conscience in conflict with the public morality will always be treated with consideration, and no positiv act will be required contravening that private conviction if it can possibly be avoided in the process of expressing the positiv Christian character of the nation. To that expression the nation, the creature of God, is bound by highest conceivable obligation."

In other terms: There will be no more persecution than will be necessary! The Christians are bound to get into the saddle and to stay there, but they do not care to ride over the unfortunate heretics in a reckless fashion. That might inconvenience themselvs. They will not constrain conscience except in so far as it has to be done in order to compel everybody to conform outwardly to the dominant theology. That is all. It is not very much. A mere trifle, in fact. But Rome never did any more. Calvin did not go beyond that. Neither did the English Protestants when they were engaged in the business of hanging and burning Catholics. That is all the Puritans did when they tied naked Quaker men and women to the tails of carts and whipped them through Massachusetts villages. They were not ambitious of accomplishing anything more serious than the suppression of free speech and liberty of worship when they banished Mary Hutchinson and Roger Williams. None of those delightful and highly moral people, the persecutors for opinion's sake, hav wanted much—just the privilege of having their own way and of forcing all the rest of the world to coincide with them. They are very agreeable folks to know when they are in a hopeless minority and cannot hav the least influence in shaping legislation or coloring social customs outside of their own pale. Then they contribute somewhat to the hilarity of the nations, as a rattlesnake or tiger, when safely caged, givs pleasure to the youthful visitors at the show. But when these rabid creedists are in a majority, as in the days of the witch-burners, or when, as at present, although apparently in the minority, they yet possess great influence and secure the obsequious attention of legislators, they are more to be dreaded than the reptile in his burrow or the wild beast in the jungle.

We are told that we hav "accepted the condition of things which exists." This is not true, so far as a very intelligent minority are concerned. What is

more, we are determined not to accept it at any time nor to any extent. We hav to submit to certain disagreeable and outrageous conditions and rules, but submission under protest is not acceptance. Even if we had accepted, through ignorance, we hav not alienated our right to withdraw that nominal acceptance and demand a new and fair deal, now that our eyes are open to the abomination. Of course this is the situation with many, and their numbers grow larger each day.

President Scovel's declaration that the "individual conscience in conflict with the public morality" (*i. e.*, with the church dogmas which the theocrats claim constitute, in some unexplainable way, "the public morality") "will always be treated with consideration," is a curious illustration of the workings of the clerical mind. As a matter of history, the conscience of the dissenter has always been treated by such men as President Scovel with the "consideration" which the ruling civilization of the time compelled them to accord to it—not one particle more. The "consideration" which the Adventists receive in Tennessee, Maryland, and Arkansas is expressed in the concrete forms of fines, jails, and chain-gangs. Just now it is President Scovel's cue to talk very softly, because he wants more power for his party, but he cannot get enough velvet into his mouth nor sufficient honey upon his lips to dull to the ear of the Freethinker the occasional snap and grind of the hard, strong teeth that are so eager to tear and devour the flesh of all who do not bend the knee and bow the head in adoration before the altar of the Baal of divine rule. The liberty which this man and those for whom he speaks will not take from us is the liberty they cannot take, just as the burglar leaves the safe or the kitchen range. No history-enlightened rationalist will trust anything to their magnanimity.

As our readers hav no doubt observed, the orders for "Four Hundred Years of Freethought" continue to come in, and the West is still in the lead. The procrastination of our printers and artists has slightly extended the duration of the "eleventh hour," and so there is yet a little time before the last form, which will contain the names of subscribers, goes to press. Our offer of "Four Hundred Years of Freethought" and THE TRUTH SEEKER for a year, for $6.50 holds good to the last minute. Be sure to send corrections if we do not print your name right.

Is Presbyterianism becoming more conservativ? In the General Assembly last year Professor Briggs was suspended by a vote of 376 to 116; this year Dr. Smith is overborne by a vote of 396 to 101.

This issue of the TRUTH SEEKER is copyrighted, including the Paine memorial addresses and the illustrations. All concerned will please bear this fact in mind.

S. P. Putnam's Lecture Appointments.

Mount Pleasant, Mich., June 16–20.
Adamsville, Mich., June 22–24.
Nevinsville, Ia., June 26–July 7.
Sidnaw, Mich., July 9–15.
Drummond, Mich., July 17–24.

All those who are in the vicinity of these places or on the line of travel to these places from New York and Chicago will please write at once, care of Truth Seeker, New York. After these dates are finished Mr. Putnam will go West, lecturing at Whitehall and Neillsville, Wis., Crookstown, Minn., Fargo and Hoople N. Dak., and thence to Ft. Maginnis, Mont., and thence to Davenport, Wash. and vicinity. Those who want lectures in Minnesota, North Dakota, Montana and Washington write at once.

THE First Secular Church of Portland will giv its annual excursion Sunday, June 24th, from Portland, through the Oregon City locks, to Castle Kehm, and thence to New Era, where the future camp-ground of the Oregon State Secular Union is situated. On this day, Mr. and Mrs. David Wittenberg will present to the Oregon State Secular Union a deed for ten acres of land to be known as the Oregon Secular Park. One of the finest steamers on the Willamette will be chartered, and there will be music and dancing and amusements of all kinds. Addresses will be made by President W. W. Jessee of the Oregon State Secular Union; Thomas R. Kemp, president of the Portland Secular Church; Mrs. A. E. Barker, of the Forest Grove Union; Henry Addis, of the Panier Union; Nettie A. Olds, superintendent of the Portland Secular Church; D. W. Smith, and other members of the executiv committee, and of the Secular Union. At this time the Union will also consider the proposition of Mr. and Mrs. Wittenburg to donate additional land for a Secular college. Watch the liberal papers for full program. KATIE KEHM SMITH.
Sec. Oregon State Secular Union.



PRESIDENT ROWLEY ADDRESSES THE ASSEMBLAGE.
"On behalf of the Brooklyn Philosophical Association, I giv you all a cordial welcome."

IN MEMORY OF PAINE

Impressive Decoration Day Services at New Rochelle.

INGERSOLL'S TRIBUTE TO THE AUTHOR-HERO

Freethinkers of New York and Vicinity Gather About the Monument of the Great World-Patriot and Listen to the Orators of the Day

No doubt the ministers, who are in the counsel of "divine providence," can explain why it was that, although it had been raining most of the time for considerably more than a week, and although the weather was threatening and ominous a l day on Wednesday, May 30th, it was just short of b ing sufficiently so to deter the people from coming out, and the rain held off until the Paine commemorativ exercises at New Rochelle were completed according to program, and the hundreds of men and women who had participated in honoring the memory of the world's patriot and sage had all reached their respectiv homes in safety. It was a delightful day for an outing; the temperature was the happy medium between the chilliness of spring and the sweltering heat of summer. There was exactly the right kind of a breeze; the skies were lightly clouded; no annoying insects obtruded themselvs; daisies and buttercups spangled meadow, pastureland, and roadside with white and gold; the tuliptrees shook their bells of bloom, while the rich perfume of the locust sweetly scented the air of May. Of course all this was nature's unconscious work, and not even the most zealous preacher will be able to find in the event the slightest trace of anything "providential."

At 12.30 P M. a train of eight coaches pulled out of the Grand Central Depot, over the tracks of the New York, New Haven & Hartford Railway, carrying about four hundred very much alive Brooklyn and New York Freethinkers, including quite a number from other points in this state and in New Jersey and Connecticut. At the monument these were joined by several hundred from New Rochelle and vicinity, making a total attendance of probably not less than seven hundred.

A Liberal did not need to feel alone in that crowd; all about him he could see happy-faced, intelligent men and women wearing neat badges of blue, bearing the legend: "Thomas Paine Memorial at New R chelle, N. Y., May 30, 1894; Brooklyn Philosophical As ociation." Except with the most formal, it was a sufficient introduction, and was the means of making many sterling Liberals acquainted with each other. Freethinkers particularly need to cultivate sociability. The now most potent force operating to perpetuate the power of the churches is the social union of those organizations. It is our work to supplant the old with the new, and to do this most readily and effectually, we must, after we hav accomplished the intellectual emancipation of the adherents of the churches, make them feel at home among us. Such celebrations as this at New Rochelle are most effectiv aids in this direction.

Among the Liberals present were Colonel and Mrs. Ingersoll, Miss Maud Ingersoll, Thaddeus B. and Miss Wakeman, S. P. Putnam, Henry Rowley, N. F. Griswold, Meriden, Conn.; Capt. Silas Latham, Dr. E. B. Foote, Sr., and Dr. E. B. Foote, Jr., Dr. C. S. Weeks, Jesse Clark, Dr. Wright, Robert Wade, Troy, N. Y; Mrs. Eliza B. Burnz, Mrs. C. M. Tregear, Miss S. Levin, Thos. Duntze, secretary of the Association, Moses Goldsmith, Henry Nichols, E. C. Walker, Capt. George W. Loyd, Geo. E. and Mrs. Grace L. Macdonald, Mrs. M. Smith, of Newark, N. J.; Mrs. Beckwith, Dr. C. L. Andrews, Wilson McDonald, Robert H. Barry, Peter Eckler, Channing and Mrs. A. T. Burnz, Wm. Hauenstein, Paul S. Tucker, Mr. Lovell, of Newark; Paul Fisher, W. B. DuBois, and W. V. Winham. A jovial party came with Dexter K. Cole on his steamer "Mystery." Among these gentlemen were G. W. Call, John Scott, Nelson L. Pidgeon, and Edward E. Sammis. Perhaps the happiest of those on the ground was Capt. Geo. Loyd, who bears the weight of ninety-two years as though it were but a feather. He was very much in evidence and always aptly so. Miss Levin took a large number of views of the monument, the platform when occupied by the different speakers, the assemblage, and the old homestead. It is fortunate that she will giv our readers an opportunity to procure some excellent pictures of the monument, the groups of notables, and the farmhouse.

Across the White Plains and New Rochelle road was hung a banner, bearing, in large white letters, the word "Welcome." The monument was festooned with flowers of all hues, and at its base was heaped a mass of wreaths and bouquets.

The platform was erected beside a small building standing in the lane that leads to the Paine house on the hill to the north, the audience occupying the space between the monument and the speaker's stand. The latter was ornamented with the stars and stripes and appropriate mottoes. At the back of the stand was delineated the sublime sentiment of Thomas Paine, "Spare the Man, but Kill the Monarchy." The good taste and appropriateness of the arrangements were the subjects of universal commendation. True to its traditions and purpose, the Brooklyn Philosophical Association does well whatever it sets out to accomplish, and the memorial testimonial to Paine at New Rochelle



COLONEL INGERSOLL CAUSES A SMILE.

"Sometimes I think that a lie is the healthiest thing that was ever born into the world."

on May 30th, 1894, was no exception to the rule. Every Freethinker in the United States and in the world at large has an immediate and perpetual interest in such celebrations as this, so well conceived and so admirably consummated. They are pleasurable in anticipation, delightful in participation, and of great and lasting benefit. When the people cease to believe the falsehoods about Thomas Paine, which the clergy hav been industriously circulating for nearly one hundred years, they will also cease to believe a good many other stories that they hav heretofore accepted unquestioningly.

Henry Rowley, president of the Brooklyn Philosophical Association, presided. After the meeting had come to order, under the influence of a cornet solo, he welcomed the people in the name of the Association, and made the introductory remarks which follow:

Ladies and Gentlemen: It is delightful to behold such a splendid gathering as this, and on behalf of the Brooklyn Philosophical Association I giv you all a cordial welcome.

About twelve months ago a few enthusiastic Liberals made a pilgrimage to this spot, and it occurred to them, as it has no doubt to thousands of others, that the man in whose brain the idea of American independence first took definit shape, and whose pen was the first to write those glorious words, the Free and Independent States of America; that the man who has aroused the slumbering sense of mental liberty in the minds of millions of men and women, should not be forgotten, but rather that his name should be perpetuated throughout the ages as the symbol of pure and ardent patriotism.

While it did not appear practicable to undertake the erection of a large and fitting monument—of which there should be hundreds—yet there was no reason why the simple memorial stone should remain dilapidated and uncared for None of this little group of pilgrims was overburdened with worldly riches, but one of them, Mr. Barry—who, I am glad to say, is with us to-day—said: "If the Brooklyn Philosophical Association will undertake the work of organizing a suitable demonstration, I will guarantee to pay the entire cost of renovating and beautifying Paine's monument at New Rochelle." Do I not express your unanimous opinion when I say that such an offer did credit to the mind and heart of Mr. Barry? Our association enthusiastically indorsed the proposal, and we are here to-day to consummate the work and to publicly pay respect to the character and worth of the Author-hero of the American Revolution—Thomas Paine.

It would be difficult to find in the annals of history any man whose character has been so persistently vilified as that of Thomas Paine. He has been represented as being ignorant, drunken, and blasphemous, that he was an activ and vigilant agent of the devil with a remarkable power for rushing the weak and innocent to bottomless perdition. There is not the faintest shadow of truth in any of these charges, and any man—whether he be politician or priest—who repeats them is a vender of lies. There is no longer any excuse for ignorance regarding Paine's life, character and work. Mr. Conway's Life tells the plain and simple story supported by the most irrefragable evidence.

Instead of an ignorant man he was a wise one; instead of a drunken man he was sober, modest, and virtuous; instead of a blasphemer he was a patient searcher of truth, an implacable foe of political shams and priestly intolerance.

Paine's real, activ life began when he arrived in this country in his thirty-seventh year. This was about nineteen months previous to the signing of the Declaration of Independence. His activ mind quickly grasped the situation and he enthusiastically entered into the American cause. The state of the public mind may be gathered from a remark made by Benjamin Franklin, when he said in London, as late as 1775, that he had never heard any man in America, either drunk or sober, declare for separation. Why this sudden and radical change in public sentiment? Why, "Common Sense" had appeared. Its effect was magical—phenomenal—as unexpected as a star in the heavens at noonday. The thinking, progressiv colonists were converted. A riot became a revolution. The words of "Common Sense" burned themselvs into the brain of the people. They ceased to be subjects of a king and became citizens of a free Republic. Some of the passages in this little pamphlet are marvels of expression. Never had such simple words been used in so mighty an argument. Take as samples: "Monarchy and succession hav laid the world in blood and ashes." "Of more worth is *one* honest man to society and in the sight of God than all the crowned ruffians that ever lived."

Paine's labor did not cease with the writing of a popular pamphlet. Indeed, it only began then. He had given a new direction to affairs, and he was not the man to abandon a half-won cause. He continued to be the genius and spirit of a struggling nationality. It is to be remarked that the most remarkable characteristic of Paine was the trustiness of his word and the promptitude of his acts. His powers of concentration were immense and his knowledge of facts enormous. Economical of words but prodigal of thoughts, he wrote to convince, not to please. He called things by their right names, and brought the truth to daylight.

Hav you ever contemplated the situation of the American army at Trenton? I know of nothing more tragic, nothing so momentous. Distressed and famished soldiers, with a disheartened general to lead them. Amid the snows of winter and under the crushing influence of despair. Paine was with them, but did not share their gloom. He wrote the first number of the "Crisis," and around the camp-fire the men gather to hear it read. What a scene for the artist's canvas! What a theme for the poet's genius! The first sentence was thrilling and sounded the note of victory. "These are the times that try men's souls." "Tyranny, like hell, is not easily conquered." You know the rest. Is it not, friends, a glorious thing to be engaged this day in doing honor to the man who achieved such victories for humanity?

Paine's life may be divided, for convenient study, into two parts. In the first part he produced "Common Sense" and the "Crisis," American in their subject and application. In the second part he produced the "Rights of Man" and the "Age of Reason," both of them universal in their subject and application.

The "Rights of Man" not only crushed the arguments of the great political philosopher, Edmund Burke, but it sowed the seed of political freedom throughout the civilized world. The "Age of Reason" was a glorious climax. Without it Paine's work would hav been incomplete. He would hav neither political nor religious tyranny. He stood alone in the integrity of his own manhood. He wanted men to be free indeed, with wide intellectual horizons and sympathetic hearts. They cannot so long as they are bound to king, priest, creed, and Bible. If this were an experience meeting I might ask all those who hav not read the "Age of Reason" to hold up the right hand. If there should be any I would say, "Go, friend, buy a copy, study its pages, and you will be born again." Paine stood, in his day, where Dr. Briggs stands to-day. The only men in the church worth attention are the heretics. To be tried for heresy is to be immortalized. Paine was just a hundred years older than Briggs.

By the side of this simple monument let us reconsecrate ourselvs to the cause of human brotherhood and to the dissemination of those glorious principles of mental liberty to which Thomas Paine devoted his life.

At the conclusion of his address, Mr. Rowley read George E. Macdonald's poem, "Paine; the Knight-Errant of Freedom," which appeared on the first page of our PAINE MEMORIAL NUMBER. Mr. Rowley has an excellent voice, and he did justice to the poem and to himself. Next came S. P. Putnam, who read his poem, "Freethought and Paine," which also adorned the MEMORIAL NUMBER. The audience gave "The Pilgrim" hearty greeting and frequent and warm applause, as it had the president. It is clear that they are both favorits with the Freethinkers of this part of the country.

When Colonel Ingersoll was announced and advanced to the front of the platform he was welcomed rapturously, the applause breaking out again and again. Throughout the delivery of his address the enthusiastic audience cheered him to the echo and at its conclusion he retired in a storm of acclamations. Here is his oration in full:

LADIES AND GENTLEMEN: More than one hundred years ago, in the year 1774, Thomas Paine, then a young man of thirty-seven or eight, came to our shores. He was an Englishman; and while I remember the history of that land—the brutalities, the savagery of that people—while I remember their crowned idiots and their robed hypocrites—while I remember all that is bad and all that is great and glorious, I say here to-day that better blood than the English blood never coursed in human veins. He came here, his life up to that time having been, to all appearances, an unbroken and unadulterated failure.

He was born among the poor, and, so far as I know, his parents never thought nor did anything notable. He had, so far as we know, but little education, but a vast deal, as it turned out, of information. He had great capacity, a great brain, and he knew a marvelous number of facts, of things. He had lived close to the breast of nature and during all the years of failure in England he was a thinker, and he commenced at the bedrock. He was not dazed by glitter, by show, by custom, by genius; nothing deceived him. He saw through all the glorified fog; he saw things as they were, and he came here just as people were beginning to think about forming a nation.

He had nothing to recommend him in the world except a letter of introduction signed by a very great Infidel—so great, that when I think of him I feel as though he was kindred of the mountains, as though he were related to the constancy of the stars, one of the greatest, one of the serenest of men, Benjamin Franklin. He was another man who saw to the bedrock, and who was not deceived by prophets, who was not deceived by bloody and ignorant and savage revelation from a monster God.

That is all he had, that letter of introduction, and showing that in the city of Philadelphia, after teaching school a little while, he was employed to write on a magazine, the *Pennsylvania Magazine*, and I want to show you now that the man's mind was filled with great subjects about which he had great thoughts, and the first article was one against negro slavery, prophesying the trouble it would bring, the blood it would shed upon American soil. Another article was against the infamous practice of dueling, of which Sidney Smith said it was a civilized institution among savages and a savage institution among civilized men. The next, an article on the rights of woman, on marriage and divorce, on the infinite brutality of compelling a woman to live with a man she loathed, abhorred, and despised. The next, on international arbitration, to do away with war. The next, on the treatment of criminals in prisons, showing that humanity should never be forgotten by the state. I am simply telling you a few of the things in this man's mind; even then writing upon international copyright, a thing that was achieved only a year or two ago.

In a little while his attention was turned to the politics of the thirteen colonies, and as we are now standing by the monument of Paine, we might as well tell the truth.

A majority of the colonists were not in favor of independence, and they never were, never. There was not one day from the battle of Lexington to the surrender of Cornwallis at Yorktown when more than one-third of the colonists were in favor of founding a new nation. Let us tell the truth about them; the country was full of Tories, but the one-third, thoroughly organized, in each one's heart a flame and in each one's brain a star, they accomplished, in spite of their false brethren and in spite of the power of England, the great work and founded the Republic. But when Paine arrived nobody was in favor of independence. He fired the first gun. He asked the question, "Is it to the boy's interest to remain a boy all his life? Is it to our interest to be eternally colonists or to become a nation?"

That man, without an education so-called, had the finest use of the English language of any man of his time. He was the best intellectual marksman then alive. He hit the center. He used plain, simple, common, forcible English that had ligament and nerve, and he wrote sentences that throbbed as though they had hearts, lines that are alive, and he touched the common sense of mankind; and I say to-day that he did more to establish this Republic than any other man that ever stood on the soil of this continent; and when I say that I remember Franklin, and I remember that other great Infidel, Thomas Jefferson; I remember George Washington; and yet, remembering those names, I say that we are more indebted to-day for the liberty we enjoy to Thomas Paine than to any other man that ever stood upon this continent; and let me tell you, he did more for liberty than all the ministers alive in 1776; he was a greater power than all the pulpits combined in the direction of right.

That man was the first to write the words "The United States of America;" that man was the originator of the Bank of the United States. That man was the first to suggest a constitution, a greater bond of union than the old Articles of Confederation.

I want you to know something about him. He was a thinker, and he had the courage of his thoughts; and no man spoke braver, clearer than he for everything just, charitable, honest, free and good. Never in his whole life did he utter a word against anything that is good, never, not one; and no man stood higher when the Revolutionary war closed than Thomas Paine.

Having done what he wished here, having succeeded in forming one government recognizing at least the rights of white men, he went to England, and in a few years produced his "Rights of Man," which was an effort to remodel and reform the British Constitution; but at that time the British were savages; patriotism was treason; good sense was heresy; the patriot went to prison and the thinker went to hell.

In 1791 he went to France. He became a member of the French Convention. He was elected by four departments, but he sat for the department of Calais; and there the principle of this man was put to the test. He was one of the makers of the French Constitution, of their Bill of Rights, and while he sat in that convention the question came up as to what should be done with the king, Louis. Should he be exiled? Should he be killed? What should be done with him? The nation was insane. France had risen from the wrongs of a thousand years; for one thousand years the church, the altar, and the throne had been living on the blood of France. Women were yoked with cattle, plowing in the field. Men and women belonged to the soil; they were sold like beasts, and there were no human rights. It took the Catholic church a thousand years to bring about this blessed state of things. But Paine was a man of principle, a philanthropist; and although he knew that he would be suspected, imprisoned, and beheaded if he voted for the life of the king, he had the principle and the courage to say, "No, kill the monarch, but not the man; let him become a useful citizen; it was the man's misfortune to be a king." When he gave that vote he knew that his life depended upon it, and in the history of the world there is nothing sublimer than the conduct of Thomas Paine upon that occasion. He was seized; he was imprisoned.

Just before that time, after having turned his attention to kings and thrones, he took it into his head that he would look behind the altar. He had found that nobles were wretches, parasites living on the blood of honest labor, and he thought he would turn his attention to priests, and he then wrote the first part of the "Age of Reason," and left the manuscript with Joel Barlow. Then, cast into prison, and while in prison, under the shadow of the guillotine, expecting every moment to be called out to be beheaded, he wrote the second part of "The Age of Reason;" and let me say here to-day that there never has been a clergyman or a doctor of divinity (and it isn't wonderful that such divinity needs doctors)—there never has been one great enough, ingenious enough, educated enough to answer the arguments ofThomas Paine as found in the "Age of Reason."

He took the ground that the Bible is not inspired, that it is not the word of an infinitely wise and benevolent God; and there is not to-day beneath the cope of heaven an enlightened clergyman who thinks it is. How any human being can read that book, with all its ignorance, with all its atrocities, with its murders and slavery and polygamy, and hell to boot; how any man can read it now and imagine that it was inspired by anybody except a savage, is beyond the power of my imagination.

Paine remained in prison, saved from the guillotine by an accident, was finally released, and in 1802 came back to the United States.

The "Age of Reason" had been published. The priests had read it. They could not answer it. What was the next best thing? To attack him—to attack his character, to denounce him; and they commenced, and they are at it now. I don't believe there has ever been an orthodox minister, who has talked on the subject, who has told the truth. I never heard of him if he did; and nearly all intelligent people now, with the exception of the orthodox clergy, know the principal facts in the life of Thomas Paine; and yet every pulpit has been a mint in which slanders and calumnies have been coined against the grandest of American patriots. Will it ever cease? I do not know. Sometimes I think that truth is the weakest thing in the world. I do. Sometimes I think that a lie is the healthiest thing that was ever born into the world. No mattor how old it is, it appears without a wrinkle, with ears undulled, with eyes undimmed, fresh as a drop of dew in the heart of a rose; and these lies about Paine pass current to-day in the orthodox world.

You see, the reason was this: The Christians did not think that God could afford to let Paine die in peace. Paine had done what he could to rescue the reputation of God from the slanders of the pulpit. He did not succeed entirely, but he did the best he could; and the ministers said, "If God allows that man to die in peace there's something wrong." Now God is just mean enough to try to frighten a dying man. Think of an infinite being, whose thoughts are stars, whose dreams are constellations—think of that being putting in his time frightening a man that is on the crumbling edge of the grave. What a magnificent God—for a cannibal to worship!

For nearly forty years this man had been a herald of the dawn. In the darkness of night he was the star. For nearly forty years he had labored night and day for the happiness of his fellowmen, and Christians could not believe that God would allow such a man to die in peace. So they manufactured the facts to fit their theory, and they stated that at the last he recanted.

What had he to recant? He had talked in favor of liberty, honesty, virtue, kindness. Did God want him to recant? That was all he had to take back.

But the fact is that Thomas Paine died as he lived. He had thought about these things and he knew what his thought was. He had reached the conclusion that if God exists he is not unjust; that he does not believe in savagery, in wars of extermination. He had reached the conclusion that if God were infinite and all-wise, he had at least common sense; and he said so, and that was all the crime he committed. And yet in America the orthodox church has sacrificed its reputation for veracity upon the grave of Thomas Paine.

Nobody believes a minister now. Everybody knows that every word from the pulpit against the great and glorious man of the past is absolutely untrue. But do you know that sometimes I get a little sorry for the clergy? I have lived to see the brand of mental inferiority put on every orthodox brain. I have lived to see the time when the thinkers, the philosophers, the men of real thought, are on the other side.

And so I tell you to-day that in the great battle between reason and superstition we have passed midnight. In the great battle between government by the people and government by God through kings, we have passed midnight. The tendency of the world to-day is toward representative government. The tendency of the world to-day is toward absolute intellectual liberty, toward intellectual hospitality, toward allowing every human being to make the best guess he can on a subject that he knows nothing about.

In the great battle between living for this world and some other, we have passed midnight, and we are living now for this world. We want houses and good food and good clothes; we want books; we want pictures, we want music with its thrilling voice; we want everything there is of joy and gladness beneath the stars; and when we come to another world (if we ever do), we will attend to that.

The world has at last concluded (I mean the sensible ones) to live for this life.

We hav concluded that that man is the greatest man who adds most to the sum of human happiness here in this world; and we are believers in homes here, in the family here, and we think more of our families than we do of all the Gods and Christs you can cram into infinite space.

And the man who did as much as any other to help on the human race along this great highway of intellectual and physical progress, a man who did as much as any other is the man we honor to-day. He lived a laborious life. He was one of the greatest soldiers in the army of human progress, and his reputation is now increasing every day, every day;

and in a few years, when the American people meet on the fourth day of July to pay honors to the memory of the great, and when they speak of Washington, and Jefferson, and Franklin, they will also speak of Thomas Paine; and the time will come when in the temple of liberty, *our temple*, the highest niche will be occupied by the Author-hero of the Revolution, Thomas Paine.

Following another cornet solo Thaddeus B. Wakeman delivered a forceful, feeling, ringing, that is, characteristic, speech. Here is the text of it:

LADIES AND GENTLEMEN: After the impressiv words of our glorious Colonel, what can take the place of the reflectiv silence that should follow? Only thoughts that can possibly add depth and purpose to what we hav been charmed to hear.

Let us, then, remember that this is *Decoration Day*, our great national festival of the dead; and at the same time the festival of the rebirth of our national union by the close, in May, 1865, of our great civil war. It is our second, our solemn Fourth of July. It is the fitting time, then, to gather, as we hav, at the grave and monument of the one who really by his "Common Sense" and "Crisis" laid the cornerstone of our great republic, and enabled sixty-five millions of us to greet each other as "fellow-citizens." We hav gathered here, because in this festival of the dead we hav a duty, a work in hand, in regard to this founder of our common country. That work our noble Ingersoll, and those who hav spoken before him to-day, hav taken well in hand, and urged nobly forward! What is that work, do you say? For fear you *Liberals* may not catch on at once, let me say it in theological phrase: The work we are here to do is to lift the soul of Thomas Paine out of purgatory! For there is where the stupid bigotry of his time left him at death. Not only that, but sure we must make it that he has his proper place in heaven!—the scientific and human heaven that is to be. No heaven of the good can be complete without this emancipator of mankind, this founder of republics. Thomas Paine was in his day the disinterested and devoted impersonation of liberty, science, and humanity. These are the three words upon which our new era, our new and real heaven, is founded. The monument of him who embodied them, and made them working and saving powers in the world, stands before us! Failings he had—but they were the mere accidents of his time, his career, and his devotion.

"For all human failings
A pure humanity atones,"

says the Sage of Weimar. He who first used the words, "The Religion of Humanity" and "The United States of America," and spent his life to make them realities—who can longer keep any heaven closed against him! But more than that, he was the prophet of the great seed-time of the Revolutions one hundred years ago; as such he worked out the lines of reformatory progress for us to-day.

It is astonishing to find, as his biographer, Mr. Conway, and our colonel to-day hav pointed out, that there is scarcely a reform or step of progress in state, church, or society from antislavery to woman suffrage and on, and then on to the final triumph of the great federal republic of mankind, that he did not inaugurate and indicate its lines of progress and triumph. Those lines can lead us nowhere else but to the heaven of human love and gratitude, if to no other.

If there is any other heaven, the churches cannot much longer keep him out. His was the gospel of love and hope. So let us not despair of the churches. Burns would not despair even of the devil; he thought, "Auld Nickie Ben, ye might take a thought and mend!" So may the churches. There is hope: Dr. Briggs is teaching the stubborn Presbyterians the "Higher Criticism" of Paine; while the Pope of Rome is discovering that his "republicanism" was always the political doctrin of the church. The most obstinate turtles move when there is a coal of fire on their backs or in their rear. The fire of the human intellect they can resist no longer. They must advance or go out of existence. As they go on they will some day find that Thomas Paine was another doubting, but a far more useful St. Thomas than any yet canonized. The Catholic church has lately found out that the girl who saved France, Joan d'Arc, was a saint; it is thinking over the way to canonize Columbus, the discoverer of America—but he was a hard case—far harder than our author-hero, who discovered the United States. So when the Catholic church becomes really republican it must logically canonize Thomas Paine. It must do it, or go out of business as the real republican and true Catholic church! Then wouldn't the priests hav a hard time to swallow the lies and slanders they hav put out about the real St. Thomas!

Let us hope that the churches will go out of business before they reach that painful duty; that the Secular Republic, with its state, school, and university, will happily take their place; and that the terrestrial heaven, which Thomas Paine founded when he founded the United States of America, will take the place of the celestial myth.

Science and the laws of evolution indicate such to be the destiny of the republican world. *His* was the voice that aroused the people and indicated the way.

In short, let us learn from him to anticipate the glorious and inevitable results of the laws of progress; thus shall we be stronger in hope and in head and hand to realize them.

Wilson McDonald's first words were: "I wish I had not come here." He said he meant by this that the preceding speakers had left him nothing to say. But still he managed to make some good points. He told of his early ideas in regard to Paine; how, more than fifty years ago, he read the "Age of Reason." "For half a century I hav thought Paine the greatest man who ever lived." To illustrate the superstition which possesses religious minds Mr. McDonald related an incident that came within his cognizance many years ago. In 1843 a meteoric shower astonished and terrified the simple denizens of this state. In a certain neighborhood lived a man who had the reputation of being uncommonly "smart." So, when the "shooting stars" flashed a warning of God's vengeance into the quaking hearts of the rustics his neighbors went to this old man and begged him to tell them what manner of "signs and portents" these were. He came out of his cabin, and, standing under the vaulted arch of the skies, gazed long and wisely at the brilliant display made by the wanderers in space. Finally, he said: "Well, I don't know what it is unless it is that the devil has got loose again and he and God are throwing stars at each other."

Before concluding his remarks, Mr. McDonald exhibited a fragment of the original headstone of Paine's grave. There are on it, in one line the letters "INE", part of the name of the great advocate of human rights; next below is the word "SENSE", and still lower down the figure "9", all that remains of the year "1809." Mr. McDonald holds this memento as president of the Paine Historical Society, having received it from Capt. G. W. Loyd, who in turn had it from an old Huguenot lady who had rescued it from destruction or theft, the headstone having been broken to pieces by the marksmen and curiosity-hunters of the early days.

President Rowley described the location of the grave of Paine, telling of Cobbett's disinterment and removal of the bones of the patriot, and calling attention to the situation of the Paine farm-house. Then he said that he had been sitting in the chair in which the lover of justice had sat while doing much of his writing, and he held up in view of the audience a wood-bottomed chair of good dimensions, with back and side supports arranged very much like those of the simplest form of office-chair now in use. The chair was an object of great interest, and called out hearty applause for its erstwhile owner and the incomparable fruits of his herculean labors.

The chairman then read a letter of regret accompanying a contribution toward defraying expenses, both from Mr. F. W. Bird, of Newark, who was one of the first to giv form to the movement which has just culminated in such a splendid success around the Monument of Paine at New Rochelle. Mr. Rowley also read a telegram from a clergyman of Brooklyn. Here we giv the letter and the message:

NEWARK, N. J., May 30, 1894.

HENRY ROWLEY, ESQ., *My Dear Sir:* Inclosed please find my check for $13—$8 for sixteen tickets sold to members of the Newark Liberal League, and $5 as a personal contribution toward the fund for restoring monument.

I regret that my business engagements are such that I am prevented from being with you in person. I am with you, however, and with all those who honor the hero of liberty whose memory you hav, on this Decoration Day, assembled together to revere. How strikingly does this event demonstrate the fact that, while men liv but to die, principles never die. May we all learn a lesson from this, recognizing, as true altruists, that the great and good in the world's past history hav not lived for themselvs, but for others; this, to me, is "immortality." Dead, yet speaking, perhaps at first only in a whisper, but becoming louder and louder as the years roll on until the tones become veritable thunder. Such has been the evolution of science and truth.

Wishing the cause of liberty and truth, and all who are engaged in it, good speed, I am. Yours fraternally,

HENRY BIRD, President Newark Liberal League.

BROOKLYN, N. Y., May 30, 1894.

HENRY ROWLEY, President Brooklyn Philosophical Association; Paine celebration. I am with you in thought—the flesh profits nothing. FRANK E. MASON.

With one more contribution from the cornetist and Henry Rowley's benediction, the assemblage dissolved, the units wending their way homeward as the May-day waned, all feeling that it had been a good thing to be gathered together in the name of him who warned us that if we "giv power to the bigot of any sectary he will use it to the oppression of the rest."

At the meeting of the Manhattan Liberal Club, on the evening of June 1st, Secretary Duntze, of the Brooklyn Philosophical Association, in thanking the Club for the assistance it had rendered the Association in preparing and carrying through the program at New Rochelle on the 30th ult., said:

"The Paine Memorial was a success, friends. We are gaining ground. But two or three years ago, when Colonel Ingersoll delivered an address on the anniversary of Thomas Paine's birthday, the dailies published very sarcastic reports of it. To-day the *Sun* says: 'The world is making up its mind anew about Thomas Paine,' and never said the *Sun* a truer thing.

"You heard the telegram of regret read at New Rochelle, in which a Brooklyn clergyman said: 'I am with you in spirit—the flesh profits nothing.' Besides this I received a letter from a Presbyterian minister at New Rochelle, in which he says, among other things: 'I recognize that Paine did inva'uable service to our country, for which he has not received his share of praise.' This from a Presbyterian minister. Think of it!

"Thus we are marching on; and to still further educate the people with regard to Paine, I hope it will be found feasible to repeat this Paine memorial every thirtieth of May. It is desirable, aye, it is absolutely necessary, that the Freethinkers of America should be banded more closely together than they are to day. As Freethought, however, necessarily implies differences of opinion, we can not possibly agree on all subjects every day of the year. But let us hav one day on which we can lay aside all differences and join hands in fellowship around the monument of him whose memory we all honor and cherish, no matter how divergent may be our opinions on many subjects."

Mr. Duntze's excellent suggestion was enthusiastically applauded by the Manhattanites. It was no doubt the happy expression of a thought which had birth in the minds of many as they listened to the burning eloquence of the memorial day speakers, but which none but Mr. Duntze had definitivly formulated, and which it remained for him to giv utterance to in the "nick of time."

Paine's Appeals for the Negro and for Woman.

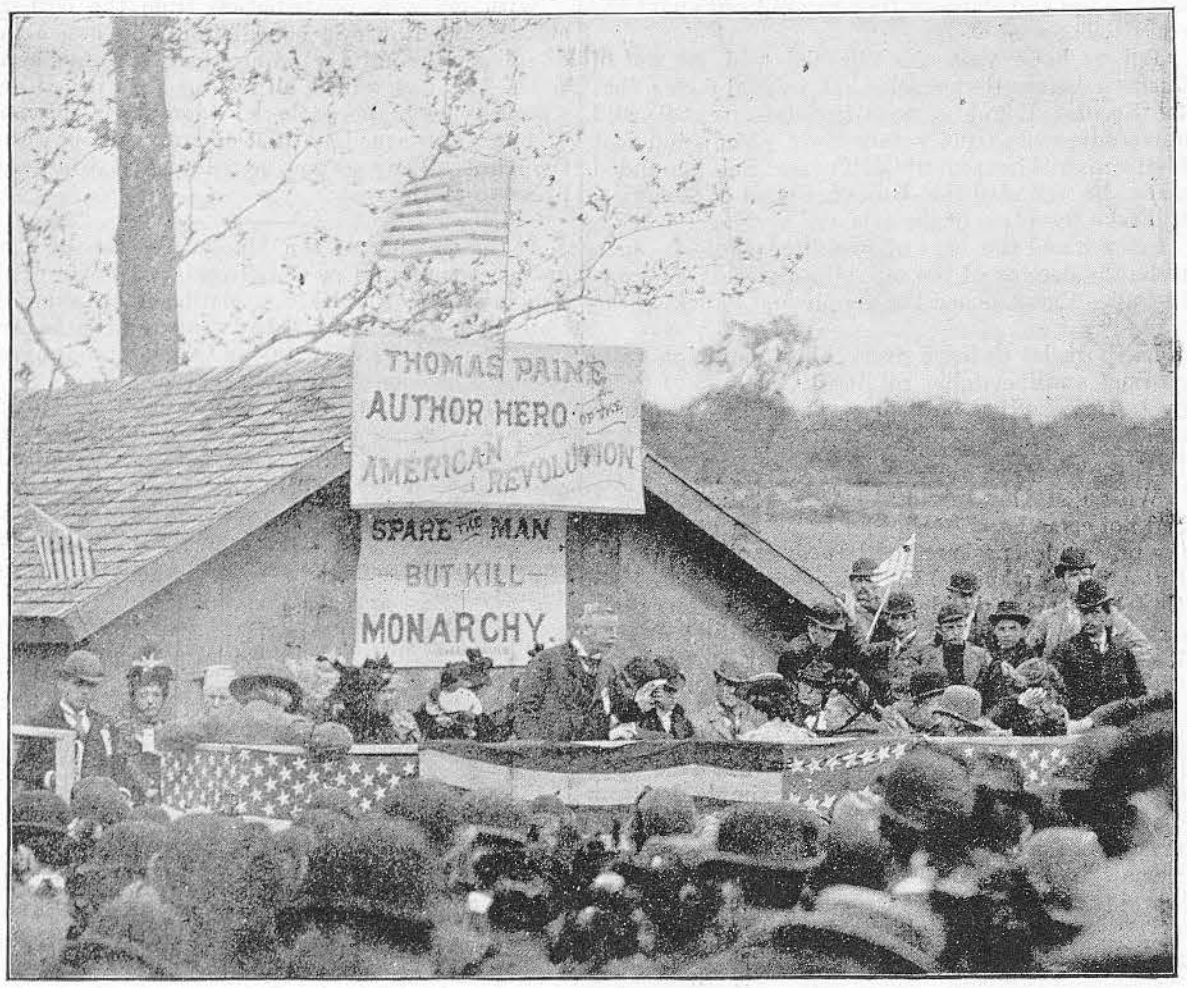
After the acquisition of Louisiana, the French inhabitants of that territory (in 1804) sent a memorial to Congress demanding "immediate admission to equal statehood, also the right to continue the importation of negro slaves." Paine wrote a characteristic reply. Conway quotes some terse sentences:

"Paine reminds the memorialists of the 'mischief caused in France by the possession of power before they understood principles.' After explaining their position, and the freedom they hav acquired by the merits of others, he points out their ignorance of human 'rights' as shown in their guilty notion that to enslave others is among them.' 'Dare you put up a petition to heaven for such a power, without fearing to be struck from the earth by its justice? Why, then, do you ask it of man against man? Do you want to renew in Louisiana the horrors of Domingo?'"

During Paine's sojourn in France a proslavery reaction had set in in America. An attempt made by the Virginia representativs to check the importation of slaves by levying a $10 per capita duty was defeated after a hot fight. "Franklin was now president of the American Antislavery Society, founded in Philadelphia in 1775, five weeks after the appearance of Paine's scheme of emancipation." Franklin's last public act was the signing a petition of the society to Congress against slavery. He died "twenty-five days after the close of the debate, in which he was bitterly denounced by the proslavery party." Conway continues:

"Washington had pronounced the petition 'inopportune'—his presidential mansion in New York was a few steps from the slave-market—Jefferson (now secretary of state) had no word to say for it, Madison had smoothed over the matter by a compromise. Thenceforth slavery had become a suppressed subject, and the slave-trade, whenever broached in Congress, had maintained its immunity. In 1803, even under Jefferson's administration, the negroes fleeing from oppression in Domingo were forbidden asylum in America, because it was feared they would incite servil insurrections. That the United States, under presidency of Jefferson, should stand aloof from the struggle of the negroes in Domingo for liberty, cut Paine to the heart. Unperturbed by the attempt made on his own life a few days before, he wrote to Jefferson on New Year's day, 1805 (from New Rochelle), what may be regarded as an appeal."

Since his return to the United States Paine had



MR. PUTNAM READS A POEM.
"Bring all the splendors of the springtime here."

been activ as a newspaper writer. His biographer remarks:

"His chief anxiety was lest some concession might be made to the Louisianians about the slave trade, that region being an emporium of the traffic which grew more enterprising and brutal as its term was at hand. Much was said of the great need of the newly acquired region for more laborers, and it was known that Jefferson was by no means so severe in his opposition to slavery as he was once supposed to be. The President repeatedly invited Paine's views, and they were given fully and freely."

In one of these letters to President Jefferson Paine says that the best settlers for the agricultural lands of the Louisiana purchase are citizens of the New England states and the German peasantry. Of the latter he adds:

"These would be the best people, of foreigners, to bring into Louisiana—because they would grow to be citizens. Whereas bringing poor negroes to work the lands in a state of slavery and wretchedness, is, besides the immorality of it, the certain way of preventing population and consequently of preventing revenue. I question if the revenue arising from ten negroes in the consumption of imported articles is equal to that of one white citizen. In the articles of dress and of the table it is almost impossible to make a comparison. These matters, though they do not belong to the class of principles, are proper subjects for the consideration of government; and it is always fortunate when the interests of government and that of humanity act unitedly.

In the same letter the uncompromising friend of liberty writes of the Liverpool slave traders:

"I find by the captain [from New Orleans] above mentioned that several Liverpool ships hav been at New Orleans. It is chiefly the people of Liverpool that employ themselvs in the slave trade and they bring cargoes of those unfortunate negroes to take back in return the hard money and the produce of the country. Had I the command of the elements I would blast Liverpool with fire and brimstone. It is the Sodom and Gomorrah of brutality."

As Thomas Paine was the unflinching enemy of the slavery of the black man, so was he the foe of the subordination and degradation of woman. In the *Pennsylvania Magazine* for August, 1775, "is found the earliest American appeal for woman." Paine here puts into the mouth of a woman an eloquent plea for her sex, of which this is an extract:

"Nature assails us with sorrow, law and custom press us with constraint, and sensibility and virtue alarm us by their continual conflict. Sometimes also the name of citizen demands from us the tribute of fortitude. When you offer your blood to the state, think that it is ours. In giving it our sons and our husbands we giv it more than ourselvs. You can only die on the field of battle, but we hav the misfortune to survive those whom we love the most. Alas! while your ambitious vanity is unceasingly laboring to cover the earth with statues, with monuments, and with inscriptions to eternize, if possible, your names, and giv yourselvs an existence when this body is no more, why must we be condemned to liv and to die unknown? Would that the grave and eternal forgetfulness should be our lot. Be not our tyrants in all; Permit our names to be sometime pronounced beyond the narrow circle in which we liv: Permit friendship, or at least love, to inscribe its emblems on the tomb where our ashes repose; and deny us not the public esteem which, after the esteem of one's self, is the sweetest reward of well-doing."

One must be acquainted with the status of woman at that period before she can fully appreciate the timeliness and feel the force of this supposititious appeal for the simplest rights of a common humanity.

News and Notes.

I hav had a chance to "size up" the Constitutional Convention. It is a pretty slow-going body. It is evident that those elected mean to make the most of the chance to draw money from the public treasury. It began nearly a month ago, and yet the rules of order hav not been promulgated, not a single amendment has been discussed, and adjournment on the slightest provocation is the order of the day. The sessions will undoubtedly be prolonged until September 15th. Many amendments hav been proposed; but the following will probably occupy the main attention of the convention: The woman suffrage amendment, impartial taxation, no sectarian appropriations, home rule for cities, and changes in the judiciary system. Debates on these several questions will not take place at present before the committees.

I suppose the woman suffrage amendment will attract the greatest attention, since such a determined and widespread effort has been made. But I find, however, there is a great deal of thought in regard to the taxation question; and I am sure that something will be done in the right direction, though not so much as we desire. The injustice of exempting vast amounts of property is apparent.

Through the kindness of Mr. J. J. McCabe, of Albany, I was introduced to several members of the convention. I found some in favor and some not in favor of church taxation; but all that I talked with admitted that the present exemptions were altogether too vast, and constitutional limits should be established. The main opposition to the taxation of churches will come from the Catholics and Episcopalians, and from the city representativs. In the rural districts, even among the religious classes, there is getting to be a strong sentiment in favor of taxing church property. Many Christians say to me, "Get this thing before the people, and I will vote for it." Of course upon the Freethinkers rests the burden of getting the matter before the people, for Christians will not take an activ part in the initiatory work; but if placed before the people for their votes, I feel sure that a clear majority will be for impartial taxation. The rub now is, to get it through the convention and before the people. So far as I hav been able to judge, there is a very strong opinion among the delegates for church taxation; but it will require some courage to squarely indorse an amendment to this effect. But the agitation is started. I should judge that the Truth Seeker Co.'s pamphlet on "Church Property, Should it be Exempt from Taxation?" is already doing its work. A copy has been sent to every member, and there is evidence that it has been in some cases carefully read, and its arguments and facts will no doubt play an important part in future debates of the convention. It is the best ammunition that has yet been provided. A thousand copies hav been sent to the New York press in all parts of the state, and this will hav a very great influence; for if the papers, especially the country papers, are brave enough to voice the sentiments of the people in their several localities, it will be a power that the politicians will respect.

In this way the Truth Seeker Company's pamphlet will do us an immense service; so I hope there will be an increase of funds to circulate these cogent arguments widely.

I lectured before the Albany Liberals on Sunday evening, May 27th. The audience was not large, but a fair report of the lecture was published in the daily papers, and in this way considerable good is accomplished. I think on the whole our work is advancing in spite of the difficulties, the greatest of which is that Liberals themselvs do not realize what they can or ought to do. I must express my thanks to J. J. McCabe, of Albany, and Robert Wade, of Troy, for assistance so far in my personal efforts.

Albany is a pleasant place for campaign work. The stately Capitol with its imposing architecture givs one inspiration. The lovely landscape and river scenes about Albany, its elegant residences and beautiful public buildings, are quite attractiv. Besides, music and literature attend the way of the Secular Pilgrim. My brilliant and versatil friend, McCabe, occupies his leisure moments with an opera, together with philosophy and reform; and at Bath-on-the-Hudson my little Atheist friend, Marie Lumley, ten years old, is writing a novel which is quite delightful, besides writing poems for the Grand Army celebrations, etc. It is quite a relief sometimes to pass from the arena of politics, even though adorned with the glories of woman suffrage, into the bright domains of art and poetry. Here at least there is no bigotry, hypocrisy, or superstition.

The Paine celebration at New Rochelle was a jubilee indeed. Those who were not there will gather something of the glory of the day from the pages of THE TRUTH SEEKER—the oration of Ingersoll, etc. The Brooklyn Philosophical Association is to be congratulated on the success of its undertaking. Those who were present will not forget the occasion. It will be like a shining light on the pathway of reform. It is an indication of the sun-like fame yet to be of the author-hero of the Revolution. Among the historical associations which show how Thomas Paine was once regarded by the orthodox, Dr. E. B. Foote givs the following: John Bently, of New York, a member of the Liberal Club, was the son of a very good and pious Baptist, who, on his death-bed, informed his son, as an awful secret, that his grandmother was the sister of Thomas Paine. To be in any way connected with Paine at that time was regarded as a family disgrace, a sort of skeleton in the closet, but now it is an honor. It is pleasant to note that on this auspicious celebration day a great-grandniece of Thomas Paine was present. If blood will tell, as they say, it is fortunate that some of the Paine blood is circulating in the arteries and veins of an American family.

Representativ Durborow has introduced a bill in Congress for the opening of the Smithsonian and other public institutions in Washington on Sunday. This is a step in the right direction, and is a good offset to the national Sunday law. It has long been a matter to be deplored that the treasures of the Smithsonian Institute, so rich in instruction and entertainment for the people, hav been closed to the public on Sundays, the only day when the vast majority of the residents of Washington can view them. I hope that Liberals, so far as they hav any influence, will aid this bill. It is an opportunity for the letter corps to put in some good work with the representativs of the people.

I hope to see "Four Hundred Years of Freethought" soon before the people. Large bodies move slowly—and this is a large body—but it is on the move. The publishers are hurrying matters. I shall start on my western tour in June. I shall lecture in Michigan, Wisconsin, Iowa, during June and July, and then journey through Minnesota, North Dakota, and Montana to the Pacific coast. I hope, in spite of hard times, Liberals will arrange for as many lectures as possible along the route. There is no real reform without Freethought at the heart of it. We must keep at work on the demands of Liberalism.

SAMUEL P. PUTNAM.

THE Milwaukee Liberal Club meets at Severance Hall, 421 Milwaukee street, every Sunday at 7.30 P.M.



MR. WAKEMAN ON THE PLATFORM.

"Liberty, Science, and Humanity—The Monument of him who embodied them and made them working and saving powers in the world, stands before us!"

EDITORIAL.

The following sums contributed for the purposes of the Freethought Federation hav been received: Paul Fisher, $1; Robert Thorne, $1; J. G. Kendall, $1; E. A. Stevens, $3; Rogers & Bro, $1 55; Walt Heugartner, $5; N. F. Griswold, $10.

Our twelve-page Protest against the two Sunday bills now pending in Congress sells for five cents; twenty five copies, three cents each; one hundred copies, $2. It should be widely distributed. The people must be educated that the Sunday tyrants may be thwarted.

In THE TRUTH SEEKER of June 23d we shall present to our readers the opinions of college presidents and professors and county treasurers of this state on the subject of church taxation. Look out for that issue. It will be interesting. Order extra copies at once, that we may hav the right number printed. The price will be seven cents per copy, five copies or more for five cents each.

The Freethought Letter-Writing Corps will continue the bombardment of Congress for another week on the Sunday bills. Write to some Representativ or Senator from your state, but not the one to whom you sent your last week's letter. Stir them up; we want an expression of opinion from them and you will help bring it out. New York members of the corps will continue their church taxation work.

Miss S. Levin, of 823 Broadway, went out to the Paine commemoration and took a number of views, reproductions of four of which appear in this issue of THE TRUTH SEEKER. There is another, in which all the speakers and others upon the platform are shown standing. There are in it good likenesses of Ingersoll, Rowley, Putnam, Wakeman, and many others. Then we hav another showing the monument wreathed with flowers and adorned with mottoes, as it was that day. Still another shows the old Paine farmhouse as it is at the present time. All these photographs are 8x10 inches and will be in place in every Freethinker's home. Price, 75 cents each, postpaid.

Taxation of church property is going to be one of the chief issues in the New York Constitutional Convention. The *Times* of this city puts it in a list as one of the four most important questions before the Convention, while the *Sun*, quoting copiously from our "Church Property," says that the demand for equal taxation has become "one of the vital questions discussed by the delegates." As we go to press on Tuesday evening we are not able to giv a report in this issue of the hearing before a joint committee composed of the committees on Charities, Taxation, Legislativ Power and Education, which will be held on Wednesday and Thursday. Eminent lawyers will present arguments *pro* and *con*. Help distribute "Church Property."

We hav had printed an extra supply of the TRUTH SEEKER of this week. Single copies will be sent for seven cents; five or more copies, five cents each. Here is an excellent opportunity to make Christians acquainted with the real relation of Paine to the struggle for independence and human rights, and with this journal as well. Our large extra supply of the Paine Memorial Number is nearly exhausted. We will fill orders as they come in as long as we hav any copies to spare, and subsequently we will send the issue of June 9th in lieu of the Memorial Number, and, as it has Colonel Ingersoll's address in full, with other splendid speeches and the illustrations, our readers will get their money's worth and will no doubt be satisfied.

Let every Liberal in the state of New York write immediately and often to the Committee on State Finances and Taxation of the Constitutional Convention, asking that church property be taxed equally with all other private wealth. This will be the work of the New York section of the Freethought Letter-writing Corps while the Convention is in session. Write also to the delegate from your district. If you can, induce your local paper to admit arguments in favor of this measure of justice. The members of the above-named committee are:

Milo M. Acker (chairman), Hornellsville; Commodore P. Vedder, Ellicottville; I. S. Johnson, Warsaw; Owen Cassidy, Havana: A. B. Steele, Herkimer; S. B. Jacobs, Brooklyn; O. A. Fuller, Wellsville: F. B. F. Tibbetts, Ithaca; C. R. Pratt, Elmira; A. L. Kellogg, Oneonta; F. T. Fitzgerald, W. McM. Speer, Nelson Smith, W. P. Burr, M. J. Mulqueen, J. W. McLaughlin, S. S. Blake, New York.

Three other committees sat with the committee on Finance and Taxation at the hearing this week on church taxation. The names of members of these committees who are not also members of the Committee on Finance and Taxation follow. Write to the delegate whose home is nearest you.

"William P. Goodelle, Syracuse; John A. Barhite, Rochester; D. Gerry Wellington, Hamilton; B. S. Dean, Jamestown; Charles H. Moore, Plattsburg; W. J. Montayne, Cortland; M. L. Parker, Lyndonville; J. M. Maybee, Livingston M.; W. J. Roche, John H. Peck, Troy; Peter A. Rogers, West Troy; E. A. Brown, Dolgeville; W. M. Mullen, Stapleton; Wm. Kimmey, D. P. Kerwin, John T. McDonough, Albany; F. W. Holls, Yonkers; E. R. Brown, Watertown; H. R. Durfee, Palmyra; M. H. Hirschberg, Newburg; J. E. McIntyre, Potsdam; H. W. Hill, Buffalo; Frederick Fraser, Salen; G. R. Cornwell, Penn Yan; J. W. Riggs, H. A. Powell, Mirabeau L. Towns, Brooklyn; A. H. Peabody, New Lebanon; C. L. Phipps, East Rockaway; C. W. H. Arnold, Staatsburg; C. B. McLaughlin, Port Henry; L. M. Mauley, Long Island City; G. L. Danforth, Middleburg; E. Lauterbach, L. A. Giegerich, Elliot Sandford, C. S. Truax, Robert E. Deyo, H. W. Platzek, Francis Forbes, Eugene Durnin, Thomas Gilleran, A. C. Hottenrorth. New York."

"Church Property" is now ready, and all accumulated orders hav been filled. The members of the Constitutional Convention and the press of New York state hav been supplied gratis. We shall also put as many copies as possible into the hands of other persons who hav influence to secure justice in taxation. How many copies are thus distributed will depend upon the assistance we receive from the working Liberals of the country. All Freethinkers who can should also buy "Church Property," and distribute it among their own lawmakers, editors, and thoughtful private citizens. We hav made the price very low for so large a pamphlet. Fifteen cents per single copy, ten copies for $1; fifty copies for $4 50; one hundred copies, $8; postage paid in all cases. Let there be this year in every state and territory in the Union a campaign of education. Show the people the immorality, injustice, and danger of the exemption of church property from taxation.

"Four Hundred Years."

Following are the names of subscribers to "Four Hundred Years of Freethought" received since last week's acknowledgment:

California.—M. L. Sims, Chr. A. Nelson, O. Warling, Wm. Baldridge.
Connecticut—M. V. Palmer, F. S. Frisbie.
England.—Thos. Kewley.
Idaho.—James Stout, Geo. Deitz.
Illinois.—Mrs. Pauline Girard, J. H. Hill, M.D., Geo. Siebert, Jacob Cretors.
Indiana.—Dr. G. W. Trout.
Iowa.—Ira G. Rhoades, Wm. H. Bawn, R W. Johnson, C. F. Hiller, Norman Malcolm. Frank T. Peterson, Mrs. Wm. T. Minchen, John H. Ohland, J. R. Tewksbury, Mrs. M. Repp.
Kansas.—F. A. M. Cook. M.D.
Kentucky.—Geo. N. Buffington.
Massachusetts—Mrs. S. J. Kendall, Geo. N. Hill.
Maine.—Wm. Andrews.
Michigan.—James Taylor, Coply Cottrell, Edmond Apsey, Daniel White, L. G. Bragg, C. H. Chase, Isadore Caron.
Missouri.—Ed. Butler, L. C. Livingood.
Montana.—Sam'l P. De Noielle.
New York.—L. F. Mines, Paul Fisher, Henry Rowley (2d copy), G. L. Swift, Sr.
Ohio.—Eli Taylor, Vactav Snajdr, Persifor Taylor, Geo. H. Turner, James Gates, G. B. Van Ness, Wm. Buchtel, J. Geo. Oeh, John Hirt, Walt Hengartner, H. Fishering, Wm. M. Everett.
Ontario.—Wm A. Goodwin.
Oregon.—Benj. Jagger, Mrs. A. M. Crawford.
Pennsylvania.—Thomas E. Longshore, Thomas J. Whitney, Jacob Tausig.
Texas.—M. Kangerga.
West Virgihia.—Dr. L. Hackman.
Wisconsin.—Otto W. Spengler, N. C. Skelton, Joseph Gross, D. C. Robinson.

Lectures and Meetings.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE First Secular Church of Portland, Or., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

THE WOMEN'S LIBERAL LEAGUE, of Philadelphia, meets in the Skerrett Building, Ridge avenue and Green street, Tuesday evenings at 8 o'clock. Admission free. All are welcome. Radical Library open 7.30 to 10 P.M.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for May:

June 8th—"Vaccination or Sanitation." Dr. E. B. Foote, Jr., M.D.
June 15th—"Tides of the Times." Elmer E. Warner.
June 22d—"Spontaneous Generation." Edward W. G. Dobson.
June 29th—Last meeting of the season. Five minute speeches on "What One Thing Would You Hav the Constitutional Convention Do?" alternating with musical and elocutionary entertainment. Admission 10 cents, at the door.

Letters of Friends.

He Rejected Superstition in Life and at Death.

PHILADELPHIA, PA., May 9, 1894.

MR. EDITOR: Mr. William F. Porter, a prominent member of the Liberal League, and who publicly celebrated the birthday of Thomas Paine in this city, was incinerated at the Philadelphia crematory on May 1, 1894. He died as he lived.

Yours truly, MRS. WM. F. PORTR.

Worth Its Weight in Gold.

NEW ORLEANS, LA., May 3, 1894.

MR. EDITOR: I am a Freethinker, and hav been one for the past three years. Some time ago I had the pleasure of meeting Mr. Erwin Auffurth and for the first time learned that there was such a paper as THE TRUTH SEEKER. After reading a few copies which I got from Mr. Auffurth I came to the conclusion that I would become a subscriber, and I will say that I am more than satisfied with my investment. "Old Testament Stories Comically Illustrated," which I received as a premium, is worth its weight in gold. I laughed more over it than anything else I ever read. Wishing THE TRUTH SEEKER family a grand future, I am,

Yours fraternally,

JOHN A. BEHRMAN.

Not a Good Judge of Literature.

SALINA, KAN., May 12, 1894.

"A free press is the battle-cry of Infidelity," shouted Judge Perkins, of Texas, at the Southern Methodist conference in Memphis yesterday. Don't get excited, judge, smarter men than you hav let the heat under their collars consume them as a flame. A free press, judge, is not quite the battle cry of Infidelity, but it is the *betê noir* of every hide-bound, narrow-sighted, hard-hearted, blood-spilling fanatic, every inquisitor, every applier of a torch to the martyr, every man who has turned the rack, every bigot and every man-hunter since the printing-press began its glorious work. A free press has made it possible for men like Judge Perkins to sit in a Methodist council without being persecuted as a heretic and burned as an unbeliever.—*Kansas City Star.*

MR. EDITOR: Yes, and this condition of things was brought about by Infidelity and modern science. Grand men, like Thomas Paine, the great apostle of religious and political Liberty, and Col. Robt. G. Ingersoll, hav set the intelligent world to thinking. A. STOCKENBERG.

Wanted to Hang or Behead Her.

McMINNVILLE, OR., May 5, 1894.

MR. EDITOR: Mrs. Katie Kehm-Smith lectured here Saturday, Sunday, and Sunday night in the opera house. She was a success. Her gentle appearance and mild speech made a center hit on orthodoxy, and all thinkers would be proud to hear her. The opera house was crowded Sunday and Sunday night, and I never heard such remarks as some of God's people made the next day. Some talked of hanging; some said she ought to be beheaded. I told them that the time was when they were guilty of such crimes; but thanks to men like Paine, Lincoln, Ingersoll, and such papers as THE TRUTH SEEKER, we had put a stop to it. We hav many Liberals here and could build a big church if we would only organize and hav a speaker to lecture for us every Sunday and organize a Sunday-school. I will do the best I can to aid and assist the cause of our church and the fundamental principles of Secularism. WM. T. BOOTH.

God in the Constitution.

CROOKSTON, MINN., May 6, 1894.

MR. EDITOR: I inclose translation of an editorial in *Rodhuggeren*, so you can get an idea of what we are doing. I will also add that preachers talk against us from the pulpit. That is a good recommendation. We succeed very well; our list is steadily increasing. OLE E. HAGEN.

Congressman Morse of Massachusetts has introduced a bill proposing an amendment to the Constitution acknowledging the Christian God in that instrument. What does that mean? A treaty with Russia is previously agreed to; can it really be the object to establish a Russian despotism in this country and commence a persecution—as is the fact now in Russia—of the Jews and the Freethinkers? What else can be the aim of this amendment? Is it in the interest of liberty? Is there anyone within the borders of this country who tries to interfere with the Christians in the worship of their God? We don't know of any. Nay, the amendment can not mean anything but persecution. Washington, Jefferson, Adams, and others of the founders of our republic were heroes of liberty and they would guarantee to all religious freedom by not acknowledging either one or another god in the Constitution, and it has worked well up to this time. We hav been saved from religious wars. The proposed amendment cannot find even an excuse by pretending to speak in the interest of liberty, for there cannot be found an intelligent man who doubts the fact that the only object is to establish a state church whose aim is to reach papal power and treat adherents of adverse creeds with fire and sword. Will the American people always sleep the sleep of indifference and allow religious impostors to establish a mental despotism and deprive us of the liberty we inherited from our forefathers? The money power has already overthrown our Constitution in regard to the country's finance and deprived Congress of the power to issue money. To make the bondage complete and bring the country down to absolute barbarism shall now even the Constitution's guarantee of religious liberty be annulled? Shall this take place? Shall demagogical schemers be permitted to trample the liberty-founder's monument in the dust and thereafter paint it with the blood of the persecuted?

Is Surprised and Indignant.

KIMBALL, S. D., April 30, E.M. 294.

MR. EDITOR: When reading the list of names of those in the different states who hav subscribed and paid for "Four Hundred Years of Freethought," I naturally, being much interested in this volume, wished to ascertain how many from this neck-o'-woods had ordered it in advance of publication. Well, was I surprised? I should say more—yes, quite impatient—to find that there were but three names on this list. Why, I am ashamed of my state when I actually know hundreds who are professed believers in Universal Mental Liberty, in Freethought. I know also that many of them are men of influence and means, in fact, are far better able to pay five dollars, the price of the book, than your humble servant is to pay five cents, for I am in the same fix as the old story goes—no place to lay my head that I can call my own and almost seventy years of age; hav to work out days for others to liv, yet once in a while hav a little to send for tracts and books for the benefit of those who will read and thus be enabled to reach light and truth and really enjoy perfect peace in believing. This you well know, Brother Macdonald.

When I was a member of the Christian church I often was sorely tried by members who were cold and indifferent in what we called the cause of the Lord and really seemed so unfaithful that I used to get discouraged, knowing the whole cause was kept alive by a few faithful workers.

Now, is not this the case with a great many Freethinkers? I think so when I see those faithful soldiers traveling over this country doing battle for the army of truth against superstition. I feel very much like repeating the old worn-out phrase, "God bless 'em."

Now, friends, let us wake up and make every effort that lies in our power to encourage by word and deed these noble souls who are struggling for liberty for the race and that "good time coming."

I see that Brother Steiner is to visit our state soon. I think, yes, I positivly know, that if the friends of truth would bestir themselvs and concentrate their forces at some point we might giv a mighty battle against the powers of darkness and superstition. Wake up, brethren, we are surely on the eve of a wonderful revolution; gird on the armor of truth and be ready for the fray. To the victors belong the honors.

JOHN M. MCKEE.

Ludwig Magenheimer.

SAN JOSE, April 30, E.M. 294.

MR. EDITOR: Last week I sent you a short account of the life of Ludwig Magenheimer. I hand you herewith a report of the address of J. J. Sontheimer at the grave. The funeral yesterday was one of the largest ever seen in this city. The addresses in English and German were by ex County Clerk J. J. Sontheimer and Emile Liess, speaker of the German Independent Congregation of San Francisco. I inclose Mr. Sontheimer's address. That of Mr. Liess being in German, I could not obtain it. The inclosed clipping is from the San Jose *Mercury* of this day.

L. K. TITUS.

ADDRESS OF J. J. SONTHEIMER.

FRIENDS: I cannot refrain from giving expression to a few thoughts on this sad occasion.

I hav had the pleasure of being intimately acquainted with our departed friend, during nearly a quarter of a century. I well remember the time when I arrived in our city, an entire stranger, and when a word of good cheer and a warm grasp of the hand by a sincere and well-meaning man, was a great encouragement. Louis Magenheimer was one of those who, unsolicited, extended to me both. He was one of those men to whom anyone, when in need of advice or assistance, could apply without fear of repulsion. He was ever ready to help those who deserved help.

He was a large-hearted and jovial man. He believed in and loved a rational enjoyment of life, within his means. But he found little pleasure in the good things of this world unless he could share them with others.

His hospitality, and the readiness and willingness to giv his time and labor to any project which promised a day of pleasure and enjoyment to his large circle of friends, are well known. He loved to see around him cheerful faces and laughing eyes, and he never was so happy as when, amidst the beauties of nature, his friends made the welkin ring with their joyous songs.

For many years he has given much of his attention to advance the interests of the San Jose Turn Verein. His efforts on behalf of this society hav been most unselfish and ceaseless. Having once convinced himself of the correctness of the principles which the society and the organization of which it is a part, pursue, he not only indorsed them, but did all in his power to place the society in a position that it might be enabled to successfully carry them into effect. The void which his death causes in the ranks of that society may never be filled.

In the prime of his days he was a painstaking, careful, and successful business man; and it is to these qualities that he owed the competence which comforted his declining years. And he enjoyed the satisfaction of knowing that it was all earned honestly, acquired rightfully.

With all that, he was a patriotic man, a law-abiding citizen. As such he has rendered the community valuable services in his time. And although he never forget the Fatherland, and rejoiced in its social and political anvancement, he nevertheless was a true American, and loved his adopted country above all. By his death his friends and the community suffer an irreparable loss. But it is the family that will miss the steady and safe hand that has guided its affairs. He was a true and noble husband, a kind father, and yet firm in his kindness.

In matters of religion he was exceedingly liberal and tolerant. "Let every man believe according to his convictions and according to the light which he possesses," was his motto. He himself was not a believer in creeds and dogmas. He believed that a man's life should be his creed. If that principle is carried out, it matters little what the sequence of this life may be, retribution or reward; in the case of our friend it can only be reward. Whatever his ideas in this regard may hav been, let us hope that his fondest expectations may now be realized.

A good man is gone. May his memory ever be cherished by his friends. Peace to his ashes.

FROM THE SAN JOSE "MERCURY."

The services both at the residence and at the grave were very impressiv, and were attended by a large number of friends. The spacious parlors of the family residence were filled to overflowing by people who had assembled to pay their last respects to the deceased. Many beautiful floral tributes were received. One of the largest and prettiest pieces was a pillow with the words, "Rest, Grandpapa," which was encircled by a beautiful wreath of flowers. Among the other tributes were a lyre of roses, a harp, pillows, a broken wheel, sheaves of wheat, and many others, including bouquets of various choice flowers.

The services and funeral were under the auspices of the San Jose Turn Verein, the deceased being one of the prominent members of that organization.

The solemn services were conducted by Emile Liess, speaker of the German Independent Congregation of San Francisco. In his address he spoke of the upright life of the deceased. He dwelt upon the principles of liberty which Mr. Magenheimer had always upheld. He was a patriot in Germany during the Revolution of 1848, and was compelled to leave for America with other noble spirits. The speaker characterized him as one of the best fighters for freedom in every respect, and in concluding he said: "He will liv, although dead, in the hearts of his family and his friends."

After the address the cortege passed on to Oak Hill Cemetery. The hearse was preceded by a band and the members of the Turn Verein. The funeral was one of the largest ever seen in San Jose.

At the grave the services opened with a song by the San Jose Turn Verein Glee Club, "Everywhere is Peace." This was followed by addresses in English and German by J. J. Sontheimer and Emile Liess, followed by the singing of "Farewell, Dear Brother," by the Glee Club. The Turners, then, as a last token, gave their farewell by saying "Gut Heil," and the grave was then strewed with flowers.

The pall-bearers were Franz Hauer, Henry Roehr, Conrad Roehr, Charles Doerr, L. Henning, Karl Klein, Hermann Reich, and C. Bortelsmann.

The Prophet Concludes.

BROOKLYN, N. Y., May 25, 1894.

MR. EDITOR: Mr. Macdonald, in closing his part of our discussion on Finance, hopes that his opponent "will not take offense if he interposes no further argument against his position," and his opponent hastens to assure him that "taking offense" at lack of argument has been outlawed in Mr. Macdonald's favor since the beginning of this discussion, for the papers against the gold standard hav been destitute of anything more cogent than assertions, which, when attacked, hav been uniformly and heartlessly abandoned by their progenitor, whose duty it was to defend them or else to acknowledge that they were not tenable. Lest this characterization should seem to smack of unfairness, a brief summary of the case seems necessary, as follows: The main point of the discussion was the assertion that free coinage of silver would drive out gold, thus causing the necessity of adopting a silver monometalism instead of the gold standard, and forcing those who had accepted (and still held) silver while it was still exchangeable for one hundred in gold, to giv, at least, two silver dollars for an article they had formerly got for one, to the consequent detriment of all holders of both silver and paper money, in the first place, and of all classes of the people, without regard to wealth or poverty, in the next place, by reason of the inevitable stagnation in business which would result from the disordered state of our currency that would ensue. Mr. Macdonald has defended the negativ of this proposition by simply denying the arguments offered as sustaining it, absolutely, without attempt to refute them, which failure on his part to show their fallacy induces the belief that the reasoning was sound, or else that my opponent's knowledge of the subject under discussion was not commensurate with his desire to maintain a successful negativ. In the line of the allegation my opponent has said that the possibility of exchanging fractional currency for its full face, at will of the holder, although possessing in itself but a tithe of that value, is not the reason why they circulate at their face, and offered in support of this denial the fact that cents do not circulate at all on the Pacific slope, because such small coins are not needed, which certainly can be no reason why it should not be the fact of possible redemption, which insures the holder against loss, that makes them acceptable at par, where they are needed.

Again, when my opponent claims that a government note is redeemed when the holder pays it out in the course of exchange, it becomes plain that he puts a meaning on the word "redeemed" which does not belong to it, but which does find expression when "exchanged" is substituted; and that, by this misuse of the former word, Mr. Macdonald has succeeded in befogging his acute mind, and has rendered null all the "argument" based on that misconception. But to call attention to all the unfounded and unsupported allegations which my opponent asserts to be arguments, would be to rewrite the whole discussion, which, to those who hav had the patience to carefully follow the discussion, would be needless, and to those who hav not so followed it, fruitless; so, with what has been already said, we will leave the discussion, which has passed, to the consideration and tender mercies of those who can think if they want to, firm in the conviction that the opinions of those who only think they think hav no scientific value, and conclude the discussion by

pointing out what, to the writer, seem to be new allegations quite as destitute of foundation as those others to which attention has from time to time been directed. First, we are told that "we hav a financial basis which is continually contracting, con tinually depressing prices, and more and more repelling investment and enterprise." If my friend means that gold is being produced in greatly smaller quantities than formerly, he has probably had access to some statistics not known to the general student, for those which are accessible tell us that the production of gold is tolerably stable. If he means that the purchasing power of gold is increasing—as it is—it does not necessarily follow that the change is in the gold; in fact, it is tolerably clear to those who recognize the principles upon which progress is made, that the introduction of labor-saving machinery, the establishing of quicker and less costly methods of transportation, and the adoption of more economical methods, hav had the effect of decreasing the labor cost of all commodities —including gold—and that competition among sellers has compelled a corresponding fall in prices, and that, therefore, if gold had remained absolutely stationary as to labor cost of production, there would hav appeared a still greater diminution in the selling price of all other commodities than is now the case. Therefore, if the foregoing argument is sound, it is certain that the rise in the purchasing power of gold is due almost entirely to the decrease in the cost of producing those things for which gold is exchanged. This decrease in price could not possibly "repel investment" nor shorten industry, for the reason that lessened prices induce wider consumption and thus tend to increase investment and broaden industry by increasing the demand for men and thus increasing, to some extent, wages, to the consequent increase (to the same extent) of purchasing power on the part of large numbers, from which it appears that our friend should amend his indictment; for if it be admitted that gold is unstable, it rests with my opponent to present some basis for the currency that would not fluctuate at all, or to a lesser degree than gold, for a basis of some intrinsic metal or other is indispensable, and certainly silver is not the metal that will fill the bill, since we hav seen it fall from a proportion of eight to one of gold, to a ratio which, to be in conformity with the market value, should be about thirty-four of silver to one of gold, within comparativly recent times. Finally, let me assure my friend, that while not a capitalist, nor to any considerable extent a debtor, I am decidedly averse to having such a condition of the currency materialize as would compel me to pay gold prices, computed in depreciated silver, and to receive in payment for the services from which my purchasing power is derived, the depreciated silver itself, uncontaminated by having been brought to a gold level, in spite of the fact that "some women do not favor female suffrage," and notwithstanding the peculiar taste which induces an occasional prisoner to refuse to relinquish his chains (which seem rather like the flowers that bloom in the spring, having apparently nothing to do with the case). In taking final leave of my opponent, I am forced to acknowledge that he has made as effectiv a defense of his side of the case as any man could who had neglected to make himself familiar with the most cogent arguments favoring free coinage. It seems to me clear that a reasonable amount of study of the financial question will convince my opponent that there is nothing for the masses—nor the classes—in the so-called cheap money, and that increasing knowledge and wider experience are constantly lessening the number of those who believe that bimetallism, free silver coinage, or an irredeemable paper currency is a "sure way to grasp a hunk of prosperity," and that, in consequence, the probability is remote that my friend will ever be able to point with pride to any nation which has re-established free coinage of silver at the present ratio, and by phenomenal prosperity thus gained, put him in a position to exultingly remark—after the manner of prophets from Gowanus or elsewhere—"I told you so!"

E. O. ROSCOE.

About Certain Organizations.

MR. EDITOR: At several different times I hav read in THE TRUTH SEEKER severe comments and criticisms upon the American Protectiv Association "and kindred organizations," in which you invariably associate the former with such as the National League for the Protection of American Institutions, the Junior Order of United Americans, Patriotic Order of Sons of America, etc. To make the parallel appear justifiable you quote from some state or local appendix to the general laws of the A. P. A., which is not right. As your friend Reynolds says, as to the A. P. A.'s, "you are away off." To do justice to the A. P. A.'s, you should consider their aims and objec's and principles alone, and not endeavor to criticise them by comparing them with Dr. King's League or the others quoted by me. The writer hereof knows whereof he speaks, and he knows that Freethinkers, Atheists, or any non-religionists are eligible to membership, and he knows that in this city an Atheist is President of a council. The American Protectiv Association is *purely political*, but by no means partisan, and therefore disclaims the control of the political affiliations of its members It is tolerant of all creeds, but opposes the holding of official positions, state or national, by those who subject the civil and political to ecclesiastical authority. Surely this is Liberal. It denies the right of *any* ecclesiastical power to control the education of the youth of our land, and is opposed to the Bible or any other religious text-book in our public schools. It believes in the total and absolute divorce of church and state. It is opposed to the appropriation of the public moneys for any or all sectarian purposes. It favors the taxation of church property, and demands that "all hospitals, asylums, reformatories or other institutions in which people are under restraint," shall be open to government inspection. It opposes the present infamous abuse of our naturalization laws, and favors the restriction of immigration to the better classes of foreigners.

The above is about the sum total of its principles. It is but natural that Catholics should oppose them, for that church stands opposed to all of these. Because the majority of the membership of the American Protectiv Association are Protestants is no reason why Freethinkers should not join the order, no more than Lincoln, when he called for 300,000 soldiers to put down the Rebellion, should hav accepted only men with blue eyes or red hair.

While I believe that *all* religions, and especially the Christian, are detrimental to human happiness, and hav brought upon mankind only misery, and that the Protestant wing of it would, if it ever got supreme control, effectually destroy every vestige of freedom in America, I think, with Mr. Reynolds, that I can consistently unite, even with Protestants, to aid in the overthrow of a power which, while it pretends to be a church organization, and so can the easier blind the people, is purely a political machine which adapts itself to the political conditions of the government in which it intends to operate, for the subversion of liberty and priestly supreme control, and one which *all the world* should unite to banish from off the face of the earth, that it may curse mankind no more. If, after this shall hav been done, Protestantism requires the same severe remedy, then it, too, must go, and mankind be free. Let us not deny the aid of anybody in this trying emergency.

RHADAMANTHUS.

[We associate the various organizations named because their objects are substantially the same, differing only in minor details. As we hav said, papers friendly to one are friendly to the others. Neither society attacks or criticises the others. *If*, as our friend seems to hav been led to think, the American Protectiv Association opposes Protestant religious instruction in the schools, why does it not say so in language which cannot be misunderstood or evaded? It would be the easiest thing in the world to do. Why does it not, through its papers and speakers, at least occasionally condemn the pro-Bible-in-the-schools attitude of the Junior Order of United American Mechanics, an organization which is coddled and advertised in most of the A.P.A. papers? Why does it not *impartially* antagonize *all* bodies hostil to the secular state instead of making a sectarian attack upon one alone, and that with weapons which no Freethinker should grasp? A society, no less than an individual, is known by the company it keeps, and until the American Protectiv Association says publicly, authoritativly, and with the clearness of particularity that it is unalterably opposed to the Protestant church-state schemes of the Junior Order of United American Mechanics, the National League for the Protection of American Institutions and similar organizations, we shall be under the necessity of considering it and them as practically one body, inspired by the same motivs, armed alike, and seeking a common object—the political ascendancy of Protestant Christianity.

We hav never disputed the fact that Infidels are admitted to membership in the American Protectiv Association. The society is undoubtedly more than willing to get all the pecuniary, moral, and political assistance that it can. But so long as that organization shall fail to align itself, by word and actions, squarely in favor of the completely secular state, the state which discriminates against no man on account of his religious allegiance or his non-religious affiliations, we shall know that it is not dominated by the principles of Freethought, no matter if here and there an Atheist does hold office in a local or even in a state or the national body. There is a vital principle violated when Freethinkers fraternize with Protestants on the sectarian platform of the latter; the refusal of Lincoln to accept for the army no men except those who had blue eyes or red hair would hav been an act of mere caprice. Speaking paradoxically, Rhadamanthus's parallel is not a parallel.

Rhadamanthus asks if the purpose of the American Protectiv Association to shut out of office those who "subject the civil and political to the ecclesiastical authority" is not Liberal. Treason consists in overt acts. Holding to a certain theory concerning the relativ obligations of the civil and religious authority is not an overt act. If it were, Protestant Christians would be debarred from office also, for they hold that God is the supreme sovereign of consciences. And the ethical philosopher no less than the Catholic and the Protestant believer holds with William H. Seward that there is a "higher law" than the dictum of the legislature. They differ only as to the nature and sanctions of that law. If all men who, under some conceivable circumstances, would subject the civil to the religious or ethical obligation are to be denied the privileges of citizenship, then no man who can feel or think, will hereafter hold office.

We are told that the American Protectiv Association "believes in the total and absolute divorce of church and state." So say the National Reform Association, the American Sabbath Union, the Junior Order of United American Mechanics, the League of which Dr. King is the secretary, and other similar bodies, but we know that the assertion is not true, so far as these societies are concerned. We know that some of these organizations are working with frantic zeal to make this republic a theocracy, and that none of them comes within a thousand miles of the secular position. We hav the best of reasons for thinking that the American Protectiv Association is *not* in favor of the absolute divorce of church and state, no matter how sincere Secularists a very small minority of its membership may be. If Rhadamanthus is right why does not the society place itself on record against the Sunday legislation of the present day? Why does it not send to Congress a thundering protest against the two Sunday bills now pending in that body? Why does it not demand the elimination of the Bible from the public schools? In short, why does it not do something besides inflame the prejudices of one division of Christians against another division of Christians?

Just a word anent the "foreign" business and the Rebellion. Of course we are getting some very undesirable people from Europe, for there are such people in all parts of the world. But it *is* perfectly safe to say that there are more earnest Freethinkers among our importations, in proportion to the total number, than among nativ Americans. And among nativ Christians where will you find so large a body activly opposed to the Christian amendment as the Lutheran church which has sent so many protests to Congress against that amendment? It is very foolish to politically boycott either foreigners or Catholics. Men are to be judged and punished for what they *do*, not for what they believe or because they were born in some particular place. Has our friend forgotten that the greatest struggle in which this nation ever engaged, a struggle for its very existence, was the slaveholders' rebellion, and that that rebellion had its seat in a section of the country where there always has been a very small "foreign" population—the smallest of any part of the Union—and where the Catholic church is weaker than in any other division of the country?

The talk about uniting the world to "banish" the Catholic church "off the face of the earth" (by shutting Catholics out of civil offices, apparently!) is very singular, to say the least, coming from a Freethinker. No religion can be crushed by political combinations. Much individual suffering may be caused, but "the blood of the martyrs is the seed of the church." Freethought and science, the slow but sure processes of education, alone can do the work which Rhadamanthus seems to fondly hope the American Protectiv Association can accomplish. When a Freethinker talks in this way you may be sure that the atmosphere of the society which he is defending is surcharged with the baleful bigotry of Protestantism instead of being permeated with the healthful spirit of Freethought.

Of all the unsubstantial dreams of visionaries this that the Catholic church in the United States is about to seize the reins of government is the most preposterous. *That church cannot do it without Protestant aid.* It is overwhelmingly in the minority, holding in its allegiance only a fraction of our population. The leaders of that church are not fools, whatever else they may be. They are not going to beat their brains out against a stone wall by starting a rebellion. Let Protestants bear in mind the injunction, "Physician, heal thyself," and the secular republic will be maintained with perfect ease. Keep laws in favor of the common Christianity of both Catholic and Protes ant off the statute books and the Catholic church is helpless. It is Protestant treason to the fundamental principles of religious liberty that we hav to fear, not Catholic arrogance. The latter can do nothing except by alliance with the former. Of course if the relativ strength of the two divisions were reversed, there would be a different tale to tell, but we are dealing with things as they are, not as they would be if they were totally different. Not until Protestants trample the Constitution which guarantees equal religious freedom need we fear the Catholics. Tax church property (not merely because it is *Catholic* church property nor even because it is *church* property, but because it is property); keep the Bible and religious instruction out of the schools, abrogate all Sunday laws—in a word, STAND BY THE DEMANDS OF LIBERALISM—and the Catholic church will never wield the scepter of political authority.

Protestant cowardice or treason alone can prepare the way for Catholic domination. Protestants and Freethinkers hold the destiny of this country in the hollow of their hands. There is neither need nor excuse for waging a war of proscription upon a minority church. It cannot control legislation while we are loyal to the Constitution. Stand for the broad, vital, fundamental principle of religious equality before the law. Anything less than this or more than this is unworthy the traditions of Freethought, and is suicidal. Thomas Paine well says: "An avidity to punish is always dangerous to liberty. It leads men to stretch, to misinterpret, and to misapply even the best of laws. He that would make his own liberty secure, must guard even his enemy from oppression; for if he violates this duty, he establishes a precedent that will reach himself." Keep church and state separate, but do not ostracise the individnal Christian because *you* call the organization to which he belongs "political" instead of religious.—ED. T. S.]

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Waiting for the Boys to Grow.

Mother, in the cottage yonder,
Why into the future wander,
Wishing for your boys to grow?
Childhood's love is better, purer;
Of them you are ever surer
Ere into the world they go.

While unto your voice they hearken,
Ne'er a shade they'll cause to darken
Your young motherhood's bright sky.
Take each hour its store of pleasures,
Sure love's choicest, richest treasures
Round your babies' childhood lie.

Wait not for the days your planning,
All bright omens ever scanning,
Dreaming day-dreams for your boys.
Others, too, hav lost life's sweetness,
Lost their hopes in full completeness
All by wasting present joys.

Future's oft a strange undoing
Of the castles now we're viewing—
Tow'ring castles in the air.
So, fond mother, cease your yearning,
Taste the sweets you now are spurning,
While your babes are free from care.

Good Housekeeping.

Home Again.

The editor of the Children's Corner has returned from her visit to California, and is once more at her post in her own sanctum. She is confronted by a small carload of letters, manuscripts, and other literary matter accumulated in her absence, all of which will receive proper attention. The Corner will now be given to correspondents, whose kindness, patience, and long-suffering are duly appreciated. The editor of the Corner is greatly pleased with her visit in the great West, and will carry with her, as long as she livs, pleasant memories of the generous and large-hearted people she has met, who made her welcome wherever she went.

Across the Continent—Continued.

The best of friends must part at last, and it was with real grief I said good-by and farewell to friends at San Francisco on the 27th of April, when leaving for Tulare. Life is made up of meeting and parting, and Byron's

"Fare thee well, and, if for ever,
Still for ever, fare thee well,"

rings ever down the aisles of time in tones of sadness and regret.

My way lay through the beautiful San Joaquin Valley, a sweet, enchanting road, through fertil plains, green mingled with the yellow gold of the attractiv California poppy, seen always and almost everywhere, and here also I noticed a beautiful white plume-like flower that had not before appeared in my journeyings. Cattle ranches and many horses and black pigs were seen, and one cannot help wondering why the pigs are all black instead of white. This valley appeared fruitful enough, but in some localities lack of rain has resulted in much mischief and dismay. It is said that the cattle are starving, and one owner of a ranch offered five hundred head of horses at a dollar apiece, rather than they should die of starvation. The day was perfect, the sky of a sapphire blue, upon which floated purple-rimmed cumuli, and just above the mountain ranges lay long stretches of soft white flakes, with projecting masts, like ships laden with masses of fleecy wool.

But it was sad to see so many tramps with all their worldly possessions in a pack on their backs, tramping over the plains in search of that which they hav a right to demand—honest labor. Their pay, when they get work to do, is meager; and their employers do not afford them shelter—they must lie down on the ground anywhere, but, fortunately, the climate is so mild no harm results from thus sleeping out of doors.

We passed through Fresno, a great raisin country, as you know, and a lively place apparently. The weather is generally very warm here; so hot sometimes, a lady told me, that, in washing clothes, while wringing one end of a sheet the other end would get quite dry.

After leaving Fresno we came into a blooming alfalfa country, where herds were grazing, comfortable and happy, unmindful of the lot of their less fortunate brothers on the barren plains.

California is such a wonderful country—such a varied and strange, yet fascinating country—a rich land of fruit and flowers—and fleas! O yes! the fleas must not be forgotten, for they are a part of the productions of this great tract of plains, of hills and valleys, of golden sands and startling earthquakes, of milk and honey, alkali and blinding sand storms. A dead horse lay on one of the arid plains and close by a dog watched the remains. Perhaps the two had been friends together, or, maybe, the dog was calculating on a meal from the decaying carcase. We cannot know, and the scene vanished as we came to a flowing river, near Kingsford, winding its way in and out among wooded islands, its edges bordered by graceful overhanging trees and thick shrubbery.

How do I like Western people? Well, I like them. Easy, hearty and honest in their greetings and hospitality, you at once feel at home among the Californians.

There are fewer barriers of ceremony and conventionality than in the East; and to the Easterner the simple, unostentatious ways, the absence of Mrs. Grundy, is simply charming, as well as most novel.

It is the same everywhere, in the palaces and in the shanties, except, perhaps, in some instances, where the inmates may think it aristocratic to be condescending and patronizing. There are always some who study to be genteel under all circumstances, as, for instance, when a family had for supper only bread and water and peanuts, they ordered the servant to bring the finger bowls.

A DAY AT PASADENA.

While at Los Angeles, or *La Puebla de Nuestra, Senora la Reina de los Angeles*, which, literary translated, means the Town of Our Lady, the Queen of the Angels [great name that], we went one day out to Pasadena, and really it is one of the most delightful spots seen in many a day. Pasadena is indeed, as its name indicates, the "Crown of the Valley." It lies in a charming corner of the San Gabriel valley, at the foot of the Sierra Madre range of mountains. As soon as you enter the city, you breathe the perfumed air, and it is easy to imagine yourself in paradise. The way to Pasadena from Los Angeles is through groves of orange and lemon trees, the trees laden with yellow fruit and dotted with blossoms, scenting the atmosphere for miles around. Mrs. F. D. C., of Yokohama, was with me that day, and arriving at Pasadena we tried to find some *burros* in order to ride to Mount Lowe, but not a *burro* could we find, so we sauntered around town, lunched in a bakery, where you can get four cakes for five cents if you take them away, and if eaten in the shop the price is five cents for three. We had great fun over the bargain, but decided to hav our cakes in the shop with coffee. We bought a "mermaid's cradle" in a store, and wished we might meet some of our Pasadena children in our rambles.

Fred Folsom, who keeps a fruit store in Colorado street, and upon whom I hope our Pasadena friends will call, gave us loquats, a new kind of fruit, at least to one of us, and directions how to get to Altadena.

What an enchanting drive that was, flower-embowered homes on either side, roses in profusion, orchards with the golden fruit peeping from amid glossy foliage, and fragrance everywhere! At Joe Madill's ranch we lolled under the trees, ate the different kind of oranges, and gathered a bouquet of orange blossoms. Then we inspected the Armstrong place, which is for sale, price $15,000, for handsome house and ten acres of fruit-bearing trees. A thousand dollars an acre is asked for orange bearing land. We decided that had we fifteen thousand dollars lying around loose we would exchange it for the Armstrong ranch at once.

We visited other orange groves, ate more fruit by the roadside until we could hold no more, and finally got back to Pasadena and Folsom's place, to whom we gave an account of our rambles. "Now you must hav a milk shake," said the proprietor of the little store, who was formerly a New Hampshire man. "What's a milk shake?" inquired my Yokohama friend, who knew about everything else but that, and who watched the maturing of that milk shake with much interest. Very reluctantly we turned away from lovely Pasadena, bearing memories of the sunlit day that will remain fragrant for ever more.

S. H. W.

Correspondence.

Mr. Smith's Opinion of our New Book—"Right Living."

GENEVA, April 9, 1894.

MISS S. H. WIXON—*Dear Madam:* I hav just heen scanning your book—"Right Living." I can hardly say too much in its praise. It is just splendid. I am so full of work I could hardly get time to look through it. You appear to hav thought of all there is to be said about living right.

WM. SMITH.

PELLA. IA., March 17. 1894.

DEAR MISS WIXON: My papa takes THE TRUTH SEEKER, and I read the Children's Corner. We hav nine churches in our town and only a few Infidels, so we hav no place to go on Sundays except to church and Sunday-school. I wish we had Liberals enough so that we could hav Sunday-schools of our own. I don't think it does any good to study fables.

The Methodists were trying to hav a revival here a few weeks ago, and the preacher told all to stand up that wanted to go to heaven; and a great many stood up. Then he told all to stand up who wanted to go to hell. Only one man responded, who rose to the hight of about six feet. And such a laugh you never heard in church. All seemed to be surprised; even the preacher was so astonished that he didn't know what to say.

Yours truly, EDITH FISK.

P.S.—We hav 2,500 inhabitants in our town, mostly Hollanders.

LISTOWEL, ONT., CAN., Mar. 27, 1894.

DEAR MISS WIXON: I hav just been reading the Children's Corner, and it has inspired me to write again. I liv on a farm about three miles south from Listowel. Listowel is a town built on a river, which, when it overflows its banks, floods the cellars. With a population of about 2,500, it supports eight churches and four hotels, while it has only two institutions devoted to education, the public and high schools. I attend the high school. We hav three very good teachers, Mr. Philips, Mr. Irwin, Mr. Treleaven. They are all Christians.

I hav a brother living in Montana. He went there about three years ago, and appears to like the country very well. I hav a brother teaching; when he was home for his Easter holidays he took away a number of TRUTH SEEKERS, although he has to read them secretly, or he might lose his certificate. I hav a sister teaching; she just started at Christmas, and she appears to like it very much. I hav also a brother and sister at home with mother and father and me. I am at home now for my Easter holidays. I board in town in the winter, and drive to school in the summer. There is only another girl beside me who is a Freethinker in the school. We hav quite a number of Freethinkers around here; while we hav some who see through the nonsense of the Bible, but are afraid to say so; while we hav a great many bigoted Christians. The lady with whom I board is a stanch Presbyterian. One evening I went to prayer-meeting with her, and sometimes I could hardly keep from chuckling at things the minister would say, while others were taking it all in. I even thought one man prayed for me when he asked God to hav mercy on those who had come to church for the first time. Although I hav lived here for sixteen years, that was the first time I was ever in a church around here.

In reading the Corner, I pay particular attention to the letters of George Remsburg. I think he is a wonderful writer, and feel sure that he will grow up to be a great worker to the cause of Freethought. We hav none of your books, although I would like very much to hav them. We hav all of Colonel Ingersoll's lectures, and I appreciate them very much.

The climate here is moderate, although sometimes in winter very cold and in summer very hot. We hav not had a very severe winter this year; we had about a month's sleighing before Christmas; but the snow all went away for Christmas and New Years, and we hav only had about a month's sleighing since.

I would like very much if you would send me your picture. I would like it if some of the writers to the Corner would write to me. Hoping to see this in print,

I remain, your friend in Freehought,

HESTER PICKLING.

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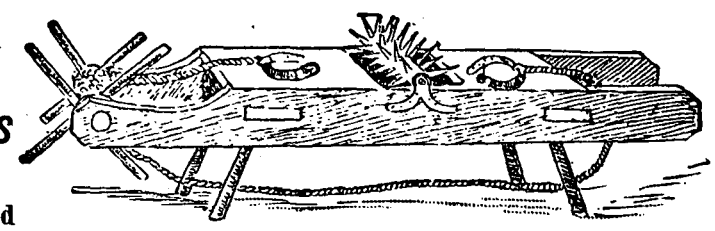
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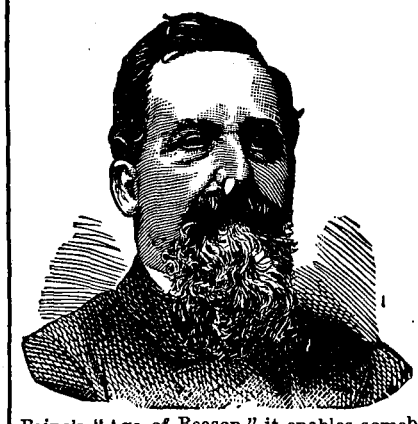
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MAN is manlier for being something, not for believing something.—*Investigator.*

THIS country will not be a land of perfect freedom until it secures the disestablishment of all the political parties that hav thrived upon prejudices and plunder.—*Galveston News.*

"WHILE kings, in dusty darkness hid,
Hav left a nameless pyramid,"

peasants may send down *their* name to the world's end in vigorous brain and uncontaminated blood.—*Saladin.*

THE standard of happiness is infinitly variable. In all ages—among every people—by each class—do we find different notions of it entertained. . . . Could we compare the air castles of the plowman and the philosopher, we should find them of widely different styles of architecture.—*Herbert Spencer.*

THERE never was a book so sacred that it could sanctify a lie. All truth is holy, whether it be written in books, or stones, or stars; and all error is unholy, no matter in what scriptures it may be. Morals that cannot be defended ought to be condemned. It is not within the power of the sanhedrim, or the synod, or the ecumenial council, to convert bad morals into good religion.—*M. M. Trumbull.*

PUT not your trust in princes who offer a cure of souls. Finally they will rob you of all you hav. The natural leader will not seek to merge you in himself. He will aid you to open your own eyes, to use your own arms. The professional leader will impose his law upon you. He will thrust you right and left and up and down for his own purposes. He compels the principle you would mutually serve to play lackey to his personal power.—*Horace L. Traubel.*

WE still pray for a fine harvest, but we really consult the barometer, and believe more in the prophecies of meteorologists than in an answer to our prayers; *Te Deums* for victories excite more ridicule than sympathy, and we encounter the cholera by improved systems of drainage without attributing much value to fastings and processions. In other words, the old belief in the supernatural is so far extinct that it could not be restored without encountering some of the most vigorous beliefs of the time.—*Leslie Stephen.*

MR. LE GALLIENE leaps the final difficulty by exclaiming that "Man has no rights in regard to God." He shakes hands with St. Paul, who asserts the potter's power over the clay. Yes, but man is not clay. He livs and feels. He has rights, even against God. The parent is responsible for his child, the creator for his creature. The opposit doctrin is fit for cowards and slaves. It comes down to us from the old days, when fathers had the power of life and death over their children; it dies out as we learn that the first claim is the child's, and the first duty the parent's—*G. W. Foote.*

SOME birds hav wings immense and body small:
And when they fly the wings alone are seen:
Symbol of Shelley's verse; his wings were all,
And bore him to the sky's supremest sheen;
Yearning to be the empyrean's guest,
On highest mountain tops he could not rest;
And oft he was the plaything of the wind,
Hither and thither dashed, mad, headlong, blind;
But should not poets mighty eagles be,
That dare the tempest, and are ever free
To make strong winds obey the potent will?
Yet why regret the want of pith and skill,
Shelley?—Thou wast a being of the air,
And never shouldst hav known earth's food and care. —*William Maccall.*

IF we all sacrificed ourselvs habitually and always, the world would be so much the more wretched in consequence; if we all developed ourselvs to the utmost of our ability, the world would be so much the richer and happier. Universal self-sacrifice is a meaningless conception. If one person sacrifices himself or herself for the sake of another, it is in order to make that other the happier. And if the other too lightly accepts the sacrifice, there is wrong and injustice. Most often, indeed, we feel called upon to sacrifice ourselvs through some act of selfishness or wrong-doing on the part of our neighbors. Sacrifice is then, in itself, by no means a good thing; at best it is but a *pis aller*. It is forced upon us as a bad necessity by untoward circumstances. If others could be as happy without the need for our sacrificing ourselvs, we should all be gainers. But Christianity has so exalted the false ideal of self-sacifice as in itself a good thing that most people are genuinly shocked to hear it even called in question.—*Grant Allen.*

Not for Parsons.

A DUTCH doctor who has been making investigations in Java has found the cranium, thigh-bone, and grinder of the *Pithecanthropus erectus*, supposed to be the animal which comes between the ape and the man. He is recommended to take them to Brooklyn for comparison with Talmage.—*Freethinker.*

THIS came under my own observation forty-five years ago, in an old log schoolhouse in the backwoods of Ohio: The parson was sprinkling a large family of children belonging to a newly converted old sinner whom they had been trying to get into the fold for a long time. The children numbered about a dozen and ranged in age from eighteen down to a baby in arms. The eldest one was marched up first and so on down to the youngest. One boy about ten years of age had gone to sleep; the next youngest sat by his side; he was wide awake and when he saw it would soon be his sleeping brother's turn to be baptized, he put his hand on his shoulder and shook him and, whispering loud enough to be heard all over the house, said: "Johnnie! Johnnie! wake up here and hav your G—d-d——d head wet!" The scene that followed can be better imagined than described.—*J. M.*

SUNDAY TALK IN THE HORSE SHEDS.

(Old Gray comments on the service to his mate.)

'Tisn't so much that the Sunday harness
never seems to fit,
That the collar is tight, an' the check-rein
draws on this queer, new-fangled bit,
Nor yet that the pasture looks greener,
somehow, this sort of half-rest day,
That galls me most, Old Roan, but the
things I hear the people say.

My shoulders ache and my knees are stiff,
and it makes me want to fight
When I hear 'em sing, "O Day of Rest!
O Day of Joy and Light!"
For we started late, and to get here soon
we had to trot our best;
"Welcome," now hear 'em, "delightful
morn, sweet day of sacred rest!"

Now the parson's readin' the scripture:
"Remember the Sabbath day,
In it thou shalt not do any work"—
"Amen," the people say;
"Thou, nor thy son, nor thy daughter,
thy cattle, thy ox, nor thy ass"—
Don't seem to exempt the horses, eh? So
we'll let the lesson pass.
Can't you step over a little? The sun
comes in this side—
And it don't say a word about the wife; I
reckon that's why they decide
That Sunday's a day of rest on the farm
from the labors of everyday life
For everything the Lord hath made—except the horse and wife.

Now, that's our hymn; come, wake up,
Roan, that means us, I'll be bound—
"Awake, my soul!"—sing louder'n that;
some souls sleep mighty sound—
"Awake, my soul, and with the sun"—
that's meant for me and you—
"Thy daily course of duty run"—well
that's just what we do.

"A righteous man regardeth the life of
his beast"—I'd smile
At the parson's text, but if I did they'd
hear me for a mile;
For I trotted the last ten minutes lame—
I'd picked up a hard, sharp stone—
An' could hear the old man growlin' because his seat was "hard as a bone."

"Could I but climb where Moses stood"—
but half of them wouldn't climb;
They'd pile in the wagon as full's 'twould
hold an' ride up every time;
If they had to walk, they'd do's they did
when your pastern joint was sprained—
They'd say 'twas too fur and stay at home,
like they did the time it rained.

I'm going to write a hymn some day, an'
we'll sing it out in the sheds:
"Welcome, delightful morn that pours
the rain upon our heads;
Welcome, the slush, the snow that drifts,
the mud that irritates,
The storms that bring a Sabbath rest to
the cattle within the gates."

His voice was hushed, for the notes of
song rose on the hallowed air:
"Praise God from whom all blessings
flow"—thanksgiving, praise, and prayer—
"Praise him all creatures here below"—
man, beast, and bird, and thing—
With the possible exception of the farmer's
wife, who, having to stay at home to
prepare a dinner of chicken soup, roast
beef, beets, onions, roasting ears, salad,
pudding, two kinds of pie, and fruit, for
her husband, three sons, four daughters,
the pastor, his wife and two children,
the district secretary of the Home Mission Society, a distant relativ from the
city come out to spend the day, and two
hired men, and very little time, and not
much breath, and possibly not an everlasting superabundant inclination to
usig.—*Robert J. Burdette.*

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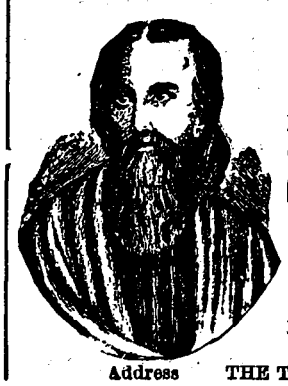
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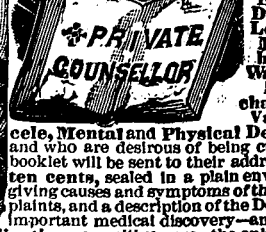
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News of the Week.

BAD earthquakes in Venezuela.

LIVES were lost and millions of property destroyed by floods in Colorado last week.

THE General Assembly of the Cumberland Presbyterians has decided, by a small majority, against women preachers.

SPAIN is all stirred up over the death of a bull-fighter. As to the mangled horses and bulls, that is another matter.

OUR correspondent, R. F. Grigsby, has been nominated for Congress by the People's party of the first district of California.

THE usual number of labor troubles in Colorado, Illinois, Indiana, Pennsylvania, and various other states. Some lives sacrificed.

SENATOR TURPIE and Representative Strauss hav offered a joint resolution for the abrogation of the extradition treaty with Russia.

COL. F. C. AINSWORTH has finally been acquitted of all responsibility for the terrible disaster in Ford's Theatre building, Washington, one year ago.

THE Atlanta *Constitution*, having heard from Alabama, where the administration wing of the Democracy triumphed, has greatly changed its tone toward Cleveland.

DR. HENRY L. SCHELLING, of Brooklyn, was found guilty of vaccinating a sick man (supposed to be dying) against the protests of himself and family. Sentence was suspended.

THE international convention of miners, just held in Berlin, was almost riotous at times, but still a tendency to union was displayed The English delegates, however, were not at all in sympathy with the Socialistic views of the French and Belgian members.

GRAY'S Senate committee, appointed to investigate charges of bribery, etc., is still sitting with closed doors, despite the almost unanimous protest of the press. It is having much trouble with correspondents, who refuse to divulge the sources of their information.

THE House of Magnates of Hungary has defeated the civil marriage bill, and Premier Werkele has resigned. Bishops and courtiers voted against the measure which Kossuth had charged his countrymen to enact, and which the common people want. The end is not yet; the bill will be again introduced into the lower house, and the Magnates must eventually give way.

MAYOR HOPKINS, of Chicago, tells the pious meddlers, who want him to stop Sunday ball playing, that he was elected by the liberal majority, that he sometimes witnesses a game on Sunday, and does not think it is very bad. He adds that he occasionally plays ball on Sunday and does not think it has made him vicious. He says that he has not done so since he was elected mayor, as he is at work in the office on that day! Mr. Hopkins should be re-elected.

SOME deaths in Brooklyn, attributed to vaccination, hav intensified the opposition to compulsory vaccination, and assisted in perfecting the organization of those who are actively antagonizing it. Health Commissioner Emery makes this large claim: "I want one thing understood, and that is, that I hav the power to vaccinate every one that I see fit to. I could hav stationed policemen at all the entrances to these places [oil works, etc.], and refused to hav let the men leave the works until my orders were carried out."

KENNETH F. SUTHERLAND, justice at Gravesend under McKane, and who jumped his bail and fled to Canada when convicted of a minor offense, has returned and surrendered. Under new indictments found against him he has been sentenced to one year in the penitentiary with a fine of $500, and one year and eight months in the state prison. He made a written confession that at the last election at Gravesend 2,100 fictitious ballots were cast, of which he himself folded between 800 and 900. All of which was done under the direction of McKane.

THE Sicilian rioters hav received very heavy sentences. Joseph de Felice-Giuffrida, deputy, eighteen years' imprisonment; Dr Barbato, a conspicuous philanthropist, Signor Bosco, an expert accountant, and Signor Verro, a farmer, twelve years each; Signor Montalto, a lawyer, ten years; Picoto, a student, five years; Patrina, an editor, three years; Benzi, a merchant, two years. Beside suffering the long term of confinement, Deputy de Felice-Giuffrida loses his deputy's mandate, is disqualified for any public office and suffers three years' police supervision following his release at the end of his term. There was great excitement in the Chamber of Deputies when the sentences were announced, and that evening bombs were exploded in front of the Ministries of Justice and War.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

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TRYING TO GET A SETTLEMENT.

The next issue of THE TRUTH SEEKER (June 23d) will contain a symposium on church taxation, participated in by some of the college presidents and professors of this state, a number of county treasurers, and the Editor. If you wish extra copies for distribution, order them at once. Price, seven cents per single copy, five or any larger number of copies, five cents each. It devolves upon the Freethinkers alone to make a square, unequivocal, nonpartisan fight for equality in taxation.

Helen H. Gardener's latest novel, "An Unofficial Patriot," is now ready for delivery. It is the best work of the kind that Miss Gardener has written, and should hav an unprecedentedly large sale. Price, in cloth, $1.25; paper, 50 cents. We hav also just received a supply of the only complete and authorized edition of "The Great Ingersoll Controversy." It contains the famous Christmas sermon of Colonel Ingersoll, the protests of ministers of various denominations, and the orator's replies thereto. Price 25 cents. "What Must We Do to be Saved?" can now be supplied in German at 25 cents per copy.

Mr. Putnam will start upon his long lecturing tour in a few days. The dull times make his stopping places a good ways apart and this fact, in turn, makes business all the duller for him, by reason of the great increase of expenses relativly to receipts, but he is not easily discouraged and will make a good fight for Freethought wherever he goes. He is cheered by one thing, and that is the flattering increase of interest in "Four Hundred Years of Freethought." A large number of Liberals hav seemingly just awakened to a realization of the beauty and value of the forthcoming book. The printers are now at work upon the first forms, the paper, manufactured expressly for this volume, having reached the right condition for printing. There is yet time, if you act promptly, to get your name, as a subscriber, into the last pages. THE TRUTH SEEKER for one year and "Four Hundred Years of Freethought" is still offered for $6 50. This includes old and new subscribers.

The Freethought Letter-writing Corps (New York section) will continue to write to members of the committees on Taxation, Charities, Education, and Legislativ Powers, of the Constitutional Convention, in reference to church taxation. Present to them brief, terse, cogent arguments. Write to a different one each week. Keep the matter continually before them and let them see that you are in earnest. If you can, induce your local paper to publish copies of the letters that you send to the members of the committees. Here is a full list of the gentlemen:

Mr. Milo M. Acker, of Hornellsville; Commodore P. Vedder, Ellicottville; I. S. Johnson, Warsaw; Owen Cassidy, Havana: A. B. Steele, Herkimer; S. B. Jacobs, Brooklyn; O. A. Fuller, Wellsville; F. B. F. Tibbetts, Ithaca; C. R. Pratt, Elmira; A. L. Kellogg, Oneonta; William P. Goodelle, Syracuse; John A. Barhite, Rochester; D. Gerry Wellington, Hamilton; B. S. Dean, Jamestown; Charles H. Moore, Plattsburg; W. J. Montayne, Cortland; M. L. Parker, Lyndonville; J. M. Maybee, Livingston M.; W. J. Roche, John H. Peck, Troy; Peter A. Rogers, West Troy; E. A. Brown, Dolgeville; W. M. Mullen, Stapleton; Wm. Kimmey, D. P. Kerwin, John T. McDonough, Albany; F. W. Holls, Yonkers; E. R. Brown, Watertown; H. R. Durfee, Palmyra; M. H. Hirschberg, Newburg; J. E. McIntyre, Potsdam; H. W. Hill, Buffalo; Frederick Fraser, Salen; G. R Cornwell, Penn Yan; J. W. Riggs, H. A. Powell, Mirabeau L. Towns, Brooklyn; A. H. Peabody, New Lebanon; C. L. Phipps, East Rockaway; C. W. H. Arnold, Staatsburg; C. B. McLaughlin, Port Henry; L. M. Mauley, Long Island City; G. L. Danforth, Middleburg; F. T. Fitzgerald, W. McM. Speer, Nelson Smith, W. P. Burr, M. J. Mulqueen, J. W. McLaughlin, S. S. Blake, E. Lauterbach, L. A. Giegerich, Elliot Sandford, C. S. Truax, Robert E. Deyo, H. W. Platzek, Francis Forbes, Eugene Durnin, Thomas Gilleran, A. C. Hottenrorth. New York."

Judging by the answers we hav received from quite a number of gentlemen of whom we made inquiries concerning the justice of church exemption we are inclined to think that the faculties of our institutions of learning and the officials of the state and of the counties sadly need educating in the fundamental principles of equity. If our readers agree with us to the extent of a little substantial assistance we shall gladly send out "Church Property" to a large number of influential citizens of tbis state, confident that some of them, at least, will be enabled by a careful perusal of that pamphlet to see the question of taxation in a new light. For local distribution we are furnishing "Church Property" at very low rates. While a single copy costs fifteen cents, ten copies will be sent for $1; fifty copies for $4.50, and one hundred copies for $8; postage always paid by us. And the fight should not be confined to this state. Even if no constitutional conventions assemble in other states this year many legislatures will soon be elected and it will be a good plan to sound candidates on this important subject.

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The first part will embrace the following Grand Departments:

Philosophy.	Science.	Education and Ethics.	Literature.		Government and Politics.		Woman's Emancipation.
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Descartes.	Kepler.	Pestalozzi.	Cervantes.	Goethe.	French Salon.	Bradlaugh.	Harriet Martineau.
Locke.	Da Vinci.	Froebel.	Marlowe.	George Sand.	French Revolution.	Garrison.	Frances Wright.
Hume.	Newton.	Combe.	Shakspere.	George Eliot.	Thomas Paine.	Phillips.	Lucretia Mott
Hobbs.	Humboldt.	Spencer.	Gibbon.	Victor Hugo.	Jefferson.	Parker.	Ernestine L Rose.
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THE TRUTH SEEKER

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28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - - JUNE 16, 1894.

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A Step Toward Sane Action.

On May 28th Representativ Durborow, of Illinois, introduced a joint resolution to instruct the officers in charge to keep the Smithsonian Institution (the National Museum), the Botanical Gardens, and the Washington Monument open on every week day from 9 A.M. to 6 P.M., and on Sundays from 9 A.M. to 4 P.M., and not less than three evenings every week from 7 to 10 o'clock.

This is a step in the right direction, although it is too short. There is no good reason why these places should not be open every day of the week until 10 P.M., at least, and during the warm months they should be opened earlier on all days. On working days the early morning and the evening are the two periods when the masses of the people hav leisure for recreation and study. On Sunday the museums and gardens should be accessible until 10 P.M., if not later.

Too much cannot be legitimately done to afford opportunities for innocent amusement and education. Only stupidity and superstition stand in the way of opening museums, libraries, parks, conservatories, theaters, and all similar places on Sunday. Yes, there is one more obstacle, and that is the self-interest of a comparativly small class of gentlemen who dread rivalry in the business of supplying entertainment and instruction on Sunday. They offer all sorts of specious pretexts for keeping all public places except churches closed on one day of the week. They go so far as even to say that open libraries and museums are demoralizing, and they solemnly declare that such opening amounts to a "national sin" and that the people who so offend will be smitten with divers and awful "judgments." Of course much is to be allowed for the stupefying effects of gross superstition, but we are uncharitable enough to think that very many who giv utterance to these jeremiads do not believe what they say. The notion is so utterly absurd that it seems easier to believe that these men are talking for ulterior purposes than that they really think that it is wrong to gaze upon the beauties of nature and art and to read good books on a certain day of the week. We know that there are hypocrits in the world; that men in high places profess a faith that they do not hav and vote for measures that they deem pernicious, and this for pecuniary and political reasons. Knowing that politicians are often hypocrits, we can do no less than suspect that priests are also. But whether hypocrits or merely fanatics they hav no business to interfere with the rights of their neighbors. No one compels or desires to compel them to enter the Smithsonian Institute or the Botanical Garden on Sunday or any other day, and they must learn to keep out of the way of their fellow citizens who do wish to go to those places on the day or days that suit their own convenience or inclination.

Of Mr. Durborow's resolution and the great good its adoption would accomplish, *Kate Field's Washington* says:

"Congressman Durborow of Illinois is brave. Notwithstanding the action of Congress in voting to shut up the World's Fair on Sunday, the member from Illinois is the father of a bill to open public buildings in Washington on Sunday and to keep them open on other days until six o'clock. He is confident that the bill will pass the House. How he can be confident, considering the complexion of legislators, I am at a loss to imagin, but I hope he is right in his faith. Never was a big town so devoid of innocent and instructiv amusement for the people as our national capital; never was a town better able to present amusement at less expense. All that need be done is to carry out Congressman Durborow's plan, which this review has always advocated."

Miss Field tells how she went, armed with petitions, to the authorities and asked that the Smithsonian be left open until 6 P.M. on week days and opened on Sunday while she had a national loan exhibit in the chapel of the Institution. She was told that Sunday opening would be impossible, for it would establish "a dangerous precedent." She adds: "That was what I wanted." The conclusion of the editorial from which we hav quoted is as follows:

"Is it a wonder that lovely Washington is the least cultivated of capitals? Her people may look at wild animals in the Zoölogical Park on Sunday because they can't be lawfully shut out of parks, but morals are in danger if these same people are allowed to gaze upon the skeletons of wild animals, or upon books and manuscripts and pictures and patents on the Lord's day. They may at their peril take a car and go into the country for a glimpse of sylvan beauty, but they can't take a car and go to the top of Washington Monument, because it's against the law. Was there ever more senseless legislation? How can the illiterate improve, if the means are not offered them? Not only should the national museums be open on Sunday, but lectures now given free on week days to small audiences, should be transferred to the one day in seven when the populace could flock to them with pleasure and profit. Washington has a national Chautauqua that, with a little management, could be made a perennial benefaction. The way to empty saloons is to open art galleries and museums. If Congressman Durborow carries his bill through Congress, he will deserve the everlasting gratitude of the entire population of the District of Columbia."

He will deserve the gratitude not only of the residents of the district of Columbia, but of all visitors to the Capital and of all other sensible Americans. We are continually put to the blush by the dullness and slavishness of the makers, adjudicators, and executors of our laws. Most of them seem to be mere henchmen of organizations that are a thousand years in the rear of the men and women of science and progress, of the men and women whose ideas are in the lead in every department of human activity except those of politics and religion.

The Freethought Letter-writing Corps (with the exception of the New York section) will lend the Durborow resolution a helping hand this week. It is House Resolution No. 183 and was referred to the Committee on Public Buildings and Grounds, which is constituted as follows:

J. H. Bankhead, Alabama (chairman); Joseph Abbott, Texas; W. M. McKaig, Maryland; T. J. Campbell, New York; J. L. Bretz, Indiana; C. A. Cadmus, New Jersey; B. F. Grady, North Carolina; A. S. Berry, Kentucky; R. C. Davey, Louisiana; S. L. Milliken, Maine; Willis Sweet, Idaho; E. A. Morse, Massachusetts; M. B. Wright, Pennsylvania; J. M. Wever, New York; D. H Mercer, Nebraska.

Let every member of the Corps write, and those who hav not heretofore enrolled themselvs should do so now; they can enlist at least as "seven-day men" and women! But if they once enlist we will hope they may remain under arms to the end of the war.

Sectarian Appropriations in New York.

Last week the representativs of the League for the Protection of American Institutions argued before a committee of the New York Constitutional Convention in favor of the proposed amendment forbidding appropriations by the state to sectarian institutions. Some good points were made and the demand for separation of church and state rang out sharply but not clearly. The general statement was all right, but when details were approached it seemed as though almost every speaker was held back by a mental reservation of one kind or another.

John T. McDonough, of Albany, W. J. Roach, of Troy, and Mr. Mullen, of Brooklyn, members of the Convention, asked all the speakers questions regarding the meaning of certain parts of the amendment,

and also tried to draw them out on related subjects. Ex-Judge Arnoux, of New York, said that it was as much robbery to exempt church property from taxation as it was to giv the churches money directly. He was the only speaker, according to the reports in the dailies, who took this position. Yet even his remarks leave one in doubt on some points. The proposed amendment reads to the effect that no money shall be appropriated to any denomination, society, or undertaking "which is wholly or in part under sectarian or ecclesiastical control." In reply to inquiries as to what this means, Dr. King, secretary of the League, said that it was a question for "a lawyer to answer." When Judge Arnoux was asked the same question, he replied that he was in favor of changing the phraseology of the amendment in that particular so it would read that no appropriation shall be made to any institution not under state or municipal control. This would make it clearer in one respect, for then an aggregation of sects, as the Protestants, could not take money from the state on the plea that their enterprises were not under sectarian control. But what about the institutions operated by the state or municipality? Will this amendment, even if adopted as amended by Judge Arnoux, prevent the teaching of religion therein? Does the League intend or desire to make the schools and other institutions absolutely secular? To the first question the answer is certainly "No," and to the second it is, in all probability, the same. What is the position of Judge Arnoux?

We hav all along believed that this movement was in the interest of Protestantism as against both Catholicism and secularism. That is still our opinion. There are almost numberless indications which point to the conclusion that the League for the Protection of American Institutions is doing all it can to strengthen the Protestant hold on the public schools and other state and national institutions. In his speech before the committee at Albany Dr. King said:

"James G. Blaine introduced in the House a proposed amendment of a similar nature, which was adopted by an overwhelming vote, and it was lost in the Senate by a narrow margin, failing to receive the necessary two-thirds vote."

No doubt the League's amendment and the amendment which was defeated in the Senate are similar in spirit and purpose, and Dr. King's admission that they are makes us all the more suspicious of the League. Why? Because the Edmunds resolution provided for the perpetual use of the Bible in the public schools. The Blaine resolution and the Edmunds resolution were very different, in the wording, and yet Dr. King seems to consider them essentially one. He evidently thinks that the latter expressed what is only implied, or tacitly understood to be, in the proposed amendment to the Constitution of New York. The Edmunds resolution, which lacked only two votes of receiving the requisite two-thirds majority, contained this proviso:

"This article shall not be construed to prohibit the reading of the Bible in any school or institution, and it shall not hav the effect to impair the rights of property already vested."

The rest of the Edmunds resolution, chiefly dealing directly with the educational question, read as follows:

"No state shall make any law respecting an establishment of religion or prohibiting the free exercise thereof, and no religious test shall ever be required as a qualification to any office of public trust under any state. No public property, and no public revenue of, nor any loan of credit by or under, the authority of the United States, or any state, territory, district, or municipal corporation, shall be appropriated to, or made, or used for, the support of any school, educational or other institution, under the control of any religious or anti-religious organization, or wherein the particular creed or tenets of any religious or anti-religious sect, organization, or denomination, shall be taught. And no such particular creed or tenet shall be read or taught in any school or institution supported in whole or in part by such revenue or loan of credit; and no such appropriation or loan of credit shall be made to any religious or anti-religious sect, organization, or denomination, or promote its interests or tenets."

This reads fairly enough, when taken alone, to deceive the very elect of Freethought, but when the proviso quoted above it is subjoined, the Protestant game is very plainly seen.

Here is the League's amendment now before the Constitutional Convention:

"No law shall be passed respecting an establishment of religion, or prohibiting the free exercise thereof, nor shall the state or any county, city, town, village, or other civil division, use its property or credit, or any money raised by taxation or otherwise, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or in any other manuer, any church, religious denomination, or religious society, or any institution, society, or any undertaking which is wholly or in part under sectarian or ecclesiastical control."

Dr. King, of the League, says that the Edmunds resolution, which, of course, includes the very important Bible-in-the-schools proviso, is of a "similar nature" to the amendment he and his society are championing. This is very significant. There can be no doubt that the League for the Protection of American Institutions no more intends its amendment to shut the Bible out of the public schools of New York than Senator Edmunds intended his resolution to shut the Bible out of the schools of the United States. Edmunds' defeat has merely taught the Protestant schemers to be more adroit. It has not changed their purpose.

Mr. W. A. Butler, one of the Board of Managers of the League, showed plainly in his speech before the committee that he was jealous of the Catholics, but he did *not* reveal that he had a clear comprehension of the basic principles of religious liberty. He said that he did not object to the Catholic church getting a share of the state funds, so long as the people did not object. But he wanted a fair chance. Exactly; he is willing that religion shall be propagated by taxation if *his* church gets its per capita share. That is secularization with a vengeance. He is willing that the churches shall receive subsidies from the state if "the people" do not object, which means that if the spoils are divided fairly among the different religious grabbers he does not care how much is taken from those who do not adhere to any church. In other words, he is willing that the majority shall rob the minority if the majority (euphemistically, "the people") is willing!

The Right Rev. William C. Doane was the next speaker. In answer to a question he said that he was opposed to the taxation of church property. That is, to state his position correctly, he is not willing to frankly vote a sum from the state treasury for any particular church, but he has no objection to having sums of money given to all churches by the indirect but no less effectiv method of tax exemption. How logical and just!

Rev. George E. Baker declared that to build up one denomination at the expense of others was a clear violation of the principles of the Constitution. Undoubtedly, but is the injustice less or the violation of the Constitution more venial when Christianity as a whole is built up at the expense of the Jews, the Freethinkers, and the indifferent?

When Col. J. T. Morgan was asked by Mr. Mullen why the public schools should be opened with Protestant forms of worship, and whether any form should be used, Colonel Morgan answered that "such a form should be used as the patrons of the institutions required." Which patrons? The Protestants? The Catholics? The Freethinkers? The Jews? The Methodists? The Quakers? The Latter-Day Saints? What does Colonel Morgan think of the suggestion that no form be used, that the curriculum include only scientific studies, leaving to parents and voluntary associations the inculcation of religious or anti-religious doctrins and ideas?

The Gallinger-Morse District of Columbia Sunday bill is in the hands of a sub-committee of the Committee on the District of Columbia.

The Art Association of Indianapolis recently decided to open its doors on Sunday, and free of admission charges. Whereupon Rev. H. N. Hyde, its president, resigned, saying that public opinion was with him. But he must hav been mistaken, as on the first open Sunday, May 21st, not less than twelve hundred people visited the place.

A twelve-page protest against the Sunday bills offered in Congress by Kyle, Johnson, Gallinger, and Morse will be sent for five cents Twenty five copies, three cents each; one hundred copies, $2.

A Florida paper pertinently suggests that the mother whose child has prayed in vain to God for release from the spoiler's hand must hav her faith in the power of prayer sadly shaken. And her faith may be still more weakened if she has sufficient strength of brain to realize that God—*if he exists*—created the spoiler and the child for the express purpose of playing together the parts of destroyer and victim.

Katie Kehm Smith's report of the progress of educativ work in Oregon is very encouraging. At present that state is in the lead, but we hope that the Freethinkers all over the country will emulate the example of the Oregonians and establish lecture circuits and Sunday-schools. We must spread the truths of science, sow the seeds of liberty, and help establish justice, thus banishing darkness, superstition, barbarism, and cruelty.

Now the Quakers are taking their turn at denouncing Sunday newspapers. The New York yearly meeting has thundered its anathema—as the spirit moved, no doubt. About eighty-five years ago the Quakers of New York refused to the body of Thomas Paine a resting-place in their burying ground. But the memory of the great advocate of justice livs and his noble fame widens and strengthens as the years lengthen and the creeds grow weak and totter into the shadows of hastening oblivion. The Sunday newspaper is far from being what it should be, but the poorest is more entertaining and instructiv than a sermon, and has nothing to fear in fair competition with the pulpit, Quaker, Catholic, or Presbyterian.

The combination of the religious with the secular is always fraught with inconvenience, ill-nature, and danger. A new law in France requires church accounts to be audited by prefects. The Archbishop of Lyons commanded church councils in his diocese to disobey the law. Then the cabinet suspended the Archbishop's salary and the Council of State is asked to annul the pastoral. All this comes of union of church and state. The Christian gentlemen in the United States who are so eager to make the two practically one, so far as the regulation of labor, recreation, and morals are concerned, are likely, if they succeed, to find themselvs subjected to many annoying regulations by the government whose aid in the work of extirpating heresy they are so anxious to secure.

It would be money in the pocket of even religious editors if they would make a closer acquaintance with facts before putting pen to paper. Here is the *Catholic Review*, criticising Colonel Ingersoll's address at New Rochelle, and in the course of its remarks making this awful "break:"

"It would take more than the mere word of Mr. Ingersoll to make it credible that an obscure lower-class Englishman, a reviler of the Christian religion, a person spoken of commonly as 'an Infidel,' could hav put a 'flame' into the hearts of Irish and Scotch Presbyterians who always in those days themselvs burned with unrelenting hatred of England. Tom Paine was disliked by the Tories both because he was an Infidel and because, being an Englishman, he took sides against the mother country."

Paine could not very well hav been disliked by the Tories during the Revolution because of his Infidelity, for the reason that no one then knew that he was an Infidel, and perhaps he did not know it himself, for it was not until ten years after the close of the Revolution that he wrote his first heretical book, the "Age of Reason." So our contemporary will see that in his work for independence he did not hav the reputation of "a reviler of the Christian religion" to handicap him. The editor of the *Catholic Review* should read Conway's "Life of Paine," or, if he has not time for that, let him peruse THE TRUTH SEEKER of June 2d, and he will see

that for Paine's services in the great conflict he has something "more than the mere word of Mr. Ingersoll," although that evidence in itself is not at all bad.

"There is a movement in Chicago to hav Sunday services in the various theaters, specially lectures with a stereopticon on the life of Christ, and prominent persons are considering topics along this line. A special list of slides is to be prepared by the St. Andrew Brotherhood. The object of this is to gather the large number of people who on Sunday will not go to a church, but are ready to enter a theater."—*Independent.*

Whew! Now what will the Sabbatarians do? When this thing becomes fashionable the theaters will be permitted to present the Passion Play, and soon church and theater will merge into one unnamable aggregation; buskin and Bible will be cheek by jowl, the preacher will cease to make faces at the actor, and the actor can be buried from the church. Maybe, too, this combination will relieve the theaters of the burdens of taxation! Of course the newspapers will send their best critics to the performances, and will make all they can out of the new development, but this rivalry may be bad for the Sunday papers. They may find the theater-church or church-theater a lively rival. What a barnstorming troupe that will be which can tour the provinces with Talmage as the "star"! But we forbear; the subject is becoming painful.

Jenkin Lloyd Jones with his new creedless church furnishes the editor of the *Catholic Review* with food for misfit merriment. A church building to cost $200,000 is contemplated. "It will be eight stories high, and contain bath-rooms, gymnasium, and reading-rooms." The *Review* comments:

"His is no longer a religion of the supernatural, but a religion of the bathroom and the gymnasium. He will cultivate not the souls but the bodies of his congregation."

That is what we call common sense. Good for Mr. Jones! This world is natural, not supernatural. We are living in this natural world, not in a supernatural realm. Why, then should not our religion be a natural instead of a supernatural one? Baths in clean water will not hurt us; gymnastic exercise is good, and reading-rooms will help drive superstition out of our minds. We don't think that the *Catholic Review* will succeed in making *all* Catholics fear and hate Jenkin Lloyd Jones and his church by this description of the latter. They may think, some of them, that well-washed, well-trained bodies and cultivated minds cannot be so very antagonistic to decent "souls." The St. Simeon Stylites are not so popular, even among Catholics, as they once were.

State Senator Bradley of the Lexow Investigating Committee disguised himself last Sunday and went nosing about the Bowery to see what places were open. Of course he was shocked, and equally of course he is going to introduce a bill. He found that the Bowery on a Sunday is "just about as it is any other day," and he informs us that he "don't believe in that sort of business." Hence the "bill" that is to be. That is the way with all these impudent fellows. They are determined to make everybody else do as they "believe." "If the stores in New York," solemnly avers Senator Bradley, "keep open on Sunday the way they are the city will soon be no better than Chicago, where you can't tell Sunday from the Fourth of July." Let us weep! Said the reporter: "But your tobacco store is kept open on Sunday, Senator." To which the virtuous Senator replied:

"Right you are. But I am ready and willing to shut it up. I hav always wanted to, but there is an old Quaker across the street here who won't shut up, and my boys don't like to see their old customers and friends going over to his place. Shut them all up, all but drug stores and restaurants. That is the way to do."

"That is the way to do," of course. Don't let your neighbor do anything you don't want to do. Knock down and hustle into jail the first man who would suggest so "unamerican" a thing as minding your own business. What right has a man to do what his neighbor disapproves? The saintly Senator Bradley is pious enough to desire to injure his rival's business, but he is not pious enough to observe Sunday unless he is paid for it. He wishes Sunday business stopped, but not badly enough to lose his own profits on Sunday sales. Bradley, of course, wants Sunday theaters closed. "Six days a week is enough for singing and dancing," he chatters. How does he know? Perhaps there are some who do not get time for that recreation on other days or who prefer Sunday. In conclusion, he says he learned much by his Bowery trip. He does not seem to hav added to his supply of common sense, while his ideas of freedom and fair play could hardly be more confused.

In the *American*, a prominent American Pro tectiv Association paper, published in Omaha, we find (issue of May 25) the editorial paragraph which is reproduced below. The italics are ours.

"The Romans claim that our schools are Godless. *If Rome had kept her hands off, the Bible would hav continued in the schools and would hav wielded great influence for good.* No body is a Godly church that will fight the Bible."

We hope that Brothers Reynolds and Rhadamanthus will let their eyes rest for a moment on this excerpt. Is this, then, the secret of the present concerted Protestant attack upon Rome? Do they indeed hate her so because her attitude upon education is forcing the Bible out of the public schools? A pretty little sectarian quarrel, is it not, but how can Freethinkers become the allies of either faction? Both wings of the Christian army abominate "Godless," that is, secular schools, and each charges the other with being responsible for the fact that less religion is taught in the schools than each desires to hav inculcated there. They are frantically calling one another all kinds of hard names, because our school system is partially what the American theory of government demands that it should be. We should rejoice that they hav such a fact to quarrel about, but we cannot afford to trail the Freethought banner in the dust as the camp followers of either contingent. We respectfully suggest that Mr. Reynolds and Rhadamanthus carefully review the successiv steps by which they hav reached their present position.

Freethought Progress.

A new Freethought society has been formed at Molenbeek-Saint-Jean, in Belgium.

The Grand Orient of Argentina has begun the publication of a new Freethought journal, *Giordano Bruno.* We bid our new contemporary a hearty welcome.

The Christians in Sweden are jubilant owing to Viktor Lennstrand's illness, expecting as they do that he will never be able to take the offensiv again. Once before they indulged in such hopes, but were disappointed, and we are happy to state that the indications now are that they will be once more.

Las Dominicales of March 30th contains a portrait and an excellent biography of Dr. Ludwig Büchner, author of "Force and Matter." The article is written by Odón de Buin, the great Spanish Scientist and Freethinker. ∴∴ The subscription for a mounment in honor of Ramon Chiés has now reached the sum of 3,044.25 pesetas.

In the colony of Victoria the ministers succeeded in getting a grant of $250,000 a year for religious services, but there were so many denominational claimants for it that it was made less year by year, and finally dwindled to nothing. As it had to be divided among all sects the Jews got some and then the Chinese made a demand. This was too much for the clerics. The more sects the better, is one lesson of this.

Since the establishment of the secular French republic after the fall of MacMahon there hav been established several municipal free libraries in Paris. According to the statistics of the year 1893 the number of volumes they contain aggregates over 250,000. In the budget of the city of Paris these libraries were debited with 209,400 francs, of which 116,550 francs were for the purchase of volumes, etc., and 92,850 francs for salaries, etc. ∴∴ The French Freethought Federation held its annual congress at Paris March 25. ∴∴ The French Freethought society of Mans has added thirty-six names to its membership list since October, 1893.

The Supreme Court of Nebraska has decided that a church corporation must pay taxes upon its property when not actually used for purposes of worship. Even if it puts aside its rentals for the purpose of building a church it must pay taxes upon the rented property. ∴∴ On April 23d Judge James P. Platt read before the Captain Couch branch of the Sons of the American Revolution. at Meriden, Conn., a paper eulogistic of the services of Thomas Paine in the Revolution. ∴∴ So far as heard from through protests to Congress, the Lutherans are solid against the Christian amendment. The theocrats, however, claim that many and influential Lutherans are with them. If so, they hav failed to make a showing in the *Congressional Record.* The Jews also, wherever heard from, antagonize the designs of the Covenanters. ∴∴ *Secular Thought* says that the Toronto City Council will hereafter send all patients to the Toronto General and Homeopathic hospitals, and will discontinue all grants to the St. Michael's (Catholic) and the St. John's (Church of England) hospitals. ∴∴ The American-Scandinavian paper, *Rodhuggeren* is a bright and lively weekly. It contains several well-written Freethought articles.

Mrs. Frederika Macdonald, author of that capital Freethought romance, "Nathaniel Vaughan, or Priest and Man," is lecturing in England to large and appreciativ audiences. ∴∴ Says the London *Freethinker:* "Scotland is getting less Puritanical. Dances and dramatic entertainments in church halls are becoming quite common. In the Church of St. Mary Magdalene, Dundee, 'there is a minstrel troupe in connection with the congregation.' In Forfar, the guild in St. John's Church brought their sessions to a close with a dance. In the hall of old St. Paul's, Edinburgh, a concert is about to be given followed by a dramatic sketch entitled 'Aunt Matilda.'" ∴∴ Now we hav a namesake in London. It is a sixteen page (including cover) monthly; is "devoted to mental freedom and progress;" is edited by John Grange and A. B Wakefield, and sells for two cents. The initial number has good articles by the editors, Toleman-Garner, Stanley Jones, Alvan Blake, Hypatia Bradlaugh Bonner, J. Greeves Fisher, Henry Smith, and others. Altogether the London *Truth Seeker* is a decidedly creditable exponent of Freethought principles. Long life and great success to it! ∴∴ W. T. Stead, lecturing in Sunderland, said that the devil was in the Board of Guardians of that town, and now Rev. W. A. McGonigle, chairman of said Board, retorts that Mr. Stead is "a speculativ mountebank" whose speech is "punctuated with profanity and underlined with cant." What brotherly love! ∴∴ Another Board of Guardians, that of Billericay, was petitioned to hav its proceedings opened with prayer, and the clergyman who seconded the motion said that such a prophylactic would be a good thing in "these days of Agnosticism." When it came to a ballot *two* voted for prayers and *thirteen* against, while four did not answer. That is a very pleasing "straw." ∴∴ The London *Freethinker* is positivly irreverent in its remarks about our great and only Talmage. We hope the Tabernacle orator does not read Brother Foote's paper, for, being of a modest disposition and very sensitiv, the good man's feelings might be hurt should his eye light on some things that hav lately appeared in that journal. ∴∴ Charles Watts will stand for East Lambeth at the London School Board elections. ∴∴ "The Executiv Committee of the Metropolitan Board teachers hav appealed to the entire body of teachers to sign a withdrawal form addressed to to the Board, praying for relief from the duty of dogmatic teaching," says the *Freethinker.* ∴∴ Father Robert Francis Clarke, writing in a Catholic church paper, givs it as his opinion that the Pentateuch was given to the later copyists by some one other than Moses.

My Seventieth Birthday.

This day, March 25, 1894, is my seventieth birthday. I hav now lived my three score and ten years and am entitled to a credit-mark. All those who liv to celebrate their seventieth birthday are entitled to credit, for they must hav been temperate, prudent, and careful, or they could not hav lived so long. The average length of human life is less than half of seventy years. Many people shorten or terminate their lives by intemperance, exposure, and recklessness—ignorance of the laws of health and life. This language may seem harsh to those who break down on the journey of life, but after a full investigation it will prove to be true.

I hav an object in writing this communication, as the reader will see as he follows me along. The seventieth birthday is a very notable milestone on the journey of life, and it is certainly very near the end of the journey. I wish to do something to celebrate my seventieth birthday that will help me to remember it. I hav thought the matter over and concluded to make a donation to the cause. I will donate $200 and divide it equally among the following-named Liberal papers and Freethought lecturers, who are known to me personally or by their works—$10 to each. There are others who are equally deserving, but my acquaintance is limited and my means still more so. The following are those I wish to remember: Boston *Investigator*, THE TRUTH SEEKER, *Ironclad Age, Secular Thought. Freethinkers' Magazine, Independent Pulpit*, B. F. Underwood, Wm. F. Jamieson, W. S. Bell, John E. Remsburg, Samuel P. Putnam. John Charlesworth, Franklin Steiner, Dr. J. L. York, Watson Heston, Mrs. M. A. Freeman, Voltarine de Cleyre, Elmina D. Slenker, Susan H. Wixon, Sara A. Underwood.

The money is now in the bank and ready for those entitled to receive it. Liberal papers will please copy enough of this letter to bring this donation to the knowledge of those journals and persons it is intended to benefit. Each of them is requested to send me a postal card or letter informing me how and where to send it. I will send by a draft on Chicago if no other way is indicated.

Years ago I helped toward supporting the churches, but their business has proved to be a humbug and a swindle. If $1 of my money would support a regiment of missionaries for a year I would not giv it. Carrying the gospel to the "heathen" makes a worse heathen of him than he was before. If I was a millionaire I would devote nine-tenths of my means to help Liberalism and destroy superstition. If a man has $100,000 he is as well off as money can make him. If millionaires could see things in that light they would put their money where it would benefit the world and not damage themselvs. But we are not all alike and cannot all see alike.

JOSEPH HAIGH.

[We heartily thank Mr. Haigh for the $10, which we hav received and used in the circulation of our church taxation pamphlet.—ED. T. S.]

"FARMS OR BOMBS" was the suggestiv title of the lecture delivered before the Manhattan Liberal Club, June 1st, by William Hemstreet. It was a plea for the return to and promotion of agricultural life, and the lecturer thought that by so doing many who are now driven to endure hardships in procuring the necessities of life amid the bustle and humdrum of city life and commercial competition would never lack for food and would be comfortable and happy. He also thought that there would not be so many cases of suicide if an agricultural regime was instituted. The discussion was interesting but the speakers were all city farmers.

Communications.

The Bottom Dog.

Sometimes I get so filled with holy indignation that I hav to stand up and testify before the Lord. When I see a man turn summersaults, flop over, dodge here and there, and change color like a chameleon, so that one is led to exclaim, "Now you see it and now you don't see it," I feel like pinning him down and holding him in position, so that the people can study and understand him. Mr. R. G. Horr, the handy man of the New York *Tribune*, is just such a man as I hav described.

Mr. John A. Sheffield, of Defiance, Ohio, asks Mr. Horr some questions in regard to money in the weekly *Tribune* of March 21, 1894, and in his answer he whips the devil around the stump so adroitly as to lead nine-tenths of the people to believe that there is no devil in the play. He seems half conscious that his statements do not hold together, for he says:

> They pick out a sentence in one article bereft of its connections, and then a sentence in some other article isolated from its context, which to them seems not to harmonize with the first sentence, and then they parade the two as being inconsistent with each other.

Let me tell Mr. Horr that truth always runs in parallel lines. From the dawn of the beginning (if any one knows when that was), no two truths ever contradicted each other. Two falsehoods may contradict each other, or a truth may contradict a falsehood, but all truth is in harmony. The reason why his sentences do not "harmonize" is because one at least contains a falsehood or an error. He says: "I am quite sure that he [Mr. Sheffield] is past all help"—that is, cannot be convinced; and I do not think that any man would be convinced who scans his statements closely. Mr. Sheffield asks a straightforward question, viz.: Can governments create money? How does he answer this question? He says: "Stated in another form." Is this question so abstruse or complex that Mr. Horr nor anybody else can understand it? There would be no need of stating the question in "another form" if he did not wish to deceive the people. No man knows better than Mr. Horr that governments can create money, but he does not want the people to know it. Instead of answering this simple question, he goes on to say:

> Governments hav the power to issue representativs of substances, but not the power to create the substances themselvs.

Nine out of ten will see this just as clear as mud, and believe that governments cannot create money, because they cannot create substances. Does any one think that Mr. Horr believes that money and "substances" are synonymous terms? yet he treats them as such. He seems to go upon the supposition that he has got the people so far hypnotized that they will accept wind for logic. He says further:

> If a man should ask me, "Is it possible for governments to issue bills of credit, promises to pay money?" and then whether it is possible to make such promises a legal tender for debts, and in that way to cause such promises to circulate as money, I should answer, "Yes; our government is doing that every day, and has been doing it for years, but every such piece of paper is a promis to pay something, and is not the thing itself."

Evidently the object of Mr. Horr is to lead the minds of the people away from the difference between real money and a promissory note. No matter whether a government promises to pay or an individual promises to pay, it is a note all the same.

Now, Mr. Horr, let us try your philosophy. When the government takes a piece of gold and stamps it "one dollar," is that money? When the government stamps a piece of silver "one dollar," is that money? And if the government should take a piece of paper and stamp it "one dollar," would not that be money just as much? If not, will Mr. Horr tell why? This talk about "creating substances" and "promises to pay" is all moonshine, calculated to put the people on a blind scent. Again he says:

> Gold, silver, and copper were created by God Almighty. They were mined and smelted by human beings. They were coined by the government. In coining them the government simply changed the shape and form of the metal; it created nothing.

Yes it did, it created money. Suppose the government should take an irregular-shaped piece of gold and change it to a cube, and then to a globe, and "change its shape and form" a hundred times, would it then be money? Mr. Horr knows better than that, if Mr. Roscoe doesn't. No matter what shape a piece of gold might be in, nor whether much or little, if by act of Congress that piece of gold was stamped "one dollar," it would be one dollar wherever the government has jurisdiction. Once more:

> The substances from which all real money is made were created by the Almighty, and brought into use by the human race, and cannot be created by legislation.

How adroitly he keeps "substance" before the mind, instead of money, as though that were the subject he is discussing. He reminds me of the darkey who was arrested for stealing a duck. He protested his innocence so strongly that he was discharged, when he exclaimed: "Golly, boss, dat was a tight squeak; ef you'd said 'drake' you'd had dis darkey suah."

If I should offer Mr. Horr a chunk of gold as big as his fist, and owed him a dollar, would he be obliged to take it and cancel the debt? Not at all. Why? Because I offer him a "substance" and not "money." But let the government take a small portion of that gold and put its stamp of "one dollar" upon it and then Mr. Horr would be compelled to take it or lose his debt. How has the wonderful change been wrought in that piece of gold? Why, it went into the hands of the government a "substance" and left the hands of the government "money." Money was created, or brought into existence, and it did not exist before.

Up to 1873 silver dollars were money. At that time silver dollars were demonetized and they were not money at all. This ought to satisfy Mr. Horr and everybody else that money is a creature of law and that God Almighty has nothing to do with it. Nations, at different times, when compelled by stress of circumstances to increase their volume of money, hav remelted their coins and reduced them in size, or effected the same end by alloy. This ought to satisfy Mr. Horr that governments can create "value," for they made a small coin worth as much as a large one. One nation uses silver for money exclusivly, another uses gold. We hav used gold, silver, paper, copper, nickel for money. Nations are no more compelled to use the same kind of material out of which to make money than they are to use the same kind of food. Whatever a sovereign power declares to be money, is money. It may be gold, silver, copper, nickel, brass, iron, wood, bark, leather, paper, shells, beads, cattle, pelts, or whatever other material it deems most proper and convenient. All of these materials and many more, first or last, hav been used as money; and I defy Mr. Horr to show that any people ever lost anything except in inconvenience by using these "substances" for money.

If silver had never been used as money, the silver in a dime would not be worth two cents. Mr. Horr says that governments cannot "create value." Did not the government reduce the silver in a dime to money, and by thus making money out of silver did it not "create" the difference in value in the silver in a dime from two to ten cents? It is one of the functions of government to create money. If governments cannot create money, where does it come from? Mr. Horr would hav his readers believe that to create money there must be a partnership between governments and God Almighty, and that neither can create it alone. Did Mr. Horr ever see any money in a gold or silver mine? Did he ever see God Almighty create any money? According to his theory God Almighty must be running a mint somewhere. If Mr. Horr will go down to Philadelphia he will see any amount of this "substance" that God Almighty created—but is it money? When this "substance" is dropped from the mint in dollars and eagles by act of Congress it is money—not before. Does God Almighty run the mint, or is it run by the government? The government can create money with a printing-press as well as a mint. Mr. Horr says:

> Government issued the greenbacks, but they hav always been promises to pay coin, not coin itself.

But suppose that instead of issuing promises to pay dollars the government should issue real paper dollars, which would pay debts, taxes, salaries, customs dues, and interest on the public debt, and the public debt itself, and buy whatever he wants, would not Mr. Horr be puzzled to find a reason why they would not be just as good as gold or silver dollars? I can giv a great many reasons why they would be much better. I am taking a great deal of liberty with Mr. Horr. Cowards are always bravest when there is no danger. Mr. Horr says he never replies to Populists. Mr. Horr may object to my paper-money scheme on the ground that it would hav no value, but he must remember that most of the gold that is mined is used for money. If it were not so used it would not be worth a dollar a pound. It is its use as money which givs gold the greater part of its value. Would not the use of paper money giv it a similar value, and for the same reason?

If the government can create money out of gold and silver, can it not create it out of copper, nickel, brass, bronze, zinc, aluminum, or any other metals, or their combinations—if God Almighty did not object? And if the government has this wide range in regard to "substances" out of which money can be made, what reason can Mr. Horr giv why it cannot be created out of paper? He seems to think that in some mysterious way God Almighty must be mixed in with the creation of money. I guess the idea comes from creating worlds out of nothing. Though the legend "In God We Trust" is on the coins, yet if we had to trust in God to create our money I am inclined to think we would hav an eternal shortage.

The great need of the country is more money, and we should hav it, and in sufficient amount to do the business of the country on a cash basis, if capital did not control the legislature and bribe the press. I get the weekly *Tribune* for less than a half cent a number—not enough to pay for the blank paper. The balance must come from interested parties. A man intimated to Mr. Vanderbilt that it was his duty to cultivate his brain as well as to fill his pockets. He replied, "Brains be damned. I can buy the best brains in America." That is a very discouraging as well as humiliating fact. Money sways the press, the press advocates the cause of the money lord, and the money lord in too many instances is put in position to vote money into his own pocket. John Swinton said that the editors of all the great papers were "intellectual prostitutes."

All of this misleading talk about "intrinsic value" and paper money being redeemed is little better than mental prostitution. Paper money is valuable just as a horse is valuable. A horse is valuable on account of the services he renders. And when the government takes a piece of paper and manipulates it so that it will buy anything we want, pay our debts and taxes, it becomes valuable on account of the many uses to which it can be put. In a nearby village a shoemaker took a piece of tin about the size of a dime and told a grocer that he wanted ten cents' worth of tobacco. The grocer put up the tobacco and raked the tin into the drawer. A shout went up from the bystanders, and they exclaimed: "Look at your ten-cent piece." The grocer carelessly replied: "I guess the ten-cent piece is all right." In a short time the grocer went to the next store and bought some article and tendered the tin dime. The merchant, to carry on the joke, accepted it and paid it out to some one else, and it passed from hand to hand, all regarding it as a huge joke. But the tin dime kept right on doing business. Finally, a man came into the shoe-shop to hav a patch put onto his shoe and the shoemaker charged him ten cents, and the man handed him back his tin dime and he took it. That tin dime did dollars and dollars worth of business. Did anyone lose anything—did anybody get cheated? That tin dime was just as valuable to effect those exchanges as a silver dime. Every time it changed hands value was received, and when it came back to the shoemaker it was certainly redeemed. So if a man should render service to the government, as the soldiers did, and take his pay in paper money, would not the government receive full value? And when this money was started on its mission, effecting exchanges and passing from hand to hand, would not everyone who received and paid it out giv and get value received? And when it paid taxes or was received by the government for customs dues, would it not be redeemed to all intents and purposes? What more can gold or silver money do? The government can create just such money, and Mr. Horr knows it; but he is paid to keep the fact away from the people.

But Mr. Horr will try to make the people believe that we would be compelled to break trade with our foreign neighbors because they would not take our money. If they want gold, can we not giv it to them? Will not our mines produce it? If not, ought we to wear it out and lose it doing business at home? Paper money, in proper volume, would circulate among the people and do the business of the country and distribute the wealth more equally. It could not be cornered, and it would not be necessary to keep millions of dollars in gold and silver lying idle at great expense to the people, and no more benefit to them than so many tons of cobblestone. France, England, and Germany hav seen times when they were compelled to hav more money than they could command. We passed through such a period during the last war, and may hav to pass through another. And then bonds must be issued and a stream of money to pay interest kept flowing from the wealth producers into the coffers of the bondholders for years.

With taxes to pay on hundreds of millions of church property, and a hundred thousand priests and ministers to support in useless idleness, it would seem as though we ought to consider that there must be a limit to the burdens that the people can bear up under. There are some things

which the handy man of the *Tribune* does not want the people to know—viz., 1st. That the government has power to create money. 2d. That paper money will effect our exchanges just as well as gold, and will not cost the people half as much. 3d. That it is the only kind of money that can be so regulated as to volume as to bear a just proportion to the number of inhabitants and the amount of business done. 4th. With this kind of money it would be impossible for bankers and Shylocks to bring on a panic every decade, and swoop down like birds of prey upon the wealth producers, and fill their already plethoric pockets with ill-gotten gain, and turn out thousands of men to be imprisoned as tramps, or put to pounding stones as vagrants. 5th. With this kind of money the people could not be made to pay five per cent interest on the bonds upon which the banks are based, and thus allow the banks to draw a stream of money from the people at the back door in interest on the bonds and then make them pay six to twelve per cent at the bank counter to get money to use. 6th. That when money is plenty prices range high, and the producer can make his own money, and is not compelled to use that of old Shylock at ruinous rates.

In 1865, when money was plenty, McCulloch said: "Every man who wants a day's work can get it and good wages, and the people are prosperous and happy." Compare those times with the present. There were no tramps then to wander through the country and starve in the midst of plenty. But the handy man of the *Tribune* sweats and chafes and lolls and lathers to make the people believe those were just such times as the people do not want to-day. Whoop it up to 'em, Mr. Horr! Rip 'em up the back; who cares a damn how much the people suffer if a few can roll in wealth, and we can get down to a "single gold standard" and hav an "honest dollar" and a "sound currency?" Mr. Horr is after his pound of flesh and doesn't care a cuss how much blood he draws. I do not blame Mr. Roscoe, for he doesn't know any better. He has not yet learned the difference between money and a promissory note.

The key to all this infernal racket about an honest dollar and a sound currency and a single gold standard is found in the advice of a British capitalist and aristocrat given to the rich men and bloodsuckers of this country. The plan is to control wages, which he says can be done by controling the money, the object being to reduce the laboring class in this country to the level of European labor.

Like everything else, when money is scarce, it is hard to get. It takes more labor, more produce, to get a certain amount. When money is scarce it can be cornered and controled by the rich. When money is scarce it is hard to pay debts. The poor owe the rich; and when debts are contracted when money is plenty and prices are high, and hav to be paid when money is scarce and prices low, it takes more labor or produce to pay them. This difference redounds to the benefit of the creditor class. It will be found that most farms and homes which hav been and are to be sold under foreclosure were mortgaged when money was plenty and prices were high. These homes and farms would not hav been sold if the volume of money and the prices had been kept uniform. These farms will go into the hands of men whose condition is above that of the mortgager. Hence the tendency is toward the accumulation of vast tracts of lands in the hands of the few, and the money follows the land as it did in the decline of Rome.

Rich men—those drawing salaries, bondholders, bankers, annuitants, and all men having fixed incomes—will favor scarce money, and advocate what is called a "sound currency," and "gold standard," and "honest money," and inveigh against "inflation," "rag money," and "dishonest dollars." Hence it is plain to see why the handy man of the *Tribune* brings his artillery to bear on the Democratic party in regard to the tariff, but is in perfect accord with it in regard to money. This may seem a little mysterious to the uninitiated, but it is explained in a secret circular sent out by Wall street to the bankers and Shylocks not long ago. It says:

> The people must be kept in a condition of antagonism. The question of tariff reform must be urged through the organization of the Democratic party. And the question of protection with reciprocity must be forced to public view through the Republican party. By thus dividing the voters, we can get them to expend their energies in fighting each other over questions of no importance to us.

Now, can you see why Carlisle goes to Wall street when he wants to take counsel in regard to banks, bonds, or money? Can you see why Grover Cleveland and John Sherman greet each other with a holy kiss, and join in a fraternal embrace when there is any legislation touching the money question? The truth is, the Democratic party and the Republican party are only different wings of the same army under the command of King Shylock. The government has drifted into or is controled by the many lords of the country, and legislation is in their interests. Our primaries and nominating conventions are run by unscrupulous ringsters and bosses, who are willing to unite church and state, or let the "Union slide," if they can only mount the crest of the popular wave and get away with the swag. The old Jeffersonian ideas of government are lost sight of, and the platforms of the old parties was formulated by Mr. Vanderbilt, and can be expressed in few words, "The people be damned." I bring this indictment against the old parties not out of any ill-will, but because I am interested in the public welfare, and would feel that I was not discharging my duty to say less.

Advancing age admonishes me that I shall not write many more articles, and I am loth to hav my friends think that I would write anything which I do not consider for the public good. Mark this prediction: Unless the laboring classes marshal their forces, and oppose with manly fortitude the encroachments of capital, the child is now born who will liv to see the laborer of this country outlawed.

Naples, N. Y. JOHN PECK.

Observations.

There is nothing to rejoice over in the fact that the Prophet of Gowanus has written the closing paper in the discussion which he evoked with the undersigned some months ago; and, so far as I am concerned, there is little to regret. Still, I wish that he had quit in a better temper, though perhaps that is scarcely to be expected of one who has played his full number of innings without scoring a point. It will be noticed that the statement of what Mr. Roscoe terms his "main proposition" has been reserved for his last letter instead of being introduced earlier in the discussion—a proceeding that speaks highly for the author's sagacity, since the said "main proposition" is thereby saved from negativ criticism. If he had said before that the free coinage of silver would double the money cost of articles which we find it necessary to buy, I should hav hinted that, as this would involve the obtaining of two prices for that which we hav to sell, the hardship would not be unbearable. I do not, however, indorse the proposition as wholly sound. I regard it as a prophecy, merely, and it is never safe to deal with prophecies until after the date of their maturity.

Mr. Roscoe is not quite satisfied with the present aspect of the dispute about the cause of the currency of cent-pieces. The government manufactures these coins and makes twenty-five of them legal tender for a quarter of a dollar. Now, in New York, one can readily dispose of fifty or one hundred of these coins in payment of a bill to the amount of a half dollar or a dollar, while in San Francisco, where they possess the same legal quality, he could not exchange them for car fare, for damaged fruit, or even for a tamale. Which of these facts government monopoly and coinage are responsible for, I hav not undertaken to say, merely suggesting that the New Yorker receives cent-pieces because he can pass them again, while the San Franciscan refuses them because he cannot.

Over the difference between "redeemed" and "exchanged," Mr. Roscoe may turn all the verbal somersets he wants to. The practical odds, in the way I hav used the former word, are not great. Mr. Roscoe holds that the paying out of a government note, or any other note, for any desired commodity is "exchange." Let him hav it so; the result is precisely the same as though the buyer had previously turned the note into gold at the subtreasury and effected his purchase afterward. The person who cannot see this is the one whose mind is mystified with words instead of clarified by the contemplation of facts.

"It is certain," says Mr. Roscoe, basing the statement upon an argument of his own, "that the rise in the purchasing power of gold is due almost entirely to the decrease in the cost of producing those things for which gold is exchanged." How about real estate? Has the introduction of labor-saving machinery caused an over-supply of land and a consequent lessening of the expense of producing it? If the volume of gold is not decreasing proportionately to the population, it seems to me that even wages should be stable, since there has been no appreciable decrease in the cost of producing laborers. But the fact is, that land, though necessarily in greater demand than ever, and labor, though its capacity has been enormously augmented, are both cheaper than they hav been. Add to this the further facts that the per capita money wealth of the country is falling off, and that the per capita circulation, owing to the hoarding of gold, is away down, and the necessity of a financial change would seem sufficiently apparent to justify somebody in suggesting such a measure.

I am informed that owing to my unfamiliarity with the question under discussion I hav been unable to present the most cogent arguments in favor of the free coinage of silver. This, of course, is a great disappointment to Mr. Roscoe, who has probably invested in some volume warranted to expose all the fallacies of the leading silver men, and my neglect to reproduce those fallacies has made it impossible for him to administer the prescribed dose. He has my sympathy. But admitting my own insufficiency, I would like to inquire whether the cause of the monometallists relies entirely upon the supports presented by Mr. Roscoe. Is the evidence all in, and do they rest with his concluding effort? Is that their case?

Professor Cook, of Kansas, has written a poem entitled, "A Tribute to S. P. Putnam," of which the following is the opening part:

> Brave Putnam, in the mental field,
> To freedom's foes will never yield,
> But presses on the light to spread,
> By science, truth, and Freethought led.
>
> One hundred nineteen years ago
> His namesake faced the British foe;
> Yes, when he heard of Lexington,
> Unyoked his team and snatched his gun.
>
> With inspiration, courage, will,
> He led the brave at Bunker Hill;
> His bosom glowed with Freedom's flame—
> Immortal Putnam, glorious name!

A good deal of poetry comes to this office, but the Editor has not a very keen appreciation of anything inferior to Shakspere or Tennyson, so that much of it is not printed. My own has to be sworn in after the style of a challenged vote, and unless I can use that of a contributor to point a moral or adorn a tale it don't go. The mute, inglorious Miltons are my pie, and I shall giv more of Mr. Cook's poem hereafter.

The editor hands me the following communication, which he has received:

LOCUST CORNER, O., May 27, 1894.

MR. EDITOR: With your kind permission I would offer a suggestion.

Though my name is not on your subscription list, I receive THE TRUTH SEEKER regularly and should be sorry to find this powerful organ of Freethought losing its popularity, in a measure, from a cause which *may* be unsuspected by the Editor. I refer to the weekly page of "Observations."

Mr. George Macdonald being a brother to the Editor would naturally seem to be very close to the Editor himself, and that his writings are practically editorials. I am not alone in this view, nor in the opinion that matters purely political should, for policy's sake, be avoided by the editors.

A free and open discussion of tariff and money questions between correspondents might be well, but those Freethinkers who believe that the prosperity of our country demands a protectiv tariff will hardly relish being called robbers and pirates by a brother of the Editor, and the suffering thousands, many of whom believe their misery to be caused by uncertainty due to the present peril of the protectiv tariff, will not be grateful to Mr. George Macdonald for trying to inaugurate the principle of destruction of their industries and the starvation of their wives and little ones.

Of course the more fortunate student of American politics, after reading one of the "Observations" in THE TRUTH SEEKER of May 19th, to wit: "It cannot, of course, be maintained that the employee is benefited by the protectiv tariff, because there is free trade in labor," can afford to be very charitable with Mr. George, seeing, as he will at a glance, that the usually bright brain of G. E. Macdonald, can accommodate a very large increase of political knowledge without hurtful crowding.

Three of my acquaintances, all thorough Freethinkers, declare that they cannot conscientiously support a journal whose Editor advocates the destruction of American industries and the impoverishment of American wage-earners. One has already ceased and the others will not renew. I can but regret this, because I most heartily wish for the success of THE TRUTH SEEKER and would be sorry to hav it share the fate of *Freethought*.

Yours for success, CHAS. O. HAYS.

The above correspondent errs in viewing this column as in a sense editorial. That is a fundamental error. If the Editor desired that these observations should express his thought he would write them himself. He does not hold himself to answer for anything of mine, nor I for anything of his, and we are not agreed as to which escapes the greater responsibility. As a rule my contributions do not affect the paper's circulation or finances unfavorably.

I am obliged to notice that as yet nobody who agrees with the so-called "political" notions discussed here occasionally has ever complained of the introduction of politics. The introduction is offensiv only when the ideas advanced are not assented to. If I had characterized the protectiv tariff as a national blessing, does anybody suppose that Mr. Hays would hav objected to Observations or raised a warning voice? He might not hav been worked up to the point of subscribing for a paper in whose prosperity he is so deeply interested, but he

would certainly hav assured the Editor of his distinguished regard.

The Editor of THE TRUTH SEEKER is a person of great intellectual hospitality, and I hav noticed that the opinions of his subscribers are always given due weight and courteous consideration; but I hav not observed that the kicking of a correspondent whose communication opens with the words, "Though my name is not on your subscription list," and who intimates that he is about to discontinue borrowing the paper, influences his conduct as business manager. The trinity of "three acquaintances" introduced by Mr. Hays is a somewhat antiquated myth.

As to the tariff, I still regard it as an act of confiscation. The sort of protection the people just now stand in need of is protection from their protectors, and they will continue to need it so long as the tariff iniquity is permitted to exist. No political party, so far as I know, has taken this view of the matter; it is not, therefore, a political question, but one of right, honesty, and common sense, which can scarcely be called political factors.

The church has a new enemy in the automatic gum machine. Small children, on their way to worship, hav got in the habit of slipping their missionary pennies into the machine and extracting therefrom chewing gum, instead of making the designed contribution to the conversion of the heathen. In consequence, Sunday-school collections are falling off, and various clergymen hav inaugurated a crusade against this fresh device of Satan. As the heathen hav not been heard from, and as the children appear to enjoy the gum, it looks as though the church would hav to absorb the machine to save the pennies. A nice nickel-in-the-slot device, duly consecrated, would not be a bad substitute for that old offender, the contribution box, and if there were gum in it the contributor would at least hav something to show for his money.

A committee is investigating the New York police department, and there is also some inquiry into the proceedings of the United States Senate touching the question of the bribery of members. In the case of the police, it is noticeable that the derelictions charged are all with relation to the morals of the community, a thing with which the police rightfully hav no concern; while in the Senate the trouble has arisen over the sugar schedule in the tariff bill, a matter which has no business in the legislature. When citizens learn to look after their own morals and commerce, instead of hiring officials for that purpose, such corruption in office will become impracticable. But while the city itself shares the profits of immorality, and the country looks to spoliation for its revenues, public servants will not cease to learn the lesson so plainly taught by their employers.

Speaking of bribery, a rare case of official rectitude was exhibited a few years ago by a member of the first legislature of the state of Washington. It was openly charged that the election of Senator Squire was procured by the purchase of representativs, and those who professed to know all about it claimed that $3 000 was the current price of votes. A representativ from one county came home poor, and was therefore pointed to as a living example of incorruptibility. Even his colleague swore that he never got a cent. "No," said the colleague, "when the wire-pullers offered John $3,000 for his vote, he was immovable as a rock. Five thousand was the least he would take."

In commending military training in schools, particularly parochial schools, the same being provided at public expense, the New York *Sun* says:

> Religion and patriotism are inculcated in the boys as kindred virtues, and they are receiving a physical training which will cultivate in them self-respect and the power of endurance under the strain of life. The whole movement is wise and of the highest social use.

There is a sort of writing that Colonel Burr of Washington calls "flapdoodle," under which head the foregoing can be very appropriately placed. When patriotism is inculcated along with religion it is pretty likely to be as much of a humbug as its contemporary. Piety is the favorit cloak for hypocrisy; and the present enthusiasm of the church for "American institutions" goes a good way toward proving the truth of the remark that patriotism is the last resort of scoundrels. The physical benefits of the drill are insignificant. Every position of the soldier is unnatural, and is dropped when the command "at ease" is given. The boys are merely turned into pieces of mechanism. As a consequence, when out of uniform and out of the ranks they are inclined to go to the other extreme and to become noticeably slouchy in their bodily positions and movements. In the ranks there is a machine-like obedience; among the officers a pomposity and affected strut. On the one hand enforced submission to brutality and insult; on the other the overbearing manners that would not be tolerated except in a uniform. The boys who are trained under the present system, inaugurated by Harrison, will either leave school to forget all their knowledge of military tactics, or to be absorbed into the militia, resulting in a standing army as a new burden for the country. In the first case their drilling will hav proved useless; in the second, a good deal worse. If the school curriculum is to be enlarged, it should include manual instead of military training. In times of peace, the saw and hammer are vastly superior in point of usefulness to the sword and gun; while an hour in the gymnasium of a Turn Verein is, for purposes of bodily culture, better than a week in the ranks. I do not think that the present revival of soldiering indicates any increase in the warlike spirit; but the gun-manufacturers, the military tailors, and retired patriots out of a job need business in accoutering, clothing, and drilling the toy soldiers, while religion and "patriotism" are seriously in want of the stimulant which this sort of tomfoolery provides.

GEO. E. MACDONALD.

News and Notes.

The campaign this week has been one of varied interest and pleasure. The Freethought pioneer work has many bright places. Northport, Long Island, is one of these. The churches are pretty well established here; but there is no lack of Liberal ideas. I gave five lectures, and the audiences, although not large, increased from evening to evening. I endeavored as much as possible to hav the subject-matter discussed; but very few seemed disposed to come forward. The churches hav come to the conclusion to keep silence. In fact, the only one to lend a hand for the Christian religion was a Jew; and whether he is a converted Jew or not, I do not know, for his assertions were very vague, with a pretense of much knowledge. His arguments were like those of the Rev. Mr. Hastings, who flourishes all around the subject but never meets the real issue. It is very seldom that a Jew will side in with a Christian; but once in a while one will do it, but not to the honor of the ancient religion. My opponent seemed to be somewhat behind the times on scientific questions, though I believe it is rumored that he does understand the Hebrew language. He labored under the impression that evolution was still a theory and not a demonstration, and that was the point he endeavored to make, which might hav done very well for a half century ago, but will not do for to-day, any more than if one should assert that the steam-engin was a theory and not a fact. I tried to answer his indefinit vagaries with proper courtesy; but I much fear that he was carried away by his own conceit, and did not even hav the clear sightedness of Balaam's ass. He couldn't see a point any more than the recalcitrant prophet. He is evidently of the ancient order of the Jewish race. The intelligent portion of these people to-day stand neither by Moses nor Jesus, but by science and modern thought, and hav no desire to prolong the superstitions of the past.

Northport in this lovely month of June is in the crown of its glory. The trees and grass are shining in emerald luster, and the waters are like a diamond beneath the clear sky. This is about the handsomest port on Long Island; and the wooded hills about make a charming prospect as one looks from the glittering sea beyond the sandy beaches. I spent three days on the water, and enjoyed the luxury of forgetting on the dreamy deep the struggle of existence. Exhilarating is the motion and music of the far-sweeping tide. The first day I was on board the steamer "Mystery," with Capt. Seymour and N. L. Pidgeon. This was the boat which bore the pilgrims to Ingersoll's lecture at Norwalk, and on its return voyage in the thick mist stranded on Eaton's point, but without injury to boat or passengers. But as usual the orthodox tried to find a good deal of divine and frowning providence in this slight delay, and heralded all over the country that the Infidel party was wrecked. But "God," it seems, was unacquainted with Long Island Sound, and did not know the best place for wrecking purposes. The "Mystery" is as sound as ever, and I floated in her with perfect safety over the shining expanses. The next two days I spent with Capt. Scott in his beautiful naphtha boat, which glides like a bird over the waters. I went to Oyster Bay and over to Norwalk, Conn., and met A. B. Bennett and other Liberal friends. Capt. Cole, our stanch supporter, I am sorry to say, was on the sick list the first days of the campaign, but was with us the last voyage; and this trip was indeed a delightful one. Long in memory will linger the splendor of the sea—the varying sky with white and golden clouds—the calm and welcoming harbor—the beaches—the green banks and soft declivities. Amidst such scenes one can dream that this world is growing brighter. Again I enjoyed the hospitality of Mr. and Mrs. Dexter K. Cole; and I am sure that with the aid of generous friends something has been done for progress.

It was my privilege to pass a delightful Sunday with Ingersoll and his family on the banks of the wonderful Hudson, where certainly one can get as near to heaven as is possible on this planet. The house, which has the appearance of a beautiful castle, is situated five hundred feet above the banks, and from this hight the noble river is seen stretching away for many miles, with the grand hills on the opposit shore and deep woods near by, green lawns, gardens, orchards, and winding walks. The delicious country life is round about, the roar of the city being lost in the quiet, disturbed only by the continuous music of nature's choir of birds and insects. The cows and the chickens and the horses complete the rural picture, with the spring flowing underneath the spreading branches of the ancient forest, and mingling with all the smiles and grace of little children. Well, it was one of those days that make the poetry of human life, more than a thousand bibles or a thousand churches; that fills the heart with hope, and givs courage to plunge again into the dust and turmoil of life's battle.

After writing my "Four Hundred Years of Freethought," roaming through the radiant portions of human history, I must now take to the campaign work again in distant fields. In another column is outlined my work until September. After that I desire to take my course through Washington, Oregon, California, Arizona, and Texas, and I hope that friends will do their best to arrange for lectures. We must push the work. Unless we educate the people how can we deal successfully with the politicians, who will follow the people perhaps, but who will never lead them?

SAMUEL P. PUTNAM.

Suffrage for Women.

In THE TRUTH SEEKER of the 27th ult. a letter over the signature of C. C Fisk touches a matter of great importance. He unequivocally declares that woman suffrage ought to be added to the Nine Demands of Liberalism Mr. Fisk has expressed the thought that has been and is in the minds of all true, right-minded men and women, of all who believe in justice and equity.

The reasons why women should exercise the right and privilege of the ballot are plain enough and need no setting forth before the intelligent readers of THE TRUTH SEEKER. And upon this question, as in eveything else pertaining to human development, emancipation, and progression, Liberals should lead and not follow. There should be no hesitation, no standing back, no awaiting results of the work of others, no bringing up the rear. Liberals should stand foremost in the vanguard.

In every great movement where women hav been benefited Liberals hav extended a helping hand, and every advantage women enjoy to-day has come, directly or indirectly, from Liberal-minded men. And should they hold back in a matter of such significance as is conveyed in the thought of making woman as free as is man? As an argument against the movement it is urged that women with the ballot in their hands would advance the interests of religion and superstition, but what women would or would not do is not to be considered in a question of right. It has never been asked whether a man would be in favor of superstitious fancies or not when he receives the ballot into his hands. He does as he pleases. It is not to be supposed that women would make worse errors of judgment than hav men, judging from that which we see and know.

The higher education of women has broadened the mind as nothing else has done. With more activ opportunities will come a deeper sense of responsibility, a stirring of the forces of reason and common sense. And it must always be borne in mind that women did not make the Bible, did not put the curse upon herself, did not make the creeds nor fashion the catechism. The whole frame-work and construction of superstition, with all the diabolical train of evils, hav been the work of men. When men became free from the tyrannies of the church they shifted the responsibility of maintaining that institution to the shoulders of women. But because this state of things obtains now is no reason for believing it will always be. The means and measures that liberated men from the thraldom of superstition, if applied to women, will free them also. There is no rule for one sex that does not apply to the other.

The signs of the times show plainly enough that the church is accurately measuring the value and *prestige* that will accrue to it by the approval of

suffrage for women. Nor need anyone be surprised if the Catholic church in this matter appears in advance of Protestantism. Last fall at the municipal election in this city the Catholic priests made a house-to-house canvass, commanding Catholic women to register and vote for school committee, the only suffrage privilege women hav in Massachusetts, and the only reason they did not elect their candidates was that they did not begin to register soon enough. Protestant women became aroused and went to the polls in large numbers and elected their ticket. Nor are Catholic women all fools. Those who hav received the benefit of an education in our public schools, and who hav learned the meaning of the Australian ballot system, are not likely to be hoodwinked or browbeaten at election time. But that is neither here nor there. The question is, Will Liberal men heed the coming events that cast their shadows before? Will they show that they realize the meaning of freedom by frankly and emphatically showing to the world that they accept no right or privilege for themselvs that they do not cheerfully accord to every other without reference to sex or creed? SUSAN H. WIXON.

Fall River, Mass.

The Cause in Oregon.

Leaving the Portland Secular Church in charge of Miss Olds, Mr. Smith, and the Portland friends, I went to Forest Grove, April 15th, to lecture and to report progress of Auxiliary No. 2 of the Oregon State Secular Union, which is in charge of Annie E. Barker. Mrs. Barker has lectured every Sunday evening for this Union and conducted its Secular Sunday school since the organization of the circuit last February. The Sunday school is the finest of its kind in the state, and, so far as I know, in the country. Its membership is about ninety-five, and it uses the paraphernalia sent out by the State Union—the same that is used in all the Secular Sunday schools of Oregon. Two groups of children from eight to fifteen years of age use the Lesson leaflets. The first had eleven members and was ably led by Mrs. Abbott, who is also assistant superintendent of the Sunday school. The second group had ten members and was conducted by one of the brightest little women in the state—Mrs. S. T. Crow. Her enthusiasm was reflected in the bright eyes and happy faces of all her pupils, and her kind words and gentle manners make a power in the school Mrs. Barker conducts the third group, which numbers at least twenty-five young men and women. She is an educator, a builder, a constructiv Secularist, and she has gathered in her group some of the brightest young people in Forest Grove. The fourth group is called the Progressiv Bible class. A Christian minister—Rev. Mr. Hazel, I think, is his name—has, by invitation, been the leader of this group for several Sundays. He entertained hopes of "converting" the members, but from present indications he will hav to stay away from the meetings or he will learn enough to make him a Secularist. The work outlined by the State Union for this advanced group consists of studying the Bible, Koran, and the sacred writings of different nations, and also discussions upon the leading topics of the day. "The History of Cremation" was to be their next theme. Mrs. Barker's Juvenil Choir is a band of boys and girls of which our Forest Grove friends can all be proud. The literary exercises, consisting of songs, recitations, and a dialog by two very bright boys, were exceptionally fine. The calisthenic drill was heartily enjoyed and participated in by nearly all the school. Seeing several young children, suggestions were given with regard to forming a kindergarten class, which will be under the charge of Mrs. C. W. Robinson.

Could the Liberals who are asking the question, "How can we make local unions flourish?" visit the society at Forest Grove or the parent organization at Portland they would hav their question satisfactorily answered. No matter how many suggestions are given to local unions, they will not thrive until a regular lecturer includes them in a circuit, organizes secular Sunday-schools, and makes it his or her business to make them flourish.

A fine audience assembled Sunday evening, when I lectured on "The Fiction of the Christian's Easter Day." At Mrs. Barker's request I also talked a few minutes on the American Protectiv Association and the Junior Order of United American Mechanics, taking the ground that both these organizations are dangerous to our liberty and that Secularists cannot afford to identify themselvs with them.

The most prominent worker in this auxiliary is the worthy treasurer of the Oregon State Secular Union, D. C. Stewart. Mr. and Mrs. Stewart are thorough Liberals, and it is indeed a pleasure to know them and their three bright children.

I left Forest Grove feeling more assured than ever that the Oregon State Secular Union is on the right track; that it is in a position to really accomplish permanent results; that its growth must come through patient, earnest, aggressiv work, and that it never can accomplish much permanent work by merely holding one mass meeting a year, leaving Christians to furnish amusement for Secularists and the rising generation the rest of the time.

I wish to say to the Secularists in the vicinity of Forest Grove that Mrs. Barker will respond to calls to lecture during the week whenever she can do so, and not conflict with her regular Sunday evening lecture. Nettie A. Olds, who is also one of the Oregon State Secular Union licensed lecturers, delivered an address before the Forest Grove Union on "Free Moral Agency," and so great was the enthusiasm that they all want her back again.

We hav still three thousand membership blanks on hand. Oregon Liberals, let us hear from you. If you want a lecturer, or desire a Secular Sunday school established, write, and a representativ of the Oregon State Secular Union will be with you and bring necessary instructions and materials. What Portland and other places are doing, you can do. Liberals living outside of this state must inclose postage for reply to their letters of inquiry. The Oregon State Secular Union treasury needs funds and cannot afford to send materials outside of the state, unless postage is paid. Since last report, there has been received twenty-five cents each from M. Spahn, D. C. Hatch, and Earnest Hatch, Portland.

KATIE KEHM SMITH,
Sec. Oregon State Secular Union.

"Four Hundred Years."

The list of subscribers for "Four Hundred Years of Freethought" continues to lengthen. The work is now running off the press handsomely, but the last form has not been put on yet. If your name gets here before that event occurs it will be printed in the book with the thousand others.

This appears to be Pennsylvania week, for that state is represented by an even score of subscribers. The new names are as follows:

Arkansas.—E. E. Adams, M.D.
California.—John Clark, Philip Cowen, B. B. Rockwood, M. E. Smith, Clarence M. Shaw.
Colorado.—Mrs. T. S. Olds.
Connecticut.—G. G. Grower, Miss Mary Dunham.
Florida.—Wm. Neiswender.
Illinois.—Phoebe S. Roberts, Richard Wieting, J. G. Meister, G. H. Britton, Ernest Heck.
Iowa.—A. A. Davis, E. B. Cross.
Kansas.—John G. Cooper.
Massachusetts.—J. L. Buxton, Mrs. Henry P. Davis.
Michigan.—D. Millard, John A. Aspinall.
Nebraska.—Mrs. Lavina Wagner.
New Jersey.—Julius Fehr, M.D., Harris G. Avery, August Jacobi, Thomas Black.
New York.—Capt. R. A. Kinnier, Jasper J. Brown.
Ohio.—Milton Racey, D. M. Worley, Ewald Duemig, Solomon Hill, A. W. Tinker.
Oregon.—Mrs. Isabella Robinson.
Pennsylvania—A. W. Thompson, G. P. Driesbach, Wm. Hulton, Wm. Owen, Levi Kelly, H. R. Miller, Ernest and Ernestine C. Platz, W. F. Lerich, W. J. Haldeman, F. C. Mende, D. R. Christian. T. H. Hershey, E. M. Stevenson, Wm. Holmes, Ben F. Eynon, J. O. Bentley, Samuel Eberly, John F. Werntz, Thos. W. McHenry.
Utah—Hector W. Haight.
Vermont—John P. Warner.
Washington—W. M. Anderson.
Wisconsin—D. L. Tainter, Chas. La Tour.

The Puritans of Glasgow, Scotland, hav called on the city council to put a stop to the desecration of the Sabbath by forbidding the running of street cars on Sunday. The council hav declined to interfere and the Puritans are holding indignation meetings. The most immoral town on earth is this same Glasgow. Why don't the Puritans rescue the poor from their ignorance, and filth, and drunkenness, rather than attempt the ridiculous and impossible? —*Kate Field's Washington.*

It is said that the Czar was so affected by a very realistic painting of "The Crucifixion" at the St. Petersburg Salon that he ordered it to be removed as being too revolting. It is strange that he endures unmoved the practical crucifixion of an entire race, and does not regard as revolting their treatment by official knout-masters throughout the empire. But the Czar is not the only sovereign to whom thumbscrew and lash seemed part of the litany, and whose prostrations at worship were redoubled with every fresh victim ascending the place of torture.—*San Francisco Public Opinion.*

The following sums for the Freethought Federation of America hav been received at this office: B. B. Rockwood, $5; E. O. Tuttle, $1; Ernest Heck, $5.

Lectures and Meetings.

THE Milwaukee Liberal Club meets at Severance Hall, 421 Milwaukee street, every Sunday at 7.30 P.M.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Moroe avenue.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

M. P. McLEOD secretary of the Woman's Liberal League of Philadelphia writes: "I am instructed to extend our thanks for your announcements of our lectures during the past season. We hav closed the meetings for the summer, but will reopen in the fall, when due notice will be given you."

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for May:

June 15th—"Tides of the Times." Elmer E. Warner.
June 22d—"Spontaneous Generation." Edward W. G. Dobson.
June 29th—Last meeting of the season. Five minute speeches on "What One Thing Would You Hav the Constitutional Convention Do?" alternating with musical and elocutionary entertainment. Admission 10 cents, at the door.

DR. E. B. FOOTE, JR., lectured last Friday before the Liberal Club on "Vaccination or Sanitation." The address included a general history of vaccination. During the recent smallpox scare in Brooklyn Dr. Foote employed a man to visit the infected district for the purpose of obtaining such information as he could. By this means it was learned that deaths had resulted from unheard of visits at all hours of the day; that people were coerced into being vaccinated in the presence of policemen, and that even children suffering from measles and other diseases, and almost on their deathbeds, were forced to undergo the operation, thus hastening their death. All cases of death due to vaccination, the speaker said, were, so far as possible, kept from the public or attributed to other diseases; and the suffering caused by this method of warding off diseases could hardly be imagined. Dr. Foote is an anti-vaccinationist, and holds that disease is often contracted from the virus instead of being prevented by it Drs. Holbrook, McCallum, and Hitchcock were present and expressed their agreement with the lecturer's remarks.

KATIE KEHM SMITH, secretary of the Oregon Secular Union, writes: "The Secularists of McMinnville, Or., are jubilant. A course of Liberal lectures has so enthused them that, as soon as arrangements can be perfected, an auxiliary to the Oregon State Secular Union will be formed there. Saturday evening, April 28th, I lectured on 'The Fiction of the Christians' Easter Day;' the following Sunday afternoon on 'What Secularism Has Done for Woman,' and Sunday evening my subject was 'Freethought—The Fundamental Reform.' My last lecture was followed by an address by Mr. Smith on 'The Defense of the One-Talent Man.' The Sunday evening meeting especially was a grand success, no part of it being more enjoyed than the music by Prof. W. M. Toney and his splendid orchestra McMinnville is fortunate in having so fine an orchestra, and the Secularists there will not soon forget the kindness of its members. Professor Toney justly feels proud of his assistants. The orchestra is composed of A. Walling, cornet; Mrs. Eva Walling, piano; E. Branson, clarinet; A. Adams, 2d clarinet; M. Walker, trombone; C. Hodson, bass viol; and J. Walker, piccolo.

"While at McMinnville we enjoy the hospitality of Mr. and Mrs. W. T. Booth, who with ready heart and hand are always working for the great cause of mental liberty. Mr. Booth is one of earth's noblemen. In his quiet, unassuming way, he sows the seeds of Freethought, and in his family circle happiness and love rule supreme. Miss Alta Booth, their bright seventeen-years-old daughter, can hold her own with any Christian, and she will one day be a fine worker in our cause. Another daughter, Mrs. Ford, is also a thorough Liberal, and a musician. Her voice is rich and clear, and she will make a fine leader for the Secular choir of the McMinnville auxiliary. Her husband, E. N. Ford, is one of the leading citizens of McMinnville, vice-president of its bank, and manager of a large implement store. Among others we met were Mr. and Mrs. D. A Wallace, Mr. and Mrs. Fuller, Mr. and Mrs. Clark, who are always on hand to work for the cause, Mary A. Booth, John Booth and family, Messrs. Bogue, Jolly, Gant, and so many more we can't remember all the names. Monday we spend at the house of Nettie A. Olds, with her father and mother, Dr. A. K. and M. J. Olds. Few Liberals in this country but know of the work and the generous aid which Mr. and Mrs. Olds hav given to further Secularism. How encouraging to know that their talented daughter is now doing such splendid work in the same cause. It gave us strength and hope to spend these few days among our earnest friends. As soon as a competent lecturer is ready to take charge another circuit and Secular church will be organized with its Secular Sunday-schools."

S. P. Putnam's Lecture Appointments.

IT has been necessary to make some changes in the previous announcements. The following are the dates from June 23d to September 10th in Iowa, Michigan, Wisconsin, Minnesota, North Dakota, and Montana. Those in Washington and Oregon desiring lectures during September and Octoberwill please address S. P. Putnam, in care of E. C. Reichwald, 234 South Water street, Chicago, Ill.

Adamsville, Mich., June 23, 24.
Nevinsville, Greenfield, Orient, and Creston, Ia., June 29th–July 8th.
Shell Rock, Waverly, and Clarksville, Ia., July 10th to 15th.
Sidnaw, Mich., July 19–24.
Drummond, Mich., July 26–30.
Neillsville, Wis., Aug 2–6.
Whitehall, Wis., Aug. 7–9.
Fargo, N. Dak., Aug. 11–14.
Crookston, Minn., Aug. 15–17.
Hoople, N. Dak. Aug. 18–21.
Fort Maginnis, Mont., Aug. 26th to Sept. 10th.

Letters of Friends.

Another Recruit.

FINCASTLE, O., May 11, 294.

MR. EDITOR: Count me one of that Letter-Writing Corps proposed by D. Webster Groh and captained by yourself.

CHARLES R. KIMBERLY.

A Solace in Sickness.

LINCOLN, ILL., May 28, 1894.

MR. EDITOR: Inclosed find $3, to renew my subscription for the best paper published. I hoped to get some new subscribers, but being sick could not attend to it. A. H. MILLER.

Evidently an Iconoclast.

SIDNAW, MICH., April 29, 294.

MR. EDITOR: Find inclosed $3 for renewal of subscription. Keep smashing the old tottering structure. It is going fast; I am doing my part up here; I kick it every time I get a chance. I hope you may prosper as long as you work to kill god, christ, and devil.

ISADORE GOULETTE.

Yes; It Is a Vision Enlarger.

NATIONAL CITY, CAL., May 4, 1894.

MR. EDITOR: I hav received "Old Testament Stories Comically Illustrated" and it is a grand eye-opener. I wish that every man in the land could and would read it. I hav shown it to a man here and got an order for another one, and I may sell more of them yet. Inclosed find $1.

Yours very truly, WM. RAAKA.

Should Read Hudson's Book.

SNOWVILLE, VA., May 19, 1894.

MR. EDITOR: Mr. and Mrs. de Lespinasse should read Hudson's book on "The Psychic and Hypnotism." It comes more nearly accounting for the phenomena than aught I hav yet read. I see no proof of a life to come in any of the phenomena, though much of it is unaccountable.

ELMINA DRAKE SLENKER.

Words and Deed in Unison.

ORIENT, IA., May 24, 1894.

MR. EDITOR: Please find inclosed $10 to renew my subscription for another year and for the book, "Four Hundred Years of Freethought." I could not do without your valuable paper, for its suits my sentiments. May it prosper and liv long. I remain, yours truly, a friend to the paper and the cause of Liberty.

R. W. JOHNSON.

Little Putnam is a Hero.

HANOVER, KAN., May 22, 1894.

MR. EDITOR: Inclosed find $7.25—$5.25 for books and $2 to apply where most needed. My time is mostly taken up with railroad business, so I can hardly find time to do much writing. I feel very proud of our little Putnam—he is a war hero—as we l as all our other workers for right and liberty. Yours for truth and justice,

B. ANDERSON.

Isn't Complimentary to "Our George."

COLLINSVILLE, CONN., May 21, 1894.

MR. EDITOR: Inclosed please find $1 for subscription to your paper. I hav been thinking not to take your paper any longer, but will risk one dollar more, hoping it will again become as good as it was some time ago; no more of the foolish silver and greenback notions of Mr. Peck and G. Macdonald. R. WAGNER.

Putnam's "Magnificent Book."

CRAYON, O., April 30, 1894.

MR. EDITOR: Inclosed is $12 for four subscribers. Please send the paper for one year to each of those named and also to each a copy of "Old Testament Stories Comically Illustrated," and to myself a copy of Mr. Putnam's magnificent book, "Four Hundred Years of Freethought," as per premium offer on second page of your paper. ELMER MILLER.

He is Very Sanguin.

OREGON CITY, OR., May 24, 1894.

MR. EDITOR: Inclosed find $6.50, for which please send "Four Hundred Years of Freethought" and renew my subscription to THE TRUTH SEEKER for one year. I hope that you and Mr. Heston will keep right on in your good work, and feel sure that at no very distant day you may sit in the shade in perfect security at your headquarters in New York, and laugh at all the Christian hypocrits in the world.

BENJAMIN JAGGAR.

Mortnary—John J. Johnson.

SAN DIEGO, CAL., May 23, 1894.

MR. EDITOR: Please publish in coming edition the death of John J. Johnson, of Otay, Cal. Deceased was born at North Stratford, N. H., Nov. 30, 1833. Settled in Otay, Cal., May 14, 1885. Died May 14, 1894. Death caused from broken leg. Leaves wife and six grown children. Buried with G. A. R. services. Forward bill, if in arrears, to Durwood Johnson, Otay, Cal., and oblige. E. G. BRADLEY.

It Is of First Importance.

LODI, WIS., May 29, 1894.

MR. EDITOR: I hav made up my mind that I must hav the book—"Four Hundred Years of Freethought"—let any and everything else go as they may, for I do believe that it will furnish rich food for the mind. Then I will like very much to hav my name go out before the world in a book of this kind. So please see that it is properly registered with the rest.

Inclosed please find $5. I wish yourself and friend Putnam great success in this noble undertaking. N. C. SKELTON.

Comes in on Time.

HARRISONVILLE, Mo , May 23, 1894.

MR. EDITOR: As the eleventh hour has struck I hasten to send the wherewithal for my renewal to the grandest of all Liberal papers and Putnam's "Four Hundred Years of Freethought." I am anxious to hav my name enrolled with that grand army of thinkers. Hav been trying to get a few subscribers; hav the promis of some, "but the times are so everlasting hard under this Grover Harrison administration," I find it very up-hill work.

Yours for the truth, W. H. STEEN.

Must Be Cowards' Home.

MT. CLEMENS, MICH., May 28, 1894.

MR. EDITOR: Please find inclosed $5, for "Four Hundred Years of Freethought." I hav asked several men that call themselvs Liberals to subscribe for THE TRUTH SEEKER. They could not do it, and when I went around with the petition to Congress to keep their God out of the Constitution, they could not do it. I do not know which they were afraid of—their little god or their fellow-man. I made out to get six names where I know there are sixty who call themselvs Infidels.

COPLY COTTRELL.

Thanks, Comrade Kimball.

WYOMING, IA., May 22, 1894.

MR. EDITOR: I send you $6—$5 for "Four Hundred Years of Freethought," and $1 for S. P. Putnam, to help him fight the religious tyrants. I would get you some subscribers if I could. I hav lived in this place thirty-seven years and there has been in that time two others who took THE TRUTH SEEKER while here. They left the place several years since I hav taken the paper since it started. I am now eighty-two years old and cannot expect to take it much longer. I shall want it as long as I can see to read it.

ABNER KIMBALL.

It Dissipates Theological Mist.

BERRYESSA, CAL., E. M 294.

MR. EDITOR: Inclosed you will please find $5, which is to pay for the pleasure of reading THE TRUTH SEEKER, in the past, present, and a while into the future. We consider it one of the best of papers to advance the reader and dissipate the theological mist that has for so long shut out reason and truth. The letters from Mr. Putnam, Mr. Peck, and Mr. Charlesworth are just splendid, and to the women workers, Miss Gardener and Miss Wixon, too much praise cannot be given. It is my intention to hav "Four Hundred Years of Freethought," that our children may know who were the true founders of science, reason, education, and advancement. Wishing you every success,

Yours for truth and liberty,

MRS GEO. W. SMITH.

A Welcome Sunday Visitor.

HAWTHORN, IA., May 20, 1894.

MR. EDITOR: Inclosed please find twenty-five cents for five copies of the Paine Memorial Number. I was much pleased to find my name in the Iowa list of subscribers to "Four Hundred Years of Freethought."

In reading THE TRUTH SEEKER I noticed some time ago that one of your many correspondents said that the paper was like old wine—it got better with age—which is true. I receive it on Saturday or Sunday generally, and a welcome Sunday visitor it is. The letters from our Freethought lecturers are alone worth more than the price of the paper, and when I renew I shall try to send for a premium book or renew for two years.

This letter contains a small remittance, but I trust it is not wholly void while on its way to the waste-basket.

To me, parting with the paper would be like parting with an old friend.

WALTER RUNNELS.

Did Not Leave the House This Time.

DANVILLE, ILL., May 23, 1894.

MR. EDITOR: I send $8 for Putnam's "Four Hundred Years of Freethought," THE TRUTH SEEKER, "Researches in Oriental History," and "History of the Bible."

Ingersoll came, saw, and was seen and heard. The opera house was full of people belonging to Danville and adjoining towns. Every good point seemed appreciated. His subject was "What Must We Do to Be Saved?" Although he sometimes struck out pretty hard, I did not see one person indignant enough to rise and leave the house, as was the case when he lectured here before, so perhaps we hav progressed some. A good synopsis of his lecture was given in the *News* next day, also of his political speech. And there the matter dropped. L. W. LOUTZENHISER.

Bears Unavoidable Loss Bravely.

CHELSEA, MICH., May 28, 1894.

MR. EDITOR: Inclosed please find $5 to pay for "Four Hundred Years of Freethought."

Should hav sent my subscription sooner but for the sad death of my dear wife and daughter, both withiu the past year, from that dread disease, consumption. They were both ardent Freethinkers like myself and both enjoyed unbounded faith that they would share all future happiness that may be in store for any of our race. Two sons and myself are left to cherish their memory and weep over their graves. We realize that, however trying these afflictions are, they come to all sooner or later, and are to be bravely endured.

Very truly yours, JAMES TAYLOR.

P.S.—I notice in THE TRUTH SEEKER, since writing the above, your offer to friends of THE TRUTH SEEKER of a copy of THE TRUTH SEEKER one year and "Four Hundred Years of Freethought" for $6.50. Accordingly I inclose that amount instead of $5, for which send me the book and the paper one year.

A Demonstration.

NEW HAVEN, MICH., May 24, 1894.

MR. EDITOR: One fundamental principle of the Christian religion is that all things are and hav always been known to God. Another belief essential to Christianity is that God is love. These two dogmas are inculcated by believers of every denomination. But it can be proven by clear and conclusiv reasoning that they contradict each other.

We will undertake to demonstrate this by one event in Bible history, the deluge According to holy writ the entire human race except one family was destroyed by the flood. Man had become very wicked. God had repented him that he had made man, and sent this flood to destroy him from off the face of the earth. These people could not hav repented before death, for in that case their destruction would no longer hav been necessary. Dying in their sins, there was only one place, every Christian must admit, for their immortal souls to go to; that place was hell, where they will abide in horrible suffering through all eternity.

Being all-wise, God must hav known from the very beginning what an awful doom awaited these antediluvians should they be allowed to exist. Being omnipotent, he who brought the universe into existence by simply willing it, most certainlv was able to prevent the birth of any being, who, living, would be predestined for damnation.

As he did not do this, we are forced to only one conclusion: He deliberately decided to sentence to everlasting, uninterrupted agony the creatures whom his caprice should create in his own image. He had his choice whether this fearful thing should or should not be, and, with a fiendish cruelty of which the earth affords no example, he chose the former. And yet this monster is declared to be identical with love and is the one whom people, supposed to be civilized and intelligent, teach their children to worship.

A TRUTH SEEKER.

Cannot Understand a Donble or Triple Standard.

PETERSBURG, IND., May 28, 1894.

MR EDITOR: I can easily understand how a good Christian who honestly, though ignorantly, believes that 3=1 and that 1=3 and that one is three, etc., can believe in the financial fallacy of two or three equal and overruling standards or measures of value; but I do not think that this postal order for $3, which I inclose, although it will pay my subscription to your paper until sometime in next December, and represents the coin I paid into the post-office for it, can be considered a true measure of the value of your invaluable paper. For although the money you receive for it is good money, being kept at par with gold by the government's promis to redeem, and our faith in its ability to redeem all its obligations with that precious metal which is recognized in commercial transactions among all nations, peoples, and tongues (with the possible exception of Colorado and Kansas), as the only standard of value, and although you may consider yourself well paid for your labor and expense, yet the true value of your paper to the people of this nation and of the world, like the value of the labors of that greatest and best of men, Thomas Paine, can never be fully known.

D. W. HORTON.

What Thousands of Liberals Need.

YORK, NEB., May 25, 1894.

MR. EDITOR: I hav wished for some time to send a letter to the "Friends" column to thank Mr. Putnam, of Gibbon, Neb., for so kindly remembering my interest in THE TRUTH SEEKER. I hav received a paper every week since the first of April. Mr. Putnam's daughter lived in my family for two months and I feel almost acquainted with him.

I see by your issue of May 19th that the question of the Ingersoll home and college is again being brought before the people. I for one am strongly in favor of such an organization, and would do what little I could to help in the matter. I want to place my boy, thirteen years old, in a home or college this fall if possible and it would suit me so much better to place him in the hands of Liberals, on the same principle that a church member would prefer her own denominational school. If any of your readers know of a place where one would receive only moral training they will confer a favor on me by mentioning the matter. I hope in a short time to be able to order the book, "Right Living," by Miss Wixon.

Again thanking Mr. Putnam for his kindness, I am, Yours for truth,

LUCY A. BELL.

On the Picket Line of the Corps.

WASHINGTON, D. C , May 20, 1894

MR. EDITOR: I am in hearty sympathy with the idea of a Letter-Writing Corps, so timely suggested and aptly explained in your issue of May 5th by Mr. Groh, of New Orleans. I imagin that the effect of the intellectual missils upon the first target you named—the House Committee on Education—was salutary, judging from the reply I received from the chairman of that committee the other day, when I asked him whether any consideration of the bill has been had by the committee. Said he: "No; and none likely to be soon. There does not seem to be any demand for its consideration."

No immediate danger need be apprehended by our friends as to either the Kyle-Johnson or Gallinger-Morse bill during the present session; but we here at the "seat of the disease" will keep our eyes and ears open to any attack, front or flank, that might be made by the enemies of freedom and will sound the alarm quickly, and we know that General Putnam, like

his illustrious prototype of Revolutionary fame, will beard the fanatical wolves in their den whenever called upon, wherever he may be. Your correspondent is at close range with this particular target, and will fire away orally. But he stands ready to obey orders with his pen when ever another target is pointed out by the captain of the corps. A. J. BOYER.

A Recruit for Dr. "Ned's" Company.

NEW YORK, May 3, 1894.

MR. EDITOR: I take great pleasure in inclosing herewith $3 for renewal of my subscription to your paper. In doing so, I take occasion to remark that I hav been converted since I last renewed—converted to vegetarianism. I read an article in the *Popular Science Monthly* last fall, written by a lady, on this subject, which made a deep impression on my mind. I thought I would giv it a test, and must say that I think it a good thing so far. I hav no desire to eat any meat and do not intend to as long as I can get plenty of vegetables, grains, and fruits. Is it not a shame and disgrace that animals are brought into the world and when they get a taste of the joys of life they are cut off by the cruel hand of man to gratify a gross and beastly appetite? There are plenty of ways to satisfy the hunger of man without resorting to this arbarous practice. He who claims to hav an immortal soul should hav enough of justice and pity in his heart to giv those a little below him in intelligence a chance at life, liberty, and the pursuit of happiness during the short time they are to stay on this earth. It is to be hoped that humanity will at some time be educated up to the point of doing no hurt to his fellow-man nor to any living creature which he has brought into the world to minister to his comfort and happiness.

Very truly yours, JOHN C. ROE.

One Law, One Throne, One Altar.

ATCHISON, KAN., May 1, 1894.

MR. EDITOR: As I hav changed my location since I last wrote you, I will again pen you a few lines. If there is one thing I love and esteem, it is the grand old TRUTH SEEKER. May its pages ever be the bulwark to defend us against the artificial and arbitrary institutions that fanatics and men void of reason and principle are endeavoring to fasten upon society. What mortal can dare refuse to his fellow that which nature givs him? O fellow Liberals! let us work to banish all tyranny and all discord; let us form but one society, one great and happy family; and, since human nature has but one constitution, let there exist in future but one law, that of nature; but one code, that of reason; but one throne, that of justice; but one altar, that of union. Impostors are rising on every hand who assume to be the confidants of God, and who, certifying themselvs as teachers of the people, hav opened the ways of falsehood and iniquity; they are working to destroy the fair fame of this grand republic. Oh, who can enumerate all the foolish and calamitous acts of which a priest-ridden government can be guilty? The evils of to-day spring from cupidity and ignorance; men will never cease to be persecuted till they become enlightened and wise; till they practice justice, founded on a knowledge of their relations and of the laws of their organization. That infernal human wretch at Wichita who said he "would like to see Bob Ingersoll stretched upon a rack; would like to see the thumbscrews applied and twisted so tight that every struggle would stain the instruments with his blood," is a type of the Christian monks who dress in black and white, who advance with a standard on which are printed pincers, gridirons, lighted fagots, and the words "justice," "charity," "mercy." "We must," say they, "make an example of these impious wretches and torture them for the glory of God." This, then, is the religion of peace, that meek and beneficent system which you so much extol! This is that evangelical charity which combats Infidelity with persuasiv mildness and repays injuries with patience! Ye hypocrits! it is thus that ye deceive mankind, thus that ye propagate your accursed errors! It is thus ye preach liberty, toleration, and good will toward your fellow-man.

Friends of the Liberal cause: Let us do a fearless work in behalf of humanity. Let each and everyone lay the ax at the root of this upas of iniquity—this blight on human progress.

May the good cause go on.

DR. SIDNEY MURPHY.

Some Samples of Superstition.

ST. LOUIS, MO., May 18, P. M. 294.

MR. EDITOR: I hav before me a Catholic work entitled, "Duty of the Christian Before God," which is full of so many manifest absurdities that I wonder if there are any educated persons who really and conscientiously believe such things. I herewith submit a few specimens of Catholic "enlightenment." The book was "designed for the use of parochial schools":

EXAMPLE.—A certain impious man, as pert in his demeanor as he was shallow in his reasoning, one day presented himself at the house of M. Oudin, a learned and pious ecclesiastic. "Sir," said he abruptly, "I am very happy to tell you that I am an Atheist." At these words the man of God drew back in horror, and taking hold of a spy-glass which lay near, he fixed his eye on the young coxcomb. "What are you about there?" demanded the latter. "I am examining that strange being which they call Atheist, for I hav never seen one before." Disconcerted and abashed by these words, the young man hastily withdrew.

The "example" here presented is a gross absurdity. Who ever heard of an Atheist being "disconcerted and abashed" by such an "argument"? It is too ridiculous for consideration and I don't believe there is a word of truth in it.

Here is a choice excerpt from this Catholic guide to salvation. In defining blasphemy it says:

It is blaspheming religion to turn it into ridicule, to blame its practices, to speak ill of the sacred scriptures, etc., etc. Then there · · · is the blasphemy of the fool who said in his heart, "There is no God." This is a horrible, an execrable sin, and *deserving of the most terrible punishment.*

Italics are mine.

Again the author goes on to say:

Blasphemers are no longer stoned to death, nor are their tongues pierced; but let them not triumph the more of that, for the time of chastisment will soon come, when they, wretches that they are, shall receive the punishment due to such crimes.

Note carefully the threatening language of that paragraph. What does it mean? Does it mean that the Catholic church would set up an Inquisition in this country and do the stoning and tongue-piercing and perhaps burning of heretics if they had the power? Does it not sound harsh and savage? It is a sample of what we may expect if that church ever gains control of the institutions of this country and the Protestants hav placed God in the Constitution. Here is another sample of what Catholic children are stuffed with:

Some years ago, a youth named Gustavus, who had scarcely attained his sixteenth year, was found dead in his chamber, having put an end to his own existence. The unhappy boy had become disgusted with the world, though barely entering on its career. What could hav led him to commit that rash act—that fearful crime? It was incredulity—unbelief. From the age of fifteen he had been what is called a Freethinker. His father had said: "When my son has passed the age of childhood, I will hav him choose his religion and his God." The time for the choice was come, and the unhappy youth chose for himself—death. O unhappy son! unhappy father!

What do you think of that for a barefaced lie? That's the kind of stuff they pounded into my head when I was a boy. Here is another extract which I classify as a lie:

Fathers and mothers, masters and mistresses, if you see a bad book in the hands of your children, of your pupils, or servants, hav, at least, as much zeal as Diderot—is that too much to ask of you? Snatch, then, even as he did, snatch with indignation from the hands of that young person the book in which religion is not treated with respect. And yet it was his own work that the unbeliever would not suffer his daughter to handle. It might hav been said to him: "If your doctrin is fatal, as you appear to acknowledge, why spread it abroad among men? Why diffuse throughout the great human family a poison which you considered deadly as regarded your own?"

If the church is founded on truth, why are the priests afraid of rational works? Can the truth be hurt by all the books ever written? Why are they afraid of investigation? Did not Paul say: "Prove all things; hold fast that which is good"? It is owing to such teachings as the above that Catholics will not investigate, will not reason outside of their own creed. They are taught to shun as vipers all who speak against the church and its doctrins. And such has been my experience with many of them. I will close with two more "examples" from this eminently pious work:

Under the old dispensation the profanation of the Sabbath was punished with death; for not only did God command that a man who was found picking up wood in the desert on the Sabbath should be stoned to death, but he said again to Moses: "Speak to the children of Israel, and say unto them: Observe my Sabbath, because it must be kept holy; he who violates it shall suffer death; if any one labor on the Sabbath, he shall be cut off from the midst of you; six days shall ye labor, but the seventh is the Sabbath, the day of rest, consecrated to the Lord; whosoever shall do any work on that day shall be put to death" Ex. xxxi).

One Sunday, Father C —, being in one of the Marian Islands, was passing along the seashore on his way to visit a sick person. He saw some Indians, who had been baptized, working very busily at some boats they had been making and asked them if there were not other days in the week to do such work, or how it came that they were thus transgressing the divine precept which commands the keeping holy the Lord's day, by abstaining from all servil work, and employing it in the practices and exercises of Christian piety. They savagely answered that such was their will and pleasure. The priest went on his way; but in a few hours after, when returning from his visit, he passed by the same place and found the boats and the shed wherein they had been kept all reduced to ashes. The Indians who had paid so little attention to his remonstrances were now covered with confusion and profuse in their expressions of lively and sincere repentance.

What do you think of that?

J. F. CLANCY.

[Did "God" burn the boats and shed to please his priest?—ED. T. S.]

Money Stamped on Metal a Fraudulent Perpetual Debt.

GRAND MOUND, IA., April 30, 1894.

MR. JOHN PECK, *Dear Sir:* Notwithstanding your masterly presentation of the "intrinsic value" humbug, which appeared in a recent issue of the veritable TRUTH SEEKER, certain positions assumed therein by you need ventilation and explanation; hence this letter.

The first bad break I find is your assumption that the "difference between the bullion value and the money value ($2.17) is never redeemed." And you follow it up with the astonishing declaration: "Yet no one has ever lost one cent by the arrangement; it has caused a loss to no one." I am at a loss to account for this lapse or limp in your logic—whether it was a slip of the pen, a superficial view of the money question, or some other cause. At all events, if you can prove your assertion, then the industrial elements hav no case, and it is good-bye, John, to the dream so long indulged in by the humanitarian and philanthropist that the toiler would some day secure his liberty and freedom from the imposition of a tax to support a privileged class.

With regard to the redemption of that value which you say "has been blown into the bullion by act of Congress," all who are posted in the teachings of the new school of financiers regard money as simply public credit regardless of the material or substance upon which it is coined, stamped, or printed. The legal-tender *law* is the money function and is equivalent to a promis on the part of our citizens, through their representativs, to pay, or redeem, money in labor or its products. Hence when our agents stamp dollars on bullion, silk, paper, or vellum, they simply transfer the credit of the entire wealth-producing element of the nation to the material selected. Dollars are simply units in the ascending or descending scale of debts and credits. Our government officials hav no bullion, but hav persisted, since 1792, in stamping our credit on the bullion held and owned by individuals and corporations free, gratis, without consideration. Now, as it is impossible to transfer credit to any substance without creating its opposit, debt, it will be seen that Congress creates, by so-called law, a fraudulent perpetual debt, to the amount of every dollar which it coins for the bullionists on metal. Hence, while I emphatically deny that there is any "money value" whatever in such an "arrangement," it is susceptible of the clearest proof that every dollar of this law-created debt (amounting, up to June 30, 1872, to $859,270,962.47) has "been paid or redeemed" again and again by the wealth-producers with their labor and products, while the holders of said debt (or money) invariably fix or establish the price of said labor and products.

But this is only the tap root of this system of legalized robbery, which, through the Tory element, led on by Hamilton, we inherited from monarchical England.

At the time officials of the national government commenced stamping or coining this vast amount of money, and issuing it to the bullionists or bankers, we find that, aside from this money debt (which was due to the banker), they had involved the nation in a public debt quoted at $77,227,924 66. And from the birth of the nation down to 1877 Congress has levied taxes to the tune of $2,300,000,000 to pay interest (usury) to those who hold this public credit which was transferred by law, so-called, but which is in direct conflict with our fundamental law.

Now, friend Peck, with the true idea of what constitutes money clearly established in the mind, it will be seen that the above sums to hav been stolen by law from the wealth-producers, hence it is a direct loss to all who hav sold their labor or products and taken this law-created debt in exchange. According to the best thought I can bring to bear on the subject, all the value there is in money rests solely upon three contingencies: First, it must bear the stamp or impress of Uncle Sam, be stamped on paper, issued annually to defray all necessary expenses of the national government, and declared legal tender for all dues and demands. Second, it must be redeemed at its face in labor and its products. Third, it must effect an equitable exchange of said labor and products. Yes, "Congress has the constitutional right to coin or stamp money," "to regulate the value thereof, to pay the debts," and issue it to all who perform any service or labor for the government; and it is the duty of Congress to tax us $16 a day and perquisits for each of its members, and issue said money for such purpose just as long as we hav no better sense than to clamor for some one to govern us. "But where on earth or in heaven or that other place can they go" to find any "constitutional right" or authority to coin money and issue it free to any class, clique, syndicate, banking fraternity, or bullionist? "The thing cannot be did." The act is clearly usurpation. But they do it "allee samee," and then everything in sight is taxed "out of sight" to pay interest (tribute) to the holders of this gratuity.

In conclusion, allow me to say that our experience as a nation proves conclusivly that stealing by or in accordance with law is tenfold more disastrous and far-reaching in its dire results upon society than stealing in opposition to law. The idea that there is any necessity for Congress to tax any citizen to pay interest on public credit for public use to another citizen, or to a corporation, is too ridiculous and absurd to be entertained for a moment by any civilized person who has any sympathy or humanity in his make-up or any regard for justice, equal rights and privileges. The simple truth of the matter is, all this babel and jargon concerning intrinsic value, precious metals, redeeming money by swapping dollars, fiat money, gold basis, parity between gold and silver, and money that is good in "Yurrup," originated in the fertil brain of those who hav been thus pensioned by law upon the toilers in order to deceive the masses and make them think money is real wealth, which "pays a debt," and thus perpetuate their power, prestige, and reign, if you please, through "dividends and pershents." All who, like Brother Roscoe, hav given the subject of finance a "profound" study know that what he calls "government" is a perpetual pauper that must be supported by the wealth-producers; hence "the province of money is to discharge" our obligations to all who perform any service for the public. And every dollar said government transfers free to the bullionists, or other outside parties, and all money that is withdrawn from circulation by the government is a virtual imposition of double taxation, which must be discharged in labor and its products, which alone pay all debts.

Au revoir! C. DUTTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Sleep.

We all must sleep
Some side by side,
Other inlands afar:
Some 'neath the tide;
But sleep we must,
Just and unjust.
Though when, and where, and how,
In days or months or years none now
May know, nor time nor reckoning keep;
'Twill come upon us unaware,
This unsought sleep.
To close
Our eyes to earthly things,
To life and love and those
Who, seeing that we wake not, weep,
Sad, silent, and mysterious sleep!

Another name it hath, but here
Let not that name appear;
It filleth us with dread;
Leave it unsaid.
Fearful and fateful word,
Some day it must be heard,
And wring the heart,
Whilst lips a-tremble frame
The dreaded name.
"Sleep," say we then,
For sleep we must,
Just and unjust,
Nor wake again,
And so, man born of woman, keep
Thy pillow ready, and a whitened gown
Wherein to robe thyself, ere thou lie down
To thy last sleep.

—*Dora K. Freaney in Independent.*

A Visit to San Gabriel.

Meeting Mrs. F. D. C., at the Southern Pacific railway station by appointment, the day following our trip to Pasadena, we rode out to San Gabriel, a little town in the valley celebrated for its old mission church, which was built of adobe by the Franciscan fathers in 1781. The first orange grove in California, it is said, was planted here by the same old fathers a hundred years ago. An old grape vine, which was also planted by these mission fathers, still grows and bears fruit in the rear of the old adobe hotel. They brought the cuttings from Spain, and the fruit is still known as the "mission grape." The old *padres* here first made wine for their own use, for who ever saw a *padre* that did not like wine?

The old church with its four big bells is antique, but not more curious than any other church. A notice on the door read: "Call at the priest's house," which we obeyed, and in response to our rap there came to the door an old Spanish woman who seemed not to be able to speak English and handed us a note which, deciphered, read: "Church builit in 1781. Twenty-five cents admission." "Twenty-five cents to see the inside of that old adobe? No," said Yokohama. "Rather giv two-bits to the children. Come away." The old Spanish *duenna* looked dismayed and angry as we walked on, noting the different roses that clambered to the top of the house, the humming-bird in the honeysuckle, and the geranium ten feet high and the air of stillness all about. The inhabitants hav the most listless and the sleepiest aspect—at least, those we saw did. We called on the Mexicans in their huts and played with the babies, all idle and good-natured as the blooming roses. I remarked that the folks were like lilies—toiling not nor spinning—but yet they were not arrayed like these glorious blossoms. Still they were decently appareled. The saloons—and we noted several—seemed to be thriving, but we saw no drunkenness, and we learned that there are only two policemen in San Gabriel. We chatted with more Mexican women who were washing under a tree, and these were the only workers we saw. Their babies cried when they saw us and we gave them the nickels the church wanted.

After a little talk with a man who used to take the Boston *Investigator* and admired Ingersoll, we wandered on to a field where there were some old adobe ruins, and I wrecked my gown in getting through a barbed-wire fence, but did not mind it when we called at a pretty frame house for a needle and thread with which to mend the rents in my garment and there made the acquaintance of a handsome and accomplished Spanish girl, whose genial and quiet self-possession would hav done honor to a princess. She was well educated and spoke fine English, but her mother was unable to speak any language but Spanish. When we left she gave us each great bonquets of lovely roses, and we were sorry to say *adios* to the pretty picture that the fair maiden and her proud father made as they stood together in the yard. We shall not see her again, but we will long remember her fair face and pleasant manners.

It would take too much time to tell you how we ate our lunch that day, but you would laugh, I am sure, to know just how it was.

We inspected the old, old-fashioned, beehive-shaped oven of an old Mexican, who tried to explain how bread is baked in such a concern. His adobe hut had no windows and is very low in the walls, but no doubt is comfortable and keeps out the rain, when it does rain. What more can anyone want?

We passed one low little shanty, whose rough door was trimmed with black and white cambric. "How pathetic," we said. "Death has been here, there is the symbol, and hearts hav ached, even in this rude adobe."

Inquiry revealed that a daughter had died in the house and the burial had taken place a week before. But the father had been so much intoxicated since that he had forgotten to remove the funeral trimmings.

"Why," said our informant, "I went to a wake here not long ago—yes, a wake. An infant had died, and we all carried something cheerful, like wine, cigarets, and the like o' that. Well, what do you think, there was mirth and a regular jig danced around the little dead baby. Why, they're glad when a kid like that dies. I tell ye 'tis true. There is one less mouth to feed. Just think of it! Why, even the beasts in the field mourn for the dead; and I say that human beings are worse than brutes a good many times." We could not dispute the statement.

We rested in the old adobe hotel, whose walls were two feet and a half in thickness. There are few permanent or transient guests here, but many come from day to day and hav regular Spanish dinners.

Here we saw a man from the East who disappeared from his Eastern home twenty-five years ago and has since lived in California, having had no communication with home and friends in all that time. They probably think he is dead and no doubt hav regretted his untimely fate in a foreign land. Yet, here he is in San Gabriel.

After more frolics with the Mexican girls, who could only say one word in English and that was "Yes," and they answered yes to everything, we strolled along toward the station, for it was nearly train time. Passing the old church again, behold, the door was opened and visitors were inside. "Come on," said Yokohama, "here's our chance." The priest was explaining to his visitors while we stood behind, laughing at his unconsciousness of our presence. There really was nothing in particular to see there, only pictures, the altar, and Catholic images.

"Those old priests—ah, they manage to get the best of everything, don't they?" And then Yokohama, with a roguish laugh, said, "But they didn't get the best of us though." We mounted the outer stone stairway and looked away out on a beautiful picture and queried whether the place was named in honor of Gabriel of trumpet fame and if it was expected that sometime the old saint would sound his trumpet from the top of the old mission church.

S. H. W.

Correspondence.

WATERLOO, IND., April 4, 1894.

DEAR MISS WIXON: This is is my first letter to the Children's Corner. I hav been going to write long before this. I will be eight years old June 12th.

My aunt Lizzie has a little baby girl not a week old. I think they are going to name her Ruth or Maude. She has black hair. My home is in Waterloo, with my grandpa and grandma.

I hav just one little sister. I went to school in Jackson, but I don't think I will go to school here for a while. I was in the second grade. My teacher's name was Miss Weiger.

My grandpa takes THE TRUTH SEEKER, and I like to read the letters that children hav written. He thinks it is the best paper that is published.

I will close, hoping this will be worthy of a place in the Children's Corner.

HARIETTE M. DILLA

BUNDYSBURG, June 1, 1894.

DEAR MISS WIXON: If you will permit, I desire to advise all yonng students of Freethought to purchase the "Age of Reason." This will knock all Bible inspiration deaf and dumb. Then purchase Keeler's "Short History of the Bible." Then Waite's History, and by this time their minds will be stored with irrefutable arguments against Christianity. Now, little folks, go to work. Whom are you indebted to for your liberty, political and religious? Thomas Paine.

B. O. FENTON.

BURLINGTON, IA., April 22, 1894.

DEAR MISS WIXON: This is my third letter to the Corner, and hope it is not the last. We hav nine schools in Burlington, besides two colleges and the German and Swede schools.

I hav got a little sister two months old. Her name is Eva Clark Mosena. We hav had nice weather all spring. The population of Burlington is thirty thousand.

Well, as my letter is getting long, I will close, hoping to see this in print. I remain,

Your friend, DAISY P. E. MOSENA.

SARATOGA, WY., March 21, 1894.

MY DEAR MISS WIXON AND READERS OF THE CORNER: This is my first letter. Papa has taken THE TRUTH SEEKER ever since it began, and hopes to till it stops. In Saratoga we hav two churches. I hav never been inside of one in my life. Papa has not been inside of one since 1866, and the last time mamma was in one was in 1880. They offered to make papa deacon if he would join the church, but it was no inducement. The church people let us alone. They know better than to ask us for anything. I liv out in the mountains on a farm of twelve hundred acres, forty-five miles from the railroad, sixteen miles from a post-office, three miles from a school-house, and about three miles from a neighbor. From our house we can see mountains on every side. We are twelve miles from the Divide, the backbone of the Rocky mountains. Papa takes us up there hunting in summer. We raise horses, cattle, hay, and grain, and small fruits. It is one of the highest cultivated ranches in Wyoming. The elevation is 7,550. We liv on a creek all by ourselvs called Calf Creek. I hav one brother, Frankie, and a sweet baby sister. I am twelve years old, and would like to correspond with some of the other readers of the Corner very much. I hav the "Story Hour." It is just lovely. Our school begins in May. Frankie and I drive in a cart. I would like to join the Liberal Correspondence Club, but I am not old enough yet. As my letter is getting long I will close now, remaining your Liberal friend,

MAUDE W. JONES.

AT NEW ROCHELLE.

PHOTOGRAPHS OF THE

PAINE MONUMENT & HOMESTEAD

AND

Views of Speaker's Platform

AND

The Assemblage.

What they are:

1. **View of the Stand,** with the speakers and other occupants standing, showing Colonel Ingersoll, President Rowley, S. P. Putnam, T. B. Wakeman, *et al.*
2. **Colonel Ingersoll Causes a Smile.**
3. **President Rowley Addresses the Assemblage.**
4. **Mr. Putnam Reads A Poem.**
5. **Mr. Wakeman Talks of Liberty, Science and Humanity.**
6. **The Paine Monument,** as it appeared May 30th wreathed in flowers and bearing mottoes. No other picture of the Monument like this one.
7. **Paine Homestead** as it appears now.

These are splendid photographs. They were all taken at the commemorative exercises at New Rochelle on May 30th, and are historically, patriotically, and artistically very valuable and will be prized by thousands of Liberals who revere the pilgrims and honor the memory of Thomas Paine. Miss Levin has spared no pains to make them worthy the subject and the occasion. The photographs are 8x10 inches in size and the price is seventy-five cents each.

Address THE TRUTH SEEKER CO.,
28 Lafayette Pl., New York.

Marry This Girl - Somebody!

MR. EDITOR:

I stained a blue silk dress with lemon juice; what will restore the color? I am making lots of money selling the Climax Dish Washer. Have not made less than $10 any day I worked. Every family want a Dish Washer, and pay $5 quickly when they see the dishes washed and dried perfectly in *one minute*. I generally sell at every house. It is easy selling what every family wants to buy. I sell as many washers as my brother, and he is an old salesman. I will clear $3 000 this year. By addressing J. H. Nolen, 60 W. Third Ave., Columbus, Ohio, any one can get particulars about the Dish Washer, and can do as well as I am doing.

Talk about hard times; you can soon pay off a mortgage, when making $10 a day, if you will *only work;* and why won't people try, when they have such good opportunities? MAGGIE R.

1t24

A CHANCE TO MAKE MONEY.

I have berries, grapes, and peaches, a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; you can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and complete directions to any of your readers, for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc., to me.

1t24 MRS. WILLIAM BAIRD, E. E. Pittsburgh, Pa

THE THE

BRAIN AND BIBLE;

OR

THE CONFLICT BETWEEN MENTAL SCIENCE AND THEOLOGY.

By EDGAR C. BEALL, M.D.,

with a preface by

R. G. INGERSOLL.

This is the only work of its kind in the literature of Freethought. Its arguments are based upon scientific phrenology, and appeal directly to the reader's sense of logic and love of justice. It is eloquent as well as convincing.

Price, cloth, $1. Address THE TRUTH SEEKER.

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A Nineteenth Century Novel.

Preface by R. G. INGERSOLL.

For Her Daily Bread is the story of two young girls and a younger brother who were left parentless, with a little money, fair education, and much courage, to make their way through the world by going to Chicago. The author is also the heroine. The narrative is, in the main, a history of a working-girl's life and experience in the city of Chicago among bluff business-men, kind-hearted folks, and disreputable hypocrits. It is just such a story of human life as we should expect Colonel Ingersoll to be interested in; and whatever he admires and appreciates is sure to be worth the attention of the rest of the world. Price, 25 cents. Address THE TRUTH SEEKER.

Col. R. G. Ingersoll's ARGUMENT

IN THE

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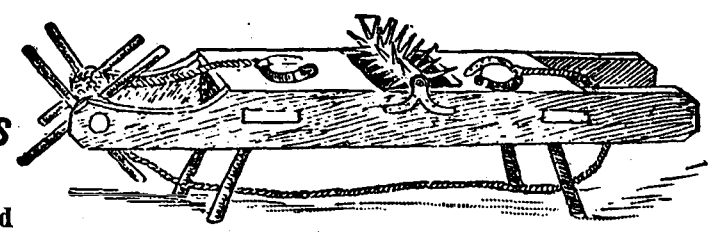
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IS THE BIBLE A REVELATION FROM GOD? Dialogs Between a Skeptic and a Christian. By Charles T. Gorham. London: Watts & Co. Cloth. Price, 75 cents.

This is a calm, dispassionate, conservativ examination of the various claims made by those defenders of the Bible who assert that it is a direct and unerring revelation from a God of infinit wisdom, goodness, and power. The champions of opposing views are old fellow-students in a Bible class, who hav met after a separation of some years, the Agnostic having the evening before listened to an address by the Christian at a mission hall. The latter talks like many others who in these days try to separate primitiv from historical Christianity, and who, as they think, are able to discriminate between "churchism" and the "true faith" as God has revealed it. He says:

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AND, I pray you, with a view to the future, near and remote, let not so real a thing as marriage hav aught to do with such a sham thing as a priest. Let not so holy thing as love touch such an unholy and meanly mercenary thing as a flamen who mutters over a ritual of bondage for fees. If a marriage be perpetrated by a priest for lucre, what marvel if for lucre it eventuate in prostitution? Keep away from that divinest of all obligations, matrimony, all taint of the dross of the metal of your smelting-pot. Children born of those who come together for caste are as hard and inhuman as a half-crown, as unspiritual and uninteresting as a pawnbroker's ledger.—*Saladin.*

THAT the individual may reach the highest expression of his power, he must develop that which is part of his own nature. Each and all of you should learn to value and to use your own individuality. If in your youth you try to put it from you, so as to pare yourselvs down to a sort of common denominator, you come as near as may be to the intellectual standard of that "base Indian" who "threw a pearl away richer than all his tribe." The fable of the fox who lost his tail is not merely a nursery myth; it has its analog in those persons of to-day who try to persuade the men and women of stronger gifts of individuality than their own to deprive themselvs voluntarily of this superiority.—*Henry Irving.*

DENOMINATIONS afflict the spirit. They pare down spontaneity and discourage rebellion. The men who hav the denominational temperament giv the institution priority over the principle which was its only excuse for being. Why should not the individual keep the reins in his own hands? If there is to be authority let him choose it. If leaders are required, let him decide hour and person. When the occasion for leadership is past, let the leader retire or be dismissed. Do not giv to his pleasure your eternal welfare. When he would operate you rather than co-operate with you, teach him, even with whip, if need be, that you are master of yourself, and that if he forces you to contend for self-mastery, all power that he compels you to exercise against him is justified.—*Horace L. Traubel.*

ONLY two theories of the springs of action in humanity hav ever been promulgated. One is the rational theory which we call hedonism, and which rightly recognizes that pleasure and pain are, and must ever be the sole guides of voluntary acts for all sentient beings, be they pigs or philosophers, saints or starfish. The other is the irrational theory taking its origin in theological concepts (though, with cheap imitation thinkers like Carlyle, it often outlivs its source), the theory which maintains that the universe was created by one or more superior beings, who hate pleasure and love pain, or who dispense them by caprice, and who desire that some or all of their creatures should suffer abundantly. This is the theory, so well set forth (though by a smug optimist poet) in Caliban upon Setebos; it lies at the root of all religious thinking, and in its rigorously logical development it is known to us as Calvinism.—*Grant Allen.*

THE last thing that it would be proper for me to do would be to speak of the work of my life, or to say at the end of the day whether I think I hav earned my wages or not. Men are said to be partial judges of themselvs. Young men may be, I doubt if old men are. Life seems terribly foreshortened as they look back, and the mountain they set themselvs to climb in youth turns out to be a mere spur of immeasurably higher ranges, when, with failing breath, they reach the top. But if I may speak of the objects I hav had more or less definitly in view since I began the ascent of my hillock, they are briefly these: To promote the increase of natural knowledge and to forward the application of scientific methods of investigation to all the problems of life to the best of my ability, in the conviction, which has grown with my growth and strengthened with my strength, that there is no alleviation for the sufferings of mankind excepting veracity of thought and action, and the resolute facing of the world as it is when the garment of make-believe by which pious hands hads hav hidden its uglier features is stripped off.—*Professor Huxley.*

Not for Parsons.

"COLONEL'S goin' to run for office." "How do you know?" "Bought a barrel o' whisky, gave ten dollars to the orphan asylum, an' painted the church!"—*Atlanta Constitution.*

DEACON: "I was terribly shocked, my dear, to discover on my way home from church a match game of foot-ball being played on the vacant lot near the park." Wife: "Was it that which makes you so very late, deacon?"—*Texas Siftings.*

"SAY, uncle Moses, how did de Lawd make de berry fust man?" "Why, he done made him out of de earf, ob de mud; dat's how he made him." "Den w'y doan' he make 'em out o' mud no mo?" "'Cause de Lawd doan' nebber do noffin' extrabagant, my chile. Land aint as cheap as it was for' de war; fust thing you know some white pusson'd buy up all de mud and put a stop to de popperlation, and then where'd we be? De Lawd am the best jedge ob how to go about his own business, an' dey ain't no uster sayin' no mo'."

THE CELTIC ADAM.

An English gentleman, sojourning in the vicinity of Glenadam, made the acquaintance of a "sma' laird" of the neighborhood. While walking through the glen one day the Englishman said: "Pray, Mr. Campbell, can you tell me why this glen is called Glenadam?"

"Oo, ay," was the reply, "I can tell you that; but I thocht it was shenerally kent."

"Indeed. Well, I am in ignorance as to the origin of the name."

The Celt cast a pitying look on the Sassenach, and then, in a tone of deep gravity said: "Adam wass porn here."

He fell back a pace to enjoy the look of amazement on the Englishman's face.

"Adam! What Adam?" asked the stranger.

"Adam, *the* Adam—the fery first man as wass porn into the world alive, man."

"But, my good sir, I always understood it was in Mesopotamia our first parent arose."

"Och, sir, this iss a popylar error that hass pen redd up long ago. Adam wass porn here in Glenadam, and he wass the first man that spoke the Gaelic."

Highly amused at the implicit faith the laird manifested in this legend, but still preserving his gravity, the Englishman said: "Then, of course, Eve was born here also?"

"No, she wassna. She cam' frae farrer north—aboot Tobermory way."

"Then we are standing now in the Garden of Eden?"

"Deet are we, sir; ant here Adam and Eve lifed fery happy thegither till that nasty affair wi' the serpint. They were neffer like theirsel's efter that. Ant then their auldest laddie, Cain McAdam, went to the bad, an' wass a sair, sair trial to his parents. He went frae bad to worse, till wan day, whan he wass working in the kail-yard wi' his younger brither, he up wi' his spade, and brocht the puir laddie a terrible clamhewit on the head that kilt him deid."

"What a trial to his parents," said the stranger, in a sympathetic tone.

"Deet ye may say tat, sir. The auld wife cried the coronach ower the bairn till she was as roopit as a craw, and wass like to greet the fery een oot o' her heid."

"Naturally."

"Weel, she took to the dram for comfort like, an' her puir man had a terrible time o't wi' her till she ran away wi' an auld packman they ca'd Methusalum."

"Methuseleh was a nativ of the glen also?"

"Hooch na; he was a Paisley body tat traveled wi' winceys o' his ain weavin'."

"And what became of poor Eve, Mr. Campbell?"

"Oigh, oigh, she had an awfu' ent. It was a fine munelight nicht when she took the road wi' the packman, an' when they got to the heid o' the glen her heart failed her, an' she turned round to go back to her guid man when a' at wance she was changed into a pillar o' saut."

"Really, Mr. Campbell, there must be some mistake here."

"No on my side o' the road, sir."

"But we read in Genesis that it was Lot's wife who was so punished for looking back on the cities of the plain."

"Maybe; but that will be made a' richt in the neist version. My ain grandfather minded fine o' the muckle saut rock himsel'."

"And what became of this wonderful pillar?"

"Weel, ye see, saut wass awfu' scarce in the Lews wan year, an' the Shtornaway men cam' ower in their poats an' took it a' awa'; an' they did say that a' the herrin' cured in the Lews that year had a terrible goo o' human flesh. But here ye are at the inn door. Goot-bye."—*London Freethinker.*

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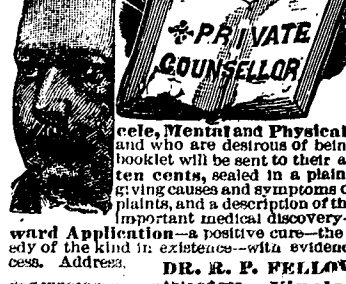
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News of the Week.

STRIKER'S riots in Hoboken June 8th.

APPLES are $50 per barrel in Chicago.

FRYE'S "army" in West Virginia has been stealing trains.

MAINE Republicans renominated Governor Henry B. Cleaves.

RODMAN M. PRICE, ex-governor of New Jersey, died on June 7th.

ANTI-JEW riots in Poland. Troops called out and sixteen rioters killed.

THE Italian ministry resigned June 5th. Riotous scenes in Parliament.

THE Cripple Creek miners' war appears to hav ended for the time being.

EDMUND YATES, a noted figure in London journalism, died on May 21st.

THE South Carolina Supreme Court decides that towns cannot issue liquor licenses.

BRICKMAKERS in yards along the Hudson were last week forced to leave work by strikers.

ANDREW J. GRAHAM, inventor of the system of shorthand which bears his name, has recently died.

MANY distinguished citizens are petitioning Congress to abrogate the extradition treaty with Russia.

EX-PRIME MINISTER CASIMER-PERIER has been elected president of the French Chamber of Deputies.

THE Republicans made a clean sweep in the Oregon election and by an unprecedentedly large majority.

A CONTINGENT of the Coxey army started from Denver in boats on the Platte. Fifteen are reported drowned.

J. ADOLPHE DEMEESTÈRE, a prominent French Freethinker, died Feb. 4, 1894, at an age of seventy-eight years.

PROF. HENRY MORLEY is dead. He was a prolific writer and left his greatest work, "English Writers," unfinished.

NEW YORK'S model police are shutting the saloons on Sunday and after 1 A.M. during the sitting of the Lexow Committee.

AT Indianapolis bank wreckers F. A. Coffin and P. B. Coffin were sentenced to ten and five years' imprisonment respectivly.

THE husband of Olive Schreiner, author of "The Story of an African Farm," adds her name to his, and will be known as Conwright Schreiner.

WILLIAM ROSCHER, an eminent German authority in political economy, ranking among students with Buensen, Mommsen, and Helmholtz, has just died.

KANSAS Republicans nominated E. N. Morrill for governor and declared in favor of bimetalism and coinage of silver, but did not specify the ratio.

PROF. WILLIAM DWIGHT WHITNEY, next to Max Müller, the greatest contemporary linguist, died on June 7th. Born in Northampton, Mass., in 1827.

BY a three-fifths vote the Southern Presbyterian General Assembly has refused to consider overtures for organic union with the Northern Presbyterians.

SWEDEN pays in yearly salaries to its bishops 126,201 crowns, and the taxable value of real estate used by the twelve eminent sky pilots amounts to 2,052,600 crowns.

THE family of Socialist Deputy Felice-Guiffrida, sentenced to eighteen years imprisonment for complicity in the Sicilian riots, has been exiled to the Island of Sardinia.

THE rioters who attacked Italian laborers in Berne, Switzerland, last fall, hav been convicted. Sixty-one are imprisoned or fined, the fines going to the injured Italians.

A REMARKABLE archæological discovery is announced from Trèves. In excavating the old Roman walls close to the Moselle a complete Roman pottery establishment was discovered.

COMMUNIST plans hav been abandoned at Topolobampo. Two hundred and fifty colonists remain, and the company will try to perfect their titles to land and they will look out for themselvs.

THE United States Supreme Court has decided that no damages can be assessed against the city of New Orleans for the deaths of the Italians, caused by the assault upon the prison, March 14, 1891.

AN investigation of the management of the women's insane asylum on Ward's Island is in progress. Dr. Louise G. Rabinovitch, formerly employed there, has given some very damaging testimony.

IN the annual conscription list for the Russian army, only twenty-seven per cent of the total number of recruits can read or write. Dissenters number 3,422; Jews, 16,169; Mohammedans, 9,125; and heathens, 377.

THE Senate has passed and President Cleveland has signed the New York and New Jersey bridge bill. The bridge will span the Hudson at some point between Fifty-ninth and Sixty-ninth streets, New York city.

THE bill to unconditionally repeal the ten per cent bank tax received 102 Democratic votes in Congress. The Republicans and Populists voted solidly against it. Seventy-five Democrats were also recorded in the negativ.

AT Boise, Ida., 200 Coxeyites were sentenced by Judge Beattie to imprisonment ranging from six months for "General" Scheffler and four months for "Quartermaster-General" Breckinridge, to thirty to sixty days for the privates.

DURING 1893 Berlin donated to the enlargement of public libraries 23,000 marks; Dresden, 10,800 marks; Boston gave 670,000 marks; London, 660,000 marks; Sidney, 280,000 marks; Manchester and Liverpool, each 240,000 marks; Paris, 200,000 marks.

SEVERAL keepers of disorderly houses hav testified before the Lexow Committee that the police captains, through their ward men, hav exacted regular monthly contributions from them, and an "initiation" fee for new captains. Croker has sailed for Europe.

THE employees of the post-office offered Postmaster Dayton a dinner, and $2,000 was raised for that purpose. He declined on the grounds that many not able would contribute and that it conflicts with the spirit of the United States statutes relativ to the soliciting of contributions from employees. He suggests that the money pledged be turned into the treasury of the Postal Employees' Mutual Aid Association and he offers $500 to accompany it.

MUCH rioting at McKeesport and other points in Pennsylvania last week. In Illinois some very serious fights occurred, one being the attack upon the mine of Little Brothers, whose men were satisfied with their employers and did not wish to quit. One of the proprietors was killed and others wounded. In Indiana, a freight train was stoned and the engineer killed. The coal supply of the country is getting very low and many industries hav already closed.

THE GIANT DELUSION.

A Consideration of the Doctrine of Personal Immortality.

By OTTO WETTS EIN.

A Paper read at the International Freethought Congress at Chicago, October 5, 1893.

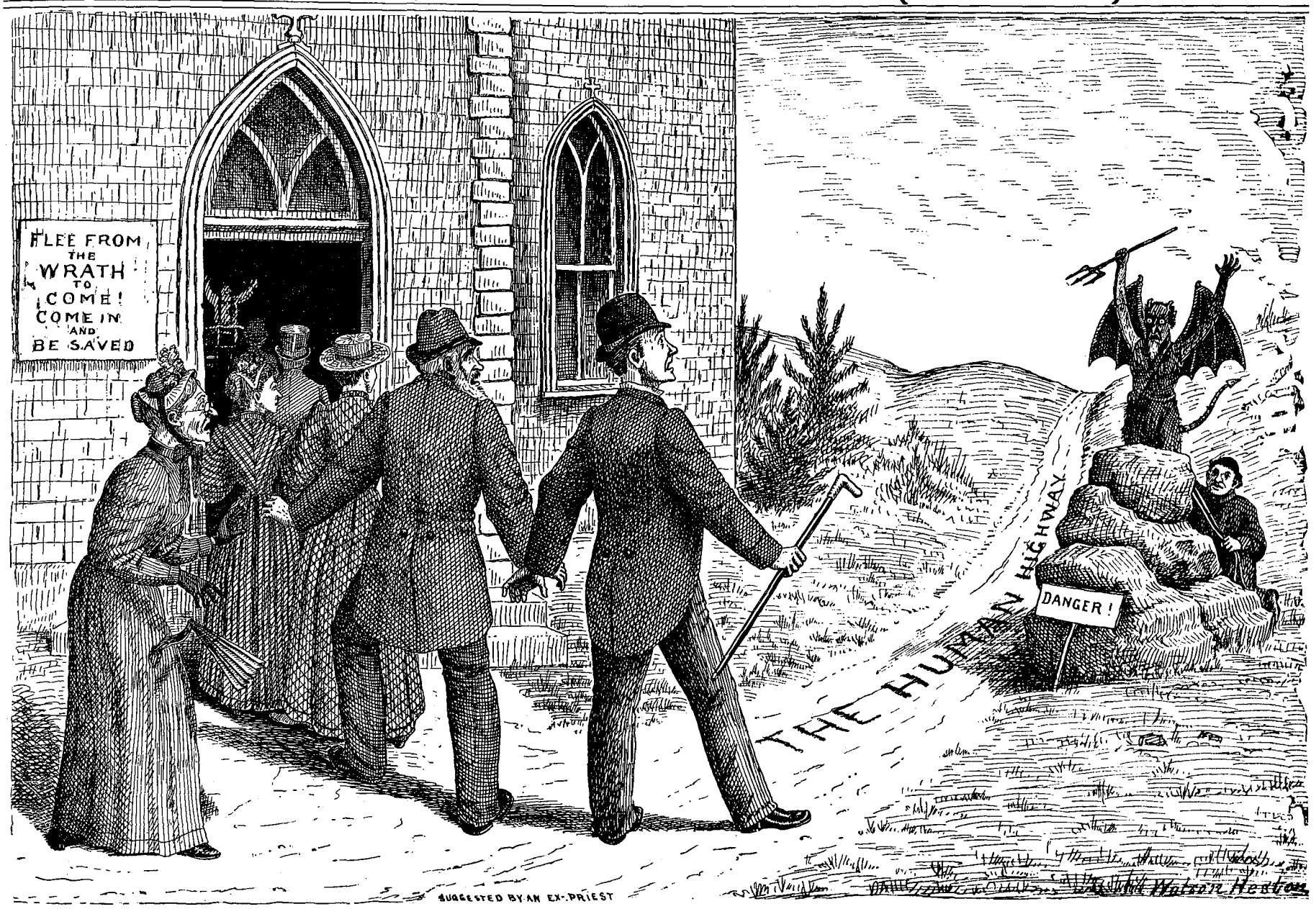
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THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 25 {PUBLISHED WEEKLY.} New York, Saturday, June 23, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



HOW FOOLS ARE FRIGHTENED INTO THE CHURCH.

We can still supply THE TRUTH SEEKER of June 9th, containing the copyrighted addresses of Colonel Ingersoll, T. B. Wakeman, and Henry Rowley, and others delivered at the Paine Memorial celebration at New Rochelle, May 30th. This is a finely illustrated number, and those who send for it at once will be the recipients of a charming souvenir. Seven cents per copy, five or more copies, five cents each.

The Manhattan Liberal Club has arranged a pleasing program for its final meeting of the season, June 29th. There will be five-minute speeches on "What One Thing Would You Hav the Constitutional Convention Do?" It is expected that the "One" things will be as diverse, numerous, and irreconcilable as the views of the dozen or more speakers. There will be also songs, recitations, etc. Admission, 10 cents, at the door.

The New York section of the Freethought Letter Writing Corps will continue to present arguments favorable to the taxation of church property to the committees of the Constitutional Convention, the names of whose members are given below. Write to a new name each week:

Mr. Milo M. Acker, of Hornellsville; Commodore P. Vedder, Ellicottville; I. S. Johnson, Warsaw; Owen Cassidy, Havana; A. B. Steele, Herkimer; S. B. Jacobs, Brooklyn; O. A. Fuller, Wellsville: F. B. F. Tibbetts, Ithaca; C. R. Pratt, Elmira; A. L. Kellogg, Oneonta; William P. Goodelle, Syracuse; John A. Barhite, Rochester; D. Gerry Wellington, Hamilton; B. S. Dean, Jamestown; Charles H. Moore, Plattsburg; W. J. Montayne, Cortland; M. L. Parker, Lyndonville; J. M. Maybee, Livingston M.; W. J. Roche, John H. Peck, Troy; Peter A. Rogers, West Troy; E. A. Brown, Dolgeville; W. M. Mullen, Stapleton; Wm. Kimmey, D. P. Kerwin, John T. McDonough, Albany; F. W. Holls, Yonkers; E. R. Brown, Watertown; H. R. Durfee, Palmyra; M. H. Hirschberg, Newburg; J. E. McIntyre, Potsdam; H. W. Hill, Buffalo; Frederick Fraser, Salen; G. R. Cornwell, Penn Yan; J. W. Riggs, H. A. Powell, Mirabeau L. Towns, Brooklyn; A. H. Peabody, New Lebanon; C. L. Phipps, East Rockaway; C. W. H. Arnold, Staatsburg; C. B. McLaughlin, Port Henry; L. M. Manley, Long Island City; G. L. Danforth, Middleburg; F. T. Fitzgerald, W. McM. Speer, Nelson Smith, W. P. Burr, M. J. Mulqueen, J. W. McLaughlin, S. S. Blake, E. Lauterbach, L. A. Giegerich, Elliot Sandford, C. S. Truax, Robert E. Deyo, H. W. Platzek, Francis Forbes, Eugene Durnin, Thomas Gilleran, A. C. Hottenrorth, New York."

Mr. S. P. Putnam departed this week upon his extended lecturing trip. Our readers will see by perusing his list of appointments that he will hav to pay heavy tributes to the railroads in order to meet his widely-scattered engagements. He has quite a number of open dates which he will be very glad to hav filled. Work upon "Four Hundred Years of Freethought" is progressing satisfactorily and bills of inconvenient magnitude are coming in with unsatisfactory frequency. The preparation of such a work is a stupendous task, especially when we take into consideration the comparativly few activ Liberals in the country, and the dull times which hav prevailed for so long. Our zealous co-worker has devoted the better part of a year to this epoch-marking volume, at the cost of the nearly total drying-up of the ordinary streams of revenue. To giv him the most moderate wages for his hard but brilliant work at least five hundred more names of paid-in-advance subscribers should go into the closing pages of the great book. It is certainly cheap at $5, and with THE TRUTH SEEKER one year at $6.50 for both is more than cheap. The history will make a splendid companion for your children, and a delightful surprise for your guests, even though some of the latter may be more or less orthodox. Since last reports the names of subscribers given below hav been received. Nine hundred and fifty copies of "Four Hundred Years" hav been ordered and paid for to date. If we can not hav the five hundred additional subscriptions desired to properly reimburse Mr. Putnam, we certainly *should* hav fifty more, so that the names of the cash takers of one thousand copies can go into the book.

Arkansas.—Geo. W. Cunningham.
California.—J. H. Tranger, Jas. H. Watts, Will H. Baker, A. F. Mace.
Illinois.—Aaron Shreffler.
Indiana.—Fred Garing.
Kansas.—Silas Rutledge, John T. Lakin, John P. Durr, Peter Wettstein.
Massachusetts.—Mrs. S. D. Francis, Nathaniel Little, N. D. Burnham.
Michigan.—Wm. A. Gibbs.
Montana.—Geo. W. Scobee.
New Jersey.—I. S. Bennett, Oliver S. Poppey, Tim White, Samuel R. Wetherell.
New York.—L. Chaskin.
Ohio.—J. M. Smiley.
Pennsylvania.—James Gates.
Wisconsin.—Andrew Tainter, A. C. Kenter.

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from the chains and slavery of a barbaric creed and church.

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THE SECOND PART will deal with Freethought as an Organized Movement, especially in America and Europe; and this history is of equal importance with the first, and should be justly understood and the Pioneers of our work recognized.

The first part will embrace the following Grand Departments:

Philosophy.	Science.	Education and Ethics.	Literature.		Government and Politics.		Woman's Emancipation.
Bruno.	Copernicus.	Bacon.	Boccaccio.	Lessing.	Voltaire.	Gambetta.	Madame Roland.
Spinoza.	Galileo.	Comenius.	Rabelais.	Schiller.	Rousseau.	Castelar.	Mary Wollstoncraft.
Descartes	Kepler.	Pestalozzi.	Cervantes.	Goethe.	French Salon.	Bradlaugh.	Harriet Martineau.
Locke.	Da Vinci.	Froebel.	Marlowe.	George Sand.	French Revolution.	Garrison.	Frances Wright.
Hume.	Newton.	Combe.	Shakspere.	George Eliot.	Thomas Paine.	Phillips.	Lucretia Mott.
Hobbs.	Humboldt.	Spencer.	Gibbon.	Victor Hugo.	Jefferson.	Parker.	Ernestine L. Rose.
Kant.	Lyell.	Owen.	Burns.	Emerson.	Mazzinni.	Sumner.	Lydia Maria Child.
Hamilton.	Darwin.	Holyoake.	Shelley.	Heine.	Bentham.	Lincoln.	Margaret Fuller.
Comte.	Tyndall.	Haeckel.	Byron.	Thoreau.	Mill.	Bakounine	Elizabeth Cady Stanton.
Büchner.	Huxley.	Girard	Pushkin.	Whitman.	Garabaldi.	Warren.	Susan B. Anthony.
Feuerbach.		Lick.	Tchernychewsky.	Ingersoll.	Heinzen.	Petrofsky.	Matilda Joslyn Gage. Helen H. Gardener. Annie Besant.

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It will give a history of the

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at Chicago, the Freethought Federation of America, the American Secular Union, the various state and local organizations, the Canadian Secular Union, the British Secular Union, and other Liberal associations throughout the world.

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J. P. Mendum,	E. M. Macdonald,	John R. Charlesworth,	Dr. E. B. Foote, Jr.,	Mrs. Charles Watts,
D. M. Bennett,	L. K. Washburn,	Samuel P. Putnam,	Prof. J. H. Cook,	Mrs. Robert C. Adams,
Parker Pillsbury,	Ernest Mendum,	John E. Remsburg,	E. H Heywood,	Mrs. M. A. Freeman,
Elizur Wright,	Charles Watts,	Franklin Steiner,	Otto Wettstein,	Katie Kehm Smith,
T. C. Leland,	G. W. Foote,	J. D. Shaw,	Stephen Pearl Andrews,	Lucy N. Colman,
T. B. Wakeman,	Saladin,	E. A. Stevens,	James Parton,	Lillian Leland,
Judge C. B. Waite.	J. R. Monroe,	H. L. Green,	Abner Kneeland,	Amy Post.

and other men and women who have contributed to the advancement of Freethought and whose names should be remembered throughout the Liberal ranks. There will also be about

ONE HUNDRED BIOGRAPHIES,

and in these will be given a picture of Freethought progress which will be most interesting and valuable, for it is in individuals that we find the best interpretations of the age.

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THE TRUTH SEEKER
28 Lafayette Place,
NEW YORK.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 25 {PUBLISHED WEEKLY.} New York, Saturday, June 23, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.

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FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - - JUNE 23, 1894.

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The Taxation of Church Property.

The people who were invited to contribute to our symposium on taxation and did not comply say more than those who hav responded. This statement is not meant as any disparagement of the latter. To presidents and other members of college faculties we sent just one hundred letters of inquiry. We received answers from thirteen of the persons addressed. There are sixty county treasurers in this state. A letter was sent to each. Replies were received from six. Of the thirteen college men who replied two hav failed to form an opinion on the subject of taxation of church property. Only eleven per cent of the educators addressed hav ventured to tell our readers how they stand on the important question of equality in taxation. Ten per cent of the county treasurers hav put themselvs upon record. Of one hundred and sixty men and women holding educational and official positions but nineteen hav acknowledged the receipt of our letters, and but seventeen hav deemed it prudent to let their views be known.

Said we not that those who remain silent speak more powerfully than those who advance arguments either for or against equitable taxation of ecclesiastical property? Why do they shrink from the expression of their opinions—for who can doubt that they hav opinions? What seals their lips or paralyzes their pens? Why should not an honest man giv voice to his candid views on a public question of so much importance if he does not fear harmful results to himself as a punishment for his frankness should he take sides on this question? It is not necessary to point out that these men do not take refuge in silence because they feel they will be boycotted by those who stand for justice in taxation. The fact that church property is exempt and the further fact that but few, comparativly, are working earnestly to get that wealth put on the tax lists, is proof that these educators and officials hav little or nothing to fear from pro-taxationists should they speak out against church deadheadism. It is perfectly fair to assume that the reason they do not answer such plain questions is becames they are in dread of the terrorism of the church. They may be roughly divided into two classes, the first consisting of those who really believe that church property should bear its equitable share of the burdens imposed by the state, but who think that their personal interests would be jeoparded by a frank avowal of their convictions. The second class is composed of anti-taxationists, activ Christians, who feel above defending their position in an Infidel journal, probably thinking, also, that if they should do so they would in some way help advertise the paper and add to the prestige of Freethought. It is well to remark right here that we can hav nothing to say regarding the motivs of those who hav answered our questions in the negativ; we can deal only with their arguments. But those who will not or dare not express their opinions necessarily require different treatment. As they advance no arguments we will be obliged to ask concerning their motivs, and we are forced to the conclusion that those motivs are not creditable either to them or to the ecclesiastical tyranny which forces them to be dumb in the presence of a demand for equality before the law.

Freethinkers who bask in the sunshine of optimism may with profit study this exhibit of professional and political timidity. Certainly the battle for religious freedom is not won, the time has not come to lay down the arms of our warfare for justice, when ninety per cent of the educational and fiscal officers of a great state dare not put themselvs on record concerning so simple an issue as impartial taxation. Of course the college men to whom we sent our inquiries are but a fraction of the total number, but they were selected from a large variety of schools and can safely be taken to be fairly representativ of all, and the percentage of replies would doubtless hav been substantially the same had we written to one thousand instead of to one hundred. Some, at least, of those to whom our inquiries were mailed, and who hav not answered, are Atheists or Agnostics, as we know. This fact, taken alone, is sufficient to show all thoughtful peopeople that the church yet exerts a tremendous influence and is capable of infinit mischief in spite of the declension from her standard of the flower of the literary and scientific world. When we hav a hundred papers, each having ten times the circulation of THE TRUTH SEEKER, and a thousand well-equipped lecturers in the field, a good many more of our teachers and politicians will know how they stand on the question of church taxation. And the way to increase the number and efficiency of Freethought papers and Freethought lecturers is to take hold still more enthusiastically and help those that we now hav.

Professor Fuertes, who is in favor of church taxation, agrees with President Hervey and Professors Whicher and Hewett, who are opposed to such taxation, that the exemption of such property does not amount to an appropriation from the state for the propagation of religion. President Strong does not regard "exemption from taxation to this extent as engaging the state in the teaching of religion" and Professor Whicher says that "it is a perverse logic which can see in this exemption from taxation an *appropriation* for the propagation of religious doctrins." On the other hand, Treasurer Montgomery frankly admits that "exemption from taxation certainly has the effect of an appropriation to encourage religious doctrins," and Treasurer Corkhill adds his cumulativ testimony that there will hav to be that much more from the state if church property is exempt. Here are four men all favoring the exemption of church property, two of whom declare that this exemption does *not* involve the teaching of religious dogmas by the state and the other two as positivly affirming that it *does*. The first two are men of the pulpit and study, quite possibly unfamiliar with practical affairs; the last two are men of business, who, as county treasurers, know that they deduct from the total assessment of the county the exempt properties and base the tax levy upon what is left. Hence it is with them a matter of actual, everyday knowledge that the exemption of church property from taxation does, in effect, as our question implied, amount to an appropriation from the state for the inculcation of religious notions. The officials see facts to which the teachers are blind; but what shall we say of men who, clearly perceiving that church exemption is state support of religion, yet defend that exemption? It is no trifling matter that men sworn to uphold the Constitution are ready and eager to violate its letter and its spirit in the interest of the church, and to do this with their eyes wide open to the truth that they *are* trampling under foot the organic law of the land.

We wish to call the attention of these gentlemen to the fact that we asked if exemption of church property from taxation was not, *in effect*, an appropriation by the state to the church. We did not imply that it was identical *in form*, which some of them are trying to disprove. Essentially it is an appropriation, a gift. No argument, no play upon words, can make it appear to be anything else. The most practical men among the pro-exemptionists

hav been forced to concede this, and in terms strong, precise, and unequivocal. This much settled, there is but one position for men and women to take who are opposed to the union of church and state, who are loyal to the best traditions of the republic, and who are determined that the country shall not be ruled by a hierarchy that would fatten on the law-seized labor fruits of those who can not accept the creeds which the hierarchy exists to propagate and defend. The exemption of church wealth from taxation is favoritism, it is a wrong, it is the payment of the priest and the erection of the church with taxes wrung by the state from the dissenting citizen. It is theft.

Professor Oliver, while opposed to exemption so long as the "church" is an organization devoted to "the inculcation of certain religious dogmas," thinks that if the time comes when "exemption" includes all societies "whose primary aim is ethical, regardless of whether they hav or hav not an implied creed as to religion, then such exemption would no longer be unjust, although it might be unwise," etc. It is difficult to see how it could be otherwise than shortsighted, unjust, and dangerous. So long as the state is supported by compulsory taxation all exemption of private property must, in the nature of things, be bad in principle and pernicious in effect. It is outrageous special privilege. It is discrimination against one class of tax-payers for the advantage of another class who should be tax-payers. Until we hav unanimity in ethics, which is scarcely more possible than unanimity in religion, we hav no business to grant special favors to those professors of ethics who organize themselvs into societies. Not all people who lead fairly good lives forgather into organizations for the teaching of ethical principles, and there is no basis in equity for laying additional burdens upon the outsiders for the benefit of those within. Such unequal taxation would be fundamentally immoral, notwithstanding the claim that it was imposed for promotion of ethics.

President Hervey fearlessly asserts that churches are *not* private property. If they are not private property they must be public property. The students of the St. Lawrence University will hav some fine exercises in casuistry when their president asks them to define the differences between these two kinds of property, and tries to get them to state clearly and logically the points of dissimilarity which make churches public property and railroads private property. Public school buildings, courthouses, jails, arsenals, war-ships, etc., are public property. Farms, shops, warehouses, churches, railroads, steamships, etc., are private property. It may fairly be assumed that President Hervey holds that churches are not private property because they are owned, generally, by a large number of individuals acting collectivly. If this constitutes them public property and so exempts them from taxation, then, reasoning similarly, railroads, coal mines, steamship lines, political clubs, yacht clubs, and many other properties are also public property and should pay no taxes. There is no other possible pretense upon which churches can be taken out of the category of private possessions. President Hervey should know that public property is the property of all the people of the city, or the state, or the nation, as the case may be, and all the people hav equal right to a voice in its management. If churches are public property, then those churches should be under the control of boards of managers selected by the entire electorate or appointed by an administrativ officer elected by that electorate. This means a state church of course. Is President Hervey prepared to accept the logic of his position?

President Strong observes that, in his judgment, church property should be exempt, because, "like hospitals and schools, it helps the state." But does it help the state? The question is an open one, and so long as it is unsettled it is indubitably wrong to compel those who take the negativ side to pay for what they deem a positiv evil, or, at the best, of no value. Such compulsory tribute cannot be justified in any country which respects private judgment in matters of religious belief—that is, in any country which holds to the theory of separation of church and state. But even if we admit that the church helps the state, nothing is gained for the principle of exemption. Every legitimate industry, every man who labors with his hands or evolves good thoughts in his brain, helps the state. Should all industries, should all workers and thinkers, therefore, be exempt from taxation? Note where this ridiculous theory leads. All states are at present supported by compulsory taxation. Churches, we are told, should not be taxed, because they "help the state." Hence all property and all men who "help the state," should be put on the free list. All property put to productiv and moral uses and all men and women who control and direct it, "help the state." Who, then, will be left to pay the expenses of the state? Manifestly only the vicious and criminal. It would appear, therefore, would it not, that the continued existence of the state depends upon the propagation of large masses of depraved people? They are the foundations upon which, according to President Strong's idea, rests the superstructure of the state.

President Strong avers also that the church is not a money-making institution, and, consequently, should not be taxed. But this is not a fact. The church is a congeries of associations which is able to keep employed and pay salaries to an army of one hundred and twelve thousand resident clergymen and large numbers of missionaries, organists, and other employees. Various business devices are resorted to raise money. Because the church is largely supported by voluntary contributions is no reason why the aggregate of those contributions should escape taxation. If Smith receives legacies of five hundred dollars each from his father and his uncle, will the one thousand dollars be exempted from taxation on the ground that it is made up of gifts?

These objections to equality in taxation put forward by President Strong hav been exhaustivly answered in our pamphlet, "Church Property," and to that we refer the reader who desires a fuller elucidation of the problem than we hav room for here.

President Strong makes this curious assertion: "I do not regard exemption from taxation to this extent as engaging the state in the least in the teaching of religion, but only as recognizing the good which comes from the church as a moral and patriotic influence." The teaching of religion necesitates the expenditure of more or less money. When the state exempts church property from taxation it leaves in the treasuries of the churches certain sums of money. The churches are engaged in the work of religious instruction. They expend in this work the money which the state has declined to take from them in the form of taxes. This refusal to take taxes from the churches is the way the state has of "recognizing" the churches. Who will presume to assert that this recognition is not equivalent to the voting of an appropriation for the purpose of teaching religion, which is the mission of the church?

No one will question Professor Whicher's statement that "various kinds of property are left untaxed at present." That is not in dispute. The actual issue is whether church wealth should be included in this exempt property. We hav already answered the "public good" argument, but will add here that while no one contends that blacksmith shops do not, "on the whole," promote the "public good," we hav heard no plea that because of this service they should be exempt from taxation. The conceivable circumstances that Professor Whicher thinks might justify the repeal of the exemption laws are "attempts to evade taxation, under shelter of church corporations," and the accumulation of "an undue proportion of the wealth of a community in the hands of ecclesiastical organizations." Neither state of things exists among us, he says. Any proportion of *untaxed* wealth is an undue proportion, and there is no doubt that much secular property is hidden under the mantle of ecclesiastical wealth. A careful perusal of "Church Property" would greatly enlighten Professor Whicher.

A *public* library—using the word public in its proper sense—is not taxed because it belongs to the people as a whole, like a public school house, a jail, or an armory, and if it receives all classes of books it is not open to the charge of partialism. All other libraries should be taxed. "If some denominations were taxed and others exempt," says Professor Whicher, "there would be a just cause of complaint." This is precisely what is done and it is one of the offenses of which we complain. So-called religious denominations are exempt, while persons belonging to non-religious and anti-religious societies, with those not members of any organizations, are forced to pay their taxes for them. That is, the non- and anti-religious people are mulct to make up appropriations for the religious bodies. How can any man of education and ordinary sense fail to see this? Besides, it discriminates in that it divides its favors unequally among different religious denominations. It givs to them in the direct ratio of their wealth instead of their needs. If the Episcopalians build a million-dollar cathedral and the Salvation Army a five-hundred-dollar barracks, the state, by exempting both from taxation, givs to the Episcopalians annually—supposing the tax levy to be two per cent—$20,000 and to the Salvation Army $10 That is, those best able to help themselvs get the most from the state and those who hav the hardest struggle to maintain their corporate existence receive the least. And yet Professor Whicher says the state is "quite impartial"!

Professor Whicher is very unfortunate in his concluding comparison. Because the Constitution is not made "godless" by its strict neutrality in all matters of religion the state does not propagate religious doctrins when it throws neutrality to the winds and activly assists the churches in inculcating beliefs which are not accepted by a part of the people whom the state compels to help pay for that teaching. So the gentleman argues. No doubt Professor Whicher is at home in Latin and Greek, but his logic is hopelessly decrepit. Such an attempt to transmute antitheses into parallels would be highly amusing were the question not so serious in its economic and ethical aspects.

Several of Professor Hewett's objections to justice in taxation hav been answered in commenting upon the communications of other contributors to the symposium, but his claim that a church in a community increases the value of other property calls for a few words. As a matter of fact a church is not always considered an advantage to a neighborhood. There are various reasons for this, but we hav not space to enumerate them here. They hav been dwelt upon at length in "Church Property." Suffice it to say that the fact is as stated. In one residence district in this city it is stipulated in all papers transferring real estate that no livery stable or church shall be erected upon the property specified. As to the less taxes assessed against non-productiv real estate it is needful to say that our system of taxation will easily bear remodeling in many ways and another wrong does not render innocuous that of church exemption.

But if it were granted that the church invariably augments other property values this admission would not commit us to the acceptance of the proposition that therefore churches should be exempt from taxation. The building of a railroad in a section hitherto without one will undoubtedly increase the selling value of all other property, except stage coaches, but that fact would not generally be deemed sufficient to warrant the exemption of the railroad from taxation. Fine residences and substantial business blocks also increase the value of adjacent property, but does Professor Hewett reason from this fact that the beautiful houses and imposing stores and office buildings should be relieved from the burdens of taxation?

We are utterly unable to see that "the appropriation of state funds for the support of asylums, hospitals," etc., under church control is any more promotiv of "sectarian interest primarily" than is the exemption of church property from taxation.

There is no essential difference in the principles involved in the two cases and the results are the same—religious beliefs are propagated at the expense of the non-religious, the anti-religious and the indifferent.

Professor Gaines seems inclined to think that what he correctly surmises is our attitude toward untaxed church property is attributable to our hostility to religion, and, being a Christian, he deems himself under an obligation to defend the church from the attack of the unbelievers. We presume that Professor Gaines will not call in question the Christian orthodoxy of the *Independent* and the *Northwestern Christian Advocate*, hence we submit to his candid consideration this excerpt from a recent issue of the former paper:

"The following is an honest statement of simple justice, and we are glad to see it in the *Northwestern Christian Advocate:*

"'In the wiser day coming, every dollar of church personal value and every foot of church land will pay taxes to support honest secular government. Remission of taxes for church and church school uses is a secular gift to churches.'"

In "Church Property" Professor Gaines will find similar testimonies to the need for and value of common honesty in taxation, taken from the columns of other religious papers and from the writings of distinguished statesmen as well. We earnestly recommend him to read that pamphlet carefully. The Professor's attempt to show that an analogy exists between the failure to levy an income tax and the exemption of church property from taxation is not particularly happy. We are demanding equality in taxation, not the imposition of a special burden upon men of certain incomes. Churches pay no taxes; it is proposed that they shall be put on an equal footing with other classes of property. Their exemption amounts to an appropriation for their support. The removal of the exemption would stop the appropriation. That is the whole question. If churches were already taxed equally with other kinds of property the demand for an additional tax on them alone would parallel the demand for an income tax. Professor Gaines, as a man of finance and business, should not hav permitted himself to make such a blunder.

The other points raised by Professor Gaines hav been disposed of in our earlier comments, as hav those sought to be made by the county treasurers who agree with him that church property is privileged wealth. The Constitutional Convention may fail to do its duty in the premises, but such remissness will only postpone the coming of the day of justice; it cannot weaken the arguments here advanced nor prevent the final victory of the right.

Wanted—More Subscribers.

We solicit the kind attention of our friends to the need which exists of increasing the subscription list of THE TRUTH SEEKER. There are several reasons for this, which our readers will readily see. First, It will do a world of good, by making more Liberals and by interesting those already liberal in the work of Freethought. The church is making great encroachments upon our liberties, and the people need to know about it, in order to defeat its tyranny. And those who read THE TRUTH SEEKER are a hundred times more interested and activ than those who do not. Second, It is a duty we owe to our fellow-men to giv them the light of reason we hav obtained. Liberalism makes for true civilization, and freedom from fear of an angry God makes men happier and better. Every Liberal should do all he can to lift up his neighbors from the darkness of superstition to the glorious plain of mental liberty. And, as Mr. Wakeman says, referring to the resolution regarding the Liberal papers passed at the late International Congress: "They are the very life of the cause of intellectual and practical emancipation of the people. As such they are to be built up and sustained by constant care, payment, encouragement, and solicitation for subscribers for them." Third, An increase in the list will relieve the readers from the occasional "duns" we are compelled to send out in order to get money with which to pay bills. If we can obtain two or three thousand new subscribers, the increased revenue will make the business work of the paper easier, and we can continue to improve the paper without fear of financial embarrassments.

To reward those who will do a little for us in this matter we hav arranged to take a large number of Mr. Putnam's "Four Hundred Years of Freethought," and to every one who sends us four new yearly subscribers at the regular rates of $3 ($12 in all), we shall send a copy of that magnificent work free. Those who send the club before the book is off the press will be enrolled among the original subscribers and patrons in the book.

And to make it easy to get these four new subscribers we will offer them as a premium either of two splendid works—The "Old Testament Stories Comically Illustrated," or W. S. Bell's "Handbook of Freethought" in cloth binding Our readers know the value of these books, and that about every Liberal in the country would like a copy of one of the other. Either one of these, as may be chosen, will be given to the new subscribers obtained in these clubs of four, and a copy of "Four Hundred Years of Freethought" to the one who gets up the club and sends the money and names.

We cannot afford to make this premium to single subscribers, but to enable old subscribers and single new subscribers to obtain these and other desirable works at a great reduction, we hav made a list of premiums in connection with subscriptions to the paper, to be found in the first column of the first editorial page of THE TRUTH SEEKER. We are willing to do our part toward making the obtaining of good Liberal works easy and cheap, and hope our readers will take advantage of the terms offered.

Once more we ask that a favorable eye be turned in our direction, and a helpful hand extended. As the resolutions of the International Congress expressed it, Boom the Liberal papers and you boom the Liberal cause.

A twelve-page protest against the Sunday bills offered in Congress by Kyle, Johnson, Gallinger, and Morse will be sent for five cents Twenty five copies, three cents each; one hundred copies, $2.

Push the circulation of the "Church Property" pamphlet. Only fifteen cents for a *brochure* of one hundred pages. Ten copies for $1; fifty copies, $4.50; one hundred copies, $8; postage always prepaid.

The debate arranged to take place at Pierson, Iowa, between the Rev. Mr. Dungan of the Disciple church and W. F. Jamieson has been declared off by the Christian committee. The reason given by the committee for the backdown is very obscure, and, as printed in a local paper, is not at all understandable. But as a "fortuitous concourse" of words it serves its predestined purpose as an excuse.

"The Parkhurst society will petition Governor Flower to pardon young James Noonan, who was sentenced in 1891 to six and a half years in Sing Sing prison for stealing $1.50. The real thief has since confessed."—*Daily Paper.*

What kind of a system of justice hav we which necessitates that the pardoning power be approached by petitioners on bended knees before an innocent person can be "pardoned"?

The Freethought Letter-writing Corps will this week write to the *Advertiser*, Geneva, New York, upon the subject of church taxation. Edgar Parker, its editor, says that churches are built by free contributions from their members; they are not money-making institutions; their doors are open to all; their teachings are "morality, sobriety, honesty, and integrity." "The public schools are not taxed, nor the court houses and asylums; even the jails and prisons, wherein are confined those who do not go to church, who break the laws, are not taxed," etc. He says that the movement for church taxation is headed and directed by the Infidels. Show him that these people can giv sound, cogent reasons for their attitude, and can do it courteously. Call his attention to the difference between the public buildings, etc., which he names, and public property such as churches, bookstores, hotels, and manufactories. Nothing would be gained by taxing public property, because, as such property is the result of taxation, taxing it would simply be going to the trouble of taking money out of one pocket to put into the other. His attention might also be called to the fact that church members and attendants do more than their share in filling the jails and prisons.

THE TRUTH SEEKER of July 7th will be a special number, containing a symposium on the pending Sunday bills, in which Representativs and Senators will participate, assisted by the Editor. The Sunday question is one of the momentous issues of the time and if reactionary Christianity triumphs here the most hopeful of us will hav just cause for apprehension bordering on despair. But we do not intend to be beaten and borne down by the Covenanter hordes. Sunday must be the people's day, not the priests'. THE TRUTH SEEKER of July 7th will cost seven cents per copy; five copies or more, five cents each. Order in advance.

When a preacher comes in contact with a scientific fact or hypothesis he almost invariably shows that he knows nothing about science. Rev. J. A. McIlwain, of Detroit, is an illustration of this fact. Preaching recently about the "survival of the fittest" he declared emphatically that in nature and especially among men there is no such thing. "The most highly organized children hav no even chance of life when placed alongside the coarsely organized and the base," etc. One question: Which theory does the survival of Dr. McIlwain go to prove, the scientific or his own? As a matter of truth, pleasantry aside, the reverend gentleman does not understand that which he attacks. No thoroughly well-informed scientist claims that the "survival of the fittest" means necessarily the survival of the morally fit. Those individuals, families, tribes, nations, survive which are fittest to survive, that is, those liv which can most readily adapt themselvs to or modify their environments, or both. This is what the principle implies, and this is the truth. It is to be supposed that Mr. McIlwain is so saturated with the Theistic notion of a "moral governor" of the universe that it has blinded his eyes to the glaring fact that nature is non-moral.

The *American Citizen*, an American Protectiv Association paper of Boston, has a very significant cartoon on its first page in its issue of June 2d. A liberal Protestant minister sits in an easy chair and gazes with a trancèd look upon a legend on the wall above his book- and flower-laden table. The legend reads: "$5,000 a year; long vacation." He says: "I don't see any danger." Behind him, floating in from across the ocean, come frightful-looking monsters labeled "Ignorance," "Pauperism," "Crime," "Priestcraft," "Anarchy." By the preacher's chair are scattered volumes by Plato, Buddha, Renan, Hume, and the German philosophers. Evidently these hav helped blind him. At his feet, near neighbor to the thought-inspiring books, is coiled the snake of "Infidelity," with reared head and clown's face. This cartoon reveals, as by a flash of light from the hell of orthodoxy, the hatred of the "American" orders for rationalism and Freethought. On another page of the same issue of the same paper we find this choice stanza, quoted as the motto of the Loyal Orange League, a society closely affiliated in purpose with the American Protectiv Association:

"We will support the Bible,
God's holy book of truth,
And keep it in our public schools,
For the guide of early youth."

Poor dog Tray was known by the company he kept. We judge that very few Liberals will be found in the company of these Protestant zealots.

TAXATION OF CHURCH PROPERTY

Arguments for and Against the Secular Proposition.

WHAT SOME EDUCATORS THINK.

Views of Politicians—Time-Honored But Exploded Assertions in Defense of Favoritism in Taxation.

The Editor of THE TRUTH SEEKER recently sent to one hundred of the leading educators of the state of New York, including the presidents and professors in colleges and universities, the letter of inquiry of which a copy is given below. The same letter was sent also to the county treasurers of the sixty counties in the state. This is the letter:

28 LAFAYETTE PLACE, NEW YORK.

DEAR SIR: Will you kindly answer, for publication, the questions given below?

1. Should church property be subject to taxation, and on the same conditions and at the same rate as other private property?

2. Does or does not the exemption of church property from taxation amount, in effect, to an appropriation from the state to the church for the propagation of religious doctrins?

Hoping that you will favor me with an early reply, I remain, Respectfully yours,

E. M. MACDONALD,
Editor of THE TRUTH SEEKER.

THE ANSWERS.

FROM THE MEN OF LEARNING.

YES TO BOTH QUESTIONS.

From Alexander J. C. Skene, President, Professor of the Medical and Surgical Diseases of Women, Long Island College-Hospital, Brooklyn.

1. Yes.
2. It does. A. J. C. SKENE.

From Herman L. Fairchild, B.S., Professor of Geology and Natural History, and Curator of the Geological Museum, University of Rochester. Lately President of the Rochester Methodist Episcopal Union.

1. Yes.
2. Yes.

The Protestants are inconsistent in accepting such help. H. L FAIRCHILD.

From George C. Caldwell, B.S., Ph.D., Professor of General Chemistry and of Agricultural Chemistry, Cornell University.

DEAR SIR: I believe that church property should be taxed, on same conditions and at same rate as other property.

I think that any other course *does* amount to an appropriation from the state to the church.

Yours truly, G C. CALDWELL.

From Lavergne F. Gardner, Expert Accountant, Lecturer on Political Economy, Commercial History, Commercial Geography and Business Customs, Eastman Business College, Poughkeepsie.

EDITOR TRUTH SEEKER: I am pleased to respond to your invitation to make answer to the questions, Should church property be taxed? etc. We may fairly estimate that from one and one-half millions to two millions valuation of church property in this city (Poughkeepsie) of about 23,000 population is to-day exempt from taxation. Every tax payer in the city is helping to support and increase this property. We hav some sixteen or seventeen churches and annexes struggling for existence, and the moral and benevolent activities in most of these organizations, the enthusiasm of their youth, the sense of duty of the older members, are spent in maintaining these institutions. For these the ladies sew, contrive, beg, cook, hold fairs, giv entertainments, get up picnics, festivals, concerts, yea, move heaven and earth that these seventeen organizations may liv. Tax church property and the same number of people will meet in half the number of churches, feel the inspiration that a closer fellowship always givs, *pay their taxes*, and expend surplus vitality in doing good instead of accumulating property. A large part of what is called religion to-day may be fairly classed under the head of luxury, and who among us will deny that luxuries are fair objects for taxation? What is the practical effect of this exemption and protection? Church property in our large cities aggregates hundreds of millions of dollars in valuation. The most valuable are exclusiv, and in general utility and character are religious club houses. This is comparativly a young nation, and strong, yet it is wise to read to this generation a page from history. At the beginning of the French Revolution two acres out of every five in all France belonged to the church, and the church was so good a judge of land that in most places the two acres belonging to the church were worth more than the people's three. Look abroad to day, at Italy, Spain, Mexico, Peru. In most Catholic countries that edifice or group of buildings that overwhelms the mind with its grandeur, either for its magnitude or its magnificence, you may be sure is ecclesiastical; and in these same countries man, potentially divine, grovels in the dirt, wearing the blank look of ignorance or idiocy, in order that the God whom he adores may dwell in lofty temples and glisten with beautiful gems. 'Tis a sorry sight. The established church in England, with its many fat livings, robs the producer, who pays the tax but is never represented therein.

My taxes this year amounted to $71 40. If church property in Poughkeepsie had been taxed I would hav paid about $65. I am compelled to contribute between six and seven dollars each year to support churches not of my choice nor patronage. If I should attend church twice every Sunday of the year and drop a nickel on the plate each time, I would not pay as much as I am now paying.

According to the census of 1890, church property in this country was valued at $679,000,000. Statisticians tell us that this class of property doubles in value every ten or twelve years. These exempt millions laugh at the tax collector, while the widow and the fatherless must pay or go under the sheriff's hammer.

Exemption of church property from taxation, and reduction to the clergy because they are a part of said property, is a positiv injury to citizen and society to-day. Cut off this remnant of the middle ages. Make it possible for a man in the church to be just and honest, and clean and upright as the man outside. Tax all church property. Ask every priest or clergyman to pay full fare, and standard price for clothing, food, and fuel. The exemption of church property from taxation is equivalent to an appropriation by the state for the support of all churches, hence the propagation of religious doctrins. Fraternally, L. F. GARDNER.

YES, TO FIRST QUESTION; NO, TO SECOND.

From Estevan A. Fuertes, M.A.S.C.E, Director of the College of Civil Engineering, and Professor of Civil Engineering, Cornell University.

1. Yes, and at such rates as would truthfully prove neither persecution nor favoritism.

2 No; it is not identical with an appropriation. It has some equivalent features, but exemption is certainly favoritism, likely to be abused, as it is really abused. Such exemption might, I think, be proved unconstitutional. E. A. FUERTES.

YES, UNDER ACCEPTED DEFINITION OF "CHURCH."

From James E. Oliver, A.M., Professor of Mathematics, Cornell University.

SIR: To exempt church property from whatever taxation is imposed on other private property is to giv the churches indirect state aid, and this appears to me dangerous in principle. Moreover, such state aid is UNJUST as long as it rests in any degree upon our practically defining a "church" as an institution one of whose objects shall be the inculcation of certain religious doctrins—for instance, of Theism. If ever, for purposes of tax-exemption, the word "church" should come to include all organizations whose primary aim is ethical, regardless of whether they hav or hav not an implied creed as to religion or of what that implied creed may be, then I think that tax-emption would no longer be *unjust*, although it might be *unwise* in two ways—as keeping open an opportunity for abuses, and as depriving the churches of that great power for good which comes from healthy and recognized self-dependence. JAMES EDWARD OLIVER.

NOT PREPARED TO ANSWER.

From Andrew V. V. Raymond, D.D., President-elect of Union College.

DEAR SIR: I am not able to answer your inquiries as to the taxation of church property, as I hav not yet given the subject sufficient thought to formulate an intelligent opinion. Respectfully yours,

ANDREW V. V. RAYMOND.

From Frank Abbott, M.D., Dean of the Faculty, Professor of Dental Histology, Surgery and Therapeutics, University of the State of New York.

MY DEAR SIR: I regret to say that I am not prepared to answer the questions propounded in reference to the taxation of church property, in a manner to interest the readers of THE TRUTH SEEKER.

With many thanks for your kind invitation,

I am yours truly, FRANK ABBOTT.

NO TO BOTH QUESTIONS.

From Alpheus B. Hervey, Ph.D., President St. Lawrence University.

1. It is *not* private property. It should not be taxed any more than any other property held and used for charitable or educational purposes.

2. Indirectly, perhaps, but not in a way or to an extent that is objectionable when all are treated alike. ALPHEUS B. HERVEY.

From Rev. A. H. Strong, D.D., President Rochester Theological Seminary.

DEAR SIR: In my judgment church property should not be subject to taxation, for the reason that, like hospitals and schools, it helps the state, while it has no profits which it could share with the state. The *income* is all *outgo*. Of course I should mean by church property not real estate or bonds held for purposes of endowment, but only actual houses of worship. I do not regard exemption from taxation to this extent as engaging the state in the least in the teaching of religion, but only as recognizing the good which comes from the church as a moral and patriotic influence.

Yours truly, AUGUSTUS H. STRONG.

From George M. Whicher, A.M., Professor of Latin and Greek, Packer Collegiate Institute, Brooklyn.

DEAR SIR: 1. In taxing private property the state is not, and should not be, logically consistent. Whether church property or other private property is to be taxed, and how heavily taxed, are questions to be settled by considerations of policy and not at all by *a priori* principles. As a matter of fact, various kinds of property are left untaxed at present. If the public good is on the whole promoted by the existence of churches (as it certainly is), then the state is wise in not insisting upon its prerogativ in respect to them. The only circumstances conceivable which might justify a change in the present policy are, first, an attempt to evade taxation under shelter of church corporations; and, second, the accumulation of an undue proportion of the wealth of a community in the hands of ecclsiastical organizations. As I am not aware that either state of things exists among us, I should answer your first question in the negativ.

2. It is a perverse logic which can see in this exemption from taxation an *appropriation* for the propagation of religious doctrins. It would be as fair to say that because a public library is left untaxed the state is giving money to disseminate the views of certain authors. If some denominations were taxed and others exempt, there would be a just cause of complaint. But the state is quite impartial. I do not think it "propagates" any religious doctrins, any more than it is a godless institution (as some of our friends maintain) because there is no creed in our national and state constitutions.

Very truly yours, GEORGE MEASON WHICHER.

From Waterman T. Hewett, A.B., Ph D., Professor of the German Language and Literature, Cornell University.

GENTLEMEN: In answer to your inquiry whether church property should be subject to taxation, and on the same conditions, and at the same rate as other property, I would say that I hav always held that it should be free from taxation. I hav regarded religion as the basis of moral and social order, and, therefore, the church as promoting good citizenship as no other agency. As churches are erected not with a view to financial profit, and are conducted in the public interest, I regard them upon the same basis as literary institutions. The existence of a church in a community increases the value of all other property; and residence in a community where no church exists would appeal to but a limited class. Therefore, as churches add to the value of all property, and are not erected with a view to pecuniary returns which they seldom make, I hav always held that they should be free from taxation. I do not regard them as private property, as they are open to the public and accessible to all. While they are immediately for the benefit of the organization which establishes them, their influence is more widely felt as a source of charity and beneficence in a community. If property is held by a church and not used immediately for educational or religious purposes, it should be taxed like other property.

In answer to your second question, I should say no. The state does not collect taxes on non-productiv real estate. If the churches did not exist, the value of all other property would be less, and the amount of the required taxes would hav to be greater on the taxable values of all property.

The appropiation of state funds for the support of asylums, hospitals, and other charitable institutions not open to all citizens, and with the purpose of promoting sectarian interest primarily, I am opposed to.

W. T. HEWETT.

From Clement C. Gaines, A. B, B. L., M. Accts., President, Treasurer, and General Superintendent Eastman National Business College, Poughkeepsie.

DEAR SIR: I hav your inquiry of the 24th, and beg to say that I hav hardly time or space in the compass of this letter to answer as fully as I would like to do the questions you propound.

Suffice it to say that it depends upon what you mean by church property whether or not taxes should be levied in this direction. I hav no question as to the propriety of keeping the land on which a church stands and the building free from taxation. If a church should own other property than this it should bear the same rate as that appropriated to private uses.

I am not sufficiently familiar with your paper to know what your attitude is on this subject, but judge from your asking the question that you believe in taxing churches for any property occupied or owned by them. Possibly you are not particularly friendly to religious organizations. I must say that my attitude is the opposit; that I believe all Christian churches to be eminently institutions in the interest of the general public. I say Christian churches because this is a Christian country, and because one of the highest ambitions of my life is to be able to realize a true following of Christ.

I do not wish to hav the state as the state render me or any other advocate of the work of Christ any assistance in this particular matter, but as it leaves other institutions of a public character intended for the elevation of all people untaxed, notably educational institutions, I think it not improper that churches should hav the same exemption.

Now as to your second question I can only say that I do not think such exemption in effect an appropriation from the state to the church for the propagation of religious doctrins. It is simply in my opinion a recognition of the generally beneficial character of the work done in the churches. One might equally as well say that a failure to levy an income tax would amount in effect to an appropriation from the state to people of considerable incomes for the increase of their revenues.

I hav not time to go into this subject further, but I hav never thought otherwise than I write here. Still I am not so wedded to my views that I might not be persuaded that I may be mistaken. My friendship, however, is, as I hav said before, unalterably on the side of the church, and I hav but little patience with those who preach against it.

Very truly yours, C C. GAINES.

FROM THE COUNTY TREASURERS.

PUTNAM COUNTY.

My answer to both questions is, Yes.

Respectfully yours, HELLYER RYDER.

ESSEX COUNTY

DEAR SIR: Yours of the 25th at hand, and in reply would say I do not think church property ought to be taxed for any purpose whatever.

Yours respectfully, F. E. HUESTIE.

SENECA COUNTY.

DEAR SIR: In reply to your letter of the 25th—No. 1. I do not believe in taxing church property. No. 2 Yes. There will hav to be so much more from the state, but I think that the state can provide for that without taxing church property.

Yours truly, M. T. CORKHILL.

SCHUYLER COUNTY.

Believe that the exemption of church property from taxation according to existing laws is just and right.

Exemption from taxation certainly has the effect of an appropriation to encourage religious doctrins.

Very respectfully, G G. MONTGOMERY.

OTSEGO COUNTY.

DEAR SIR: Yours of the 25th inst. to hand.

I am against taxing church property in any way. As for the exemption of church property from taxation, I fail to see why or how it would be called an appropriation from the state to the church for the propagation of religious doctrins.

Yours truly, SAM'L D. EDICK.

CLINTON COUNTY.

DEAR SIR: Replying to yours of the 25th inst. As to your first question. Inasmuch as all church societies are organized and maintained for the moral as well as the religious benefits of the communities, I believe that the church property should be exempt from taxation. Other property owned, however, by church societies, not used for church purposes, should, in my judgment, pay taxes the same as all other property. In reply to your second question, would say that while the exemption from taxation does in effect amount to an appropriation from the state to the extent of the state tax which such church property would otherwise pay, yet, as the expense of maintaining the churches is paid by comparativly few for the benefit of the many, the exemption from taxation is in my judgment fully justified. Very respectfully yours,

ANDREW WILLIAMS.

Freethought and Secular Notes from England.

"THE SCENE IS CHANGED."

Recently in my "Notes" I spoke of the very beautiful weather we had been having in England during the month of April; but I also expressed my opinion that King Frost would make a raid upon us at any moment. He has done so, and has thus marred the atmospheric splendors that lent a luster to nature at the dawn of spring. May in England has been exceptionally bleak, and with rain, hail, and snow, we are driven back to the gloom and discomfort of an English winter. During the present week at Greenwich the thermometer in the shade fell to the freezing point, and on the grass exposed to the sky the reading was 26 deg. At Loughborough, in Leicestershire, the thermometer in the shade fell to 28 deg., and on the grass to 24 deg., or eight degrees of frost, and at York and Cambridge the reading in the screen was 29 deg. At Liverpool the atmosphere was chill and wintry to a remarkable degree. In Scotland the weather has been extremely cold, and heavy snow showers hav been frequent. In the neighborhood of Dundee seven degrees of frost hav been registered. In Central Perthshire the hills for days were coated with snow. So, after reading this account of change of scene and temperature with my former description of "The Dawn of Spring," the readers of this journal will readily understand the fickleness of the English climate.

THE SECULAR CONFERENCE.

On Whit Sunday the National Secular Society held its annual conference, which was of a thoroughly practical and representativ character. This year we met at Liverpool, and although I hav attended many Secular Conferences in England, not one has appeared to me to hav been more successful than this of 1894. The executiv were able to present a record of a good year's work, and to indicate an interesting and useful program of action for the immediate future. The increase of membership to the National Secular Society during the past year has been most satisfactory, and my American and Canadian readers may rest assured that Secularism in England was never more flourishing than it is at the present time. The demand for lectures is greater, in some instances, than the supply. Arrangements are being made for an extensiv propaganda of open-air lectures both in London and in the provinces. This is very useful work, but it is exceedingly trying for the lecturers, who hav not only frequently to answer abusiv opponents, but our speakers hav to contend against religious rowdyism that is a disgrace to Christian advocacy. I am glad to be able to report that the circulation of the *Freethinker* still advances, and the sale of general Freethought literature is better than ever. A new Freethought journal has just been started in Bradford, Yorkshire, with the well-known title of the *Truth Seeker*. It is conducted by earnest Secularists, and judging from its first issue it deserves to hav a long and prosperous life.

THE LONDON SCHOOL BOARD.

"The Religious Question" has once more occupied the main portion of a sitting of the London school board. Already hundreds of hours hav been consumed by the board in acrimonious controversy on this subject which has been audaciously raised by the Dogmatist party without any mandate from without. As it has been for the last twelve months so it inevitably will continue until the bigots are removed from the board. I hav no doubt that this desirable result will be achieved at the coming school board elections in November. I shall shortly enter upon the fight to secure a seat for myself and should I be successful my first business will be to see if the Bible cannot be excluded altogether from the education in the schools.

SECULAR ACTIVITY IN SCOTLAND.

I hav just concluded nearly a month's tour in Scotland, where I hav been lecturing and debating. All my audiences hav been large and most orderly. Scotland is waking up and taking great interest in public debates upon theological matters. The people listen now with profoun attention, without the slightest manifestation of hostil feeling. This is a marked indication of the progress of Freethought and shows that the labors of secular workers hav not been in vain. In my recent encounters I hav discussed the subjects of "The Existence of God," "Has Man a Soul?" "The Bible and Modern Progress," "Christ the Ideal for Man." My opponents, Dr. Jamieson, of Glasgow, and the Rev. David Macrae, of Dundee, were exceedingly courteous, but they lacked debating force. Still we must be thankful for small mercies in these days when it is so difficult to induce prominent theologians to even attempt to defend their faith in public debate.

MR G. W. FOOTE.

Mr. Foote, the president of the National Secular Society, has been compelled to take a rest from his heavy labors. His sickness has not been dangerous, but it might hav become so had he not heeded the warning of his medical attendant. Mr. Foote is an energetic toiler in the Secular movement and what he undertakes to do he does thoroughly, as his exposure of the "Converted Shoemaker" myth amply testified. It is now ten years since my colleague suffered twelve months' imprisonment for "conscience' sake" and a few of his friends hav decided to present him with a "testimonial" in commemoration of the tenth anniversary of his release from jail. An appeal for funds for this purpose is now being made and I hope in my next "Notes" to be able to announce that the response to the appeal has been worthy of the object for which it is made.

NO PRAYERS.

The Essex board of guardians hav very wisely refused to imitate the folly of the House of Commons in opening their proceedings with prayer. At a recent sitting it was proposed that the chairman should open future meetings with prayer, asking God's blessing upon the work which many of the guardians would probably soon hav to undertake in connection with the establishment of parish councils. Rev. E. P. Gibson seconded, remarking that in these days of Agnoticism it would be well to follow the custom of the House of Commons and the London school board. It was suggested that as the board would cease to exist next November the proposal was something like a death-bed repentance, in which the speaker did not believe. Mr. G. Hammond said that, although activly engaged in various branches of Christian work, he should oppose the motion, because he thought it would be hypocrisy to hav prayers. When he read some of the proceedings in the House of Commons he could not help thinking that there was a good deal of hypocrisy in the prayers which opened those proceedings. The proposer and seconder alone voted for the motion.

CHRISTIAN BIGOTRY.

The newspapers here hav just reported another instance of religious bigotry. A Mr. Wingrove, who says he is a churchman, recently lost by death his infant child, seven months old. He at once called upon the vicar of his parish with a view to its interment. In the course of conversation it transpired that the child had not been baptized. The vicar said he could not allow the body of an unbaptized person in the church, but that he would under the circumstances read a prayer at the graveside. The time arranged for this was six o'clock in the evening, and at that time, according to the arrangement of the vicar and the father, the parents, with the remains of their child, arrived at the parish churchyard, when a message was given to the father from the vicar that he did not consider it to be his duty to bury the child, the result being that the sorrowing mother had to be left in the open churchyard with the body while the father went to find some other minister to bury it. And yet we are told that Christianity has a humanizing effect upon its believers. In this case humanity was insulted and justice ignored. With such specimens of bigots as this vicar the church abounds.

RELIGIOUS HYPOCRISY.

The *Weekly Dispatch*, published in London, has just reported a case which shows the humbug that is mixed up with the English church. The parish church of St. Ives in Huntingdon has just been used for the dual purpose of teaching theology and posting the youngsters of the town in the art of gambling with dice for Bibles, which were presented at the close of the competition to the six boys who threw the highest numbers. The altar-table was the immediate scene of the gambling. No police were in attendance. On the same day, fifty policeman made a raid on "Uncle Tom's Cabin" and another public house in Bolton, arresting forty

men and seizing their sporting paraphernalia. In court the defending solicitor said it was a hardship that these men should be prosecuted when noblemen and others went scot-free. The two publicans were fined £25 each and costs, and the remainder were mulcted in costs. There may be a distinction between throwing dice in church for Bibles and throwing dice in saloons for beer, but non-gamblers will fail to see much difference.

THE CHURCH ALARMED.

The parish councils bill now having become law the clergy are very anxious to wipe out the effect of the action of their bishops in the House of Lords. The clergy find themselvs confronted with the poorer classes who regard them as enemies to social progress. Hence they hav appealed to the archbishop of Canterbury to blow his sacred trumpet in favor of making the church an ally of social development. The holy man has promised to see what can be done to remove the bad impression created, but very little is expected from his guarded and indefinit reply to the clergy. The truth is, it is impossible to bring the church in touch with the reforms on this side of the Atlantic. Mental freedom and intellectual subjection are not congenial allies. Stagnation and progress cannot co-exist. The one is the symbol of the theological past and the other is the emblem of the Secular present.

A FREE SUNDAY.

This movement is deserving of special mention, inasmuch as there are societies organized to arrest its progress. Despite this, however, freedom is gaining notable triumphs. The first opening of the London Guildhall collection of paintings on Sundays was attended by over three thousand visitors, and many were unable to obtain admission. Even Eton College has opened its fine museum to students on Sunday afternoons. In Coventry the town council has given permission for the band to play on Sundays, and it is left with the players to select either sacred or secular music. Verily we move in spite of the church.

DISESTABLISHMENT OF CHURCHES.

Freethinkers are opposed to any church being supported or protected by the state. And the clergy are just now seriously concerned at the prospect before them as to the future position of their church. The present English Liberal government has intimated its intention of dissolving partnership with the churches in Scotland and in Wales. Hence the bishops, clergy, and laymen in convocation assembled during May passed resolutions condemning in no measured language what they term "the horrible iniquity" contemplated. Professor Huxley long ago described the church as "a branch of the civil service," but Lord Rosebery recently urged that the nation had as much right to set up a church as it has to maintain an army. It is strange that men who are acute upon general matters should be so blind as to the lack of consistency in their statements upon theological matters. If Lord Rosebery could show that the church, like the army, is for the defense of the whole nation, his statement would hav something in it. But this is not so, for the church is used for the defense of ancient folly and class interests. However, it is evidently too weak to exist by its own resources. This is granted by the bishops who hav issued a "manifesto" in reference to the Welsh Establishment, in which they say that if the bill recently introduced by the Home Secretary for the disestablishment of the church in Wales becomes law, its "direct financial provisions are such as to reduce the church to penury, and ultimately to leave her with practically no pecuniary resources for her reorganization and work in the future." Just so, the church is not strong enough, financially or otherwise, to support itself, but that is no reason why the nation should be taxed to perpetuate an institution to which the majority of the people are opposed. We are glad to see that the Baptists hav met and passed resolutions directing "the officers of the Union to sign on its behalf petitions to both Houses of Parliament, praying them to pass into law the government bills for disestablisment in Wales and Monmouthshire and Scotland." There is no doubt that in England we are upon the eve of radical changes in reference to the power of the church, and I hav strong hopes that before my career is closed, religion will be a question of individual opinion, and not of national injustice.

"THE SECULARIZATION OF THE PULPIT."

The above was the title of an address that has just been given by the President of the Congregational Union to its members. The reverend gentleman complains that throughout English society there is going on a slow and silent process of deterioration. Interests, "temporal, material, and even intellectual, are allowed to usurp the solemn verities of the blessed gospel. · · · Attention given to the social welfare of the people is a source of danger to the pulpit." If this be true, the sooner the pulpit is put to some useful purpose the better. The president advised ministers not to forget that their work is "not to save the body from suffering, but to deliver the soul from sin." This is what Freethinkers are constantly urging as the function of Christianity. Its business is not with this life. As Christ is reported to hav said: "My kingdom is not of this world." Then we hav no use for it, at least not at present, for our knowledge and duties are confined to this world, for the good reason that we know nothing of any other.

INTERESTING ITEMS.

A singular incident has just occurred in the north of England, where an archdeacon was presiding at the installation of a new clergyman. During his discourse the archdeacon remarked: "You saw the crowds outside witnessing the procession. The officers of the church specially urged them to come in, but not one entered out of that multitude. It reminds me of the late Bishop of Manchester, who once said: 'We *preach* Christianity, but those outside *practice* it.'" This home thrust has caused much tribulation among the saints in the north of England.

Three years ago when the system of free education came into force, steps were taken by the Education Department to induce parents to deposit in the savings bank for the benefit of the children, the money saved by the discontinuance of fees. Since then no fewer than 680,000 one-shilling and 270,000 four-shilling deposit slips hav been supplied to managers and teachers.

The twenty-sixth annual Coöperativ Congress has just been held in Sunderland in the county of Durham. From the official figures produced at the meeting it appears that in England coöperation has made marvelous progress. Within the comparativly short period of fifty years the small band of twenty-eight pioneers had transformed itself into an army numbering 1,240,013, representing about one-seventh of the population of the United Kingdom. The trade had grown into £50,318,977 annually, and the slender capital of £28, with which the pioneers proposed to rearrange the powers of production, distribution, education, and government, had grown into £14,063,687—no mean sum with which to tackle that complex and ambitious program. Coöperation rests upon the widest social and economic basis, and meets most completely the conditions imposed by modern industrial progress.

London, Eng. CHARLES WATTS.

A Sermon by Talmage.

(AS VIEWED BY A FREETHINKER.)

Some time ago Dr. Talmage preached an eloquent sermon on dreams, taking for his text Gen. xxviii, 11: "He took of the stones of that place and put them for his pillows, and he lay down in that place to sleep and he dreamed." Talmage goes on to cite many instances of God's communicating with people in dreams. Well, perhaps he did, but it seems to me it would hav been much more satisfactory to meet him during waking hours and hold a conversation with him; but then "God's ways are not our ways"—he always was erratic.

Talmage says: "I do believe in dreams"—meaning God's communications through them. What an interesting statement to follow out. If he believes in dreams he must hav a "dream book" to help him interpret God's meaning, for dreams do change about and mix up awfully, and he (Talmage) is above all things illogical—as I shall show you presently—so I'm sure he could not figure them out alone, and if he believes in dreams he must also believe in fortune-telling, for the two go together.

Let my imagination play a moment; it wants to peep into Talmage's breakfast room. The family are assembled; the reverend has a book in his hand and a morning paper lies on a side table. "I dreamed of picking up silver dollars last night till my pockets were full and weighted down [that was my dream, but as I don't attach any importance to it, I will willingly lend it to him], and even then at every step was another pile of silver coin," and he turns over the leaves of the book—I think it has a yellow back—and repeats softly, "Silver, silver, silver coin—here it is;" and all look interested.

Soon a young lady, perhaps she is a guest, says: "At Mrs. X. Y. Z.'s tea this afternoon we shall all hav our fortunes told by Madame Seventh Daughter, and I can hardly wait till 4 o'clock," and she looks timidly at the third finger of the left hand, which is still minus the golden circlet that tells of wedded bliss (or blister).

I wonder what dream book Talmage recommends and what peculiar method of fortune-telling he considers most reliable; it was an oversight not to hav mentioned them in his sermon; but then, not greater than others. All illogical minds are prone to oversight. But to come back to the sermon. It is under five heads:

1. "The scriptures are so full of revelation from God, that if we get no communication from him in our dreams, we ought, nevertheless, to be satisfied."

The silver dollar dream that I loaned Talmage is fully three months old and has not materialized yet (perhaps it went by the contrary), and I hav not dreamed another dream since; but I don't want those who dream incessantly to crow over me because God disturbs their slumbers every night. I still hav the revelations (by Heston) to console me.

2. "All dreams hav an important meaning. Every dream, whether agreeable or harassing, whether sunshiny or tempestuous, means so much that rising from your couch you ought to kneel down and say [does he mean ask?], 'O God! am I immortal?'" And Talmage figures it out conclusivly that man is immortal because he dreams, and if that is the case my beautiful bulldog Jack is immortal too, for he "dreams dreams and sees visions" so vividly that by his manifestations we are able to tell whether they are sunshiny or tempestuous; and Revelations mentions horses in heaven; so I don't see where any line can be drawn that will shut out cows, monkeys, cats, or any other animal with sufficient brains to dream.

3. "The vast majority of dreams are merely the result of a disturbed physical condition, and are not a supernatural message. · · · Anything you see while under the influence of chloral or brandy or hasheesh or laudanum, is not a revelation from God. · · · Do not mistake narcotic disturbance for divine revelation. Majority of dreams · · · the penalty of outraged digestiv organs."

That was very thoughtful in Talmage to warn his unthinking and uncritical congregation (all Christians are essentially non-thinkers and decidedly uncritical, or they would not be Christians) of the similarity of God's manifestations and indigestion, lest they mistake a salad nightmare for a revelation from God. But now that troubles me. If during my sleep a horse comes and sits on my stomach, and plants his fore-feet on my lungs and sneezes lightning in my face, by what shall I differentiate between a visit from God or the devil or the nightmare, especially if I hav been very busy the day before and hav forgotten what I ate?

Coleridge's "Kublai-Khan" was composed under the influence of some opiate, so of course God had nothing to do with it. Tartina, the violinist, composed his most wonderful sonata while asleep. What was his source of inspiration? If from God the piece is divine, and the church should lay exclusiv claim to it. If from indigestion, it would pay for all the musically inclined to cultivate indigestion. If I wish to commit a piece to memory, I read it carefully several times at night. In the morning I can repeat it save, perhaps, a few mistakes that two or three readings will correct. Why should I be able to repeat it in the morning, when I could not at night? Simple enough, and nothing supernatural about it, and no indigestion. The brain cells had received sufficient impression to keep the form going over and over in the same set of cells (*i. e.*, to keep the same set of cells discharging their electric or nerve force), and when the impression became deep enough, it was what we call "committed to memory." After many years I wish to recall it; I start in wherever I can, and repeat as much as I can, over and over. Suddenly another line or verse comes to me, *i. e.*, I start up an action in the same cells used before. My ability to recall it in its entirety depends upon the previous impression, whether slight or otherwise.

What is a thought? It is the discharge of the electric force in the brain cell, this discharge being brought about by some stimulation either inside or outside the body.

What is a dream? The same, but being asleep, we are not able to regulate the supply of the stimulus, and the discharge of the force is from the cells of the least resistance. Hence the irregularity and confusion of dreams. I hav often heard people say: "Oh, if I could talk or write as well in the day as I can think at night, I might say something really brilliant," and I had so often thought so myself that I put pencil and paper at the head of my bed, and when something brilliant (?) came into my mind and I awoke with the thought still vivid, I recorded it.

I thought I was preaching the funeral sermon of a child, and I said: "The skin of that child has never closed a teeth." Another time I thought I was lecturing on "Scotch Superstitions" (I had been reading Burns), and said: "To fear nothing

means to hav no fear at midnight in the elfie hours. The timid and frightened usually forget to say 'Good-night,'" and in my half-waking moments I thought, Why, that is really true, for frightened people run away and don't stop to say anything; I wonder why I never noticed that before.

Why should my immortal soul use less sense and poorer grammar at night than in the daytime? What does daylight or darkness matter to a soul, or why should indigestion make a soul talk nonsense?

Remark fourth I hav included with the third.

5. "God has often, since the close of the Bible dispensation, appeared to people in dreams. . . . All dreams that make you better are from God. How do I know it? Is not God the source of all good? It doesn't take a very logical mind to argue that out." Logic! Shades of Plato! Will some one please tell me what size hat Mr. Talmage wears? I want to know the circumference of that logical (?) brain—but, no matter. "The heaviest brains on record, where the statements are to be relied upon, were possessed by an ignorant bricklayer and a congenital imbecil, both of whom outweighed Cuvier and Abercrombie, while a boy of thirteen years of age had five ounces more brain than Webster or Agassiz."

I was not aware that dreams had any influence either for good or evil among the majority of people. I should expect an old plantation aunty to lay some stress upon her dreams, but not intelligent, cultured people.

"Tertullian and Martin Luther believed in dreams." That's nothing; I used to believe in Santa Claus, but that doesn't prove anything save human credulity. "The night before his assassination the wife of Julius Cæsar dreamed that her husband fell dead across her lap." Coincident, that's all. People often dream of the death of some member of the family or of themselvs, but that is all that comes of it. Talmage narrates several instances where people warned in dreams hav gone to the rescue of some one in peril, and mentions a ship's crew being so miraculously rescued, and asks, "Who conducted that dream? The God of the sea." Wonderful! wonderful! But was that one crew all he could get around to see to, and what has that "God of the sea" been doing all this winter and spring while boat after boat has been wrecked and gone down? He mentions a German who, while on shipboard, was told in a dream to follow a man with a handful of white flowers. After he arrived in New York he wandered into the Fulton street prayer-meeting, and on the pulpit-stand was a bunch of tube-roses. When Mr. Lamphier—who conducted the meeting—went home he took the flowers, and the German followed, and through an interpreter told of his dream. The German is now a city missionary preaching the gospel to his countrymen. Well, that seemed to work very well for the German; but I should not feel it safe to advise the thousands of idle men in the United States today to watch for a man wearing a boutonniere and follow him, in hopes of work, for they would starve before they got it.

"Perhaps the reason the God of the seas let so many boats go down is because the crews did not call on God to save them," some Christian will say, "and if safety wasn't worth asking for it wasn't worth having." Bosh! If my baby hangs in the window in danger of falling to the pavement below, would I wait to be called upon to rescue him from his peril? Not much; almost before his danger can shape itself in thoughts in my mind he is safe in my arms. If a stranger is in danger of death from an incoming engin, do I wait till he asks for aid before I render it? No; with violence, if need be, I drag him to a place of safety, and say: "Beg pardon, but the engin was close upon you." He may think me officious, and say he is capable of taking care of himself, or he may thank me for my service; it doesn't matter either way; I considered him in danger and went to his rescue. If some member of my family needs shoes, do I wait to be teased for a new pair? No; my pleasure is to anticipate their needs and supply them with luxuries. "If ye, being evil, know how to giv good gifts unto your children," why should God wait for "much importuning" or withhold them entirely, or see lives lost on sea and land if he be an all-wise God who knows of the destruction, and an all-powerful God who can bid the winds and waves be still and they obey him?

DOCTOR.

Will some "beloved child of God" please stand up and tell a benighted and ignorant truthseeker how it was that "Adam called his wife's name Eve, because she was the mother of all living," when there was nothing living of which she was the mother at the time he named her? Perhaps some one named her since and made a mistake in telling the story.

At the Front.

It was about a five-hour ride from Meriden, Conn., to Boston, over a pleasing section of New England. Mr. L. S. Meston was at the station to meet me, and soon I was in the presence of Paine Memorial, an architectural beauty as well as a fitting monument to one of the greatest of mankind. In the *Investigator* office I found a warm welcome. Mr. Ernest Mendum nobly carries out the work which has canonized his father and Horace Seaver in the hearts of all lovers of mental liberty. For over sixty years this grand journal has fought the good fight, and Liberals may well be proud of it. Saturday evening I spent at the home of Mr. and Mrs. Mendum in Melrose Highlands, and my host and hostess spared no pains to make my visit a great pleasure, which it was.

Sunday afternoon finds me in Paine Hall, where the Ingersoll Secular Society holds regular meetings. Among the first to welcome me here was Mr. Rockwood, the president of the society, and in a few minutes I was greeted by the three Rushes—father and two sons, Reuben and Tom. Without this trinity there would be a great gap in Paine Hall. The elder Rush, an old associate of Bradlaugh, delights to narrate the story of the struggle for mental liberty in England. When you find an old-time English Freethinker you generally find a man that you can "tie to." The boys are activ in the cause, and hav also been very successful in business. Those who heard Reuben Rush at the International Congress will not forget his eloquent and fiery oratory. Mr. L. K. Washburn, the universally admired editor of the *Investigator*, was also present and an attentiv listener. Washburn is the most popular lecturer in Boston, and he can always fill Paine Hall to the doors. I lectured on "The Evidences of Christianity," and a warm discussion followed. The principal speaker was the Rev. Mr. Moore, a Scotch Presbyterian. Mr. Moore was in a half-standing posture throughout the lecture, that he might be the first one on the floor. He is very modest in his demands and would not accept the universe in a package if he could get it, even though he did ask the privilege of doing all the talking throughout the debate. Mr. Moore detests the Catholic church, does not think it has any rights, that its property should be confiscated, and its pr ests banished from the country. He is the embodiment of the Protestant spirit of persecution, and his antics while speaking make him the comedian of Paine Hall. After the lecture we repaired to the hospitable home of the Rushes, where we had a most pleasant time.

On Monday afternoon I left Boston for Harwich, on Cape Cod, where I was engaged to giv two lectures. Mr. B. F. Robbins made the arrangements, and took upon himself most of the expense. Harwich is far from being a Liberal town. The old Puritan spirit is yet there. Mr. Robbins is the only outspoken, aggressiv Freethinker that I found. My audience was composed almost entirely of Spiritualists, who were attentiv and appreciativ.

My next appointment was Oysterville, which I reached by stage from West Barnstable. I was met on my arrival by Mr. Daniel Crosby, at whose hospitable home I was well entertained during my stay in town. Mr. Crosby's wife and daughter are both Liberals to the heart and take an activ interest in the Freethought movement. In the evening I was pleased to see a fine audience. Captain Handy and his daughter, Miss Emma, drove over from Cotuit. The Crosby orchestra delighted the audience with some well chosen selections. The audience was appreciativ and seemed to indorse all I said. The next day Captain Handy drove me over to Cotuit, where I gave two lectures. Here the audiences were small, as the Freethought element is weak, but the short visit with Captain Handy and his family, in the midst of the beauties of land and sea, softened the disappointment a lecturer sometimes feels when he gets poor houses. Mr. W. A. Makepiece and his brother came up from Hyannis both evenings though the weather was most unfavorable. It was my fortune to meet on the Cape some of the best Liberals that I hav come in contact with, and I left longing for the time when I can come back.

When I returned to Boston I found a warm welcome again in the Rush home, and on Sunday I had a larger audience than at the previous meeting. The Rev. Mr. Moore again appeared, and for a while we had a hot debate. The hardest thing for Mr. Moore to see is the fact that Protestants are opponents of religious liberty to-day as well as Catholics. An Adventist minister also made a few remarks, agreeing almost entirely with me in my position.

After lecturing in small places it is a great relief to a lecturer to speak in Boston, Philadelphia, Brooklyn, or New York, where an intelligent and cultured audience givs him their attention. It is a treat to him, and is an encouragement in a work that has many trials and disappointments.

FRANKLIN STEINER.

Lectures and Meetings.

THE Milwaukee Liberal Club meets at Severance Hall, 421 Milwaukee street, every Sunday at 7.30 P.M.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Monroe avenue.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for May:

June 22d—"Spontaneous Generation." Edward W. G. Dobson.

June 29th—Last meeting of the season. Five minute speeches on "What One Thing Would You Hav the Constitutional Convention Do?" alternating with musical and elocutionary entertainment. Admission, 10 cents, at the door.

THE Friendship Liberal League, corner of Broad and Wallace, in Warner Music Hall, Philadelphia.

Sunday, June 24th, 2.30 P.M.—"Fallacies and Injustice of Single Tax." J. W. Brown.

7.30 P.M.—"The Labor Question from the Standpoint of Nationalism." Prof. Frank Parsons of Boston University.

THE Manhattan Liberal Club could be appropriately called "The Club of Dreams" last Friday night when Elmer E. Warner spoke on "Tides of the Times." It was a dream that the audience listened to, and to make the dream appear a real one some of the audience slept, and it took Dr. Foote, Jr., with his gavel, after the lecture, to make many awake from their sleep, and to comprehend that the dream was o'er. The lecturer in starting out said that though the title of his paper was a purposely ambiguous one, he would tell them how things could be two hundred years from now. Accordingly he took a "tumble" and found himself in New York two centuries from date. He found things much improved, and everything was really beautiful, and everyone happy and comfortable. This paper was of the class of utopian literature of which "Looking Backward" is fairly representativ. The lecturer thinks that such papers arouse thought. Whether this paper points to the "the tides of the times" was to some minds an open question.

S. P. Putnam's Lecture Appointments.

IT has been necessary to make some changes in the previous announcements. The following are the dates from June 23d to September 10th in Iowa, Michigan, Wisconsin, Minnesota, North Dakota, and Montana. Those in Washington and Oregon desiring lectures during September and October will please address S. P. Putnam, in care of E. C. Reichwald, 234 South Water street, Chicago, Ill.

Adamsville, Mich., June 23, 24.
Nevinsville, Greenfield, Orient, and Creston, Ia., June 29th–July 8th.
Shell Rock, Waverly, and Clarksville, Ia., July 10th to 15th.
Sidnaw, Mich., July 19–24.
Drummond, Mich., July 26–30.
Neillsville, Wis., Aug 2–6.
Whitehall, Wis., Aug. 7–9.
Fargo, N. Dak., Aug. 11–14.
Crookston, Minn., Aug. 15–17.
Hoople, N. Dak. Aug. 18–21.
Fort Maginnis, Mont., Aug. 26th to Sept. 10th.

Representativ Durborow has hit the popular fancy in Washington by a proposition that appeals to every intelligent household in the capital. It is to open on Sunday all public institutions in which there is aught for exhibition, and to extend the time of opening during week days. As it is, that great and incomparable museum, the Smithsonian Institution, is closed every day at 4 o'clock, is closed on Sundays and even on holidays. The thousands of people in the departments are practically denied opportunity to visit these places, and the same is true of the Congressional Library and the Corcoran Art Gallery. So it is only the rich or the idle who may enjoy the treasures of art and education that the law declares shall be free to the people.—*Charleston News and Courier.*

Church edifices and land alone, exclusiv of parsonages, colleges, and the like, are valued at $680,687,106, and it is probable this would need to be at least doubled to include all other church property. It is safe to put the value of church property in the United States at $1,361,374 000. It is a question which seriously disturbs ministers and laymen alike whether an element of society that is so rich ought to ask any exemption from the burdens that fall alike on rich and poor, especially when the churches receive all the benefits of government that the humblest citizen can claim.—*Chicago Record.*

It has been found by careful calculation that the biblical reports of the dimensions of Noah's ark are erroneous. In order to carry the animals and food for them necessary to make the trip, the word "miles" should be substituted for the word "cubits."

Letters of Friends.

An Enthusiastic Hurrah.

MALCOM, IA., June 1, 1894.

MR. EDITOR: Herein you will find $6.50 for "Four Hundred Years of Freethought" and renewal for one year. With a long hurrah for the good old TRUTH SEEKER,

I am yours, JOHN H. OHLAND.

In the Swim.

ROBESONIA, PA., June 2, 1894.

MR EDITOR: Inclosed find $5. Although I am like a solitary huckleberry in a bowl of milk in this hotbed of religion, I feel that I want "Four Hundred Years of Freethought" to show to my friends.

Yours respectfully, H. R. MILLER.

Subscribes to Help the Cause.

HARRISBURG, PA., June 4, 1894.

MR. EDITOR: I inclose $5 for "Four Hundred Years of Freethought." I would hav subscribed sooner, but my doctor has forbidden me to read on account of weak eyes. I, however, subscribe to help the cause, and I wish you much success. JACOB TAUSIG.

It Is His First Choice.

DENVER, COL., May 15, 1894.

MR. EDITOR: I herewith inclose you $3, to renew my subscription to your splendid paper. I am free to say that I value your paper very highly, and while money is tight and hard to get, I would rather do without some other paper in order to be able to hav THE TRUTH SEEKER continue its weekly visits to our home.

CHARLES FLORENCE.

An Enlightening Influence.

ORANGEVILLE, PA., June 4, 1894.

MR. EDITOR: Please send "All in a Nutshell," six copies "Infidels and Charity," "Modern Marriage," "Pulpit, Pew, and Cradle."

I was much pleased with the "Memorial Number." It started several arguments and will undoubtedly lead to the enlightenment of the people and correct many errors that are common everywhere concerning Thomas Paine.

M. S. HAYHURST.

Anticipating Putnam's Visit.

SIDNAW, MICH., May 29, E.M. 294.

MR. EDITOR: I am calling at the "eleventh hour," but, as the old adage says, "Better late than never," so here I am with $6.50 for "Four Hundred Years of Freethought" and the grand light of reason, THE TRUTH SEEKER, for another year.

We will soon hav the pleasure of Mr. Putnam's visit to our town, where he is to deliver six lectures. It will no doubt be a memorable event for our little town.

Yours for truth, liberty, and the pursuit of happiness, ISADORE CARON.

Want Dr. Putnam's Antidote.

NEW HAVEN, CONN., May 31, 1894.

MR. EDITOR: Please send me two copies of Mr. Putnam's "Religion a Curse, Religion a Disease, Religion a Lie." I shall swallow this book as an antidote to a sermon which, thank —?—, I did not hear, but my poor wife did. Send it before we both perish! Can you suggest further remedies?

I get THE TRUTH SEEKER every week, but that is not much good, as my wife reads that all to herself, and hardly gives me a chance at it. Then my boy devours the pictures, which do him a world of good. WM. P. HANSEN.

Two Questions and Answers.

ANDOVER, KAN., June 1, 1894.

MR. EDITOR: Will you kindly inform me where I can get some selections for reading and recitations for literary purposes, which are not tainted with God and Jesus; we can get plenty of that kind here. What are the conditions for joining the Freethought Federation of America?

Success to the Editor of the grand and noble TRUTH SEEKER; may he liv long and be happy. Yours for truth and justice.

MISS LOTTIE WOLFE

[The Truth Seeker Collection of Forms, Hymns, and Recitations will fill the bill. All that is required in order to become a member of the Freethought Federation is to send your name to the secretary, John R. Charlesworth, 234 South Water street, Chicago, Ill.—ED. T. S.]

But They Will Not Always Slight Him.

LAKEPORT, N. H., June 4, 1894.

MR. EDITOR: Inclosed find $1 for Ingersoll's address on Thomas Paine, "The Ingersoll Controversy," "What Must We Do to be Saved?" "The Age of Reason," and "Common Sense."

I will say that I hav distributed the sample copies you sent me in places where I thought they would do the most good. There are quite a number of Liberals here in this end of the city.

In the afternoon of Memorial day I listened to an address delivered by Dr. J. A. Green, and also an illustrated lecture on the Civil War, but Thomas Paine's name was not mentioned, the man who did more for the independence of this country and France than all others combined.

Yours respectfully, C M. CARLETON.

About Providential Judgments.

NEW ORLEANS, LA., May 14, 1894.

MR EDITOR: The *World* says some attribute Joseph Remilleard's sudden death in Calumet, Mich., to a judgment for his blasphemy. To what do they attribute the thrice-providential burning of Talmage's church? Did he not libel, slander, and insult God by substantially declaring that, by Breckinridge-Pollard behavior, he (God) begot a son—simply because he found it in an interpolated, anonymous old book? Aye, did he not substantially charge him with worse conduct than Breckinridge, for Miss Pollard never married, while Mary did; and while Breckinridge assumed the expense and responsibility for his meanness, did he (Talmage) not charge God with shifting his off on Joseph? For money—like a lobbyist—did he not constantly advise people to bribe God Almighty (with church contributions, prayers, etc.) to lay their sins on his innocent son Jesus?

May not the latter case be as much a manifestation of judgment as the former?

D. WEBSTER GROH.

Soul Existence.

LEXINGTON, KY., June 2, 1894.

MR. EDITOR: "And God breathed into his nostrils the breath of life, and man became a living soul." But science teaches that soul is a result of a combination of forces—an organization, a power or spark of existence, kept alive and conscious by electricity, sensation being a kind of knowledge derived from contact with the outside world. Man revels in his dignity, as a splendid exotic, defending his laws and constitutions from the grasp of ignorance; but alas! the proclivities of the brute cling to him till he is not able to govern himself, and lingers in the sphere of the ape. Who hav ascended into the hights—forgotten themselvs, lived and died for the world? Terence, Voltaire, Thomas Paine, D M. Bennett. A blazing torch is borne aloft by Ingersoll.

A glorious light is burning here, and many rejoice in its beams. The poor and wretched stop suddenly in their work, to read what he has written. It is the mind of Mr. Charles Moore to which I allude. This is a worthy gentleman, a champion of the poor, a truly great man—a friend of justice, truth, and benevolence. He helps the poor and is kind to all. Of course he is respected by high-souled, honorable people. Yours respectfully, ALHAZA.

No Danger of Putnam Retiring on His Wealth.

FARMINGTON, UTAH, June 1, 1894.

MR. EDITOR: Inclosed I send you $7.75, to renew my subscription to your valuable paper, for "Four Hundred Years of Freethought," "Right Living," and five copies Paine Memorial Number.

Like the rest, am desirous of having my name in the big book. No doubt Brother Putnam has done justice to the title of his book, and, if patronized as it deserves, it would be his support for many years; yet our educated and gifted writers and lecturers should not cease their labors, even if financially able to do so. Though Freethought seems to be slowly yet surely gaining strength, let us not forget that eternal vigilance is the price of the liberty we now enjoy. The "financial crisis" and the "industrial army" movement seem to be the topics "out West" at present. I hear many ask the question, "What are Ingersoll's views regarding this moving of idle men to Washington?" You know many of our Freethought faith look upon Robert Ingersoll as the saints did upon Brigham Young, as able to reveal an answer to many knotty questions. May we hear from his able mind as to what this movement means to the future of our government and country.

Wishing success to all who are laboring to free this world of superstition, I am,

Yours truly, HECTOR W. HAIGHT.

Thinks Heston Has More Genius than God.

WANDA, ILL., June 3, 1894.

MR. EDITOR: I am but twenty-two years old, but so far hav escaped the horrors of feeling that when done with this life I will hav to take chances on either going to a paradise or to a burning hell Am a whole-souled Atheist, Infidel, or Freethinker, just whichever jars the least on a pious brain. Do not take THE TRUTH SEEKER, but through the kindness of a friend (Mr. Malcom McBride, of McBride, Ia., who, by the way, has taken your paper for twenty years), I exchange and get it. Will surely subscribe before I will go without it. I think there is more downright truth stated in THE TRUTH SEEKER than in the Old and New Testaments combined.

It looks as though the all powerful, far-seeing God is taking a year off, or at all events he is not looking after his little, starving, innocent children, and has also let his great universe slip a cog and freeze everything up two or three times this season, but hav faith in the above-named (all-for-the-best-God), and you hav the Christian key to the mishap. Perhaps some good brother was praying for rain and another for the absence thereof, and God has got things mixed.

I am much pleased with Heston's cartoons; he is a genius and is in the right place. I find a good many of our class here and am trying to do something for you by way of subscriptions. I cannot get "Four Hundred Years of Freethought" yet, but am bound to hav it sooner or later. Success to you and THE TRUTH SEEKER.

Yours truly, HARRY M. KEELEY.

The Demand for the "Age of Reason."

BELLEVUE, KY., May 20, 1894.

MR EDITOR: Inclosed please find $1 for six copies of Thomas Paine's "Age of Reason." I hav sold about fifteen copies and did not half try. I see in the few last numbers of THE TRUTH SEEKER that some of the A P. A. are being called down by some of our friends, because they try to hav the Bible in our public schools. Now, here, friends, is where you can do some good. I am an A. P. A., and hav sold some of Mr. Paine's "Age of Reason" at our meetings. This is what I say to them: "Friends, this is the 'Age of Reason,' written by Thomas Paine, who said that a king and a priest are two vultures, hatched from the same egg." By the time you hav said a few more words you will find that you can sell at least ten copies, and anyone who reads the "Age of Reason" will not want the Old Book in our schools. Now, then, let every A. P. A. who reads THE TRUTH SEEKER send for as many copies as he thinks he will sell; then send for more, until every home in the United States has one.

Mr. Paine was a great and good man, and his name should go down the ages of history along with Washington, Jefferson, and many others. We can keep silent no longer. Let us put Mr. Paine's name where it rightfully belongs, for he was the greatest man living at his time.

I hav ordered extra copies of the Paine Memorial Illustrated, through my newsdealer, and hope that every society will do its utmost to giv this number a wide and large circulation, so the world may hear something of Mr. Paine. I hav his picture (a large, fine painting) and his works, and when the 29th of January comes around we all get around a large table filled with good things, and spend the day in memory of America's greatest hero and author.

I turn down E O. Roscoe, likewise Otto Wettstein. His "Giant Delusion" is all in his mind, because, as he sees it, we are living in a very small world, and we might bump one another in the next one. Otto, don't be afraid; you will hav plenty of room, and some day, when you are in the spirit world, you will tell us mortals that it is a giant delusion to believe that when a man dies he is dead.

Address—168 Berry avenue, Bellevue, Ky. LOUIS HELD.

Gambetta Did Not Recant.

CHAMPAIGN, ILL., May 29, 1894.

MR. EDITOR: Send me the following of Ingersoll's productions: "Address Before the Unitarian Club," "Truth of History," "Ingersoll on McGlynn."

A friend, some time ago, displayed a clipping from a Chicago paper setting forth the statement that Father Lambert, who held a controversy with Ingersoll some years ago, had renounced the Catholic church and Catholicism I hav never seen the statement elsewhere. Will THE TRUTH SEEKER tell what it knows about the affair? I once asked you for evidence on the last days of Gambetta, for a minister stated in the pulpit that Gambetta in his last hours repented his unbelief, but there was no reply. I hav been unable to procure evidence on this point.

PERRY C. JOHNSON.

[The Catholic priest who has recently joined the Methodists is A. Lambert, a Redemptorist. The priest who criticised Colonel Ingersoll is L. A. Lambert, and he is still an activ Catholic. Ask the minister for proof that Gambetta repudiated his Freethought principles. There is none, absolutely none. He died as he had lived, an Infidel. He distinctly ordered that he should be buried without religious rites, and his wishes were scrupulously respected, as similar wishes could not hav been in the case of any statesman outside of France. Says Frederic Harrison, referring to the concourse of one million citizens who bore him to his grave: "There was no emblem of Christ, no priest of God, not one mutter of heaven, no hollow appeal to the mockery of the resurrection, no thought but for the great human loss and human sorrow. It was the first time in the history of Europe that a foremost man had been laid to rest by a nation in grief, without priest or church, prayer or hymn."—ED. T. S.]

His Courage Failed Him.

CRAYON, O., May 19, 1894.

MR. EDITOR: Inclosed find amount that will pay my subscription up to September 1st. My interest in your valuable journal and its many Liberal publications is steadily increasing. I find that after ten years' experience with the same nothing can solve or define the problems of life or appease my longings for facts and reason as can the grand old TRUTH SEEKER.

The premium club which I sent you and which secures Mr. Putnam's great book is working satisfactorily so far. Each subscriber is well pleased with the book, "Old Testament Stories Comically Illustrated." When Mr. Putnam's "Four Hundred Years of Freethought" arrives I am confident that I shall be the fortunate possessor of the greatest book of modern times.

I had the pleasure, about two weeks since, of hearing for the first time our eloquent lecturer, John R. Charlesworth. I enjoyed the hospitality of Mr. George Van Ness and the spirited company of the lecturer and made the acquaintance of a number of Liberals while there. An incident occurred during these lectures that demands a brief mention. The intelligence came to the ears of mine Liberal host, Mr. Van Ness, that the Rev. G E. McManaman, pastor of the Methodist Episcopal church of the city, had defiantly stated that he had about five questions to ask our lecturer. Mr. Van Ness decided that the reverend gentleman should be accommodated. So we set out to giv him a formal invitation to present them in person that night. We called at the cozy parsonage, where we found the object of our visit. He came to the door, seemingly very much embarrassed, and, after the usual ceremony, I broke the ice. He admitted making the statement. Then we kindly invited him to attend the lecture that night and present his questions in person, but his pious courage failed him. He squarely refused, saying that he was

so busy that he had not time to "formulate" them. We again insisted, assuring him every courtesy and respect, but his religious ambition had vanished, as neither questions nor preacher were forthcoming at night. ELMER MILLER.

An Open Letter to an Angell.

BOULDER, COL., March 7, 1894.

MR. GEO. T. ANGELL, No. 19 Milk st., Boston, *Dear Sir:* The paper (*Our Dumb Animals*) which you so kindly sent me I hav read very carefully and in its main object I fully and freely agree with you; in other respects I cannot, viz., when you take the old Bible and that God of the Jews and Christians as patterns of kindness and mercy; in this respect you are just as far off as you can possibly be and not get out of the universe. I know of no book as bad for teaching cruelty to animals as well as human beings as the Bible. I will guarantee to show you ten places where cruelty is sanctioned where you can show one in which it is condemned. And of all the gods which man has created, I think that the god Jehovah is the worst and most cruel, if there could be any choice. I am an unbeliever in this abominably cruel and wicked book. I do not favor cruelty to animals nor to man, woman, nor child, neither here nor in an imaginary hereafter. And I elieve in this respect I am a little better than your God.

The only agent that this county has had for years for the Humane Society is just about my belief, with the addition that he is a Spiritualist. He was recently called on to prosecute two brothers, who claim to be Christians and take the Bible for their guide, for both claiming marital rights from the wife of one of them, and subjecting her to maltreatment. They are both lying in jail now waiting for their trial for this crime. In the same jail there is another victim of religious superstition, who is laboring under the delusion that he has committed the, or some, unpardonable sin. I saw them all there only an hour or two ago.

Would like to hav you publish the above and send me a copy of the paper, if you dare to print so much truth.

LATER.—The two brothers mentioned above hav since been sentenced to fifteen years in the penitentiary and taken to Canon City to serve it out.

L. Z. COMAN, M.D.

An Exceptional Corner of Quay's State.

MR. EDITOR: I herewith inclose $5—$3 for the renewal of my subscription to THE TRUTH SEEKER, and $2 for Darwin's "Origin of Species." Other remittances for books and other reading matter may be expected from me as I get time to read them.

I am inclined to think that the poverty of Freethinkers is not as great as some "letters of friends" would lead us to suppose. At all events, a large per cent of the people through this part of "God's moral vineyard" are Freethinkers, and they are generally not only the most honorable and intellectual citizens, but are in the best circumstances financially—they are mostly readers and real thinkers, and the majority take some kind of a Liberal paper, or get some one's else to look over. True, the greater part of them do not contribute their means and energies to the cause of Liberalism with the same zeal that some of our orthodox neighbors giv to the support of superstition. But it must be remembered that Liberals generally are striving to improve their earthly existence, supplying themselvs with home comforts, while hide-bound, religious bigots are most vitally concerned in laying up treasures in mythical realms somewhere beyond the skies. Besides, it is well known that Infidels do not hav divine assurance that if they cast their bread and butter upon the waters, it will swim back to them again after a time, laden with abundant increase; and it occurs to only a few of them that it is vitally important to keep up a ceaseless warfare against principles which are so palpably injurious to every interest of individual well-being of all classes, the priesthood perhaps excepted. Doubtless this is because only those who hav risen from the tomb of darksome superstition can fully realize the abject condition into which a belief in supernaturalism is really capable of plunging human intelligence; and comparativly few Freethinkers hav full knowledge of the enervating forces of ecclesiastical tuition. It is then in this misconception of the power which bigotry exerts in blinding and misguiding the minds of its victims so that it becomes next to impossible for them to see and comprehend the plainest truths whenever they in anyway oppose their preconceived notions; in the lack of enthusiasm; in the want of leisure to read and investigate, and in the differences of opinion and taste as to what is the most remunerativ reading in the field of Liberalism, that we must look for the reason why it is so difficult to procure large subscription lists for THE TRUTH SEEKER, rather than in the lion's grip of poverty. It is a probable fact that very few Freethinkers can be found who would not subscribe for THE TRUTH SEEKER if no other reason could be given but the financial inability to procure it. But may subscriptions continue to be sufficiently numerous to secure for it a long and prosperous existence. THE TRUTH SEEKER, to say the least, is among the most worthy exponents of Liberalism now published. Every lover of the rights of man should take and read it.

Your truly, F. N. MORTON.

Woman Suffrage.

NEW YORK, N. Y., May 18, 1894.

MR. EDITOR: I would like to say a few words about woman suffrage. I do not believe in granting the wholesale right of suffrage to women, for fundamental and social reasons. The only plausible argument in its favor, that I know of, is that of taxation without representation. That is the best of reasons and should control. What we want is not to enfranchise all of our sisters and daughters and aunts and wives, the simple and learned alike, but such of them as own property or can pass an educational test. We want to disfranchise many of the men who now vote, and enfranchise a few of the more manly women; and the way to do it is to enact a law or frame it into our state constitution that those persons only, without regard to sex, shall be entitled to vote for public officers and hold office, after a period of ten or twenty years, who can pass a satisfactory examination as to the designs of constitutional government, and understand something of its law processes, as well as hav a common school, English education. Ten to twenty years' notice would giv the present male voters ample time to prepare for the educational test, and at the same time would giv an opportunity for those women who wish to take part in government to prepare themselvs for that function.

The negroes in the South are not allowed to vote, or their votes are not counted, and while the issue is confined to the state of New York as far as this present discussion is concerned, still, if woman suffrage should win in this state, it would be contagious; and what is the use of enfranchising all the colored women of the South when even many of the males are still perhaps rightfully, if not lawfully, disfranchised? A republic must hav an intelligent, not an ignorant ballot.

If said to a crowd of women, "You do not care to assume the duties and responsibilities of political life, do you?" they will answer, "No." Put the question the other way and say, "Would you not like to take part in government so as to be able to enforce your rights?" and they will vote "Yes." Women are so susceptible to a bouquet of flowers or perfume, that the candidate who pleased their fancy in those respects the most would be sure of election.

I hav listened to several women agitators of this question. Some of their arguments are of a motherly nature, which, of course, would be all right in the nursery, but one hardly expects to hear that kind of advice from the political platform. They lead one's thoughts yearningly back to the period of childhood and call to mind the tender care of a devoted mother, but the state is not founded on sentimentality.

For physical reasons, women can never take rank with men in muscular labor, and for that reason a vote in the hands of a woman would allow her to that extent to enslave the man. She could vote for him to carry out projects in which she could directly take no part. The question of woman suffrage is hardly worth considering seriously, only from the standpoint of an educational test. It is unjust for men to vote who do not hold real property, while those women who do hold such property are deprived of the right of suffrage. The remedy proposed above is fair and just, and would be the best policy for both society and the state. It is my opinion that the voters at the polls, if not the Constitutional Convention, will look upon the question of woman suffrage as an enormous joke.

Incidentally I will say I attended the debate recently at the Young Men's Christian Association on this question, and the debaters were so hemmed in by their religion that intellectually they reminded me of a swarm of bees flying about in a hive, but thinking they were flying around the globe. The debaters did not get outside of the narrow domain of their religious belief. No one dared mention, or perhaps has not even thought of, the additional dangerous power woman suffrage might giv the church. The judge gave the decision to the negativ side, because shown that the ballot would be of tremendous disadvantage to women themselvs (not but what they are capable of voting) and their votes would neither help nor injure the state.

I hope the eleventh hour of waiting for "Four Hundred Years of Freethought" will not be too long, as I am getting very hungry for a broader knowledge of the past, and of the future possibilities of Freethought. L. D. CRINE.

In the Hawkeye State.

CARROLL, IA., June 1, 1894.

MR. EDITOR: While in Iowa City the other day I visited the home of Mr. and Mrs. J. J. Deitz. Mr. Deitz is a sterling, consistent Freethinker, and has been a subscriber to THE TRUTH SEEKER just twenty years. He is engaged in insurance and real estate, and is highly respected for his business integrity. I had met Mrs. Deitz during the World's Fair. She is an English lady of remarkable intellectual gifts, having been for some years instructor in languages at the state university, which occupies the old capitol building here and several annexes. Mrs. Deitz continues to instruct private classes in French, German, and other tongues. She is the activ worker in a local society, the Shakspere Club, preparing much of the work and taking a leading part in the discussions.

Iowa City, about a week before my arrival, had experienced the worst hailstorm known in its history. Tin and sheet-iron roofs were pelted full of holes, and the Deitz's house was no more fortunate than the rest. Tens of thousands of dollars damage was done Every unprotected pane of glass facing the direction of the storm was broken. One wholesale house alone lost $6,000. At Mr. Deitz's I had an opportunity to glance at THE TRUTH SEEKER of May 19th last, and was astonished to read your bracketed remark that a page had been lost, making "Mr. M —" an impenetrable mystery. As there is no necessity for that, I desire to drag him from the obscurity which the article as printed implies. [Such calamities might be avoided if all writers would get out of the very bad habit of using an initial instead of a name. It is a sort of literary affectation which possesses no merit, and for which there is no excuse. —ED.]

While in Carroll, Ia., I had a pleasant visit with Mr. and Mrs. W. T. Minchen. Mr. Minchen is a banker and successful business man, a radical individualist, and a member of THE TRUTH SEEKER family. Mrs. Minchen, the daughter of Mr. and Mrs. Bean, of Rock Island, Ill., I had the pleasure of meeting many times. Mrs. Minchen is a great reader, and much taken with the *Arena* and *Twentieth Century*. She is a woman of culture, refinement, good sense, and radical. She has literary ambitions, but her failing health has thwarted them. Their home is a charming spot.

Mr. Minchen prides himself on blooded stock and his stables contain some aristocratically pedigreed ponies, which he keeps for his "amusement," as he terms it. He piloted me to his barn, lit by incandescent electric lamps and affording by no means undesirable quarters. Here I found he kept lodgers—three specimens of the genus tramp—whom he pointed out to me with special pride. It is customary for town and deputy marshals to arrest all parties guilty of the unpardonable crime of poverty. In many cases these limbs of the law induce these tramps to commit an offense so they can secure a dollar or so for their arrest. To such exalted ideas of government Mr Minchen is not particularly favorable, and if a tramp wishes to secure a good place and plenty for his stomach, he regales Mr. Minchen with harrowing tales of the cruelty of town marshals and, with his chronic detestation of government mixed with a good deal of the milk of human kindness, the hobo discovers that he has struck what he classically terms a "a snap." However, this is a good thing for both, as it brings adversity in touch with prosperity. May many more practice it.

In Des Moines once more, I meet with Mr. Colbeck, an ardent truth seeker, and Mr. and Mrs Steele. In the latter's home is always a hearty welcome for a Freethinker. I am here spending Sunday, but am more lonesome than usual, as Franklin Steiner has gone down to St. Joe to giv some lectures.

Since last writing, the death of General Trumbull has occurred. The following letter to his wife briefly expresses my sentiments:

MAQUOKETA, IA., May 11, 1894.

DEAR MRS. TRUMBULL: I learned to-day the sad intelligence, and hasten to tender you, in this bereavement, my sincere sympathy. In the General's death I hav lost a noted countryman, a noble comrade, and a true friend. There was none for whom I had greater admiration; whose counsel I should prefer or whose opinions I held in greater esteem. It pains me to think that imperativ business will deter my attendance at the funeral. In these threatening times the death of such a sturdy, fearless thinker is an irreparable loss to all who hope for progress.

General Trumbull was an intellectual beacon-light of the century, possessing, in a supreme degree, moral and physical courage. Truly he was a king in the domain of thought and, as thought is imperishable, he certainly has attained immortality by his works.

In his death we can giv a new interpretation to the cry: *Le roi est mort—vive le roi.* Whence comes such another?

E. A. STEVENS.

I recently visited "our own Rochelle," famous among Freethinkers as the home of the Materialistic sage, Otto Wettstein. At his delightful residence, where Mrs. Wettstein's charming presence always agreeably adds to one's hearty welcome, I also met Mr. Wettstein's cousin, an intelligent lady from historic Heidelberg, who is visiting this country.

I find that Otto Wettstein, Jr., has largely taken the burden of the jewelry business, while his father is devoting himself more to study and literature, a field for which he is remarkably well adapted, but the pecuniary interests of publishers will for a long time cause them to fight shy of his radicalism.

The Chicago *Herald* is publishing a series of articles from people who are invited to giv their reasons why they do not go to church. This I mentioned to our friend, and in yesterday's issue I find Otto Wettstein has given the best of the series in an article of powerful logic on the impossibility of the existence of the Christian deity. E. A. STEVENS.

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Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Independence Day.

The birthdays of our kin are festival days
Of family union and innocent plays,
That bring to us pleasing remembrances bright
Of the time when each dear one first saw the light.
The birth-times of nations are seldom made sure
By monument, relic, or history obscure;
But our natal birth-time is known far and nigh
As the year '76, on the Fourth of July.
Now, on each recurrence of this glorious day
We hang out our banners and bid the bands play;
We bring out the cannon and let the world know
What will happen the nation that dares be our foe.
And the live boy is out in the early morn
With pistol, torpedoes, and screeching tin horn—
Bound to hav on the Fourth more freedom and fun
If he loses a finger and bursts the old drum!
The clouds may send greeting in thunderous tone,
While the boy makes thunder and lightning at home!
Then the girls patriotic will love all the boys,
But will love most the boy who makes the most noise.
There is no use of priest on this festiv day;
The boys take no stock in what he has to say.
E'en he may on this day relax his set grin—
Think the use of brimstone a pardonable sin,
Though his preaching implies that he'd giv all he hath
To save all the brimstone for his God's day of wrath.
On this jubilee day of all days in the year,
For gods, devils, and priests there is less of fear.
Now, the moral is plain: The enjoyment of life
Cures the crazy disease of the heavenly strife,
So our health to preserve and liv without fear,
We must hav some Fourth fun every day in the year.
And be honest, be brave, be free, and be wise;
Let myths, gods, and devils fight it out in the skies.

L. G. R.

The Inquirendo Club.

II.

Our assembled meeting was called to order by President Florence the following Saturday at half-past two o'clock, as agreed. The election of officers took some time, because a few were very urgent about having Aunt Margaret president, and Florence had taken that honor upon herself. Finally, it was all settled amicably enough, with our valuable auntie as secretary, whose duty it was to read reports and write topics for discussion.

The exercises began with an essay from Lillie, Florence's youngest sister, aged twelve. It was entitled, "Hiawatha's Chickens: How They Liv and What They Do." "Birds is the subject of my story," she began, in a quaint, wise little way, "and these dear, tiny, feathered friends of nature, whom the little Indian boy called his 'chickens,' hav interested me greatly. I hav endeavored to write out a concise, faithful account of them, from which I hav been obliged to exclude much it would hav been well to add because of the necessity to be brief as possible.

"The encyclopedia tells us," she continued, "that 'birds belong to the second class of vertebrated animals and to the first class of oviparous vertebrated animals, including all the oviparous animals which hav warm blood.'

"Before going any farther, I desire to explain why it is that there should be a first, second, and even third class of vertebrated animals. Scientists group them thus because of the distinction that birds and animals possess regarding the vertebra. And, like the traditional doctors, they disagree. Professor Owen givs four classes and Professor Huxley admits only three. Their reasons, given, would admit so many technical phrases that I hav been obliged to exclude them.

"It is interesting to note in regard to these vertebrated oviparous animals, as elucidated by my cyclopedia, that, owing to the general flexibility in the neck—forming a contrast to the general stiffness of the vertebral column—the little feathered flock are enabled to make ready use of their bills or bring their heads into positions impossible to the mammalia. The coquettish turns of the neck, whereby the canary and wren hav become famous in song, are owing to the head and neck being articulated by a single pivot or condyle. And flying is accomplished by the action of the wings upon the elastic, unresisting air. The laws of gravitation bring into action muscles of the birds no other class possess, who do not fly.

"Our little harbingers of spring and summer are called birds of passage, because they fly from one country to another according to the seasons. The rapidity of their flight varies from fifty to one hundred and fifty miles an hour. Their swift, easy motion through boundless space, clearing without a pause the mighty ocean, made them the subject of a peculiar art of divination. The ancient Romans held them as 'sure messengers from the gods.' Religion has borrowed many of its symbols from them, and in the heart of the poet they shall ever liv, through

Summers of sun, winters of snow,
Springs full of sap's resistless flow.

"Constant and true to his calling will the 'little Hiawatha' find his 'chickens,' and when

Into the forest straightaway
All alone walked Hiawatha
Proudly, with his bow and arrows,
And the birds sang round him, o'er him,
"Do not shoot us, Hiawatha!"
Sang the robin, the opechas—
Sang the bluebird, the Owaissa,
"Do not shoot us, Hiawatha!"

"Let us hope he will heed the plea."

They all applauded when she ceased speaking and voted it the best thing they had ever heard. Lillie had surprised them all, for not even Aunt Margaret suspected she had written an essay of that length, or could write one. They did not doubt it now, for, though it was easy to see she had perused her cyclopedia a great deal, it still seemed wonderful to them for a child of her age.

Arthur broke the eloquent silence with a query—"Who was Pascal?"

Aunt Margaret answered: "He was a French writer, born in the year 1623. He was very superstitious and eccentric, but also possessed great ingenuity and power of expression. Falling a victim to the prevalency of all forms of superstition in France he developed very peculiar and extreme ideas upon religion. Abhorring all things pertaining to pleasure, he finally died, owing to rigorous abstinences fatally contrary to the laws of health, at the early age of thirty-nine. Pascal suffered much and gloried in it. To sympathizing friends he would cry, "Pity me not, for sickness is the natural state of Christians; because, when a man is sick, he is just as he ought to be always—enduring the privation of all good, all pleasure."

"He must hav been a very strange man," mused Lillie.

"Undoubtedly one of those ancient fanatics," commented Arthur.

"Certainly his doctrins look fanatical to us in the light of this century," assented Aunt Margaret; "both highly absurd and incongruous. But it was a very earnest matter to him. He was entirely consistent in all things. He did not prescribe for others, but for himself; though he ruthlessly trampled upon life's fairest flower, it was of the 'seed he had planted,' and he took the consequences thereof upon himself."

"A poem from Ernestine," announced Florence when Aunt Margaret had finished. Immediately a tall, slender girl of seventeen, cousin of the president, arose. She was visiting at Woodland Place during that summer. She smiled at Florence's announcement, and said: "My poetic productions resemble those of the 'autocrat at the breakfast table'—they are spontaneous; and I hope you will not look as dismayed as the 'schoolmistress,' or feel so"

Far out upon the boundless deep—
The stars above, the waves below—
The night her silent vigil keeps
In the moonbeam's wavering glow;
Half dreaming, I gaze afar
In the dark'ning gloom of night,
While onward we sail to the harbor bar,
Awake in the morning light!

Thus drifting o'er the glistening waves
Thoughts enter my heart unbidden
Of mysteries in dim, vaulted caves
Where countless treasures lie hidden;
Yet, true to our course, we glide apace,
Past distant isles afar,
To arrive at length in our destined place,
Safe at the harbor bar.

"Splendid," they agreed, in one unanimous voice, while promptly at the stroke of four Aunt Margaret read the minutes and the club adjourned until next meeting.

IDA BALLOU.

A Prize Offering.

NEW YORK, N. Y., April 5, 1894.

DEAR MISS WIXON: In the Children's Corner of THE TRUTH SEEKER over the signature of I. A. Ballou is an account of the Inquirendo Club. With thanks for the compliment to that part of me which is alone worthy, the enduring thoughts, I venture to make a trifling offering to the children who may by the means of honest, earnest, and happy inquiry be led into a life of noble aims, profitable endeavor, and certain results. Do not, I beg of you, let inquiry be limited to the discovery of negations. These are abundant. Seek the positiv, the perpetual, the really immortal.

The principles that control the universe are eternal; their forms are continually changing. In striving to eradicate superstition, say nothing, teach nothing implying that this brief opportunity called life is all. It is not all. The characters we make for ourselvs *are* ourselvs, and these inevitably survive in the effects they hav upon future lives.

The Christian myth is nearer truth than any material fact. The Christian principles are true. They are simple and not at all mysterious. It requires no mental effort, no "opinion," to "believe." Love truth with all thy heart and with all thy mind, and thy neighbor as thyself. Earnestly, ardently, reverently seek the truth; not arrogantly nor with any prejudice for our own "views," and speed the time when all shall know alike, and do right because it is right. Your sincere friend,

HUDOR GENONE.

P.S.—If you care to offer a little incentiv to the children of the Corner I will giv a cloth copy of "Inquirendo Island" to the child under eighteen who, in one hundred words, best defines the *idea* of God, that is, tells truthfully what that word ought to represent to the future Freethinker.

H. G.

[The above was intended as a personal and private letter, but as Mr. Genone has kindly consented to its publication we therefore place it before our readers. In relation to the same we would like to say that we Corner folk are real truth seekers, and we endeavor "to follow Truth where'er she leads the way."

We do not quite understand how a myth, (fable) Christian or pagan, can be "nearer truth than any material fact," and would like to be enlightened upon that point.

Without further comment we would respectfully call the attention of our readers to the P.S. of the above letter and expect all our young persons eligible to reply, to giv briefly and concisely, their definition of the idea of God. the replies to be submitted to the author of "Inquirendo Island," who shall decide as to the excellence and correctness of the ideas.

Mr. Genone will please accept our thanks for his kindly interest in the Children's Corner.—ED. C. C.]

Correspondence.

BELTON, TEX., April 6, 1894.

DEAR MISS WIXON: I am eleven years old. I study my lessons well. I liv with my grandfather and grandmother to go to school. My father and mother liv thirty-five miles from Belton, and they liv on a farm. We hav very many cattle, horses, sheep, and we hav a fine garden. We irrigate with a windmill. We hav the I X L windmill. My grandmother went to the World's Fair. My grandfather has been taking THE TRUTH SEEKER ever since the first one was printed. I would like to hav some of the little girls or boys write to me.

I think I hav written enough for this time, and if this escapes the wastebasket,

I remain your little Freethinker,

HATTIE S. BEVERLEY.

[Hattie is fortunate in having good grandparents, as well as a loving father and mother. Long may they liv.—ED. C. C.]

HEMLOCK HOLLOW, PA., April 2, 1894.

DEAR MISS WIXON: I hav never written to the Corner, so I thought I would write a few lines. I am eight years old. I go to school, and read in the Third Reader. I study reading, writing, spelling, arithmetic, and geography. Papa has taken THE TRUTH SEEKER for a good many years and likes it very well.

Hoping to see this in print,

I remain, your little friend,

ETHEL S. GLASENGER.

[Cannot you tell us all about Hemlock Hollow next time.—ED. C. C.]

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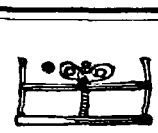
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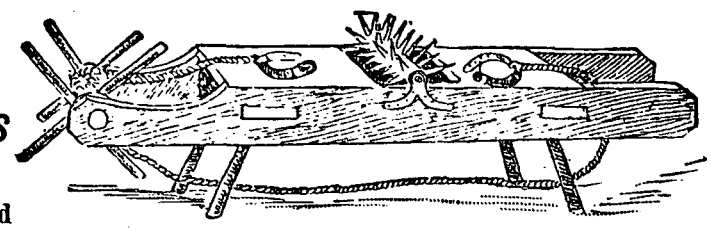
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NO MODERN theologian, who is also a scholar, now considers any of the four gospels to be the work of its pretended author, or in fact to be by an apostle, or the colleague of an apostle.—*David F. Strauss.*

THOUGH an inheritance of acres may be bequeathed, an inheritance of knowledge cannot. The wealthy man may pay others for doing his work for him, but it is impossible to get his thinking done for him by another, or to purchase any kind of culture.—*Samuel Smiles.*

THE apotheosis of human beings is part of the normal phenomena in all activ religions. Gods are still being made in India by the popular instinct, and promoted in China by government orders. It requires, then, no supernatural intervention to account for the growth of the Christian mythology.—*Leslie Stephen.*

FILL yourself with a great fund. Giv of that fund copiously, as heaven may rain upon a field, as the sun pours its light. Until you hav, you cannot bestow. The policeman will meet you at every corner and tell you to be a good citizen—that is, to be what all other men are, not what you should be out of high respect for your own nature. You will be warned to hide your virtues and your sins in the mass—in the great crowd. To step forth beyond the shame of majorities—beyond the beggary of vicarious seizures and sacrifices—to suffer and enjoy, to know and see, to stumble and stand erect, by your own right, renders you liable to aspersion.—*Horace L. Traubel.*

I HAV heard that the historic position of the young, relativly to the time in which they are placed, is in some sort falsified, unless they hav gone through a training in the current beliefs of their age; unless they hav undergone that, they miss, as it were, some of the normal antecedents. I do not think this plea will hold good. However desirable it may be that the young should know all sorts of erroneous beliefs and opinions as products of the past, it can hadly be in any degree desirable that they should take them for truths. If there were no other objection, there would be this, that the disturbances and waste of force involved in shaking off in their riper years the erroneous opinions which had been instilled into them in childhood, would more than counterbalance any advantages, whatever their precise nature may be, to be derived from having shared in their own proper persons the ungrounded notions of others.—*John Morley.*

DOWN the broad thoroughfares of the magnificent city, go many travelers, rich and poor. That magnificent building you see there is where its legislators meet; opposit, in that temple, they worship. Around the corner is its chamber of commerce. All three receive guests to-day—Pride, Envy, Ambition, Selfishness, Talent, Genius; all are welcome at its three courts—its legislativ halls, its temple of worship, its chamber of commerce. But see where comes a plainly appareled, sturdy, bright-eyed visitant. He knocks and presents his card; the city fathers show him the door; he goes to the church, but the pastor meets him going in, and says he must leave him at the church portals—such has always been his custom. The unwelcome guest goes sadly around to the chamber of commerce. The same men are now here who refused him admittance at the city hall and the temple of worship. They greet him cordially, and explain to him that he is always welcome at their councils, but that he must under no consideration present himself when they are making laws, or when they are at their devotions. They explain to him gently but firmly that he is good enough in his place, but there are two places which under no conditions he must enter. This has been their habit ever since they knew him at all. The name of the unwelcome guest is Common Sense.—*Joseph Dana Miller, in Kate Field's Washington.*

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"What did you learn at Sunday-school, Harry?" said his mother after his first visit to that institution. "Nothing." "Nothing? What did the teacher talk about?" "Only that they put dandelions in the lion's den and he wouldn't eat 'em."

Gentle Lady: "I hope you go to church sometimes." Good Boy: "Yes'm." Gentle Lady: "To what church?" Good Boy: "I used to be a Presbyterian, but I've been a Methodist since the last church fair. They put more strawberries in their shortcake."

Pipkin: "I should think you would be afraid to frequent a public gambling-room, with raids going on every night or two." Jack Potts: "Nonsense! there is no danger; if the police should come, the proprietor would tell them that it was simply a church fair."—*Puck*.

"Tommy," said the visitor, "hav you read your Sunday-school books?" "Some of 'm," he replied doubtfully. "Can you tell me what happened to the little boy that went fishing on Sunday?" "Yes. He caught three catfish and a neel." "How do you know that?" "'Cause I was him."

A Roman Catholic clergyman told me of a woman in Cork who was complaining to her priest of the misconduct of her son; that he was always fighting, gambling, and drinking, and often beat her when he was drunk. "Ah!" said the priest, "is he a Catholic at all?" "Begorra, your raverence," said she, "it's what he's too good a Catholic. If that boy had his will, he'd stick every Protestant from here to Tralee."—*W. R. La Fanu.*

There are some towns in Eastern Massachusetts, and not so far from the Hub, either, wherein card playing is one of the things you had better not do, if you are particularly concerned about public opinion. A certain gentleman and his wife who had settled in one of these towns and brought with them from Boston a love of whist, recently gave a whist party to some of their neighbors, who came as people doing something daring. A day or two later one of the older ladies of the village extorted from her daughter the confession that she had been at the whist party. "What do they do at whist parties?" she asked. "Why, they play cards," was the response. "That's what I'd heard," was the old lady's retort, "but I didn't believe it."—*Boston Transcript.*

The choir was singing a new arrangement of the beautiful anthem, "Consider the Lilies." The pure, sweet voice of the soprano rose clearly and distinctly in the solo:

"They toi-oi-oil not,
They toil not,
They toil not,
Ny-y-y-ther do they spin."

She paused, and the tenor took up the strain:

"Nee-ee-ee-ther do they spin.
They toi-oi-oi oil not,
They toil not,
They toil not,
Nee-ee-ee-ther do they spin."

The tenor ceased, and the basso, a solemn, red haired young man, with a somewhat worldly-looking eye and a voice like a foghorn, broke in:

"Nay-ay-ay-ayther do they spin.
They toi-oi-oi-oil not,
They toil not,
They toil not,
Nay-ay-ay-ayther do they spin."

Then the voices of the three were lifted up in semi chorus:

"Ny-y-y-ther
Nee-ee-ee-ther
Nay-ay-ay ther
do they spin.
They toi-oi-oi-oil not,
They toil not,
They toil not,
Ny-y-y-ther
Nee-ee-ee ther
Nay-ay ay-ther
do they spi.."

"Brethren," said the gray haired, old-fashioned pastor, when the choir had finished, "we will begin the service of the morning by singing the familiar hymn: 'And am I yet alive?'"—*Chicago Tribune.*

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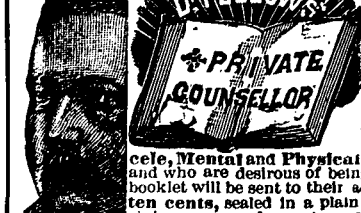
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Mention where you saw this advt. Vineland, N. J.

I wish to say that I am an out-and-out Liberal, and I trust the Freethinkers of the land will give me their patronage and not waste the time and money on Christian doctors.—*Dr. Fellows.*



DANIEL EXPLAINS A DREAM.

Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him.—Dan. ii, 46.

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News of the Week.

POLITICAL riots in St. Johns, Newfoundland.

THE coal strike is not generally thought to be at an end.

PREMIER CRISPI of Italy was shot at in the streets of Rome on June 16.

A GREAT plague is raging in Canton, Hong-Kong, and other cities of China.

BY the capsizing of their boat, thirty-five harvesters were drowned in Clew Bay, Ireland.

THE appointment of lighthouse keepers has been taken out of politics by Secretary Carlisle.

BARON GIOVANNI NICOTERA, one of the foremost statesmen of Italy, died recently in Naples.

LITA BARNEY SAYLES, well known as a Spiritualist writer of poetry and prose, died on June 5th.

SENATOR WOLCOTT is an invalid in Paris. He is very slowly recovering from an operation for hernia.

DURING the fiscal year which ends July 1st, Pension Commissioner Lochren has saved the treasury $25,000,000.

MILLIONAIRE GEORGE P. WETMORE was unanimously elected United States Senator by the Rhode Island legislature.

ONE-THIRD of Panama, on the isthmus, was destroyed by fire on June 13th. Five thousand persons made homeless.

SUNDAY last was a day of extreme humidity in New York, although the thermometer indicated only 89 degrees.

HARRIET BEECHER STOWE quietly celebrated her eighty-second birthday on June 14th at her home in Hartford.

THE Fire and Police Commissioners of Omaha hav dismissed all police officials activ in the A. P. A. and Catholic factions.

THE allopathic and homeopathic associations of Brooklyn sustain Health Commissioner Emery in his compulsory vaccination proceedings.

THE New York Milk Exchange pays farmers 1¾ cents per quart for that product. It costs the consumer an average of seven cents per quart.

THOMAS M. BAYNE, ex-Representativ from Pennsylvania, committed suicide in Washington on June 16. Fear of consumption was the cause.

A SENSATIONAL and probably wholly unfounded rumor of an Anarchistic plot to blow up the Capitol and the public buildings is current in Washington.

THE law department of the government is moving against the estate of the late Senator Stanford for the recovery of many millions which hav long been due.

WILLIAM WALTER PHELPS, distinguished ex-Representativ, ex-Minister to Germany, and judge in New Jersey, died at his home in Teaneck early in the morning of June 17th. Although a Republican he opposed the Civil Rights bill and "carpet-bag" rule in the South.

JUDGE THEODOCIUS BOTKIN of Kansas, made famous in the Sam Wood's case and notorious for his love of drink, has reformed and taken the rostrum for temperance.

IT appears that Emperor Francis Joseph will yield to the demand for the civil marriage law in Hungary and permit Premier Wekerle to reconstruct his cabinet along that line.

CITY-ATTORNEY HAMILTON of Milwaukee decides that Archbishop F. X. Katzer must pay taxes upon the archiepiscopal residence. The decision has caused a sensation.

BY a fire damp explosion 300 miners lost their lives in the coal mines of Count Larisch, at Karwin, Austrian Silesia, on June 14th. Ten of these composed a rescuing party.

THE Central Stock Yards and Transit Company's buildings in Jersey city were burned on June 16th. Loss, more than $1,000,000. Sheep to the number of 5,500 were consumed.

ERASTUS WIMAN, writer, orator, and financier, has been found guilty of forgery in the second degree in connection with his transactions as actual head of the Dun commercial agency.

THE Supreme Court of Appeals of Virginia has finally decided that women lawyers may practice in that state. Belva Lockwood won the victory in a fight which has been pending for four years.

KOLB LEADER PEYTON G. BOWMAN shot and killed Jean Jeffers, a seventeen-year old boy, at Birmingham, Ala., on June 12. The shooting will probably hav a serious effect on political results.

THE Supreme Court of Nebraska decides that the eight-hour law of that state is unconstitutional, in that it discriminates against farm and domestic laborers and denies the constitutional right of contract.

LORD COLERIDGE, chief justice of England, died in London on June 14th. He was very fair in his treatment of G. W. Foote and the other English Freethinkers prosecuted for "blasphemy" ten years ago.

JUDGE CHARLES H. TRUAX, delegate in the New York Constitutional Convention, has proposed to suspend the law against lotteries so as to permit incorporated associations to promote art by the distribution of prizes.

THE Swiss Socialists demanded a referendum on a proposal to insert in the Constitution a paragraph affirming the right of every male citizen to employment. It was defeated by a vote of 85,000 for it to 300,000 against it.

ATTORNEY-GENERAL OLNEY is having prepared papers in prospectiv suits against the Central, Union, and Kansas Pacific railways, for vast sums due the government. The amounts which will be sued for aggregate $171,861,537.

COXEYITES are being imprisoned in various parts of the country for train stealing. At Los Angeles Judge Ross sentenced 170 for four months each. Three leaders were adjudged guilty of contempt by Judge Thomas at Leavenworth. We reported another wholesale conviction last week.

KANSAS Populists renominated Governor Lewelling by acclamation. The opposition could not agree upon a candidate. The convention, by a vote of 349 to 268, voted in favor of the proposed constitutional amendment giving the ballot to women. A resolution denouncing the A. P. A. was adopted without debate.

JUSTICE GAYNOR has added to the fame he achieved by his decision that vaccination is not compulsory by discharging a man arrested by a police captain who had no authority in the case. The Justice said: "There is no pretense of any criminal offense whatever. Some police officers do not seem to know that they hav no right to arrest except for crime. I don't know by what authority a police captain can make such an arrest. There are too many police captains arresting people without warrants. The idea of a police captain undertaking to determin what is private property! There is too much of that sort of thing going on. It wouldn't be tolerated in any country of the world except here."

THE GIANT DELUSION.

A Consideration of the Doctrine of Personal Immortality.

By OTTO WETTSTEIN.

A Paper read at the International Freethought Congress at Chicago, October 5, 1893.

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THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 26. {PUBLISHED WEEKLY.} New York, Saturday, June 30, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



BLASPHEMY! HOW CHRISTIANS SLANDER THEIR SAVIOR.

"Christ said to us: 'Boys, you've done well. I'll relieve you of your troubles.' And then he burned the church."—Mr. Leonard Moody, trustee of Talmage's Tabernacle.

THE TRUTH SEEKER has received from Ed. Wegner $1 and from L. G. Reed $2 for the Freethought Federation of America.

A twelve-page protest against the Sunday bills offered in Congress by Kyle, Johnson, Gallinger, and Morse will be sent for five cents Twenty five copies, three cents each; one hundred copies, $2.

Push the circulation of the "Church Property" pamphlet. Only fifteen cents for a *brochure* of one hundred pages. Ten copies for $1; fifty copies, $4.50; one hundred copies, $8; postage always prepaid.

We ask the indulgence of our readers in calling their attention to the advertisement on page 414, headed "At New Rochelle." It is of interest to all admirers of Thomas Paine, which means to all Freethinkers and Secularists.

We can still supply THE TRUTH SEEKER of June 9th, containing the copyrighted addresses of Colonel Ingersoll, T. B. Wakeman, and Henry Rowley, and others delivered at the Paine Memorial celebration at New Rochelle, May 30th. This is a finely illustrated number, and those who send for it at once will be the recipients of a charming souvenir. Seven cents per copy, five or more copies, five cents each.

The question of the taxation of church property should be kept before the New York Constitutional Convention in every possible way. We cannot afford to let this opportunity to establish equity in taxation be fruitless through the neglect of our share of the work. The New York section of the Freethought Letter-Writing Corps will, as usual, write to members of the committees likely to consider this subject. Write each week to those not previously addressed by you. Here is a full list of the committeemen:

Mr. Milo M. Acker, of Hornellsville; Commodore P. Vedder, Ellicottville; I. S. Johnson, Warsaw; Owen Cassidy, Havana; A. B. Steele, Herkimer; S. B. Jacobs, Brooklyn; O. A. Fuller, Wellsville: F. B. F. Tibbetts, Ithaca; C. R. Pratt, Elmira; A. L. Kellogg, Oneonta; William P. Goodelle, Syracuse; John A. Barhite, Rochester; D. Gerry Wellington, Hamilton; B. S. Dean, Jamestown; Charles H. Moore, Plattsburg; W. J. Montayne, Cortland; M. L. Parker, Lyndonville; J. M. Maybee, Livingston M.; W. J. Roche, John H. Peck, Troy; Peter A. Rogers, West Troy; E. A. Brown, Dolgeville; W. M. Mullen, Stapleton; Wm. Kimmey, D. P. Kerwin, John T. McDonough, Albany; F. W. Holls, Yonkers; E. R. Brown, Watertown; H. R. Durfee, Palmyra; M. H. Hirschberg, Newburg; J. E. McIntyre, Potsdam; H. W. Hill, Buffalo; Frederick Fraser, Salen; G. R. Cornwell, Penn Yan; J. W. Riggs, H. A. Powell, Mirabeau L. Towns, Brooklyn; A. H. Peabody, New Lebanon; C. L. Phipps, East Rockaway; C. W. H. Arnold, Staatsburg; C. B. McLaughlin, Port Henry; L. M. Manley, Long Island City; G. L. Danforth, Middleburg; F. T. Fitzgerald, W. McM. Speer, Nelson Smith, W. P. Burr, M. J. Mulqueen, J. W. McLaughlin, S. S. Blake, E. Lauterbach, L. A. Giegerich, Elliot Sandford, C. S. Truax, Robert E. Deyo, H. W. Platzek, Francis Forbes, Eugene Durnin, Thomas Gilleran, A. C. Hottenrorth, New York."

Samuel P. Putnam is missed at the Sunrise and Manhattan Liberal Clubs, THE TRUTH SEEKER office and all his other haunts, and by his many friends in New York and vicinity, but we know he is doing good work "in the field" and that we shall soon be able to print some spicy, invigorating "News and Notes" from his ready pen. In the mean time "Four Hundred Years of Freethought" is being pushed with all possible dispatch, and the time during which your name as a paid-in-advance subscriber can get into the portly volume has almost reached the vanishing point. Our offer of THE TRUTH SEEKER one year and "Four Hundred Years" for $6 50 is renewed once more, however, and if you are prompt the noteworthy honor will be yours. The cost of this book of 850 pages of excellent reading matter and one hundred and forty-odd portraits is but $5 when ordered separately from the paper. Here we giv the names of the subscribers received since the last issue of THE TRUTH SEEKER went to press:

Alahama.—M. B. Shelton.
Arkansas.—James O'Neel.
California.—Mrs. A. Lindal, Geo. C. Jorgenson.
Illinois.—E. H. Warner, Charles Dunke.
Iowa.—E. D. Nauman, Mrs. M. Repp.
Kansas.—Gus Eckwall.
Michigan.—Daniel M. Smith.
Missouri.—T. J. Tanner.
Nebraska.—H. B. and C. W. Smith, H. M. Dopp.
New Jersey.—W. W. Morris.
New York.—N. S. Whitney.
Ohio.—W. H. Kintner, M. F. Bly, E. P. Bly, J. H. White, James M. Wight.
Oregon.—Freeman Parker.
Pennsylvania.—Seth T. Walton, Wm. Bergstresser.
Texas.—Miles J. Doyle.
Washington.—Robt. *Pfaendtner.*
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THE TRUTH SEEKER
28 Lafayette Place,
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THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 26. {PUBLISHED WEEKLY.} New York, Saturday, June 30, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.

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FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - - JUNE 30, 1894.

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For **$5** we will send THE TRUTH SEEKER one year ($3) and "Paine's Great Works Complete" ($3). This edition of Paine's works contains a picture of Paine, of the statue proposed to be erected in Chicago, and of his monument in New Rochelle.

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For **$4.50** we will send THE TRUTH SEEKER one year ($3) and James B. Alexander's "Dynamic Theory" ($2.75). This is a splendid offer, for every one wants this book. It has over a thousand large pages and more than four hundred illustrations. It is a digest of Science, and no one who studies it can help but be well-informed in all scientific matters.

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For **$4** we will send THE TRUTH SEEKER one year ($3) and a copy of "Old Testament Stories Comically Illustrated," in cloth covers ($1.50).

For **$3.50** we will send THE TRUTH SEEKER one year ($3) and "Old Testament Stories Comically Illustrated," in board covers ($1).

This is a splendid opportunity to obtain books which every Liberal desires to hav, at an exceedingly low price. Old and new subscribers can avail themselvs of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

Another "Sabbath" Scheme.

The sixty-fifth annual meeting of the synod of the Reformed Presbyterian church was held in Philadelphia on May 30th. Among the reports submitted was that of the committee "To Secure the Introduction of Literature on Sabbath Observance into School Books." Talk of church meddling with or control of secular affairs, but did anyone in the United States ever before hear of a proposition so outrageously audacious and insolent as that revealed by the name of this Covenanter committee? What wonder that such Protestants as these are opposed to the division of the public school funds in the interest of the Catholics! They want it *all* to serve their own purposes; they want to make the common schools, supported by the taxation of all classes of the people, the propagating grounds of their own narrow and intolerant notions. Of a piece with this demand is that of several Protestant lay organizations that only Protestant teachers shall be employed in the state schools. A Western newspaper mouthpiece of one of these sectarian societies, in declaiming against all teachers who are not Protestants, indignantly asks why Catholics should be allowed to teach in Protestant schools. *Protestant*, mind you, not *public* or *common* schools. It has come to this, that the schools of the people are held by one division of the church to be its property now, while the other division holds that they should be *its* private possession as soon as possible; and both agree in demanding that religion of some kind shall be taught therein all the time. All this in plain denial of the letter and spirit of the Constitution and of the law of equal freedom.

Rev. H. H. George, with whom our readers are well acquainted by reason of his persistent work in furtherance of the union of church and state, reported, as chairman of the before-mentioned committee, the progress so far made. Here is his report as condensed in the *Christian Reformer:*

"Dr. H. H. George · · · reported that he had corresponded with three leading school-book publishers; viz: Ginn & Co., Boston; Potter & Co., Philadelphia, and the American Book Company, New York. The first mentioned thought it a grand idea, and would like to hav the matter continued, and suggested that some sample manuscripts be prepared and submitted to the company. The second, or representativ of the Potter & Co. firm, could see no objection to it, and would be quite willing to consider it further. The American Book Company did not know that it would be expedient. They were aiming to meet any public demand in the line of school books, but had not known of any demand in the direction of Sabbath literature for such books. The committee deems it advisable to take further steps to prepare some discussion of the subject of the Sabbath in a graded series to suit the different school readers, and also a more analytic discussion of the subject for the text-book on physiology, and hav them submitted to these and other book firms."

Are Freethinkers willing and ready to pay for having their children vaccinated in the public schools with the poison of the Sunday superstition? Is not the religious party satisfied with what it already has? Manifestly not, and no student of history has for a moment supposed that it was. Every concession to the theocratic faction is a mistake, a serious and dangerous mistake. Would the teaching in the common schools of the Sunday notions of these people satisfy them? To ask the question is to answer it in the negativ. If that much of their creed goes into the text-books, why should not more go, and will not more go? There is no logical reason why, that part being admitted, other parts and all parts should not be admitted, and they would be admitted. If Congress, which is by the Constitution distinctly forbidden to make any law establishing religion, can pass laws intended to enforce and in fact enforcing recognition of religious dogmas, as it has done, cannot city, county, and state boards of education, which are not by the Constitution distinctly prohibited from establishing religion, adopt text-books and series of text-books which will, by intention and in effect, establish religion by teaching the pupils in the common schools and at public expense that certain religious dogmas are true and salutary? Most assuredly.

These Presbyterians should be heartily ashamed of themselvs. They demand so much that we wonder how they can hav the assurance to denounce the Catholics for asking for a division of the public school money. What the Catholic wishes who prefers this request is that, as Catholics help pay the taxes which support the schools, they shall be permitted to use a proportionate share of those taxes in the education of their own children. What the Covenanter wishes is that all the taxpayers shall contribute for the teaching of his creed in the common schools. In other words, the Catholic would be content, so he says, with the money he has himself paid into the school treasury, and with that he would educate his own children alone. The Covenanter, on the other hand, wants Jews, Freethinkers, Catholics, and outsiders to help him force Christian, and especially Presbyterian, notions down the throats of the children of Christians of other denominations, anti-Christians, and non-Christians. Many and powerful societies hav been formed for the purpose of antagonizing the Catholic demand (and Catholics on general principles); now it is to be seen whether those societies will protest and work against this latest scheme of the Protestant enemies of the secular republic.

But whatever they may do or leave undone, the course we should pursue cannot for a moment be in doubt. We must set our faces like flint against this attempt to make the public school room the missionary field of the Sunday law meddlers and persecutors. To this end the Freethought Letter-writing Corps will this week take Ginn & Company of Boston as their target. Let every old member and all the recruits possible show these makers of school books that the inculcation of theological concepts should never be attempted through the media of text-books of history and physiology and the interpretations and explanations of public school teachers. Write kindly but forcefully, logically, and in earnest.

Flag of God Above; Stars and Stripes Below.

Much is made by our American Protectiv Association friends of the fact that the Catholics hold allegiance to the church paramount to loyalty to the state. We hav thought that Protestants do the same, and that the various societies, more or less secret in their political methods, which are now doing the aggressiv work of Protestantism, are inimical to equal religious liberty. Almost every day we read something in their papers which confirms us in this opinion. The Omaha *American* of June 1st prints, under a display head, a sermon preached by Rev. A. T. Wolff, of Detroit, in the Calvary Presbyterian church of that city. Mr. Wolff had extended a special invitation "to the American Protectiv Association, the Orangemen, and kindred organizations" to come out and hear this sermon. In his opening sentences Mr. Wolff declared that he was himself a member of one of these organizations, which fact would seem to entitle him to stand equal with Rhadamanthus as a spokesman for them. Said Mr. Wolff:

"There is one safeguard. Place the white banner of the Lord at the top and underneath the flag of our country and keep them both waving in the free air."

Inasmuch as we are told that, as Freethinkers, our first duty is to our country, and that therefore we should giv aid and comfort to the "American" orders, we seem to be placed in a somewhat difficult position by Dr. Wolff. As Freethinkers and secularists we hav more or less disinclination to place "the white banner of the Lord" above the stars and stripes. But our Presbyterian friend has something more to say which is of interest to us:

"Among the pillars of this nation and the strongest of them all is the Bible. Our government was founded on the word of God, and in every department will be found in it all of our acts. It is even stamped on our dollars. By many witnesses this nation declares itself a religious nation, and yet it givs us no church and no Bible but the one universal Bible open before us. The Protestant church is the salt that preserves this nation, and God forbid that the time shall ever come when there shall be united with this government any taint of ecclesiastical power. The Protestant church offers to the state loyal subjects, and in turn the state offers to the nation loyal citizens. There are our free public schools, free from the taint of sectarianism in any respect. Let no sect ever lay its hand upon them, and let us forever maintain them in the original purity of years gone by with the American flag flying from the staff without and the non-sectarian Bible within."

We are compelled to say that the above is a very fair sample of the stuff we find in American Protectiv Association papers. By it we can quite accurately gauge the secularism of the order. Like the champions of the Christian amendment, Dr. Wolff is unalterably opposed to ecclesiastical meddling with government and talks of "our free public schools, free from the taint of sectarianism in any respect." Preceding and following these "glittering generalities" are specifications of some of the ways in which Protestant ecclesiasticism has already tainted our government and a solemn call to Protestants to maintain the schools with the Bible therein.

One of our correspondents avers that the trouble with the Catholic church is that she is a political power, that this is not a question of religion but of politics. On the other hand, a correspondent of the *American*, presumably equally well informed as to the matter at issue, says that primarily it is a religious struggle. This is a little of his reasoning:

"What Protestant Christian, if he be a true follower of Jesus, does not daily desire the establishment of the kingdom as he understands it, and by word and act and vote endeavor to further the cause he has at heart? These two, the Roman Catholic and the Protestant Christian, are both driving at the same thing as they understand it, but one is seeking to bring the world to the feet of its rightful king direct; the other is trying by word and act and vote to compel all to acknowledge the same king as he understands the matter as represented in the person of the pope; so we see it is at root a religious question, intensely so. The Roman Catholic in blind devotion to the pope and the Protestant Christian in intelligent devotion to the Son, both voting for their *man*."

It will be observed that it is declared that the Protestant is expected to aid in the establishment of the kingdom of Jesus *as he understands it* by "word and act and *vote*," and it is asserted that the Catholic is trying to do precisely the same thing. It is simply a bitter struggle between the Catholic and Protestant for supremacy, each aiming to establish the kingdom of Christ by word and act and *vote*, regardless of the religious and civil rights of the citizen. We are convinced that the *American's* correspondent's diagnosis of the disease is about right, and that our correspondent is "away off" in his guess.

The Danbury *Dispatch*, commenting around the letter of Dr. Knox which appeared recently in our news column, remarks that Thomas Paine "lived without hope of any future, and that contented him," etc. Turning to Paine's will, we read: "I believe in one God and no more, and I hope for happiness beyond this life."

Chilton's Sunday observance bill has passed its third reading in the Canadian Parliament. It is stated that the leaders of both parties hav given the bill assistance. The measure in question goes to the extent of interdicting the Sunday newspaper. It may be that Canadian Secularists hav chosen to work quietly against the priests' scheme, but if they hav not they are not working at all. Such inactivity would be very unwise and dangerous.

What a blessed and merciful thing is "Christian Civilization"! How superior to the product of the heresies of paganism! A trooper in South Africa sent home to the London *Daily News* a letter, of which this is a paragraph:

"We are at the present time occupied in setting fire to every nativ village we come across and shooting down the stray Matabele we see, and are still going onward in the hopes of finding old Lobengula. Every day we pick up assegais, shields, and the most beautiful nativ work, though we are unable to carry them on our saddles, so they hav to burn with the rest."

THE TRUTH SEEKER of July 7th will be a special number, containing a symposium on the pending Sunday bills, in which Representativs and Senators will participate, assisted by the Editor. The Sunday question is one of the momentous issues of the time and if reactionary Christianity triumphs here the most hopeful of us will hav just cause for apprehension bordering on despair. But we do not intend to be beaten and borne down by the Covenanter hordes. Sunday must be the people's day, not the priests'. THE TRUTH SEEKER of July 7th will cost seven cents per copy; five copies or more, five cents each. Order in advance.

The National Reform Association is trying to make mischief in the New York Constitutional Convention. Through delegate Benjamin S. Dean it presented to the Convention this overture for an amendment to the preamble of the Constitution:

"We, the people of the state of New York, grateful to Almighty God for our freedom, in order to secure its blessings, as a Christian people, in the name and by the authority of our Lord Jesus Christ, on whose shoulders is the government, do establish this constitution."

Mr. Dean, in presenting the petition, indorsed upon it his "distinct disapproval." We trust that the people of New York are of one mind with Mr. Dean.

The common council of Chicago recently passed a very sweeping Sunday closing ordinance. It shut all stores and shops up tightly, except the meat markets, which were allowed to remain open for a few hours in the morning during the summer months. Then the clerics rejoiced. But Mayor Hopkins interposed his veto, giving some very good reasons why such an ordinance should not become law. It may be that the Sabbatarian majority in the council can muster enough votes to pass the obnoxious measure over the mayor's veto; but whatever the final outcome, Mr. Hopkins deserves the thanks of all people who believe in minding their own business, and of all friends of the free Sunday.

"In this wonderful growth of English speech, we see the providence of God. As a language it is his chief vehicle for blessings to men. More of his name, his will, his law, and his love are to be found in the English than in any other, if not all other tongues, for in the tongue we speak there are more Bibles, more gospel sermons, and more beautiful songs than in all others combined."—*Herald of Gospel Liberty*.

From which we may infer that God is an Englishman, but all the more are we puzzled to know why he did not hav the Bible emitted in English in the first place. It may also be noted that the "Age of Reason," "Origin of Species," and all the works of Spencer and Huxley were written in this language of the "wonderful growth." Where is the "providence" in this fact?

The English House of Lords has again demonstrated the hopeless stupidity of religious law makers. As our readers know, it is a crime in England to marry a deceased wife's sister. Of course there is no reason whatever for such a ridiculous and contemptibly mean law, but that makes no difference to the fossils who stand in the way of its repeal. A few days ago a repeal bill was defeated in the Lords by a small majority. This majority was led by the Archbishop of Canterbury and Lord Salisbury and in it were included twenty bishops and the most of the Tory lords. Charles Blount, "the most chivalrous Freethinker of his age," fell a victim to this besotted superstition, killing himself in despair because he could not be united with Eliza Tyrell, who was a mother to her sister's orphaned child.

Geo. May Powell, of the Women's Christian Temperance Union, thinks that the theater forms the "bloody angle" in the battle for purity. Thousands, we are informed, spend so much in theater-going that when times of special financial pressure come it is easy for many of them "to pass into the ranks of shame and crime." But is not the same true of those who put their earnings from day to day on the dining-room table, and of the servant girls and other poor people who stint themselvs in order to help their church? The real animus of this sort of attack upon the theater is revealed by Geo. May Powell in this incautious sentence: "The theater is a deadly enemy to the church"; that is, because it is a rival of the church.

Miss Frances E. Willard returned from England the other day. Her friends gave her a reception at the Calvary Baptist church this city. The *Times'* report has this paragraph:

"The Rev. Phoebe Hannaford represented Sorosis. Mrs. Margaret Bottome was there for the King's Daughters; Mrs. Lillie Devereux Blake represented the Suffrage Association; Mrs. Clinton B. Fiske, the Woman's Home Missionary Society; and Wm. T. Wardwell, the Prohibition party. These and Anthony Comstock made addresses of welcome."

We stand for woman suffrage, on principle, but such an assemblage of suffragists does not fill us with a very lively desire for the "good time coming," when women will go to the polls led by Willard, Wardwell, Bottome, and Comstock.

Chicago Liberals need to be watchful and untiring. It is proposed to ask the board of education to introduce into the schools of that city a reading-book composed of selections from the Bible. Such a book is in use in Toronto. A petition in favor of this scheme now bears 60,000 signatures, it is said. Selections from all the literature of the ages need not be barred out of the schools, so long as they go in on their merits, and each part on an equality with all other parts. But those who are working to get a volume composed of Bible passages into the public schools hav no love for such an equality of authority. We are informed that the petition named represents "many religions," which means, of course, many branches of one religion—the Christian.

We should like to know where the conductors of high-school commencements get their authority for introducing baccalaureate sermons among the exercises on such occasions. That private religious schools do so is natural, but sermons certainly hav no proper place in any public school function. The Carson City (Mich.) *Gazette* givs an abstract of the sermon of Rev. A. D. Newton at the high school commencement in that town. His text was, "He that hath the Son hath life," and he claimed that in the equipment of the graduate belief in Christ was the noblest part. One thing which the reverend gentleman said seems to lack the flavor of unadulterated orthodoxy. He remarked that "life could not be defined nor its origin traced." What, then, becomes of the creation legend, without which the story of the "Son" has no meaning?

A late writer has said that it is the position of the law that "it is not permitted for one to break the law and plead in his defense that his actions were in the exercise of his religion and according to the dictates of his conscience. Laws are made to govern actions and not opinions. To allow one's opinions to govern would be to make the professed doctrins of religious beliefs superior to the laws of the land." But in governing actions laws inevitably govern opinions. Actions are the fruits of thoughts. We must be careful to discriminate between those laws which are intended to prevent trespass on equal rights and those which themselvs trespass. Laws to punish for the commission of murder represent the first class, while Sunday statutes are examples of the second. It is fallacious to argue, as is done, that the Adventists are not imprisoned because of their religious opin-

ions, but because they hav violated the law. The laws which they transgress are in themselvs violativ of religious freedom, and hence the Adventists *are* punished for their heresies and not for any crime. The laws were enacted for that very purpose. The creedists get their dogmas into the statute books and then clamor for obedience to the "law." Persecutors in all ages hav been guilty of the same hypocrisy. It is time that we cease to be fooled by such shams.

Dr. C. W. Mak, of Denver, who calls himself a "Foodologist," that appellativ describing one who teaches that all curable diseases can be conquered by a proper diet, is a lecturer. On the evening of June 12th he was addressing an audience of one hundred and fifty in Cedar Rapids, Iowa, speaking "to men only." His lecture had been forbidden by the mayor, and two police captains and the chief compelled him to stop speaking. There is nothing in the newspaper reports showing the slightest cause for the arbitrary action of the authorities. However, the title of Dr. Mak's lecture is not especially felicitous; it expresses an assumed distinction between truths for men and truths for women, if it means anything legitimate. There is no such distinction, and the use of the phrase caters only to ignorance and its train.

"The faith of Protestants gives them the right and mission to judge of and contest the authority of their ministers. But for us, as sincere, consistent, and practical Catholics, it is otherwise, for the authority of our bishops and priests is divinely instituted. Our faith obliges us to be docil and submissiv to the authority of the church in all that concerns faith and conscience."—*Pittsburg Catholic.*

Therefore, is not the Covenanter *Christian Statesman* more nearly representativ of the Catholic than of the Protestant principle when it says that the church is the official interpreter and teacher of God's truth? But, on the other hand, what are the confessions of faith and the heresy trials of the Protestants but practical admissions of the soundness of the Catholic assumption that there must be an earthly authority to whose decisions all members of the church should bow?

Dr. Rylance, preaching a few weeks ago against woman suffrage, had occasion to refer to St. Paul, whom he did not seem to regard as a very helpful ally, for he said that that ancient woman-hater "could not foresee and provide for in his doctrin the modification which the evolution of humanity through the later ages would surely require in some things that he taught his disciples." What! St. Paul not inspired of God? The Bible contains error in relation to the position of one-half of the human race? And what does Dr. Rylance mean by referring to the doctrin which Paul preached as "*his* doctrin"? Did not Paul preach the gospel of Christ, and was not Christ the Son of God, who, as a part of God, existed from eternity! Is Paul, chief of the immediate disciples of the incarnate God, already a back-number authority, shoved out of leadership by that awfully scientific and hence blasphemous process, "the evolution of humanity"? What is to become of the church when her supposedly most orthodox divines thus incidentally and as a matter of course repudiate her fundamental tenets?

Comstock received a rebuke in the decision of Justice O'Brien that Joseph J. Little, receiver of the Worthington Company, may put on the market Fielding's "Tom Jones," the "Arabian Nights," Rousseau's "Confessions," "Rabelais," "The Decameron," and other classic works to which the ignorant censor of the Society for the Emolument of Hypocrits objects. But this zealous marplot is not satisfied; he declares that the works shall not be sold. He has not yet revealed how he is going to get around Justice O'Brien's ruling. Perhaps the unkindest, because the most truthful, thing lately said of Comstock is this, by the New York *Times:* "The fundamental fault with Mr. Comstock's judgments in matters of this kind is that while he undoubtedly knows obscenity, as such, when he sees it, he does not know literature." This hits the mark exactly. He knows obscenity instinctivly, but as to literature he cannot discriminate, because, to again quote the *Times*, "he lacks the intellectual basis of a proper judgment." This is what makes it so unfortunate that he holds the office he does and that there is such an office for him to hold.

Rev. Dr. E. D. Stoddard, of Jersey City, is not pleased with several things in this country, and one of them is our system of education. Its chief fault, in his eyes, appears to be that it does not teach enough religion. He says that "we [Protestants] create the Sunday school to do the work which we would naturally expect our public schools to do"; that is, inculcate religion. Why should we naturally expect the public school to do this work of the church and of religious parents? Does Dr. Stoddard believe in the union of church and state? Unless he does, how can he talk in this way? He wishes to know why Sunday schools are required, and he answers that it is because Christians are so divided that they "can't agree as to what should be taught" in the public schools. No one who thinks will deny this. We know that the only reason why we hav partial religious freedom is because no one religious sect is strong enough to impose its creed on the country. None of them of great numerical importance is opposed to religion in the schools, but each wants only its own there. Every step toward "church union" is fraught with danger to free institutions.

The *Herald*, in one of its peculiar Sunday editorial sermons, says that "religion supplies us with the incentivs which are necessary to the best quality of manhood. It takes our caprices and passions and recklessness and crude ambitions in hand, appeals first to the brain and then to the heart," etc. When has religion "appealed first to the brain" of man? Does the doctrin of hell appeal first to man's thinking faculties or to his fear of suffering? Does the picture of heaven arrest first the attention of the reasoning powers or of the emotions of marvelousness, cupidity, love of ease, etc., etc.? Has not the one insistent cry of the religionist been believe, *believe*, BELIEVE, BELIEVE? "He that believeth and is baptized shall be saved," but we hav no promis for him who, because he thinks, finds it impossible to believe. How many millions of reams of sermons and disquisitions hav there been written whose burden was the vanity and carnality of reason? But once more the *Herald:*

"Say what you will, a belief in immortality is necessary to a thoroughly developed and symmetrical soul."

What kind of immortality? An immortality of agony or an immortality of rapture? The immortality of the Presbyterian or the immortality of the Universalist, of the orthodox Christian or of the orthodox Mohammedan?

The *Christian Advocate* has nearly a column of editorial comment on the Paine Memorial exercises at New Rochelle. It heads it, "Empty Pageant at an Empty Grave." Compelled to admit that "Thomas Paine deserves high honor for his political services," Dr. Buckley is yet shocked by what he terms the reckless use of hyperbole by Colonel Ingersoll, especially when that gentleman claims that Paine "did more to establish the republic than any other man then standing on the soil." To one who has carefully read Conway's life of Paine and the testimony of the great democrat's contemporaries, the sweeping claim of Colonel Ingersoll does not appear very extravagant, and had Dr. Buckley carefully examined the number of THE TRUTH SEEKER which immediately preceded the issue from which he obtained his information about the celebration he would hav found plenty of evidence going to show that Paine was the mightiest figure of the Revolution, measured by the influence he exerted. The *Christian Advocate* says that it is not sorry to see Paine's patriotic services recognized, and it declares that they "always were" recognized "by the people of this country." This is preposterously untrue. So deeply had the clergy covered the name of Paine with derision and obloquy because he wrote the "Age of Reason," that twenty years ago not one American citizen out of fifty knew that he did anything in the Revolution. Only a few of our late historians hav dared mention him, and even to-day the Fourth of July orator who links his name with those of his distinguished compeers is as rare as he is independent. How many of our school histories, enumerating the names of the heroes who made the republic possible, tell the pupils a thing about the author of "Common Sense" and "The Crisis"? It is amusing to note that several Christian critics who hav referred to the exercises at New Rochelle hav ventured the opinion that while Paine "has a sure place in history," his Infidel eulogists are doomed to oblivion. This is no doubt true of many of them, though not of all; but it is comforting to reflect that it is no less true of ninety-nine out of each one hundred of his Christian detractors, of both the past and present.

People who are afraid to openly advocate laws in the interest of religion, but who wish to hav such laws enacted, are wont to say that they demand Sunday statutes in the interest of *rest.* Sometimes this pretense is exposed quite unintentionally by the pious masqueraders themselvs, and the effect is provocativ of derisiv smiles. The *Independent* has this in one of its special columns:

"The mayor of Savannah, Ga., has put himself upon record as opposed to Sunday baseball. A league game was advertised for a recent Sunday. Every arrangement was made for big crowds, and the managers were looking forward to a brilliant financial success. The chief of police served notice on the clubs that they would both be arrested if a single ball should be thrown, and the result was the return of a large number of people disgusted."

If this act of the mayor and chief of police of Savannah was in the nature of a hygienic or sanitary regulation of the conduct of the ball players and spectators, why did the *Independent* put the item under the department head of "Religious Notes"? If sanitation and hygiene *are* really religious in nature and effect, why does the *Independent* place most of its notes concerning health under the department title of "Sanitary," reserving only those relating to enforced Sunday rest for its "Religious Notes" column? We hope our neighbor will explain this.

The *Christian Statesman* has had its feelings badly hurt because "the highest courts of most of the great Christian bodies of the country" lately in session did not publish to the world in thunder tones the "truth" that this nation is now withering under the frowns of an angry God. This is too rich to escape quotation in THE TRUTH SEEKER:

"It would hav taken but a moment's consideration to bring the conviction that God is visiting the land in chastisement for its abounding iniquities, and that the only way of deliverance from these national trials and dangers is that of national repentance. This is the plain teaching of God's word. Ought not these deliberativ bodies, by clear and distinct deliverances, to hav pointed out these facts to the nation, and urged the people whom they represented to humiliation and prayer? And especially, ought they not to hav joined in an earnest request to the chief executiv of the nation, to appoint a day for national humiliation, confession of sins and prayer for forgivness? This has been done in other times of national distress. The condition of things calls loudly for it at the present time. There is abundant reason for the divine displeasure against the nation. And there can be no reasonable doubt in the minds of those who represent the church of God, that the present distress is a manifestation of that displeasure. The duty of the hour, therefore, is national confession, repentance, and prayer. And the church, which is the official interpreter and teacher of God's will to men, ought to remind the national executiv of this duty, and ask for a call to confession and prayer. That such action was not taken by the late assemblies seems a strange omission indeed. Is it possible that the churches themselvs are turning away from our historic loyalty to God?"

We hav a suspicion that many of the members of these Christian assemblies are at heart very much ashamed of the prayer superstition, and especially of that form of it to which the *Christian Statesman* is so devoted. This may explain, in part at least, the omission which grieves our theocratic editor. It will be noted that it is claimed that the church is the "official interpreter and teacher of God's will to man." Which church, and where are her credentials? By what authority does any church get between man and his God, admitting that he has a God? Does this claim of the Protestant editor differ essentially from that put forth by the Catholic Pope? And these are the absurd theories which the nation is asked to make a part of its organic law by the adoption of the Christian amendment!

Communications.

Now, Mr. Peck!

MR. JOHN PECK—*Dear Sir:* You evidently hav read my articles in criticism of Mr. Wettstein, and think you are called upon to ask such questions as seem pertinent to the subject and at the same time quite unanswerable. You very innocently place yourself in the position of an honest and earnest investigator of Spiritualism, and place me in the unenviable attitude of one who is a know-all, or as one who is positiv and pretends to know all about it, and after assuming these relations you ply me with such questions as you think should utterly squelch my arrogance, and appall me with the magnitude of your interrogatories.

You say you "never hav had an opportunity to investigate Spiritualism," and yet you are a man, as I judge, past sixty, and hav therefore been an observer of the agitation of the subject the last forty-five years, for you say that you hav read a great deal about it. I judge, therefore, that any defect in your knowledge upon this most worthy of all subjects must be owing to some deep-seated prejudice, or must be owing to a disinclination to face the ridicule which the unthinking fools of society, and its mountebanks, and the theological bigots of the age, hav enshrouded it with.

Now, sir, while you take the position of an inquiring pupil, and set yourself down meekly at my feet, as a child might before a master, you at the same time hav the assurance to assert that to your mind, and from all which you hav read, by exercising your reason and judgment, "spirits are as impossible as gods, ghosts, devils, and witches," and then you go on about the stories of Jonah and the whale, and Samson and the foxes," and such like, and insist as they outrage science so must a belief in spirits. This shows that you are not the desirous, innocent, childlike inquirer that you pretend, but that you set out with a determined idea to show me what a big fool I am to entertain a belief founded on such facts as you deny, and which I cannot answer. You go in precisely the same style with your questions, and almost repeat what Wettstein had asked a dozen times in his onslaughts against Spiritualism, and which I thought I had answered. You say: "Will you tell me how it is possible for a mind to exist without a physical body and a nerve system?" "How is it possible for a brainless skull to think?" "How a dead eye can see?" "How one can feel when there is no nerve to convey the sense to the brain—where there is no sense of feeling, tasting, smelling, seeing, and hearing?" Then you put an answer into my mouth, and say, "But you will say there is a soul, a spirit, or a something which passes out of a man at death which can exercise these functions."

I hav placed your questions all in a batch, because they all belong to the same general misapprehension of what Spiritualists believe, and what the spirits teach, and if the fundamental objection of your questions is removed, it should settle those ideas about something which Materialists do not know, and cannot seem to understand, and for that reason, having no other stock in trade, they keep offering them as unanswerable arguments against Spiritualism.

My answer, then, is this: In nature, or in all matter, there is a life element, which is the moving force of matter; or, in other words, matter and the life of matter constitute all there is in existence. They never were created, but hav always existed; they are co-related and are and hav always been coexistent. Hence there is no such thing as absolutely dead matter. No matter how low a place in the scale of existence a given quantity of matter is made to assume, it still has life. This the chemistry of nature demonstrates, and the very fact that the action of chemistry can and does take place in and through all forms of matter makes this a self-evident proposition. Hence death is only partial—a mere change from one form and condition to another. The spirit, or mind, and structure of the spirit body, which was composed in the natural body, on passing out of the natural body at death does not therefore become bodiless, but is made up of the same nerve substance which it had while in the natural body before death; therefore the spirit has all the faculties and bodily parts and substances, coupled with the life or soul element which it enjoyed before the change. Spiritualists do not teach that a spirit can walk without limbs, speak without organs of speech, see without eyes, hear without ears, think without a head, and the like nonsense, which Materialists assume they must; but they do say that all the natural parts hav become refined in the processes of life and are, while still substance, a much more refined material than ordinary matter, which becomes a spirit body. The Materialist objects to this because he cannot see this spirit body, etc., but he forgets that he never saw any man's mind, he never saw his own nervous fluid. The nerve force, of which my friend Peck talks so much and acknowledges to be so necessary to the faculties of seeing, tasting, smelling, hearing, and feeling. he never saw, and the most powerful microscope would not aid him in seeing it; therefore there is absolutely no reason in objecting to its existence on any such grounds and, logically, they amount to nothing.

It appears, therefore, that the life element which quickens all matter and pushes it into organic form and existence is a universal, eternal, and inexhaustible force associated with all forms of material nature. Aside from this there appear to be some sixty to seventy different forms of elemental substances, and it seems that from the union and relation of most of these, by and through the evolutions of matter through countless ages, has animal life at last became a fixed fact on this planet. This much we in part know from the facts of science and the observations of nature. But as to the existence of any future life for the spirit of man, who stands as the highest product of nature's handiwork, we must open the eyes of our understanding and listen hard and look deeply into the occult forces about us; and before looking at phenomena, on which Spiritualism expects to establish the existence of this refined material body, with all its parts and faculties, I will just say to my friend Peck that no Spiritualist who understands himself will for a moment contend that a spirit body has no substance, but that it is, on the contrary, the finest of materiality, and that when the substantial parts are even entirely eliminated or dissipated, the soul, or life element, would hav to attach itself to something akin to the universal life or such a state could simply never come. It is my belief that the soul, or mind, and all that it embraces, will ever be related to some bodily form and organization; hence the soul's immortality and its individuality, as in contradistinction to the nirvana of the Orientals.

The modern developments of Spiritualism, which occurred about forty-three years ago in New York state, began by certain mysterious sounds and raps, and by a mere apparent coincidence or guess the sounds were interrogated and requested to rap a certain number of times. That little incident led to the stupendous fact that those sounds had associated with them an intelligence, and not knowing what else to call this intelligence the little girl called it "Old Split-foot," and this idea the church has kept up diligently ever since, for, having failed to stop the rapping spirits, and knowing them to be intelligences, they very cunningly declared it to be the devil and so hav the same old monster to fight that seduced Mother Eve in the garden. It is the best argument the church bigots could adduce and the one best calculated to frighten their adherents from the subject. In this they are quite consistent, for, knowing that these phenomena do indicate an intelligent producing cause, which any church member must perceive, their best hold on the fears of their members is to cry out, "Devil!" and so frighten the sheep into the fold; but how a Materialist, who can reason and does not believe in devils, can see, hear, and feel these occurrences and know them to be an intelligent force, and yet deny the fact of a spirit life, is beyond my comprehension. It must be simply because they will not go to work patiently and investigate, but are like Mr. Peck, who has lived right within the atmosphere of the subject and has failed to get any light from it in forty-five years.

If Mr. Peck will go to a rapping medium and set aside the idea of, *Why go to a medium?* and open his eyes and ears, and try to get some truth, I hav not the least doubt he will see something to study and profit by. If he wants to begin at the bottom, let him take a pocketful of corn, and not knowing now many grains he places therein, see if the spirits can tell how many grains the pocket contains. If the medium is what is called a physical medium, let him observe that tables, chairs, and other materials are moved about intelligently in broad daylight and without any human contact. He may, to vary the experiments, go to a slate writing and test medium, and hav some slates written upon without even a pencil, as I hav often had done, and without the medium having even touched the slates. I hav had this happen when the medium was not within two feet of the table upon which the slates were laid, and in every such case I got plain, common-sense facts, and sometimes as many as a dozen tests in a single slate writing.

Last month I attended a materializing seance, and while a gentleman stepped behind the curtains (which were placed loosely across the corner of a solid wall), and held the hands of the medium, a spirit came out, or rather formed immediately on the outside of this curtain, and was plainly seen by about twenty persons to walk about the floor.

Again, while the medium was sitting outside of the curtain, no less than two and on one occasion three spirits opened the curtains and showed themselvs and moved about the space, also on one occasion came out and lectured us for five minutes.

I hav many slate writings and pictures made by various colored crayons and paints, while the slates were bound tightly together, and held by myself. In fact, they never left my hands at all. In one case I carried two slates about three hundred miles or more to a medium, and got a most beautiful and convincing test from my departed son, through a medium whom I had never before seen. And without making this letter too long and tedious I will say that for the last forty years I hav witnessed all manner of manifestations, from simple rapping to the movement of sofas holding several hundreds of pounds of human flesh, and the movement of tables and chairs without human contact. I hav seen hands and fingers made, faces and heads only, also full forms materialize whom I hav recognized both by appearance and from their conversation and relation to facts with which I am acquainted. I hav had pictures precipitated upon canvas, and it was done in from one to five minutes, which no artist could hav done in several hours' labor, and hav seen it done by a committee of skeptics who had all the management of the experiment, and a thousand others which I do not care to enumerate, and not the most learned Materialist or skeptic has been able to explain or set aside the evidence to this day. I hav also in a few cases discovered some trickery and sometimes I hav been compelled to lay the trickery to a class of low spirits who delight in such work, and who generally accompany to seances persons who are stubborn and appear unusually smart in their own conceit, for some persons are so constituted that it is very hard for them to ever get any evidence of the glorious truths of a future life; and they are doomed by their own inherent skepticism to go out of this life into an almost impenetrable darkness for a time at least.

The reason I hav for knowing that these manifestations are what they claim to be is the mind, thought, or intelligence they manifest. If any phenomena, such as electricity sometimes manifests, or as seen in the forces of nature that merely obey the law of chemical forces, and which do not manifest any special intelligence, occur, I do not associate that with spirits, but when I see an intelligence which corresponds to my mind and addresses itself to some corresponding facts of which I am cognizant, that I call a spiritual manifestation and coming from a spirit, and I defy all the sophists to ascribe it to anything else.

The arguments of skeptics are usually very flat. To a man who has had the experience the idea of electricity, magnetism, hypnotism, hallucination, deception, and fraud, including gullibility and self-psychology, are no arguments and do not meet the facts nor the truths of these phenomena; and it is absolutely useless to waste time in arguing with a man who has steeled his mind with double armor plates which cannot be penetrated with reason nor facts. It is too much like a man who has pulled down the blinds of his windows and drawn tightly the inside curtains and then stands there praying for the light of the glorious sun.

I will answer one more thing that at first blush seems impossible and improbable to Mr. Peck. He wants to know when Indians appear in full uniform, with bows, arrows, etc., "whether they come first in a nude form, and whether these beads, bones, feathers, bows, etc., are real, and when they dematerialize, where do they go to?" Now, I will say that there is not a material in existence that is not contained in our atmosphere. All the elements of matter go there. When we burn coal the carbon goes into the air; when we burn bones the elements of bone—lime, potash, soda, and in a word everything else that is changed from the visible to the invisible state—go there and are not lost. It is, therefore, no more wonderful that an Indian should materialize his clothing and trinkets than that he should materialize his body, for the reason that he holds them only as a temporary thing and when he ceases to exert his mind and will upon them they immediately disintegrate. I do not know how this is done, because I am not familiar with the laws of spiritual chemistry; but I do know that it is done, and I know that sometimes material things are used which remain. I hav seen flowers, live fish, etc., that were brought into the circle, and the fish lived and were preserved in water for a long time. These were simply taken from some place and carried to the circle, and you know it must hav been done in a hurry, for they would liv but a few minutes out of water. In like manner diamonds,

etc., may be had. I hav seen lace and other materials made by the yard. One man whom I knew had a piece given to him; at first it was several inches long, but every time he opened it to the daylight he found it growing less, and it finally dissolved. This, then, shows the difference between real objects and those which are materialized only for the occasion.

In regard to knowing whether a table was simply electrified by some mechanical agency, and electricity made to dance it about, or whether it was done by spirits, must be determined by the intelligence it gave you, and your knowledge of the fact that it was not operated by some contrivance, a very simple thing to determin. I place all my dependence on the fact of intelligence, and on this evidence I cannot be led astray. Electricity may be generated by spirits or mortals, when the necessary friction of particles is had; but no amount of friction will generate intelligence, unless the man or the spirit is behind the phenomena.

If the air contains all the elements of matter in a refined state, or in the form of gases, and if chemistry can solidify almost every one of them, even that of oxygen, why should not a spirit that livs in those elements be able to do as much with them as chemists are now doing with them? Can you tell? And if I can establish the fact of the existence of spirits by the intelligence they convey to me, it seems that all your objections formulated in the article referred to are answered and fully set aside.

Your material scales and measures are too gross to weigh and measure the spirit by; only your judgment, reason, and knowledge of the facts and an observation of the phenomena, can aid you in the acquisition of the greatest truth yet revealed to thinking man.

It requires a far-seeing, clear-thinking, deep-reasoning man to understand Spiritualism, and I think no man has yet pretended to explain all he has seen; yet any common, honest, plain individual may be fully convinced of the facts and evidences which they bring, and which all the sophistry and ignorant doubts of the professedly educated cannot rob him of, and which he is just as competent to understand for himself as the most learned scientist.

J. R. PERRY.

Freethinking Judges.

THE TRUTH SEEKER of July 29, 1883, printed a letter signed "Antichrist," which ended as follows:

The "Man of Sin" is happy to learn from a reliable source that Judge Bradley is a Freethinker; and further, that all the judges of the Supreme Court of the United States, except Mr. Justice Strong, are Infidels. In other words, on the question of the divine origin of Christianity, the court stands eight to one.

The statement was widely copied, and the *Christian at Work*, Dr. Talmage's paper, undertook to controvert the allegation by informing its readers that

Chief Justice Waite is an Episcopalian, Justice Field is a true blue Presbyterian, Justice Bradley is an elder in the Reformed [Dutch] Church, Justice Gray is a Channing Unitarian, and Justice Blatchford is a through-and-through Episcopalian. We are not advised as to the remaining five [four], but we believe there is not an Infidel on the United States Supreme bench.

In reply to this counter allegation, a correspondent of the New York *Sun* wrote thus:

I read in your paper of Tuesday an article giving the religious status of the judges of the United States Supreme Court. I presume the article is correct—at least it should be, coming from the source it does [*The Christian at Work*]. Aliunde Joe is put down as an elder in the Reformed church. Great Scott! You ought to hear him cuss once when in a passion. The individual who carted a load of apples up a steep hill wasn't a marker for Joe.

Shortly after that Chief Justice Waite (Episcopalian) went to Coney Island with Lord Chief Justice Coleridge, on the Christian Sabbath, where they dined on the piazza to the music of Gilmore's band. "This example," said the *Christian Intelligencer*, "will fill God-fearing hearts with sorrow."

Meantime the "Man of Sin" learned on inquiry that another of the Christian judges would swear like a trooper. The fact was that "Antichrist" was slightly in error, but only in regard to time. His informant is still living, and he says that while Justice Strong was on the bench Justice Bradley told him that all the judges, except Strong, were Freethinkers. Justice Strong retired nearly two years before "Antichrist" made the statement; and other changes had occurred, by which Blatchford (Episcopalian) and Gray (Channing Unitarian) were seated.

If church membership alone is proof of one's religious status, then be it known that the "Man of Sin" is a Presbyterian and his informant is a Baptist. One was sprinkled and the other ducked.

ANTICHRIST.

Observations.

When Miss Susan H. Wixon, in her argument for woman suffrage, says that "what women would or would not do with the ballot is not to be considered in discussing a question of right," she givs the G string of a great principle a loud and resounding twang. Numerous years ago, and I think it was in the course of a little discussion in which Miss Wixon herself had something to say, I put forth the same note. I had heard nothing of it since, and had begun to think it was the lost chord. The principle is a good one to work with in considering all sorts of questions involving liberty and equality—such, for example, as Freethought, financial reform, immigration, prohibition, the social question, and free trade. For always in thine eyes, O Liberty, shines that high light whereby the world is saved; and though thou slay us we will trust in thee. It may be and frequently is said that giving women the ballot is like investing a small child with a hammer and a mirror; but that objection is not fatal. My respected mother-in-law, who was noted for her disrespect for adages that seemed to hav no foundation in experience, was in the habit of giving her children those very utensils for play-things. The looking-glass got broken by some one stepping on it, but the hammer had nothing to do with that result.

It does not follow, though, that because Liberals favor woman suffrage, they hav any business to make it a part of their Freethought platform. The object of the Liberal organization is to secure the secularization of the state. Why, then, should it advocate a measure sure to delay and almost certain to defeat the accomplishment of that purpose? Having resolved that we believe in the total separation of church and state, it would be quite improper, as I view it, to further resolve that as the women of this country oppose that measure, we therefore, in order to prevent the furtherance of our object, demand that said women be empowered to vote against us. Thomas Paine pointed out the unwisdom of giving power to persons who do not know how to use it, and contended that if France had had a constitution before she had a revolution, the atrocities of the latter would hav been averted. Likewise with the Nine Demands secured by perfecting our Constitution, the dangers of unrestricted suffrage would be less threatening. I think that women who believe in the equality of the sexes ought to work first for the rights of man through the realization of the Demands of Liberalism. After the fences are up, those who cannot distinguish between a right and a rite may with greater safety be turned loose.

Two weeks ago I inserted in this column the first three stanzas of Prof. J. H. Cook's poetical tribute to S. P. Putnam. The lines then printed told how old Israel Putnam (by Professor Cook termed a namesake, but in reality an ancestor of Samuel), hearing the firing at Lexington, unyoked his team, turned the cattle out to pasture, and "snatched his gun." In what now follows, the measure changes, but the story goes uninterruptedly on:

4. "There strides bold Putnam, and from all the plains
Calls the third host, the tardy rear sustains;
And mid the whizzing deaths that fill the air,
Waves back his sword and dares the following war."

That sounds like Homer celebrating the siege of Troy, but Professor Cook is soon himself again. He says:

5. So S. P. Putnam, warrior bold,
With swelling bosom I behold,
Fighting our foes on every hand,
That freedom, justice, right may stand.

6. His ready tongue, inspiring pen,
Can stir the brains and hearts of men;
In cities or on the frontier
He strikes for freedom and men hear.

If I were not a carping critic I should think only of applauding sentiments like these; but being irretrievably such I must point out that people strike to be felt, while, for the purpose of being heard, speech has superior advantages. Striking so that men hear suggests the use of a paddle or something else that possesses an audible impact. In the days of chivalry, when warlike persons encased themselvs in armor, we can readily understand that a stranger hearing but not seeing a combat would imagin himself in the vicinity of a tinshop; but times hav changed and even poets must adapt their forms of expression to the mechanical improvements in fighting gear. Putnam speaks for freedom and men hear. There are three more stanzas of Professor Cook's poem to come.

Now the Brooklyn board of education has resolved on introducing military training in the public schools of that city. According to the program, every boy over ten years of age is to be enrolled—companies of 100 each organized—the tactics and regulations of the United States regular army adopted—regular instructors in military science employed—and the whole schoolboy army to be made subject to regularly-appointed drill inspectors. The fautors of the movement giv various and curious reasons why the boys should be drilled. One patriot who survived the late unpleasantness stated it as a historical fact that nations invariably get involved in war every thirty years, and we are approaching the end of our thirty years of peace. Hence, he said, the necessity of organizing an army; besides, the drill would make the boys straight. Another patriot said that Bull Run was lost because the boys of the North were not organized. The drill made the boys straight. A third patriot, while denying that he was a pessimist, said that the labor disturbances necessitated a standing army, and standing in the army would make the boys straight. So it was resolved to begin military operations at once, providing, which is an important item, that an appropriation could be secured.

What these gentlemen say about the prospect of a war before 1896 may be founded on fact, but they are manufacturing the facts themselvs. Of course if we wanted a whole lot of prizefights in the meantime, we would get slugging teachers for all our schools; and military drilling ought to hav the same result as regards war. The American citizen has to get used to all sorts of strange things. For example, the police arrest citizens for carrying guns, and the government arms the school boys. They arrest people for working on Sunday, and the people, finding other places closed, go to church, where they detect the minister earning his salary by the sweat of his jaw. Gambling is suppressed by law, but the men who make the laws are the heaviest gamblers and the leading all-round sports of the community.

I suspect that in view of the dangers that menace our school-children the girls will soon be arming and drilling and taught to look under the bed with military precision every night before retiring. As the patriots hav said about the boys, it helps to keep them "straight."

My previous remarks about military affairs hav elicited this:

MILITARY RANK AND FLAPDOODLE.

I see you persist in giving me a military title, despite my assurance that I was never anything more than a fifer, and quit the service before I reached my majority. But I suppose I may as well accept the title; so I'll sign myself "Kernel," which you know is phonetic.

It is true that for some twenty years I hav called some sorts of writing "flapdoodle;" for example, Editor Dana's discourses on religion. But I didn't coin the word.

Madame Blavatsky used it also. In a letter to me in 1877 she called Renan "a flapdoodle." It wasn't quite grammatical and I told her so. She was an apt scholar, and when her ghost appeared to Professor Coues (pronounced Kowz), the pseudo-Theosophist, saying "Elliott Coues, I hate you, I hate you," and he bantered her on her snub-nose and occult wisdom, she (i.e. the ghost) got mad at the banterer and cried out (through the medium), "It's all damned flapdoodle."

KERNEL BURR.

I can throw no light on the subject of Mr. Burr's title. I think T. C. Leland called him colonel occasionally. Leland said as far South as Washington, though, the phonetic spelling of it was Kuhnel. But military titles are depreciating in value nowadays. They began to go down when the Salvation Army came up. Then Coxey gave them another slump, and if the martial movement keeps on amongst the school children, the citizen who has blown a fife in an ununiformed band will easily outrank a brigadier-general on wheels.

P.S.—Bearing in mind all that Madam Blavatsky knew about Mahatmas and the occult, even her ghost should hav been an authority on flapdoodle.

The Freethought Letter-Writing Corps is not the only body whose members are employing the postoffice for purposes of public and private enlightenment. There seems to be a Free Banking Corps of excellent marksmen for whom I have achieved the glory of becoming a target. I don't see why they choose me instead of firing at Mr. E. O. Roscoe, but I expect they know easy game when they see it, or perchance none of the members had his gun with him when Roscoe was about. It often happens that way.

I judge that what these gentlemen are trying to teach so dull a scholar as myself is that government monopoly of coining or otherwise making money is unjust; that interest beyond the cost of putting money in circulation is a burden to trade; that so far as government has any rightful business with handling gold and silver, it is only to stamp the weight and fineness on those metals, while commerce will see that they pass at their true worth

Mr. J. K. Ingalls, of Glenora, N. Y., contends that if our lawmakers would let the currency alone commerce would find its medium of exchange as it does its wagons and other implements for distribution of products. Under which system, I should conclude, the people who want silver for money would coin the output of their mines, and banks desirous of issuing a circulating medium on the strength of their assets and securities would proceed to do so. But here a question arises, to wit, what would become of the leadpipe cinch by which capital now constricts the granger and smaller merchant? If the Western states, for example, were allowed to capitalize their wealth, relieved of the prohibitiv tax of ten per cent on state banks, the financier could no longer hold his job. I believe there are a lot of gentlemen calling themselvs "centers of trade" and holding the credit and honor and morals of the country next to their pockets, who assert that our national virtue should be bartered only for gold. As a general thing they hav most of the gold and none of the virtue, which places them in a position to dictate when virtue is thrown on the market. Can they be induced to let go? Owing to the greed which either the possession of wealth or the lack of it seems to create in the human mind, I hardly see where the advocates of so just a system as free banking would look for their constituency.

The Irish police officers who hav made New York a regular Swatem and Begorrah hav been properly racked by the Lexow Senate committee; and, by a sort of piratical justice, their chief inquisitor, Lawyer Goff, is one of their own countrymen. All of which is in fulfillment of the prophecy that whenever one Irishman is to be roasted another Irishman can be found to turn the spit. The adjournment of this Lexow committee without completing its business is altogether disappointing. The investigators had almost reached the door of Tammany hall, which, along the trail they were following, is but a few steps from Archbishop Corrigan's palace —the headquarters of the church of Rome in New York.

The last regular lecture of the season was delivered before the Manhattan Liberal Club last Friday evening by Edward W. G. Dobson, Esq., his subject being "Spontaneous Generation." Mr. Dobson is THE TRUTH SEEKER's office boy, and he has provided this paper with a notice of his address. The notice appears under the head of "Lectures and Meetings," and assures the reader that the discourse was able and interesting. Some of the auditors who contrasted the size of the speaker with the magnitude of his theme were moved to ask themselvs whether the present generation is not almost too spontaneous for healthy development. The closing exercises of the club this week Friday will be great. Aside from the discussion on what the Constitutional Convention ought to do, Dr. Ned Foote has arranged a unique and original program that promises to be simply out of sight. Dr. Ned himself will be the bright particular comet of the occasion.

In the regular course of events the duchess of York, England, is as well as could be expected. The youngster is a boy, and differs from other male infants mainly in the fact that being heir to a throne he cannot expect to be president. He is born elected and will hav no campaign expenses and biography. I call attention to this little shaver on account of the queer doings that attend the approach and appearance of one of his class. Everybody knows for a considerable period beforehand that either himself or his sister will call upon his parents on or about a certain date. When his mother feels that his visit should not be longer deferred and makes announcement to that effect, the proceedings are most extraordinary. The men folks are not rushed out of the house, as with us. On the contrary, several salaried functionaries, state and ecclesiastical, are at once sent for. The family doctor, of course, is there, while with him, in the royal bed-chamber, are the home secretary, the lord chancellor, and the archbishop of Canterbury. This seems incredible and a trifle barbarous, but it is said to be true and also English. From first to last these fellows stand around, like men waiting for a train, that they may verify and record the birth and sex of the infant, a precaution taken in accordance with custom in order to avoid mistakes as to parentage, and it is said to work satisfactorily so far as the maternity is concerned; but there hav been occasions in the past when the committee must hav felt that they were a springtime, summer, and autumn too late to further depose.

In discussing the proposed constitutional amendment forbidding appropriations of public money for the support of sectarian charitable institutions, the Roman Catholics, the parties chiefly interested, are offering a practicable objection to the measure. They say that if the appropriations are stopped, the institutions "will hav to turn some of their inmates adrift." That is true, and it shows the evil that has grown out of the bad habit of encouraging sectarian asylums with state gifts. Protestant and Catholic institutions hav contended with each other for the possession of "waifs," each waif secured being the basis for a demand on the public treasury. Were the appropriations to cease, there would be a glut in the waif market. Charity as an enterprise would be no longer profitable, and the institutions would unload their present stock as fast as possible. The effect would at first appear to be bad, though not wholly without precedent. For examples, look at the results of the Parkhurst raids, which drove hundreds of social waifs from their homes and destroyed their means of livelihood; the emancipation of the slaves, which threw upon their own resources a whole race of people who had been provided for previously by their owners; the abolition of polygamy, breaking up families and leaving women unprotected; the interference with the liquor traffic, throwing hundreds out of employment. However these measures are viewed, whether any or all of them hav resulted in good, it is certain that they worked hardships as serious as those which the Roman Catholics claim would follow the withdrawal of public support from their asylums and protectories.

The Catholic church by its teachings with regard to reckless propagation is responsible for the big litters of ill-begotten progeny that afflict the community, and those who support that church are morally bound to support the results of its doctrins. I would therefore like to see that organization left to its own resources. With state aid withdrawn we would very soon be in a position to judge how much of its charity is benevolence and how much is business. On the general subject of charity Herbert Spencer has very sagely intimated that the surest way to encourage pauperism is to make elaborate provisions for the support of paupers.

GEO. E. MACDONALD.

In the Field.

On Sunday, May 27th, I gave two lectures in St. Joseph, Mo., where arrangements were made by that life-long Liberal, Mr. G. G. Beck. The Turners gave us the free use of their hall, and fair audiences were present. St. Joseph has a population of about sixty thousand and is well supplied with religion. A convent with its military walls rises before the eye and a school for the preservation of ignorance called the "Young Men's College" will also attract the notice of the stranger. Liberals are by no means scarce. Mr. P. V. Wise, a subscriber to the *Investigator* since 1845, never loses an opportunity to deal the old theology a blow. Next to him I may mention Messrs. J. J. Taylor, Fred Grasloff, Lewis Herwig, M. Truckenmiller, and Charles Ebersole. THE TRUTH SEEKER has a large circulation among St. Joseph Freethinkers, and other Liberal papers are well represented.

I was the guest of Mr. Beck, at whose home I spent many pleasant hours. Mr. Beck is a man who does us proud. He puts heart and soul into Freethought, and to him more than anyone else is due the fact that the lectures were successful.

On Monday I left St. Joseph for Shenandoah, Ia., a town in the most charming section of southwestern Iowa. Mr. J. C. Brown, Dr. Humphrey, and Mr. John Ross met me at the depot. Mr. Brown and Dr. Humphrey I had met at the Congress last fall. They take the activ part in our movement in Shenandoah and a large element of Liberals support them. Mr. A. S. Bailey, who is connected with the *Sentinel*, often fires red-hot shot into the orthodox camp. He writes tracts in reply to the preachers and circulates them extensivly. Mrs. Bailey is also enthusiastic in the great work of mental emancipation. My lectures were given in the lately erected Universalist church. Owing to my visit being at the time that the people were engaged in preparing for Decoration Day, I did not hav very large audiences, but they were attentiv and appreciativ.

Shenandoah has fourteen churches and a Christian college. The sanitary regulations of the city, like its religion, are very bad, and when walking some of the principal streets one is reminded that he has olfactory organs. These churches demand support from the business men under pain of the invincible Christian boycott, and it takes Mr. Ross to teach them a severe lesson, which he does when they ask him for a contribution.

While I was there the country was suffering from a severe drouth which threatens the crops. Arrangements were made to bombard heaven and cause rain to fall in spite of God, who has been withholding it. Here is a triumph of science over theology.

During the hot summer months I shall do but little lecturing. In August I start on my trip through the northern states. Friends in Atlantic in Iowa, Yankton in South Dakota, Fargo and Auslem in North Dakota, in Crookston, Fairmount, Adrian, and St. Charles in Minnesota, and in Patch Grove and Whitehall in Wisconsin, hav written me, and I hope to hear from many more. If possible I want to spend a month in these states.

In looking over a Christian paper, the *Lutheran Observer*, I find a long article by Emilio Castelar, the noted Spanish Freethinker, upon the present state of European affairs. The *Observer* mentions the fact that he is an unbeliever and expresses surprise that an Infidel should entertain such sensible views, for it indorses all his sentiments. Of course it would hav been inconsistent with his rôle as a minister for the editor of the *Observer* to tell his readers that Infidels in all ages hav maintained the inalienable rights of impartial liberty, the pursuit of happiness, and equal justice to all, against Christian despotism and persecution. Intelligent people are finding this to be true notwithstanding.

In Des Moines there is an institution known as the "Sunbeam Mission." Every Sunday morning it advertises a free breakfast to all men who will agree to accompany the superintendent to some orthodox church, and free lemonade and cookies to all children who will go to Sunday school. Religion, like bitter medicin, must be given in small doses mixed with something palatable. Christianity has reached a point where it will take advantage of a man's hunger to force upon him its stale dogmas and unhealthy, demoralizing teachings. This is truly the Christian charity we hear so much about, where they compel one to giv up his manhood for a crust.

FRANKLIN STEINER.

Sparks From the Lecture Field.

Following up the train of events in the course of my work I eventually arrived at Cincinnati, where I took part in a joint debate with Prof. J. S. Van Cleve before the Oh o Liberal Society. The subject was "Christian Morality *vs.* Secular Morality," and my opponent, being in the affirmativ, opened the debate with a thirty-minute speech. The debate was nothing out of the usual line, except, perhaps, in the fact that the professor abstained from those gross personalities for which the "debating" element among the clergy stands distinguished. Socially, and on the platform, he is a thorough gentleman. His arguments were those common in such cases. Stereotyped, and even hoary with age, refuted time and again, it was an exceedingly easy task to meet them. He is not quite so orthodox as most of the preachers who hav debated with me, or asked questions at my lectures. He is a well-bred man, and possesseth a remarkable memory. At the conclusion he frankly admitted that he had been unequal to the task, although expressing a willingness to meet me again. His orthodoxy can be accounted for only through the power of association and the force of early training.

A genuin desire to do good is no necessary part of any religious system, for when a man is in earnest about doing the right, then will he always do it, and he needs no compulsion. The debate was given before an audience of five or six hundred people, although an admission fee had been charged. They represented all shades of religious beliefs and disbeliefs, and we may safely assume that the Freethinkers of the Garden City hav reaped a rich harvest from the encounter.

Three years ago this society first saw the light of day—a small beginning then, but the results hav been great and lasting. Impositions and frauds of all kinds hav been exposed and brought to light through them. The society is now a recognized and permanent institution in the city. I gave the opening lecture of the society, and am always pleased to visit our friends in Cincinnati. Stout hearts and willing hands hav made such a marked and decided improvement that the future seems filled with bright promises and hopes.

Mechanicsburg was the next place on my list. I gave three lectures here to good audiences. A church dedication was in progress at the time, and many people, even some Liberals, had been laboring under the impression that our lectures had been got up for the mere purpose of a special opposition. This is not true, for my dates had been set long before the date of dedication had been made known; and I would say that the reverse would be far nearer the truth. But when will Liberals cease attending the churches, and even contributing to their support? Can they learn anything new? Or do they gain anything by it? Do not they thus

assist in the welding of the chain that binds down the freedom of their thoughts, utterances, and actions?

A debt of seven thousand dollars still hung over the new church; a special sky-pilot had been imported from New York to raise the amount, and so well did he succeed in terrifying the people with hell and damnation that he quickly raised the required sum with an additional three thousand. Thus are the providence and the labors of the people diverted from a useful channel. Ten thousand dollars given toward the erection of churches in which to worship a dream tyrant in the skies, while thousands of poor little children are sobbing themselvs in hunger to sleep every night!

I spent one day with George Van Ness, another with his brother, J. S. Van Ness, and another with Mr. Cheney and his family, an old Liberal of many years standing. His family all share in his belief, and general good cheer is found in their home. Jake Van Ness and Wm. Munn stand with the boys in our ranks at the head of the column. Elmer Miller came from Crayon and stayed over until the lectures were through.

Delphos comes next in turn, and here again I giv three lectures. Less than a year ago this town had its first Freethought lectures, and in this short period of time it has developed and maintained a successful and constantly strengthening Freethought organization. Good advertising in the surrounding country—one of the secrets of success in our meetings—brought in many visitors, some friends coming from Continental, Lima, and Dixon. One feature was noticeable in this instance—the large increase in the attendance of women. This is a circumstance worthy of full appreciation when we consider that these are the mothers of immediate posterity.

"Joe Roth's church" is bound to be a success. Already it has become a source of despair to the local clergy. The deacons perform their duties faithfully and well, and here in this little Ohio town may be recognized one grand truth: While we can not all be lecturers, writers, or poets, we can all join in the great and glorious work of human progress, and thus hasten the ultimate triumph of our cause.

During the summer months I shall lecture in Minnesota, Wisconsin, Iowa, and Illinois. I hav already a few engagements upon my list in each of the states named. I want the Liberals to assist us in our work, arrange for lectures wherever possible, and help us to keep up a constant agitation against church domination. JOHN R. CHARLESWORTH,

Secretary Freethought Federation of America,
234 S. Water st., *Chicago, Ill.*

It is hard to tell whether the atrocities perpetrated by the English in Africa are worse than those of the Germans in Africa, or those of the French in Africa. But the reports from the English in Mashonaland, and the French at Timbuctoo, and the Germans in the Cameroons, are certainly most repulsiv reading for any civilized people. Savages of the blackest hue were never guilty of more cruel or more infamous deeds than the troops and the agents of these three European powers hav recently been guilty of in Africa. Africa seems doomed to suffer from the progress of the thing called Christian civilization.—*New York Sun.*

The advocates of Sunday laws claim to hav discovered in nature a basis for Sabbath laws. We are told by them that car wheels will crack if kept running seven days in the week! This and all similar claims are simply ingenious sophistries, invented to justify the existence and enforcement of Sunday laws. The facts are simply these: While the day, the month, and the year are indicated in nature, and the time for physical rest and recuperation by the regularly recurring daily periods of darkness, inducing sleep, there is nothing in nature indicating the division of time into weeks. The grass grows as fast, the waves dash as high, the sun shines as bright, and the storm beats as loud on the Sabbath as on other days. The robin builds her nest and the beaver his dam as industriously on the day set apart by the creator as holy time as on the other six days. · · · That Sabbath laws are religious is evident from the following facts: 1. They originated when the church and the state were first united. The first Sunday law was enacted by Constantine, who is commonly known as the first Christian emperor. 2. The demand for them comes only from religious people, and those whom they succeed in enlisting with them in their cause. 3. The disregard of them is decried because it lessens church attendance; the enforcement of them, then, must be to increase church attendance. —*The World of Mystery.*

EDITORIAL NOTES.

Heston's cartoon on the first page was suggested by the following remarks by Leonard Moody, leading trustee of the Tabernacle, as reported by the New York correspondent of the Portland (Maine) *Eastern Argus:*

"'That fire,' said Mr. Moody, earnestly, 'was a providential dispensation. I think it was Christ's way of helping us. He certainly did help us, I think. After I got in the board we paid all our current obligations. We got the Sage mortgage extended. We raised money by popular appeal. We did all we could, and then Dr. Talmage preached his farewell sermon. And then,' he continued, in a slow and solemn voice, 'Christ said to us: "Boys, you've done well. I'll relieve you of your troubles." And then he burned the church.' As Mr. Moody uttered these last words his voice sank almost to a whisper and his manner was intensely earnest."

Judge McAdam of the Superior Court rendered an eminently just decision in this city recently. A workman in the employ of the elevated road had on Sunday fallen from a badly built scaffold and received probably permanent injuries. A jury gave him $15,000 damages. The company asked for a new trial, one of the grounds being that as the mishap occurred on Sunday "the workman was a wrong-doer before the law and therefore not entitled to recover." It was shown that the workman was laboring under the supervision of the railroad's foreman. Judge McAdam refused to grant a new trial, brushing aside the citations from the opinions of Massachusetts courts as irrelevant, inasmuch as the decisions of the Bay state courts "depend so much on the peculiar legislation and customs of that commonwealth as to be regarded as inapplicable to injuries received in this state." No honest man can defend a law which would relieve from responsibility the employer whose workmen hav been injured by reason of his culpable negligence. All such laws are unjust, and they are unconstitutional, because they deny and nullify the obligation of contracts. The same vital objection lies against all statutes that permit employers and third parties to sue for the recovery of wages paid for Sunday work. In this category is included the infamous Kyle-Johnson National Sunday Rest bill, pending in Congress.

In its fanatical hatred of the Sunday newspaper the *Christian Statesman* wildly declares:

"The highwayman, who holds up his victim for his money, breaks the law for gain. The publisher of the Sunday newspaper does the same thing for the same purpose. The excuse that it is to meet a demand or a necessity in the community, is a simple subterfuge. If there were no money in it, there would be no Sunday paper."

If there were no money in it there would be no stores and steamship lines and book binderies and florists and an amazingly small number of preachers. Men and women of common sense, who want to earn their living as they go along, are not likely to deliberately choose or long willingly remain in a business or profession that yields no returns. It is no more discreditable to make money publishing a Sunday paper then it is to make it running a farm or conducting a manufacturing enterprise or selling shoe laces on the streets. No one but a bigot for whom there is no hope would hav the audacity to class together the highwayman and the Sunday newspaper publisher. Who is compelled to buy the Sunday paper or read it or advertise in it? And who the more resembles the highwayman, the publisher who givs his customers a big five cents' worth of reading for his nickel, or the minister who preaches about morality in an untaxed church and advocates the forcible legal appropriation of one-seventh of the citizen's time for the benefit of said minister and his partners?

The Nashville *Christian Advocate* observes that "religion has been greatly damaged in its robust vigor, in its militant force," by the latter-day view that Jesus was "the pattern of womanish mildness, the impersonation of sanctified weakness." It adds that "the modern Christ is the creation of poetry, painting, sentiment. It is not the Christ of the New Testament." This harmonizes with our often-expressed opinion that there was a direct connection between the teachings attributed to Jesus and the indescribable atrocities that buried the world in blood in the ages when religion was in the heyday of its "robust vigor" and hurled its "militant force" as a whirlwind of malevolent destruction against nearly everything that was tender and true, just and free and noble, in the nations over which hung its dense black clouds of ignorance and hate. The *Christian Advocate* devotes two and a half columns of one issue to a defense of the dogma of eternal hell, arguing that it has been one of the mightiest of forces for the salvation of man. It is refreshing to find now and then a Christian who has not learned to play fast and loose with the creed of Christendom, but it is fortunate also for the world that there are too few of this kind of the professed followers of the old believers to set up another inquisition or hang witches once more on Salem hill. Here is what the editor in question concludes about "Christ and Hell:"

"These instances will suffice to show that humanity, as Christ taught, must be restrained, emancipated, and stimulated by the doctrin of eternal punishment. He deals with human nature as it is, the most irrepressible and lawless thing, and he moves, elevates, and regenerates it by the mightiest moving forces."

Lectures and Meetings.

THE Friendship Liberal League, corner of Broad and Wallace, in Warner Music Hall, Philadelphia.

THE First Secular Church of Portland, Or., meets in Central Labor Council Hall, 170½ Second street near Yamhill, every Sunday at 7.30 P. M. Katie Kehm Smith, lecturer. Sunday-school in same place at 12:30 P.M.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Monroe avenue.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for May:

June 29th—Last meeting of the season. Five minute speeches on "What One Thing Would You Hav the Constitutional Convention Do?" alternating with musical and elocutionary entertainment. Admission, 10 cents, at the door.

THE great procession in honor of the seventeenth national feast of the German singing societies helped to draw many away from the Manhattan Liberal Club last Friday evening when Edward Dobson lectured on "Spontaneous Generation." It was an able and interesting lecture and those that were there seemed to appreciate it. The lecturer claims that as life is a mode of motion, and as motion is co-existent and co-eternal with matter, life must also be eternal. And he also said, in that case there can be no origin of life, only a development of the forms which exhibit life. He thus accounted for the forms by saying that water contains all the chemical affinities necessary to make protoplasm, the first form of life, and that in the intermingling of the element such formations would arise and in due time become stable and progress in the course of evolution. He also reviewed the objections against the theory, both theological and scientific, and described the ideas some of the old Grecian philosophers, especially Lucretius, had in regard to the problem of life.

S. P. Putnam's Lecture Appointments.

IT has been necessary to make some changes in the previous announcements. The following are the dates from June 23d to September 10th in Iowa, Michigan, Wisconsin, Minnesota, North Dakota, and Montana. Those in Washington and Oregon desiring lectures during September and October will please address S. P. Putnam, in care of E. C. Reichwald, 234 South Water street, Chicago, Ill.

Nevinsville, Greenfield, Orient, and Creston, Ia., June 29th–July 8th.
Shell Rock, Waverly, and Clarksville, Ia., July 10th to 15th.
Sidnaw, Mich., July 19–24.
Drummond, Mich., July 26–30.
Neillsville, Wis., Aug 2–6.
Whitehall, Wis., Aug. 7–9.
Fargo, N. Dak., Aug. 11–14.
Crookston, Minn., Aug. 15–17.
Hoople, N. Dak. Aug. 18–21.
Fort Maginnis, Mont, Aug. 26th to Sept. 10th.

A public-spirited citizen comes handsomely to the assistance of the pure-minded and self-sacrificing A. Comstock in this letter to the *World:* "Thinking it the duty of all good citizens to aid Mr. Anthony Comstock in his crusade against indecency, I desire to call Mr. Comstock's attention to the large number of children born in the city in a state of nudity. Mr. Comstock should check this practice by seizing and destroying these horrible examples of the nude.—A COMSTOCKITE."

The horses which the angels rode during the "late unpleasantness" in heaven all had legs, which they worked vigorously in space, while sailing along on their wings, some galloping, some trotting, and some pacing. Whenever they struck a cloud they would swamp down, drowning both horse and angel.

Letters of Friends.

In Sorrow's Shadow.

SYLVANIA, O., June 11, 1894.

MR. EDITOR: I ask your pardon for my delay in renewing. I hav no idea of ever allowing my name dropped from your list as long as I am able to raise the price. I am suffering under great bereavement in the loss of my dearly beloved wife, Mary G. Burnham, who passed out (by suicide caused by disease of brain) April 8, 1894. By a previous arrangement our old friend and champion of Freethought, J. H. Burnham, officiated. Mary was a life-long Freethinker. H. E. BURNHAM.

He Buys, Reads, and Lends.

GERMANTOWN, PA., June 8, 1894.

MR. EDITOR: Inclosed find $7 for renewal of subscription, "Four Hundred Years of Freethought," "Thumbscrew and Rack," "Religion a Curse," "Lectures on Astronomy." Money is rather scarce, but we must do what we can to help the cause along.

Now, I don't wish you to send those other books if you cannot afford to do it out of the amount I send you, but I want to get all the books I can afford, because I like to lend them out where I think they will be likely to do good.

WILLIAM HOLMES.

Mr. Putnam at Northport.

NORTHPORT, N. Y., June 17, 1894.

MR. EDITOR: Mr. Putnam has spent a week with us and has fired another bomb into the Christian camp, for you must know that when an Infidel comes to Northport he is treading upon holy ground. One thing our Christian friends must get credit for; they will not come to ask any questions, and by pursuing this course they are able to make up their minds that they hav got the best of the argument, for when a Christian meets his match he becomes both deaf and dumb. Even the Rev. Dr. Saunders did not hav the pluck to come to any of the meetings this time and pay his respects to Mr. Putnam, but still he could not resist the temptation to come to the door and having a look at him; whether some unseen power drove him there or not I don't know. Persons sitting near the rear observed the dominie's intelligent face peering in at the door; probably he was getting material for his Sunday sermon, but as soon as the lecture was over he disappeared as ghosts did in Bible times. Well, we did not get many Christians into the hall, but they were around the building; they were about the windows and doors, whistling and talking, and every now and then there could be observed two or three faces of men and women furtivly glancing through the doorway; probably they wanted to hav the satisfaction of seeing a real live Infidel, and I am pleased to say that they saw one, and a good substantial one at that. I think he would make as good-looking a figure for a statue or for a picture as any of the illustrious dominies round about here. We had another little Christian trick played on us. We had some hand bills thrown around the village, but they were soon gathered up and gotten out of sight. They were printed for the purpose of letting our Christian friends know that Mr. Putnam was going to reply to Mr. Hastings, the great anti-Infidel who came to Northport for the purpose of making it so hot for Infidelity that no Infidel would come to the place any more. He was advertised as if he was the great I Am. He came, they barricaded him behind the altar, the minister stood sentry over him, and it was then given out that there must be no questions asked; if anyone wished to do so he must write to Mr. Hastings. Well, he started off to tell children's stories, such as the hen and the eggs, the man and the watch, such as I used to hear amongst children when I went to school. And he told the riddles, but he was like any other child; he did not answer them himself. But then the whole of Christianity is a mass of riddles which they cannot answer themselvs, and they will not ask an Infidel. J. SCOTT.

The Happiness of Humanity Is Our Religion.

EVANSVILLE, IND., June 5, 1894.

MR. EDITOR: I hav never seen any letters in your paper from the Freethinkers of Evansville, so I come to the front and ask for a little space in your valuable paper. I am a telegraph operator as well as a true and full-fledged Freethinker. In my daily work at the keys I "think often, full often of you." I hav twice during the past year had occasion to speak from the rostrum to the people of my nativ state, Kentucky, about the greatest of all great causes, the liberty and freedom of speech and thought. I am a free talker on matters pertaining to religion and very frequently my orthodox acquaintances call me a "damned fool," an expression that has ever been considered by them through the countless ages of the past as the Koh inoor of all the jewels of speech and is the usual reply given by them to all arguments which they cannot answer.

This morning there was handed to me a small envelope issued by one of the Baptist churches of this city soliciting the amount of $2.50 from each person who receives one of the envelopes; needless to say that I did not giv them anything, for near the top of the envelope was this inscription, "Giv what you can and God will bless you;" that is, if you do not giv that which you can God will not bless you. What is the blessing of such a God as that worth?

I cannot see that the church-givers are any more blessed than I am, and I know a great many of them who are not blessed as much as I am. My opinion is that we are blessed just in the proportion that we bless ourselvs and bless one another, and we are not, in my judgment, indebted to the church, the Bible, or to the useless leaflets, to the Baptist, or any other church, for our knowledge of true happiness. I am a Freethinker and I am glad of it.

We know by reading history, and the Bible itself shows conclusivly as anything can, that religion has been the cause of a great deal of bloodshed and woe and unhappiness in this world, and it is, in the words of Ingersoll "the great corrupter of the people." We find that just in proportion as we educate the people the less use they hav for that myth called "religion." The more knowledge we hav the greater our happiness will be. The closer we adhere to the natural, that which is, the greater will be our contempt for the supernatural or unnatural, and I hope the day will not be long postponed when this country will be truly great and free. Let us hurry the cause of freedom and estab lish a free country for our children and our children's children. May the time come when our children cannot hear the word "religion" pronounced without bringing the blush of shame to the cheek of modesty.

We should teach the people of the world that the happiness of humanity is our religion, a religion greater far than all the wealth beneath the sea, and show to them, too, that the greatest devil, or Satan known to mankind is the church.

There is no Secular Union in this city, and I should be pleased to hav some of the organizers visit this city and make an effort to establish such a Union, for, I assure you, it is greatly needed; and although there are quite a number of Freethinkers here, we should be organized and hav a lecture occasionally to arouse the spirit of progression.

Ingersoll lectured here at the Grand Opera House, May 5, 1893, on that great man, Shakspere, to a full house. Who will be the next one to come forward and proclaim the truth?

Yours for freedom, R. L. LEGATE.

Probably He Will Reap the Whirlwind.

NEENAH, CAL., June 12, 1894.

MR. EDITOR: Kindly permit me a little space for another presentation of a subject which, before the appearance of an article by L. G. Reed in THE TRUTH SEEKER of May 12th, almost relapsed into a condition of innocuous desuetude. There are certain things in this world which are studiously tabooed; so the Liberal persistently refuses to see woman suffrage as it should be viewed by every man who calls himself a Freethinker—viz., in the light of another Kyle Sunday bill. THE TRUTH SEEKER has filled columns denouncing the Kyle bill; not one word against woman suffrage, which, if the signs of the times point to anything, will work a greater destruction to our personal liberty and liberty of conscience than half a dozen Kyle bills. Mr. Reed says: "At no time has Christianity treated woman as man's equal." Christianity is at the present time in these United States treating woman as man's equal in every respect, and in many respects as his superior. All this talk about Christianity treating woman as an inferior in this country makes me tired. There are comparativly very few preachers who do not advocate woman suffrage, and religious people in general giv to woman as much liberty to do as they please (except in certain social forms and usages decreed by custom and as much obeyed by Liberals as by Christians) as any Freethinkers. Christians may be foolish in their beliefs, but they are certainly not so in their manner of perpetuating Christianity. Some time since the sister of Speaker Crisp sent letters to seven or eight of the most prominent women of the country requesting their opinion on woman suffrage. Strange as it may seem to woman suffragists, a majority of these women were not in favor of granting the ballot to women. Of course the religious question was carefully avoided in their answers. This is a point, you know, on which you must not touch, no matter how important to present or future generations. Miss Frances Willard's answer, to a person who reads between the lines, tells the tale. She says among other things, that where woman has been allowed to vote immoral persons and liquor fiends hav been made to tremble before the majesty of the law. This, in other words, means that THE TRUTH SEEKER, R. G. Ingersoll, S. P. Putnam, and all other horrid Infidels, will ere long tremble in their boots.

You will notice how those people always cloak their villainous attempts at our liberty with the phrases, "Regulation of the liquor traffic" (prohibition); "Sunday rest" (inquisition); "Lottery matter and obscene matter not allowed to go through the mails" (press censorship, aimed at THE TRUTH SEEKER and other "blasphemous" publications).

Can you think for a moment that woman will be content to merely drop her ballot like an automaton. Not much; the most of them will do as did one of their leaders, whose sentiments, very forcibly expressed to the writer, were, that no Infidel should be allowed to hold office or hav anything whatever to say in the government. Talk about narrow-mindedness! Can any being on the face of the earth come up to a woman in that respect? And these are the creatures who want to turn the tables on their present lords and masters! They are the beings who want the word "male" stricken out of the constitution of the state of New York! If woman gets the ballot in the next fifty years, it will retard the cause of freedom twice that many years. What are they doing at the present moment in New Zealand, where all respectable females over twenty-one years of age are entitled to vote? At the last election, wherever there was a candidate whose "morals" were of a dubious standing he was unmercifully cut. Let me remark here that there are very few women indeed who can distinguish any difference between morality and religion. I hav a notion it would be as impossible in that country for an Infidel to be chosen for office as for the rich man, the camel, needle's eye, etc., of Bible fame.

ALBERT SANDBERG.

Mortuary—H. M. Fisher.

PENACOOK, N. H., June 12, 1894.

How sweet the moonlight sleeps upon this bank. —*Shakspere.*

A good man, a stanch Freethinker and radical has disappeared, a busy, activ life on earth is stilled. Hiram Mason Fisher was born in Danville, Vt., Aug. 10, 1817; died (as it is popular to say) June 8, 1894, at 1:30 P.M., at his home in Penacook, N. H., where he had lived thirty years. His sickness was short and painless—taking his bed only Monday before the Friday of his death, which was peaceful and without a struggle. "Death and his brother sleep," the beautiful, brave, suffering Shelley said.

Both his parents were Baptists; the father, Lewis Fisher, being a minister of some local fame. The son, being of an ardent temperament, early in his teens espoused the tenets of his parents, being baptized in winter, when it took some courage to be dipped through a hole cut in the ice in a Vermont climate.

He received only a common school education, but, being very fond of reading and investigating all questions, in a few years he evoluted into more light and became a Universalist, which at that time was more unpopular than to be an Atheist to-day. He then read phrenology, hydropathy, etc., as taught by Combe, the Fowlers, Dr. Trall, and others, and became an earnest defender of their teachings. About the same time he read Garrison's paper, the *Liberator*, and became an Abolitionist. Astronomy and geology next attracted his attention and of these he was a great reader ever after. Then came Paine's political and religious works, Voltaire, Hume, etc., when he found himself in a still more fascinating and useful light—a Freethinker of the broadest and most advanced type, remaining so to the last. He saw nearly, if not entirely, around the horizon of progress, and was never dazed by its light.

Though plain in dress and unassuming in manner, he was always among the advance guard in reform, ready to accept any truth, however unpopular, and to aid any cause tending to free the race from any and all forms of superstition and tyranny—religious, political, financial, or social. He was not, I am glad to say, one of those reformers who think they hav attained the top round of the ladder of progress and freedom when they hav only got rid of religious superstitions. He opposed with zeal and good sense the fundamental principles usually advocated by ministers, doctors, and lawyers.

He was an earnest and devoted sympathizer with D. M. Bennett, E. H. Heywood, Moses Harman, and others, in all their unjust and trying persecutions and imprisonments under the Comstock statutes, taking all their papers and reading them thoroughly and many of their books, and aiding some, if not all, with money.

He was a great reader, as well as attentiv to his business, having a library of one thousand volumes of history, biography, and the various reforms of our time, and he was familiar with most of them. At the time of his death he was taking twenty-three papers and magazines, including nearly all those devoted to radical reform—the *Investigator*, THE TRUTH SEEKER, *Lucifer*, *Liberty*, *Ironclad Age*, etc.—besides dailies and weeklies of all political parties. He kept posted on all the political intrigues, but was more especially devoted to the radical questions of our day that the daily papers dare not, or do not, touch, and which he thought they had "not brains enough to comprehend."

He arose at 4 A.M. and on Sundays earlier in order to do the large amount of reading he always had on hand. He was temperate, even abstemious, in his habits, never using tea, coffee, cider, beer, nor any kind of spirituous liquors. In early life he used tobacco, but left it off entirely many years ago. He ate meat very sparingly, was a vegetarian in theory and nearly so in practice, and very much opposed to capital punishment and all forms of cruelty. He was never confined to his bed with sickness a day in his life until June 4, 1894, had a fine physique and magnetic temperament. He told me a year ago that even at that age—seventy-five years—while polishing his ax handles sparks of light would often be seen escaping from the ends of his fingers. His lips at the time of his death were as pink and beautiful as most young persons'. He was a reticent man, shunning instead of seeking society, yet fearless in expressing his opinions on any and all questions when called upon to do so, and he was known for his sterling integrity and sincerity, his word being as good as his note or bond.

The funeral was held at his pleasant, commodious home, Sunday, June 10th, Rev. Mr. Illman, a Universalist from Concord, officiating. It was a very Liberal, progressiv discourse for a believer in Christianity, and I am told by those who hear him often that he, with many other prominent ministers of to-day, does not believe in the infallibity of the Bible nor in the immaculate conception. He is a very fine looking and attractiv appearing man, and I hope he is leading his congre

gation into broader and more delightfu fields of light and liberty. In closing the funeral services he repeated the poem, "He Who Died at Azim," with marked ability and attractivness.

Our friend Fisher did not believe in immortality and made no provision as to his funeral, though he appears to hav had a presentiment of his death, for he told his son, who was in business with him, the last time he left the manufactory, that he should probably never return there again. That was twelve days before his death.

He left a wife, seventy-three years old, and four children—Mrs. Harriet Barnard, of Concord, N. H.; Mrs. Gertrude Garland, of New Haven, Conn.; Charles Fisher, of Allentown, N. H., where their manufactory is, and Miss Myrta Fisher, at their home in Penacook, N. H.

JAY CHAAPEL.

Again Rhadamanthus and the A. P. A.'s.

WASHINGTON, D. C. June 17, 1894.

MR. EDITOR: I do not like to occupy so much of the very valuable space of THE TRUTH SEEKER in apologizing for the existence of the American Protectiv Association, but your somewhat lengthy comment upon my letter concerning this organization in your issue of June 9th justifies me in asking for a little room in which I want to show you that (again using the words of our friend Reynolds) "you are away off," and what you are most "off" on is this: That you do not recognize or acknowledge the aid of any man or body of men in the great work of secularizing the government who do not place themselvs broadly upon the advanced platform of the modern Freethinker. How long, think you, would the few thousand Freethinkers in America be eliminating from the organic law and the statutes the ecclesiasticism which by the leniency of the founders of the government it was made possible for religious fanatics to worm in such veins of churchism as hav all along tended to combine what these founders intended and hoped would be separate in this country, viz, church and state? It is is no insignificant warfare we hav on our hands. It would hav been comparativly easy for the generations following the Jeffersons and Paines and Franklins of those times to hav widened the principles of religious liberty incorporated in our system of government by them, and so by this time hav succeeded in eliminating the last vestige of ecclesiasticism therefrom, if only Quakerism, Wesleyism, Episcopalianism, or Presbyterianism had been in the way; and these *only appeared* to them as in the way at that time. Hence the incompleteness of the fundamental law-barriers erected by them. But no sooner were the foundations of religious freedom laid down in America than Rome awoke from a temporary lethargy, and glancing with wistful eye across the ocean, saw, as that devil of fifteen hundred years alone is capable of seeing, a new government to subdue, and a new continent upon which to rear her stupendous fabric of tyranny. It might require a century or a dozen centuries, said she, to capture the new republic; but Rome never sleeps. And we hav been warned of her intentions by every thoughtful historian, and statesman, and warrior from Lafayette to Lincoln, and yet there seem to be people among us who do not see, or who will not open their eyes to see, that we are on the very brink of destruction from this one source. Don't talk to me about the present being a warfare upon the religion of the Catholic. Catholicism is not a religion; never has been. If it were a system of religion merely, we could classify it with all the other religious superstitions of the world, and along with the Freethinker and the Secularist work for its overthrow upon these lines. And therefore I ask you, dear Mr. Editor, first get rid of the idea that the American Protectiv Association, as an organization, "discriminates" against the Romanist "on account of his religion;" and it is unjust that you should quote in evidence against the order the editorial statement of the Omaha *American* or any other journal that sides with us in this final effort to overthrow this Modern Machiavelianism in America. Shall we not accept the assistance of all, irrespectiv of minor considerations, who will, in any way contribute to the defense of the nation? Do we not gladly accept and welcome the assistance of the Seventh Day Adventists in our fight with Rome's disguised lieutenants, the National Reform Association, who are aiding her to insinuate religious legislation into our laws? We do not approve of their church doctrins, yet we gladly accept their powerful aid in our noble work of secularization. And so long as Dr. King and the National League render so valuable aid to Brother Putnam when that veteran warrior bursts in upon a Congressional Committee charged with the consideration of any anti-secular measure, why should we object if he or his society are not exactly up to the advanced position upon these questions taken by the Freethinker? Who of us during the bitter fight over the Indian Appropriations bill just brought to a close in Congress yesterday, and as usual terminating in a victory for the Catholic "church," stopped to consider the religious complexion of the gallant two dozen who stood nobly out against the infamous measure? And none did better work against it than Dr. King and his assistants. The American Protectiv Association, as I said before, cares not a fig about the religious views of any one. It is not fighting anybody's religion. *Do not forget this.* "No religion can be crushed out by political combinations," say you in your comments. In the name of all the gods at once, if the civil or political power or "combination" cannot crush out the supremacy of religion in our government, what can? The Freethinkers in the American Protectiv Association are not fraternizing with Protestants on any sectarian platform.

I inclose a copy of the platform of the American Protectiv Association—an authorized platform of principles—which I wish you to scan carefully (and reprint if you will) and if you discover in it any sectarianism I promis you I will not for a day longer remain in coöperativ association with the organization. It constitutes the basic principles for which the order is contending, and I cannot for my life see why Freethinkers—who are loyal and patriotic if any persons are—should not affiliate with any and all others who adopt these patriotic principles and contend for their supremacy in our government. As a Freethinker I stand firmly by the "Demands of Liberalism," but I think I can best contribute to the ultimate realization of those demands by accepting the cooperation of all Americans who place fealty to law and government above the dictum of a political power wholly alien to anything American and whose adherents are by the highest authority taught to believe, and sworn to obey, the utterances which teach that "the Catholic religion with all its rights ought to be exclusivly dominant in such sort that every other worship shall be banished and interdicted" (Pope Pius IX.), and that "it is an error to believe that the church ought to be separated from the state, and the state from the church" (Pope Pius IX., in his Syllabus of Errors). Then, later, "We can hav the United States in ten years, and I want to giv you three points for your consideration: The Indians, the negroes, and the public schools" (Archbishop Ireland, in a speech at Rome, 1892). This scheme of Ireland's is the greatest plan of war ever mapped out, and Catholic victories all along the line prove its wisdom and strategy.

I find I hav written already too long a letter and hav not nearly covered the ground laid out or called up by your comments, so I close with this one precautionary remark, Do not imagin for a moment that the Freethinkers in the American Protectiv Association do not know what they are about, or that the organization with which they are allied is battling against Jesuitry on account of any little tin Jesuses or wafer gods its adherents worship. We are aiding in the overthrow of popery throughout the world, and I repeat that the United States should, and soon must, banish from its confines, as all other nations of the earth hav been obliged to do, the infernal devilfish of Jesuitism, or our republic will soon be at an end.

RHADAMANTHUS.

[It is Rhadamanthus who is "away off," for we do not refuse to recognize the aid of those who do not "place themselvs broadly upon the advanced platform of the modern Freethinker." We are willing to accept all the help we can get, but this does not render it necessary for us to join the ranks of one sectarian organization in order to giv battle to another. We will fight the bad principles of both in our own way and leave them to weaken each other's strength in *their* own ways. Whatever of good results from their internecine strife we shall heartily welcome. Neither do we ask these people to place themselvs upon the *Freethought* platform, as Rhadamanthus asserts; but we do want them to stand honestly and actually upon the *secular* platform upon which they now stand only in profession. There is a vast difference between the two. Every Freethinker must logically be a secularist (and that is why *we* cannot be a member of the American Protectiv Association nor of any of its affiliated societies), but not every secularist is a Freethinker, as is shown by the Adventists. And right here it is well to answer Rhadamanthus's question in reference to our acceptance of the aid of these same Adventists. Most assuredly we do accept their assistance and regard them as close allies in the work of church and state separation. They antagonize the political designs of the Catholic church fully as determinedly and a thousand times more wisely than the American Protectiv Association does, but they do not stop there. They are just as quick to see Protestant encroachments as they are to detect Catholic invasions. They stand as squarely against sectarian instruction in the public schools as the American Protectiv Association does for that instruction. They oppose Sunday laws and all other religious legislation. What American Protectiv Association society or newspaper has denounced "Sabbath" enactments? Since we began these comments the Adventist paper, the *American Sentinel*, issue of June 21st, has come to our table. In it we find a long article headed "Some Plain Truths by an A. P. A." Its author is W. H. Seaman, of Boston, who declares that he is a stanch member of the order here under consideration. He wrote the article for the A. P. A. organ of Boston, the *Citizen*. In it he calls upon his comrades in the order to stand squarely upon the secular platform for *complete* divorce of church and state. He quotes he declarations of principles of the National Reform Association, the American Sabbath Union, and the Women's Christian Temperance Union. He also exposes the League for the Protection of American Institutions and the Evangelical Alliance. He shows that all these bodies are enemies of the civil state in that they are trying to build into the foundation and superstructure of our government the crumbling stone and rotten bricks of ecclesiasticism. Did the *Citizen* print Mr. Seaman's article? It did not. It did not dare to do so. It is not fighting theocratic principles but the Catholic church.

We are not in any sense the attorney of the Catholic church. We know her history. That is enough. But we hav no desire to fight her with forged encyclicals and catechisms, with distorted history, and appeals to religious prejudice and rancor. We read carefully many representativ papers of the "American" orders and we are perfectly free to say that their literature, as a whole, is narrow, sectarian, bigoted, Protestant in the worst sense, appealing to passion instead of to real patriotism, to religious antagonisms instead of to reason. And their history! Much truth is told, of course, but the careful student of religion and sociology would no more dare to risk his reputation for accuracy by indorsing in their entirety the statements of their writers than he would dare take such risk by guaranteeing the truth of the "history" which appears in Catholic school books. Here is a sample assertion: In the last number of the *American Eagle* which has come to hand an extended communication contains the startling information that our forefathers forsook all and fled to this country from *papal* rule!

We are compelled to still maintain that the "American" warfare against the Catholic church has its tap-root deep in the soil of religious hatred, rather than in that of pure secularism; and the evidence in support of this contention we hav been piling up for weeks, and we hav much more of it under our hand now than we can use here Rhadamanthus assures us that it is "unjust" that we should "quote against the order the editorial statement of the Omaha *American* or any other journal that sides with us," etc. This statement is inaccurate The Omaha *American* does not merely "side" with the order; it is entirely devoted to its interests. It could more truthfully be said that the New York *Tribune* "sides" with the Republican party, for, partisan as is the *Tribune*, it is less so than the *American*. We hav many times read the platform which Rhadamanthus incloses, and in our issue of April 21st we printed in full another "official" utterance, essentially the same as this, which we found in all the papers representing the order. We care little for the *public* official affirmation of principles of a *secret* political society. The acts of the society and the declarations of its newspapers constitute a more accurate index of its aims than does any platform. As has been well said, platforms are made to get in on, not to stand on. But this does not, by any means, imply that the platform is without fault. We mean only that the political party, and especially the secret political party, cannot be truly judged by those statements which it chooses to de nominate its platform of principles.

It sounds oddly to hear a Freethinker defend such a society as the League for the Protection of American Institutions in the way Rhadamanthus does. He says that it is not exactly up to our advanced position. We must say that "exactly" is good! It has to be confessed that Dr. King, standing for the use of the Bible in the schools, is a long way from being "exactly" in line with us.

As to the "gallant two dozen" Representativs who took the right position on the Indian appropriation bill, it might giv us more additional light if our correspondent would ascertain how they will vote if the pending Sunday bills come to an issue, and it might not be amiss to discover how such of them as were in Congress at that time stood as regarded the World's Fair Sunday closing business. We merely want to know whether it is hatred of a church or love of civil institutions that inspires their present action. When we know that we can better tell what we hav to depend on in the near future.

It seems necessary to insist that the A. P. A. *does* care a great deal for a man's religious views, else it would not insist upon proscriptiv measures of the most drastic nature against Catholics alone. If Catholics may not be employed in the public schools because they want to teach religion therein, then all Protestant teachers who wish to do the same thing must also stay without. Does the A. P. A. make this fair demand? Not by any means. If all Catholics are to be debarred from holding office, why should not theocratic Protestants be made subject to the same rule of exclusion? If the Jesuits ought to be banished, why should members of the National Reform Association be allowed to remain? The truth is, this talk about banishment and deprivation of citizen rights is an echo from the Inquisition, and in so far as Freethinkers join in it there is justified the taunt of the Christians that the only reason why Freethinkers hav not persecuted is because they hav never had the power. We cannot afford to giv this persecuting movement the least encouragement. It will destroy us if it succeeds. This crisis is subjecting us to such a test as we in this country hav never before been called upon to endure.

We do not in the least underrate the dangers that threaten us from church aggression, but we insist that nothing but the treachery of Protestants can subvert the civil republic. The Catholics are in the minority six to one. Nothing that they hav secured from the state could hav been theirs had not Protestants first tried to get all they could for themselvs. Protestants are not likely to do anything substantial for religious liberty until they about face and shut *all* churches away from the public crib and the seats of power. A mere war of proscription waged against the Catholic church because she has reaped more than has any other ecclesiastical body from the Protestant sowing is sheer folly. The clearest-headed Protestants see this; shall we be less keen of vision than they?—ED. T. S.]

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

True Heroes.

O seeker for some worthy deed to do,
Withdraw thy gaze from searching in the sky;
Recall thy hopes from out the by and by
And heed the path thy feet are passing through.

Great deeds are not those men endow with grace—
A daring feat, a mighty game of skill—
True heroes find their chances, when they will,
Amid to-day's vexatious common-place.
—*L. E. Brown.*

The Land of "Pretty Soon."

I know of a land where the streets are paved
With the things which we meant to achieve.
It is walled with the money we meant to hav saved;
And the pleasures for which we grieve,
The kind words unspoken, the promises broken,
And many a coveted boon,
Are stowed away there, in that land somewhere—
The land of "Pretty Soon."

There are uncut jewels of possible fame,
Lying about in the mildew and dust,
And many a noble and lofty aim
Is buried 'neath mold and rust.
And, oh! this place, while it seems so near,
Is farther away than the moon;
Though our purpose is fair, yet we never get there—
To this land of "Pretty Soon."

The road that leads to that mystic land
Is strewn with pitiful wrecks,
And the ships that hav sailed for its shining strand
Bear skeletons on their decks.
It is farther at noon than it was at dawn,
And farther at night than at noon;
Oh, let us beware of that land down there—
The land of "Pretty Soon." —*Anonymous.*

A Visit to Salt Lake City.

During the month of August last, when people from the east and the west, the north and the south, were going in thousands to Chicago to witness the great World's Fair that was being held there, your correspondent with two traveling companions concluded to visit Salt Lake City and get a glimps of the Rocky mountains. My traveling companions on this occasion were a boy nine years of age and a girl of nineteen (son and daughter .

We left Omaha via Union Pacific railway about 3 P.M., on the 21st day of the above-named month. Our train was described on the time card as the "Overland Flyer," and made stoppages at principal places only. Our first afternoon's journey was unimportant, being along the valley of the Platte river, an agricultural district where farming operations seem to be carried on quite extensivly. Prairie farmers were busy cutting, raking, and stacking their prairie hay, and extensiv cornfields resembling forests of young trees were seen in great abundance.

By the time we reached North Platte, 294 miles west of Omaha, we were overwhelmed in darkness and nothing more for the night could be seen.

Shortly after daylight next morning we reached Cheyenne, Wyoming, 519 miles from Omaha, and after waiting there about half an hour to allow passengers to partake of refreshments at the dining-hall, our train proceeded on its journey.

We then began to ascend the Rocky mountains, and it may be said that we then left art and civilization behind us and entered upon a region where Nature in all her romantic beauty reigns supreme. Rocks of every conceivable shape, size, and formation are scattered around in all directions. In many places single rocks of great magnitude resembling huge towers or castles are seen standing solitary and alone, while in other places they are seen to exist in groups or clusters, covering many acres in extent, and when situated, as they generally are, some distance from the point of observation they present the appearance of a city in ruins that has been visited by a cyclone or tornado or been laid waste by the destructiv artillery of an invading army. Scattered here and there among this great confusion of rocks are a few fir trees of sickly growth and feeble frame whose dwarfed appearance indicates their scanty sustenance.

That part of the state of Wyoming and territory of Utah traversed by the Union Pacific railway and all the surrounding country as far as the eye can reach in the distance is one vast wilderness wholly destitute of vegetation save and except the wild sagebrush so peculiar to that part of the country. Barren plains, rugged cliffs, and lofty mountains, the tops of which seem to touch the fleecy clouds, are continually in view and the eye of the traveler feasts with delight upon the great and grand natural scenery.

Looking from the car window as the train is running around the base of some of those great mountains, rocks of enormous size and many thousands of tons in weight are seen to hav left their fastenings and slid partly down the steep precipice, while in other places rocks equally as large seem to overhang the track and appear to endanger the safety of the rapidly-moving train. Such is the condition of the country for a distance of more than five hundred miles.

About 7 o'clock in the evening we reached Green River, and our train rested there about half an hour to giv the passengers an opportunity to open their pocket-books and contribute to the support of proprietors of dining-halls at and around the depot. When we left Green River the sun had sunk behind the western mountains, the shades of evening were beginning to fall, and darkness was again spreading her broad mantle over the bright face of nature, concealing for the time being every object of interest. We therefore remained passivly in our seats and meditated upon the scenes of the closing day. One o'clock next morning we reached Ogden, which is 1034 miles from Omaha, and 37 miles from Salt Lake City.

Ogden is the western terminus of the Union Pacific railway, and we had to wait there an hour for a train to complete our journey; at 2 A.M. our train is ready, and one hour later, 3 A.M., we arrive at Salt Lake City, and consequently the end of our journey.

(TO BE CONTINUED.)

Answers to Correspondents.

DAPHNE.—Your article would not only fill the whole of the Corner, but the greater part of THE TRUTH SEEKER. Our space forbids the printing of sermons or lengthy essays. Learn to condense.

W. L. P.—"Crimes and Criminals" will appear in due time, but must be divided on account of length.

W. C. S.—Many thanks for your kind notice of "Right Living." You must hav had a great time with the taciturn James, yet he much enjoyed his sojourn at Castle Comfort.

MCNEILL'S ISLAND.—Out of the darkness is born the light. Sunshine follows the shadows, and the roses bloom amid the waste places. Courage and patience will at length bring you to the goal of your desires.

ADELE B.—"Progressiv Eclecticism" is the title of D. G. Crow's new book. It is the scientific treatment of a great subject, hopeful and humanitarian.

W. SMITH.—If your name is not written in "The Lamb's Book of Life," it will be found in a far more worthy place, in the list of the world's great benefactors, where it will forever shine with bright and undiminished luster.

ABIEL J.—It does no good to talk back unless you can talk scientifically. Read all the good books you can get hold of. Send for Truth Seeker Catalog.

E. T. W., Pleasantdale, Me.—You must hav a fine collection of curios. Yes, we would be pleased to hav an article from your pen, but be brief. We can entertain only short speeches in the Corner.

R. S. C., Omaha—Glad to hear about the girls, Oliver, and Baby Henry.

Correspondence.

GOLDEN POND, KY., April 15, 1894.

DEAR MISS WIXON: This is my first letter to the Corner. My papa has taken THE TRUTH SEEKER for a long while, and likes it very much. I liv on a farm between the Cumberland and Tennessee rivers.

I hav just returned from church this evening and had a nice time, but not listening to the preacher. Some of the people here are very religious, but it is weak—only lasts while they are in the church-house.

Our little town was visited by S. P. Putnam and J. R. Charlesworth. I hope to see them here again. The people, especially the sky-pilots, as they are called, giv the Infidels a very bad name. I heard an Infidel, while talking to a preacher, make this remark: "You people say that we Infidels are liars, thieves, and murderers, and will kill a man for ten cents; but havn't we killed a very small number since we hav been doing business here?" The preacher answered: "I don't know anything about the Infidels myself."

If I see this in print I will write again.

Your friend, FANNIE BOGARD.

P.S.—Please excuse bad writing and spelling and correct the mistakes. F. B.

[Your writing and spelling are good enough, and mistakes you should correct yourself.—ED. C. C.]

BATH-ON-THE-HUDSON, N. Y., June 8, 1894.

DEAR MISS WIXON: Through you and the Children's Corner I beg to acknowledge the receipt of two beautiful books, namely "Apples of Gold" and "The Story Hour," which I received with great pleasure this morning. For these beautiful presents I sincerely thank Mr. J. M. Peck, Sr., of Ottumwa, Ia., through whose great kindness they were forwarded to me, begging to let him know they will be read with pleasure by his little Atheist friend.

I am glad you remember me. Although I am ten years old, I hav never been to school, but that does not prevent me from studying everything.

You will be pleased to know that I was chosen orator for Decoration Day and recited a poem of my own composition, which I thought you would, perhaps, like to hav for your Children's Corner and which I forward to you for that purpose.

Your little Atheist friend,
MARIE LUMLEY.

In the early springtime
When the flowers giv their perfume,
And all nature seems rejoicing
And the birds are in full tune,
'Tis fit we turn our thoughts awhile
To the heroes of the past,
Who lie beneath the cold, cruel sea
Or underneath the grass.
Here in this peaceful land of ours—
In this land of liberty—
Here are around us every day
The remains of the brave and free,
Who raised the standard upon high
That all men should be free;
Who fought for the victory of human rights—
And the battle has been won;
Who fought for the destruction of slavery,
Disheartened by no defeat,
Appalled not by death nor danger,
Though the dead lay at their feet.
We'll remember your heroic services,
Brave, impetuous, and daring deeds,
As you fought for the child and its mother,
Irrespectiv of color or creeds.
We will revere you who are living
And o'er the graves of those who are dead
We will scatter the bud and the blossom
And the flag we will place at their head.
O you whose graves are moldering,
That we decorate to-day!
O you whose lives were sacrificed
For the freedom of the slave!
O you who stand amongst us,
The bravest of the brave,
May showers of blessings fall on you,
And let us ever say,
Whene'er you pass us on the street,
"Three cheers for the blue this day!"
And may the time be distant far
When you who stand near-by
Shall hav laid down life's weary burden,
And with a thankful sigh,
Feel that life would hav been incomplete
But for the work that you hav done;
And you pass that mysterious toll-house gate
And never more return.

[Very creditable for a girl of ten years. —ED. C. C.]

ELEYVILLE, ARK., April 29, 1894.

DEAR MISS WIXON: As all the rest of the family hav gone to church I decided that I would write to the Children's Corner. As this is my first attempt to write to the Corner, I will try to relate my religious experience.

When I was a small boy I was made to go to church and Sunday-school against my will, and I was taught that Jesus was the only begotton son of God; that he died on the cross for the sins of the world. My teacher taught me that the cause of sickness and death was our mother Eve's eating an apple some six thousand years ago; and, as I was an ignorant boy, I believed it, as many others did, for I thought that the *Christians* knew what they were talking about. So, after I had reached the age of seventeen years, they would come around to me during the revival meetings in a state of melancholy, and with all the impudence of humanity, with all the deceitfulness of Brutus and Cassius, with all the hypocrisy that their hypocritical cloak could conceal, request me to go to the mourner's bench to "seek religion." Sometimes I would go just to please them; and after receiving their cruel strokes over my cranium and back until it seemed that my life had ebbed away, they would bow down over me and whisper those awful words: "Giv your heart to Jesus." So, after I had reached the age of nineteen years, they marched me to the "anxious seat" the second time, and continued, and doubled, and then repeated the cruel dose until I decided that I didn't want any of the "love of Jesus." So I bade them adieu and decided that I would as soon writhe in hell as to be murdered by religious cranks.

I was taught from a small boy, and believed the teachings, that the Bible was written by inspiration; that God, the father of the universe, dictated to the gentlemen, and I was taught that a man who would write or say anything against the Bible was not fit to exist, and that it would hav been better for him if he had never been born I hav heard preachers say that Tom Paine was one of the meanest men that ever existed.

So, when I reached the age of twenty-two years I bought a book, "Little Gems of Thought," from Robert G. Ingersoll, and found that Thomas Paine was not as bad as the preachers described him to be. I also got the works of Thomas Paine and Robert G. Ingersoll and subscribed for THE TRUTH SEEKER, and began to read the Bible in the right way.

The reason that the Bible is so generally believed is because the people don't read it for themselvs, but listen to some preacher, or when they do read it, they hav such scales on their eyes that they can't see and understand.

I would like to correspond with some of the Liberal girls.

Yours for Freethought,
JOSEPH P. PRICE.

[It is our duty always to read both sides, and decide according to our own judgment. Think for yourself.—ED. C. C.]

Darwin and After Darwin.

An Exposition of the Darwinian Theory.

By GEORGE J. ROMANES.

A systematic Exposition of what may be termed the Darwinism of Darwin, and intended to be of service to the general reader rather than to professed naturalists.

Mr. Romanes is well known as one of the most interesting of English writers upon evolution, besides ranking with Professor Huxley in scientific knowledge and ability. And this is a part of his conclusion regarding the great subject of Design, to which the church so often refers:

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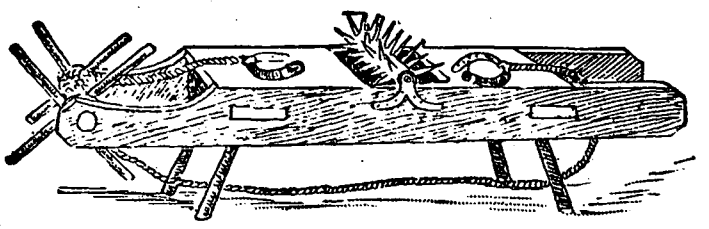
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"WHY do you keep up a revival all the time in your church?" was asked of an Arkansaw negro preacher. "Has ter do it, sah," he replied. "Whut de land boom is ter de small town de 'vival is ter de church, an' ef yer let it go down de cause gwine ter suffer. Tell yer whut's er fack, ef I didn't keep dese niggers shoutin' all de time da'd let me starve ter def. Ef er nigger preacher let's de rope slack he's gone."

AT a salon in Paris some years ago the Sieur d'Aimerie was one of a group to whom he was imparting an account of his pedigree, which he claimed was derived from the Pharaohs of Egypt. Just then, the late Baron de Rothschild approached the group, and one of its members called out, "Baron, come and let me make you acquainted with the Sieur d'Aimerie. He comes of Pharaonic stock, and you ought to know each other." "Yes," said the baron, bowing gravely, and addressing d'Aimerie, "I believe our families had some transactions in times past." "Yes," rejoined d'Aimerie, "we hav a record that your people when leaving the country borrowed a considerable amount of jewelry of my people, for which I should now like to be repaid with interest." "I remember the transaction," said Rothschild, "but the account was settled at due date. Your fathers received a check on the Bank of the Red Sea."—*Ex.*

A WELL-KNOWN Lanarkshire minister of the old school, recently deceased, was so sensitiv to any suspicion of plagiarism that he never allowed himself to make the slightest quotation to the Lord without furnishing the said Lord with his authority. He was accustomed to assemble his household every morning for family worship, and on one occasion he commenced his devotions thus: "O Lord, we heartily thank thee that we hav been awakened from the sleep which a writer in the Edinburgh *Review* has called the image of death." It was evidently taken for granted that the Lord is a reader of the Edinburgh *Review*. And a student prayed that the Lord would destroy "him that had the power of death," went on with the quotation, and added, "this is the devil." His professor, looking gravely at him, said: "Do you not think that the Lord will know whom you mean?" This student was outdone by an "unsophisticated brother." This brother, after pleading for the fulfilment of a promis, quoted chapter and verse, and then added, "Revised version, Lord."—*Salad n.*

THE CHEMISTRY OF BELIEF.

And these signs shall follow them that believe. . . . Lo, I am with you alway, even unto the end of the world.—CHRIST.

If credence awaited desire,
And wishing extinguished dubiety,
The parsons might prate about fire
With some little show of propriety.

For many would gladly receive
The soothing old syrup of piety,
If wishing could make them believe
The Bible's conflicting variety.

To doubt is absurd, if the will
Makes flat contradictories credible,
Resulting in magical skill,
And the power to make deadly things edible.

O skeptic, just think of the gain!
The Lord, in his speech valedictory,
Said Christians would always obtain
O'er poisons and devils the victory.

Said Jesus: Believers shall cure
Diseases at each opportunity,
And take, while the earth shall endure,
All poisonous drinks with impunity.

A real believer can drink
With safety and perfect propriety,
Since potions can ne'er make him blind,
Nor damage his health or sobriety.

It follows, as all must allow—
Save those of the shamming fraternity—
That faith makes us poison-proof now,
And fire-proof throughout all eternity.

A Christian, if honest and true,
Might swallow a quart of petroleum;
No matter, no harm would ensue,
Says Christ—unobscured by a scholium.

Away, then, with logic and brains!
Just think of the boon to society,
When cancers, and poisons, and pains
Are conquered by credulous piety!

Jehovah, Ghost, Devil, and Son!
Co-auto-genetic Quarternity!
O multiple, quadrified one!
O inter-paternal fraternity!

These verses are likely to be
The means—through their fitting vacuity—
Of leading "inquirers" to thee,
O shadow of human fatuity.

G. L. Mackenzie, in London Freethinker.

Gems of Thought.

WHEN a man sells one of his convictions he sells all of them.—*Galveston News.*

I LIKE not only to be loved, but also to be told that I am loved. The realm of silence is large enough beyond the grave. This is the world of light and speech.—*George Eliot.*

IT seems to me that the bane of our country is a profession of faith either with no basis of real belief, or with no proper examination of the grounds on which the creed is supposed to rest.—*James Russell Lowell.*

I AM a Baptist, and I say that the man who would establish a religious qualification for citizenship or office under this government or any other government is as unfit for membership in a Baptist church as Judas Iscariot was for the apostleship. —*Rev. J. B. Hawthorne.*

IT can do trnth no service to blink the fact, known to all who hav the most ordinary acquaintance with literary history, that a large portion of the noblest and most valuable moral teaching has been the work not only of men who did not know, but of men who knew and rejected, the Christian faith.—*J. S. Mill.*

IT is impossible that the sin of one man can be imposed upon another. It is by a fiction not to be realized by the mind that the transference is to be made. Nor can blood of any sort wipe away sin. Sin has to be repented of and turned from and can be got rid of in no other manner. —*Judge Thomas Lumsden Strange.*

Is it not manifest that there must exist in our midst an immense amount of misery which is a normal state of misconduct, and ought not to be dissociated from it? There is a notion always more or less prevalent and just now vociferously expressed, that all social suffering is removable, and that it is the duty of somebody or other to remove it. Both these beliefs are false.—*Herbert Spencer.*

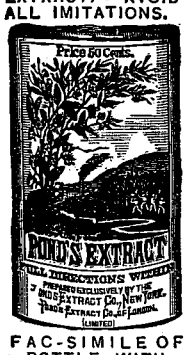
YOU are finally saved by what you possess in yourself, not by what others possess for you, or, possessing, are willing to grant you on loan at interest. But the desiderata are men and women to whom courage and spontaneity are every-day habits of life—who do not qualify, who do not apologize—who love to get to roots and see a principle in full play rather than to finger and toy with the leafage of the tree or with the fringe of the garment.—*Horace L. Traubel.*

THE universal idea of the interposition of a personal agency in the most common concerns of every-day life, and the most ordinary natural processes, inherited by the European, has become gradually discarded. As science by successiv efforts explains the sequence and changes in natural phenomena, so mysterious to ignorance, the idea of personal agency becomes gradually eliminated, and driven further beyond the the regions of direct observation and experience. And, as it escapes ordinary attention, the idea of a supernaturalism slowly fades from the recollection and ceases to materially influence conduct.—*Westminster Review.*

"THERE is too much pain in the world," said Charles Darwin, who knew what he was talking about, and always expressed himself with moderation. In the moral world, pain becomes evil; and the problem of evil has ever been the crux of Theism. It cannot be solved on Theistic grounds, and accordingly it has to be explained away. Pain, we are told, is the great agent in our development; in the ethical sphere, it is the "purifying fire," which purges the gold in us from its dross. All of which sounds very pretty in a lecture, and looks very pretty in a book; but is apt to excite digust when a man is suffering from incurable cancer, or utter destitution in the midst of plenty; or when a mother stands over the corpse of her child, mangled in some terrible accident, or burnt to a cinder in a fatal fire.—*G. W. Foote.*

TENNYSON was some one's monument; the dolichocephalic man away back in the æons, who laid the foundation-stone of Huxley, founded a monumental column to which the pyramid of Cephrenes is a mere Jonah's gourd; he, away back in the polæolithic period, who, in partnership with Janet, habilimented in a necklace of shells, laid the raw potencies of Shakspere bade for eternity. See you a man of strong thought and strenuous deed? He is someone's monument. Behold you the healthy, "hilty-skilty lassie," her eye of the tint of the blue-bell, her lip that of the rose, flitting over the broomy braes like a fairy, while the sunbeams play at hide-and-seek in her wind-ravished hair? She is someone's monument; and more lovely than the lithest and whitest marble angel that ever guarded the gate of a tomb. —*Saladin.*

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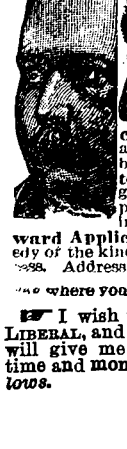
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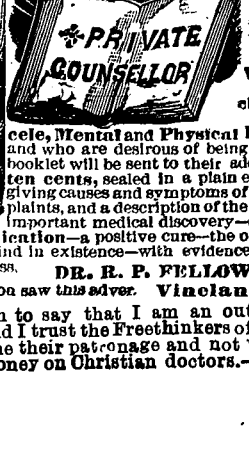
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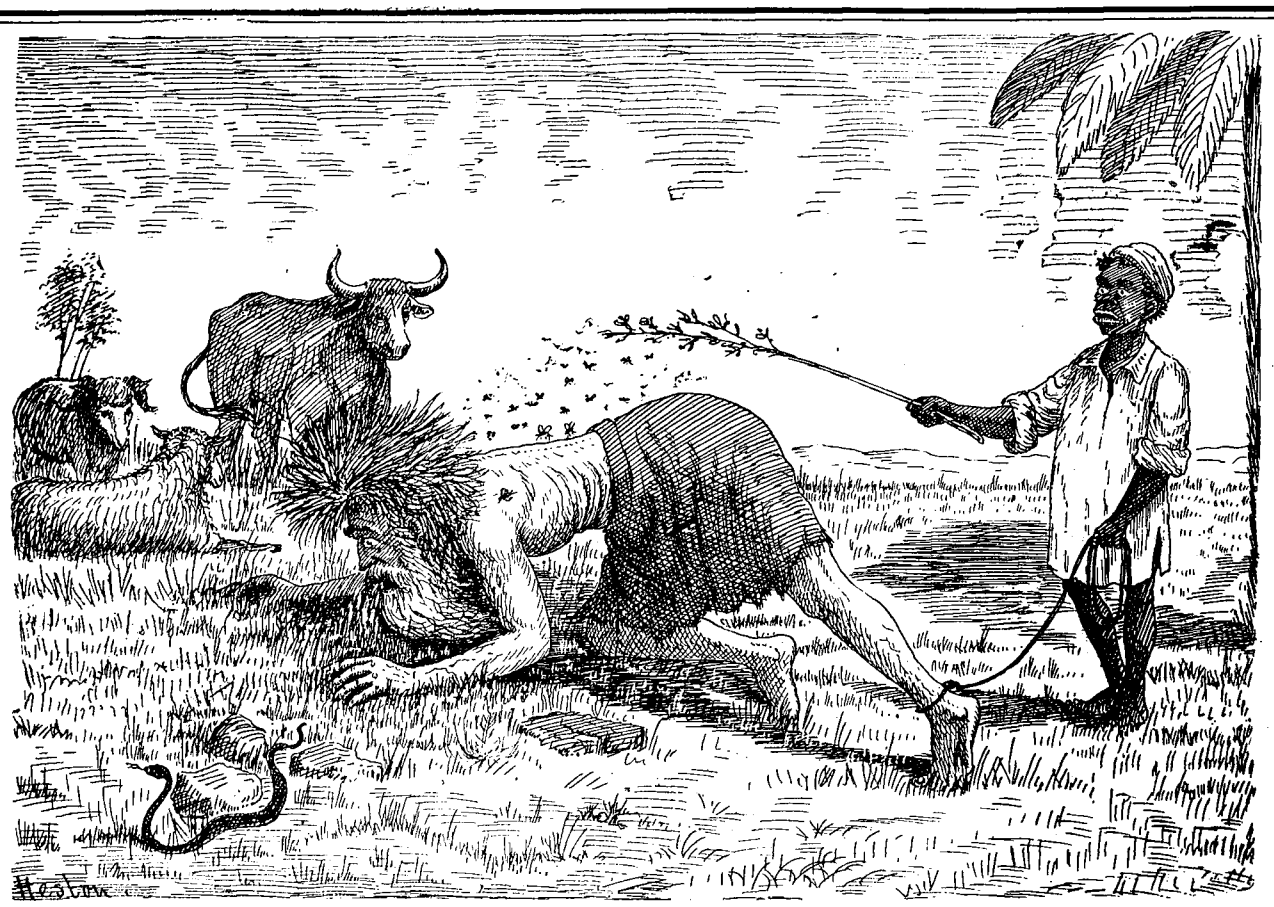
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The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.—Dan. iv, 33.

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BAD floods in some parts of Austria.

The White Cap savagery has broken out near Middletown, N. Y.

GEORGE P. A. HEALY, celebrated portrait artist, died June 24th.

ALBERT P. BURBANK, humorist and comic sketch writer, is dead.

KANSAS Populists refused to go on record on the question of prohibition.

IT is thought the tariff bill will get through the Senate this week or early the next.

EX-SENATOR BISHOP W. PERKINS, of Kansas, died suddenly in Washington last week.

KELLY, the industrial leader, was acquitted at Louisville, Ky., of the charge of vagrancy.

THERE is a gas war in Brooklyn. One company has put the price down to ninety cents per one thousand feet.

WHEN the commonwealers were convicted at Leavenworth on June 19th they made a dash for liberty and forty escaped.

AN explosion in the Albion coal mine, near Pont-y-Pridd, Glamorganshire, Wales, has resulted in the death of eighty miners.

FORTY-FIVE persons who were crossing the river Jak in Russia on a ferry-boat were drowned by the listing of the overcrowded boat.

GOVERNOR PATTISON of Pennsylvania has called out troops to preserve order in Jefferson county, where strikers hav committed many outrages.

ERASTUS WIMAN, convicted of forgery in the second degree, received a sentence of five and one-half years to state's prison. A short stay was granted.

CHANGES in the current of the Missouri threaten the destruction of the Burlington road's property and the manufacturing portion of St. Joseph, Mo.

THE California Republican convention declared for the free and unlimited coinage of silver at the ratio of 16 to 1. M. M. Estee received the gubernatorial nomination.

ARCHBISHOP TACHE, very prominent in Manitoban affairs, died on June 22d. For more than forty years his has been "an authority almost primitiv in its absolute character."

THE tug J. D. Nichols sunk off Seabright, N. J., June 24th, and seventeen men were lost. Fifty-five are missing. Many other disasters occurred, involving the loss of a large number of lives in the aggregate.

ADJUTANT-GENERAL TIMOTHY J. TARNSEY of Colorado was kidnaped and tarred and feathered at Colorado Springs on June 23d. The crime is supposed to hav been committed by the deputy-sheriffs, who are very bitter against him because of his friendly attitude toward the striking miners.

BENJAMIN STODDERT EWELL, president of William and Mary College, Va., recently deceased. Born June 10, 1810, he held the above-named office both before and after the Civil War, in which he served with distinction.

SECRETARY OF WAR LAMONT proposes to abolish the recruiting bureaus for the army. It will effect a considerable saving and the system of regimental recruiting is considered better, aside from this. Of course interested cities are objecting.

MEXICO and China hav concluded a treaty which permits the naturalization of Chinamen in Mexico and opens that country to Chinese commerce. Mexico secures the same privileges in China. The rivers and harbors of each country are opened to the other.

HATCH'S Anti-option bill has passed the House by a vote of 150 to 87. The affirmativ vote is made up of 93 Democrats, 47 Republicans, and 10 Populists. Sixty-one Democrats and twenty-six Republicans voted in the negativ. The result is surprising.

SIX thousand bakers in Lisbon struck because of a municipal regulation that the master bakers deposit eight thousand reis as a guarantee that they will sell bread of a certain weight. The strikers were surrounded by soldiers and marched back to work. For two days the soldiers baked bread for the city.

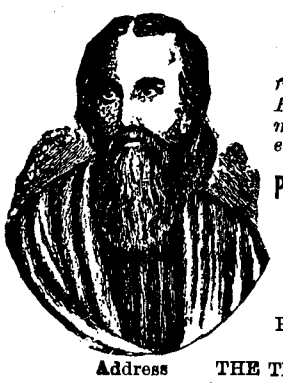
MADISON SQUARE GARDEN was filled with an immense crowd on Sunday evening, June 24th, the occasion being the second popular concert of the National Saengerfest of the Northeastern Saengerbund. Six thousand German singers were on the stage. More than ten thousand people were in the audience. Monday evening the audience numbered 12,000.

SADI CARNOT, president of France, was stabbed at 9:15 P.M., June 24th, by a young Italian Anarchist as he sat in his carriage in Lyons. He had just left the chamber of commerce banquet to go to the Grand Theater. He lingered until 12:45 A.M., June 25th. The assassin was with difficulty saved from lynching. Anti-Italian riots hav occurred and grave trouble is feared.

EMPEROR WILLIAM has interposed to secure an amicable settlement of the threatening difficulty between England and France, growing out of the Anglo-Belgian agreement concerning territories in Africa. A new treaty is to be signed in Brussells by the four powers involved. England's land-grabbing policy has received a check for the time.

THE Hungarian House of Magnates reconsidered its former vote and passed the civil marriage bill. This action was induced by the pressure of the emperor, who saw the necessity of yielding to public opinion in Hungary. Premier Wekerle has three other ecclesiastical bills ready, one providing for the free exercise of worship, a second regulating the relation of offspring of mixed marriages, and the third providing for equal religious rights of Jews and Christians.

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THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 27 {PUBLISHED WEEKLY.} New York, Saturday, July 7, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



THE ATTITUDE OF THE TWO KINDS OF JESUITS.

A twelve-page protest against the Sunday bills offered in Congress by Kyle, Johnson, Gallinger, and Morse will be sent for five cents Twenty five copies, three cents each; one hundred copies, $2.

The question of the taxation of church property should be kept before the New York Constitutional Convention in every possible way. We cannot afford to let this opportunity to establish equity in taxation be fruitless through the neglect of our share of the work. The New York section of the Freethought Letter-Writing Corps will, as usual, write to members of the committees likely to consider this subject. Write each week to those not previously addressed by you. Here is a full list of the committeemen:

Mr. Milo M. Acker, of Hornellsville; Commodore P. Vedder, Ellicottville; I. S. Johnson, Warsaw; Owen Cassidy, Havana; A. B. Steele, Herkimer; S. B. Jacobs, Brooklyn; O. A. Fuller, Wellsville: F. B. F. Tibbetts, Ithaca; C. R. Pratt, Elmira; A. L. Kellogg, Oneonta; William P. Goodelle, Syracuse; John A. Barhite, Rochester; D. Gerry Wellington, Hamilton; B. S. Dean, Jamestown; Charles H. Moore, Plattsburg; W. J. Montayne, Cortland; M. L. Parker, Lyndonville; J. M. Maybee, Livingston M.; W. J. Roche, John H. Peck, Troy; Peter A. Rogers, West Troy; E. A. Brown, Dolgeville; W. M. Mullen, Stapleton; Wm. Kimmey, D. P. Kerwin, John T. McDonough, Albany; F. W. Holls, Yonkers; E. R. Brown, Watertown; H. R. Durfee, Palmyra; M. H. Hirschberg, Newburg; J. E. McIntyre, Potsdam; H. W. Hill, Buffalo; Frederick Fraser, Salen; G. R. Cornwell, Penn Yan; J. W. Riggs, H. A. Powell, Mirabeau L. Towns, Brooklyn; A. H. Peabody, New Lebanon; C. L. Phipps, East Rockaway; C. W. H. Arnold, Staatsburg; C. B. McLaughlin, Port Henry; L. M. Manley, Long Island City; G. L. Danforth, Middleburg; F. T. Fitzgerald, W. McM. Speer, Nelson Smith, W. P. Burr, M. J. Mulqueen, J. W. McLaughlin, S. S. Blake, E. Lauterbach, L. A. Giegerich, Elliot Sandford, C. S. Truax, Robert E. Deyo, H. W. Platzek, Francis Forbes, Eugene Durnin, Thomas Gilleran, A. C. Hottenrorth, New York."

We hope that every member of the Freethought Letter-Writing Corps wrote last week to Ginn & Co., of Boston, in regard to the scheme of the Covenanters to hav published school books containing matter in advocacy of Sabbath observance. This week the corps will write to Potter & Co., of Philadelphia, a school-book firm whose representativ "could see no objection" to the plot. We reprint the synopsis of the report made to the Presbytery by the committee "To Secure the Introduction of Literature on Sabbath Observance into School Books":

"Dr. H. H. George · · · reported that he had corresponded with three leading school-book publishers; viz.: Ginn & Co., Boston; Potter & Co., Philadelphia, and the American Book Company, New York. The first mentioned thought it a grand idea, and would like to hav the matter continued, and suggested that some sample manuscripts be prepared and submitted to the company. The second, or representativ of the Potter & Co. firm, could see no objection to it, and would be quite willing to consider it further. The American Book Company did not know that it would be expedient. They were aiming to meet any public demand in the line of school books, but had not known of any demand in the direction of Sabbath literature for such books. The committee deems it advisable to take further steps to prepare some discussion of the subject of the Sabbath in a graded series to suit the different school readers, and also a more analytic discussion of the subject for the text-book on physiology, and hav them submitted to these and other book firms."

Mr. Putnam tells us about his first lectures on this trip and we judge that he is encouraged by the reception which was accorded him in Michigan. This is hot weather for campaigning, and everything, almost, is against our earnest champion. The very dull times will inevitably greatly lessen the number of his engagements and the strike against the Pullman Company will render these times still duller, besides probably seriously interfering with his freedom of locomotion. Under these circumstances we shall be glad if our subscribers and others will conspire with us in making up an extra large list of orders for "Four Hundred Years of Freethought," so that we can send the Secular Pilgrim an inspiring message next week. Our offer of THE TRUTH SEEKER for one year (old and new subscribers) and "Four Hundred Years" for $6.50 still stands, while the book alone costs $5. These are for cash orders. Send in your names at once and they will get into the great book. The following subscriptions hav been received since the last acknowledgment was made:

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Comte.	Tyndall.	Haeckel.	Byron.	Thoreau.	Bentham.	Bakounine.	Elizabeth Cady Stanton.
Büchner.	Huxley.	Girard	Pushkin.	Whitman.	Mill.	Warren.	Susan B. Anthony.
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28 Lafayette Place,
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THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 27. {PUBLISHED WEEKLY.} New York, Saturday, July 7, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - - JULY 7, 1894.

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Statesmen and Sunday Statutes.

When we prepared the circular letter on the Sunday bills we did not harbor the delusion that a very large number of our Senators and Representativs would place themselvs on record in THE TRUTH SEEKER, but we did think that we should get more than thirteen answers from nearly four hundred and fifty men. It seems, however, that not only those who favor the secular idea of government, but those also who are willing to grant privileges to the church, do not wish to be quoted. Why men who hav clear-cut views on this subject should shrink from letting their constituents know what they are is reasonably plain, and illustrates anew the truth that votes make "cowards of us all." It is not "conscience" nowadays; universal suffrage has its beneficent uses, but it has played havoc with the backbones of lawmakers. They realize that numbers, not intelligence, count at the polls, and the Representativ who knows or believes that the electorate of his district is made up of men who think and of men who only think they think, in the ratio of one of the former to ten of the latter, must be a man of extraordinary probity and courage if he says much about those convictions of his which he has reason to apprehend are not acceptable to the majority. And even the minority is dangerous in a close district; it may be able to turn the scales against one who has the sympathy, on some particular question, of the great majority of the voters, but many of whom cannot support him because they are the adherents of another political party or of other parties. So it comes to pass that our national legislators dare not say what they think about the pending Sunday bills, even when they feel that they are sustained by the popular opinion of their sections; "there is many a slip" between the hustings and the Capitol, and a handful of dissatisfied sovereigns may so combine with the opposition as to be able to relegate the over-frank "savior of his country" to the shades of private life.

— —

Upon just how many diverse institutions, principles, laws, etc., "the perpetuity of this government depends" we are not informed, but Representativ Latimer says there is no hope for the nation if Sunday is not observed, and the last issue of the *Voice* asserts just as solemnly that we must kill the liquor business or it will kill the state. We confess that we think it is not nearly so important that Sunday be set apart entirely for the use of the priest as it is that liberty shall be respected, justice enforced, and comradeship prevail on all the days of the week. We are not so very particular whether our neighbors go to church, to the baseball game, set type on or sell the Sunday and other newspapers, visit the country, gather their harvests, read in the public library, or remain in their own homes. What is essential is that they are happy in minding their own business. We want them to respect our and one another's rights, and we want them to do this not only on Sunday but on the six so-called week-days. We are not especially amused or edified by the spectacle of a man who from Monday morning to Saturday night is a rascal in his shop or office and then on Sunday goes to church with a sanctimonious face, after having first closed the doors and gates of all places of recreation and instruction, locked the railway switches, stopped the motors in the power houses of the electric and cable lines, and set a policeman in front of our place of business to prevent us from accommodating ourselvs and our would-be patrons. Mr. Latimer should return to his farm and devote a part of his spare time to the study of nature's processes. Possibly he may be able to invent some device whereby his cotton, corn, grass, yams, and peanuts will help perpetuate our government by "the proper observance of the Sabbath day." So long as they sacrilegiously grow on the blessed Sunday, it is just conceivable that "God" is not worrying so very anxiously about this business.

Representativ Harter is altogether too able a man to be fooled by the cant about a law-enforced "rest" day and we hav heretofore esteemed him as too honest to attempt to fool others with that transparent humbug. He says that he is a Lutheran and keeps "what is known as the Sabbath," by which he is supposed to mean Sunday. We hav his assurance that he has no wish to compel others to share his views. How could he compel others to think as he thinks? Does he believe that it is possible to legislate beliefs into men's brains? He probably means to say that he does not wish to force others to observe the same day that he does. Yet he declares that he would establish a day of "rest." Would not this result in compelling "others by law" to conform their actions to his desire? What natural or constitutional right has he to dictate to his fellow-citizens the times of rest or labor? Why should their recreation on one day of the week be interfered with by the state on the ground that Michael D. Harter knows better than they what is good for them? Where does he get his peculiar and paramount authority? To the citizen who is denied the opportunity to attend to his legitimate business on Sunday, what difference does it make whether the meddler is the priest or the politician? In fact, the priest is helpless without the assistance of the politician, and when the latter gives the former the statute he wants, is not the law, to all practical intents and purposes, the priest's law, and will it not enforce the observance of a religious Sunday? The priest wishes to hav work and amusement on Sunday forbidden. If the legislators forbid them, then the priest has obtained what he wanted, and he does not care the snap of his finger whether the law that has gratified his desire was adopted ostensibly in the name of rest or of worship; it was actually in his interest, which is, for him, the only consideration of any importance. And the oppression under the law is not one iota less painful if "rest" *was* the god in whose name it was enacted. It is positivly childish to split hairs in the way Mr. Harter has done.

If the Ohio Representativ is not willing to trust to the good sense and self-interest of the people to select such periods of rest and recreation as they would like, or if he thinks that grasping employers would giv employees no rest in the absence of law, why is he not content to act upon our rational suggestion that there be secured to all who desire it one day's rest each week, leaving to the individuals immediately concerned the choice of the day? We hav placed unanswerable arguments in support of this idea before him in "Congress and Sunday Laws," and we again call his attention to the fact that it is perfectly feasible to giv to all a weekly rest day, if they wish it, without punishing or threatening to punish, any man or woman for engaging in honest work or seeking recreation and instruction on Sunday. Let us kick out Cant and be sensible.

We regret that Representativ Griffin is so uncertain as to the action he "may be induced to take when the question becomes a practical one." The debates in Congress and the press during the struggle over the closing of the World's Fair on Sunday should hav furnished every member of the House and Senate with all the "light" needed. Since that

contest closed the work of education has not been suffered to languish and there is no reason why so simple, so clear, so self-evident a proposition as this, that the citizen's time on Sunday is rightfully his own as surely as it is on Monday or Saturday, should require a protracted discussion to force recognition and acceptance.

General Wheeler is evidently trying to ride two horses at the same time. Only the best performers can do that feat successfully and we are apprehensiv that the Alabamian will hav a bad fall if he does not curb his equestrian ambition. How he can, "on general principles," "support a bill tending to foster and encourage religion," while he realizes that "laws which fetter individual liberty and bring religion into the domain of legislation are of doubtful utility," he does not attempt to explain, quite possibly because he sees that the two positions can not be reconciled. How does General Wheeler propose to adopt a law intended "to foster and encourage religion" and yet avoid bringing "religion into the domain of legislation"? The notion is ridiculous. "On general principles" no law-maker has the slightest shadow of moral or constitutional right to foster and encourage religion by law, nor to oppress and discourage it. His only duty in the premises is to keep his official hands off religion and attend strictly to his business as a civil legislator. We cannot understand why General Wheeler needs at this late day to be told this. But it is evident that he requires the instruction.

Representativ Grady talks well along noncommittal lines. It is to be regretted that he did not say specifically what his attitude is toward the pending Sunday statutes. To be sure, he speaks of the Sunday observance bill as one of the "logical outgrowths" of the "hateful tree" of "imperialism and paternalism," but this does not signify, for he said the same thing of the Anti-option bill, and yet on June 23d he *voted for that identical bill.* He has also recently introduced in the House a bill to regulate the quality and fix the price of gas in the District of Columbia. Both of these acts go to show that his generalizations about paternalism, including Sunday legislation, are to be taken with several grains of allowance.

There is no doubt about the position of Representativs Cummings, Richardson, Hayes, Bowers, and Maguire, but Senators Peffer and McMillan keep their secrets well, as do the three hundred and forty-seven Representativs and eighty-three Senators who do not respond. This is an indication not ominous of the immediate defeat of the Sabbatarians. It shows that the national legislators are waiting to see which side can make the most noise. In the World's Fair conflict the advocates of repression, by means of fictitious petitions, created the impression that they were an overwhelming majority of the people. But that despicable trick has been so thoroughly exposed that it is not probable that the theocrats can soon again so completely dupe even the American Congress. If Freethinkers keep their eyes open and their energies in full play the current theocracyward may eventually be turned back upon itself.

In this connection it may not be unprofitable to again giv some of the facts relating to the petitions sent to Congress in reference to the Sunday-closing of the World's Fair. The actual number of petitioners calling for the closing of the Fair on Sunday was 315,154; those protesting against closing numbered 300,000. The Sundayites claimed that 40,000,000 people had asked for Sunday closing; they attempted to substantiate this claim by offering to Congress petitions said to number 25,509,132. Here are a few samples of their rascality: Michigan has a population of 2,093,896; it was represented to hav sent 4,096,240 petitions. The population of Ohio is 3,672,316; they said she sent 4,104,396 petitions. Pennsylvania's inhabitants number 5,258,014; the Sundayite petitions were pretended to bear the names of or to represent 15,552,473 people? Think of it! If every man, woman, and child, including new-born babes, in these three states had asked for Sunday closing the petitioners would hav been but 11,024,226. According to the good Sabbatarians 23,753,109 names were secured in those states. In other words, there were 12,728,883 more alleged signatures or votes for Sunday closing than there were people of all ages in the states named. How this was done was told by an honest Presbyterian minister, Rev. Mr. Cross, to a committee of Congress, as follows:

"MR. CHAIRMAN AND GENTLEMEN OF THE COMMITTEE: The real object of my being here to speak a word is in favor of intellectual honesty on the part of the orthodox churches. I am a minister of an orthodox church. I notice in my territory that these church petitions are exceedingly delusiv as to the number of those that sign them or vote for them. Now, for example, in one instance in our state the Presbyterians passed a resolution, saying that we represent so many, aggregating a certain membership; and then the Christian Endeavor Society, composed of many of the same church-members alluded to by that Presbyterian church, will pass a like resolution and say we represent fifty, seventy, or one hundred members. And then it will be brought before the Sunday-school. And many of the persons who are counted as voting for the resolutions will hav been counted three, four, or five times; and it is almost on the principle of voting early and often, which is so much opposed in secular politics. I am a witness to this fact: There was one petition claiming to represent eighty church-members that signed the petition to Congress, but they were not present at all. It was at a Sunday-school, and the vote was taken by the Sunday-school superintendent, and there were children voted for these resolutions that were not old enough to know whether the expression 'World's Fair' meant the pretty girls in the next pew or the Columbian Exposition in Chicago."

Will these facts furnish "new light" for Representativ Griffin and his equally or more undecided fellow legislators?

Peculiar Arguments for Church Exemption.

When we made up the symposium on church taxation we overlooked one reply we had received, a letter from the treasurer of Livingston county. It follows this:

"GENESEO, N. Y., May 27, 1894.

"E. M. MACDONALD: Replying to the questions propounded, I would say: 1. In my judgment church property should not be taxed. 2. I think the exemption thereof amounts practically to an appropriation from the state, and on no other theory would the exemption be tolerated. So long as the practice is universal, and so long as the national quartet of words, 'In God we trust,' is placed upon our coins; and so long as the state, through a majority of its individuals, believes that any church doctrin minimizes bad citizenship, and tends to promote good citizenship, then the exemption is justified and meets with my approval.

"Yours truly, JAS. B. HAMPTON."

Just why the exemption of church property from taxation should be tolerated only on the ground that it is really an appropriation from the state for the support of religion Mr. Hampton does not state. We, who read the Constitution carefully and are familiar with the theory of our government, would say without hesitation that exemption could be tolerated on any other ground more readily than on this which Mr. Hampton declares is the only one which sanctions it. What is his idea regarding the relations of church and state? If he really believes, as his words indicate, that the government is justified in voting money for the sustainment of religious institutions, where would he stop? What are his reasons for believing that the majority may rightfully take the money of the minority for the propagation of the theological dogmas of that majority? What are constitutions for if not to preserve the reserved rights of the otherwise helpless minority? We wish to remind the gentleman that the practice is *not* universal, and that, if it were, that fact would not warrant its own continuance. Hundreds of wrongs and crimes which Treasurer Hampton would not for a moment defend hav, at one time and another, been universally accepted as natural and right. The presence of "In God We Trust" on our coins does not affect the question of church taxation one way or the other. The motto has no business there, as Mr. Hampton ought to know.

It is evident that our correspondent would look with complacency upon the exemption from taxation of the property of any one church which the majority of the citizens of the county or state thought promotiv of good citizenship. If the majority of the people of Pennsylvania should reach the conclusion that the Presbyterian church is the only one which can exert such an educativ power, they would be justified, if Mr. Hampton's reasoning is sound, in exempting the property of that church from taxation, and levying an additional tax upon all other churches in the state. If the majority of the people of this state had a similar opinion concerning the Catholic church, its property would be exempted, and that of other churches and of the citizens generally would be double-loaded. Will Mr. Hampton stand by the logic of his own argument?

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of political missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work, in this state particularly. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of hot weather the political bodies will soon adjourn, but the people of the country will remain in session right along. And they are of not less importance than the politicians, and we want to devote a little attention to them.

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read.

Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

Christians Attack Their Own Fetich.

It is peculiarly unfortunate for the champions of Christianity that several of the persecutions instituted under the Comstock postal statutes hav been against men and women whose chief or only offense was that they had sent through the mails extracts from God's own and only sacred book. The latest victim of the rash zeal of the Lord's political servant is our aged friend, Mr. J. B. Wise, of Clay Center, Kansas. Senators Vest and Gorman wanted the anti-lottery laws so doctored that they would not interfere with gambling in churches; it would appear that the laws against obscene literature should plainly exempt the Bible, as otherwise hot-headed United States marshals are likely to call attention to the character of the scriptures in a way that cannot but be destructiv of popular reverence for that more or less ancient work.

These letters are self-explanatory:

"CLAY CENTER, KAN., June 26, 1894.

"EDITOR TRUTH SEEKER: Inclosed you will find a letter from J. B. Wise, with whom you are more or less acquainted, as he is the distributor of Freethought literature in these parts. For some time he carried on a correspondence by letter with the Rev. Vennum. Each was trying to convert the other, and of course quoted scripture. I hav read one or two of Vennum's letters, and advised Mr. Wise to quit, as it was doing no good; he promised to do so, but wound up by quoting the twelfth verse of the the thirty-sixth chapter of Isaiah on a postal card, without comment. The reason he used a card was that, being very poor, a cripple with only one arm; also crippled in his chances of making a living because he is a Liberal, he at the time was out of funds; no stamps or stationery, but happening to hav a postal card, he used it, thinking no harm. Now about two months ago a postal inspector came to my place, where Wise happened to be that day, and asked if he wrote the card. 'Yes,' replied Wise, and the inspector asked the reason why. He was told and then left. We thought the matter had dropped, hearing no more of it for so long a time. But about the 22d of this month Wise disappeared, and by accident I heard about it three or four days afterward, but could not find out where he was until I heard from Sheriff Neeley, of Topeka, and Sheriff Rothenberger, of Leavenworth, having previously written to them. Mr. Wise's letter will explain the rest. I am now going to try to bail him out if it is possible for me to do so. I hope that you will giv this publicity and giv us what advice you can as to defending him, and thus confer a favor on your Liberal friend, GEORGE HARRISON."

Here is Mr. Wise's letter written from the Leavenworth jail:

"LEAVENWORTH, KAN., June 24, 1894.

"MR. HARRISON, *Dear Friend:* Your kind and welcome letter received to-day. I was promised a speedy hearing by the United States marshal from Topeka (the man who brought me to this place), but as yet I hav had not even a hearing, and it seems I can get no satisfaction from anyone—not even the United States Marshal Neeley or the United States District Attorney Perry—and what to do I do not know. This I do know: I am now in the Leavenworth jail and hav been ever since Saturday noon, June 16, and hav spent half of that time in a locked cell, which is anything but pleasant, especially this hot weather. I wrote day before yesterday to friend Tebbe in regard to my case, as I could get no hearing and no satisfaction whatever in regard to it, and that I would like very much indeed if it suited him to come and see about it. I was going to come and see you before the United States marshal and I started from Clay Center, but I did not hav the time, as I had to start with him directly after he had me arrested, in order to take that evening freight train east. Your true friend,

"J. B. WISE,
"Leavenworth, Kan. (Care of Sheriff.)"

There are some rulings from the office of the assistant attorney-general, who decides law questions for the post-office department, which fully cover the case of Mr. Wise. In April, 1891, Mr. B. C. Murray, editor of the *Sunday Gazetteer* of Denison, Texas, purchased a copy of the Bible and then sat down and wrote a long letter to his local postmaster, telling him that he had a book which he wished to send through the mails and calling his attention to the postal statutes against sending obscene literature by post, and also to Mr. Wanamaker's report for the fiscal year ending June 30, 1890, quoting from the statutes and the report. Mr. Murray also referred the postmaster to a large number of passages in the Bible and asked him if he could transmit by mail the book containing such matter. Mr. Dougherty, the postmaster, wrote at once to the department at Washington, stating the question, and he received the following reply, which the reader will perceive was very promptly forthcoming:

"[COPY.]
"DICTATED.

"JAMES N. TYNER,
"Assistant Attorney-General.
"OFFICE OF THE ASSISTANT ATTORNEY-GENERAL
"FOR THE POST-OFFICE DEPARTMENT,
"April 24, 1891.

"C T. DOUGHERTY, Postmaster, Denison, Tex.:

"*Sir:* In your letter of the 17th inst., you stated that Mr. C. B. Murray 'is anxious for a ruling from the department on the question he raises,' in a certain communication of his bearing date of the 18th inst., which was transmitted with your letter.

"The question that Mr. Murray raises is as to the mailability of the volume entitled 'Holy Bible.' I find no other question involved in his communication, and I think I do not misunderstand the full scope of the question, for he says: 'I hav a book which I would like to hav transmitted through the mails; but before mailing the same, I wish to be sure that, in doing so, I would not be violating the act of Congress passed March 3, 1873, and amended July 12, 1876.'

"If Mr. Murray should offer the Holy Bible for mailing, you can receive and deliver it at your office, or transmit it in the mails; for it is not believed in this department to come within the prohibitory clauses of the act referred to. The penalty portions of said statute are enforcible by the courts, and the question of his liability thereunder is a proper one to be submitted to the United States attorney.

"You may assure Mr. Murray that the mailability of the volume will not be questioned by the post-office department or by any postmaster.

"The volume sent with your communication is herein returned.

"Very respectfully, JAMES N. TYNER,
"Assistant Attorney-General."

About the same time Mr. M. W. St. John, of Cedar Falls, Iowa, left a copy of "The Holy Bible Abridged" with the postmaster of that city, with the request that he send it to the postmaster-general in order to ascertain if it was mailable. This is Mr. Tyner's reply:

"OFFICE OF THE ASSISTANT ATTORNEY-GENERAL,
"WASHINGTON, D. C., April 10, 1891.

"S. B. HUMBERT, Postmaster, Cedar Falls, Ia.:

"*Sir:* With your letter of the 7th inst., addressed to the postmaster-general (which has been sent to me for reply), you submit a volume entitled 'The Holy Bible' (abridged), and inquire if your opinion that it is unmailable under the provisions of Section 380 Postal Laws and Regulations, would be concurred in by this department. I answer in the negativ. The volume is made up exclusivly of reproductions of chapters and verses from the Bible and we hav not progressed here to the extent of regarding that sacred book as obscene or indecent.

"If the volume referred to is offered to you for mailing, you should take it without question.

"Very respectfully,
"JAMES N. TYNER,
"Assistant Attorney-General.

"The volume is herewith returned."

Mr. Wise and a gentleman of the law who will probably act as his counsel hav been communicated with and we hope soon to hear of the former's release on bail, if not of his discharge after a preliminary examination before a United States commissioner. His only offense is sending by mail an extract from the Bible; if he is to be punished for this, what should be the fate of the pious publishers and dealers who repeat the transgression a million times?

Push the circulation of the "Church Property" pamphlet. Only fifteen cents for a *brochure* of one hundred pages. Ten copies for $1; fifty copies, $4.50; one hundred copies, $8; postage always prepaid.

We ask the indulgence of our readers in calling their attention to the advertisment on page 430, headed "At New Rochelle." It is of interest to all admirers of Thomas Paine, which means to all Freethinkers and Secularists.

"Whatever excites animal feeling or kindles carnal fires in the inner temple of the soul should be swept clean out of the prints admitted into our homes and handled by our sons and daughters. The churches hav this power, and they ought to exercise it at once."—*New York Observer.*

This is the death-knell of poetry and of all that is exalting in prose, of oratory and art. No more beautiful flowers in garden and conservatory, no zephyr-laden breezes from the Southlands, no more intoxicating perfumes from the orchards of May and the clover fields of June. Giv us, O apostles of the anti-natural, the lamentations of Jeremiah, the pictures of your Christ on the cross and of your medieval monks in their filth, the burning sands of the desert, and the odors of the charnel-house. You owe your very existence to "animal feeling," and you are therefore ashamed. We should be too if we were you, and we would hav ample cause to be.

We are glad to see that light is finding its way into some of the Catholic newspapers' editorial rooms. The *Catholic Citizen* has an article about the charities of that church and state aid therefor. It concludes with these words:

"And our numerous and starved charities are ever inclined to seek state funds; which fact is continually forcing us into politics after sanctimonious boodle. It is time that volunteer zeal herein be regulated."

The *Western Watchman* of St. Louis speaks out still more clearly and emphatically:

"The best policy is for us to conduct our own charities, pay as we go, and grow as we can without artificial forcing. · · · When sisters hav to lobby for the passage of bills, and court the favor of the great to influence legislation, God help the religious spirit among them! We would like that the announcement were made in clarion notes from the lakes to the gulf that the Catholics of the United States wanted no more state money. It would settle the miserable controversy once and forever."

When a majority of Catholics and Protestants get ready to act as Editor Phelan writes the church and state question, so far, at least, as the monetary side of it is concerned, will be settled in a hurry.

"Would Woman Suffrage Restrict Personal Liberty?" was the question discussed by the Sunrise Club at its last meeting. The query receives numerous illustrations. In the *Independent* Rev. C. Bradford, writing of "Equal Suffrage in Colorado," relates two incidents to dispose of the objection that the possession of the ballot by women would not change results, it being assumed that every woman would vote as her husband does, thus doubling the totals without displacing the usual majorities. In Aspen, the citizens' ticket bore the name of a man who, it was learned, had kept a saloon and dance hall in another town. Nothing is said of his fitness, otherwise, for the office. The women voters interested themselvs and secured his defeat, in face of the fact that his opponent "was personally very uncongenial and unpopular, though of upright morals." In the same town a woman was nominated on the other ticket. Let Mr. Bradford tell the story:

"She was the wife of the president of the 'Freethinkers' Club' of the town, and was accused of being of the same belief as her husband. She was nominated by the People's party for city treasurer, and some of the members of the church whose politics outweighed their religion supported her; but enough of the women interested themselvs in the case to secure her defeat by a majority of 150 for her opponent."

Rev. Austin Phelps, D.D., of Andover Theological Seminary, seems to be quite different from ordinary men of his profession. He can see facts and does not always refrain from letting the world know that he sees them. In a work on "English Style in Public Discourse," Rev. Mr. Phelps makes these candid admissions:

"Modern Infidelity is an intellectual giant in comparison with anything in the Infidel records of the past. It is to the Infidelity of history, in many respects, what the Copernican is to the Ptolemaic astronomy. It is learned in resources, shrewd in tactics, well-informed in the Christian argument, vigilant of its weak points, self-possessed in assurance, and, withal, morally earnest in spirit. It seeks, and not without fascinating reasons, to establish the ethics of the Bible without the God of the Bible. He must be a citizen of no mean city who shall cope successfully with such a foe. It is time to cease confounding Infidelity with depravity. We should hav done with the stories of Infidel death-beds. For the purposes for which they are commonly used, all pith has been taken out of them by the testimony of intelligent physicians. As argument for one thing or another they go for nothing."

That is pretty fair, and needs correction chiefly in regard to the alleged "ethics of the Bible." Dr. Phelps claims too much for that work. The Bible, in so far as it teaches ethics, but repeats the maxims that were current before it was written, except in a few instances, and what is new is generally impractical—much of the overrated "Sermon on the Mount," for example.

VERY RETICENT LAWMAKERS.

SENATORS, REPRESENTATIVS AND SUNDAY LAWS.

WILL THEY VOTE FOR THE PENDING BILLS?

Some Favor Them, Some Do Not, Many Dislike to Answer, and But Few Tell What They Think—Bowers and Maguire of California Are All Right, and So Are Cummings of New York, Richardson of Michigan, and Hayes of Iowa, but Senator Peffer's Thought Is as Yet Undeveloped.

To each Representativ and Senator of the federal Congress the Editor of THE TRUTH SEEKER some weeks since sent a letter asking how that member would vote on the Kyle-Johnson and Gallinger-Morse Sunday bills should they be favorably reported from the committees to which they were referred. Here is a copy of the letter:

DEAR SIR: Kindly permit me to call your attention to two bills now in committee rooms of the Senate and House.

The first is entitled "A Bill to Protect the First day of the Week, Commonly Called Sunday, as a Day of Rest and Worship in the District of Columbia." It is Senate Bill No. 1628, and House Bill No. 6215, and was offered in the Senate by Senator Gallinger and in the House by Hon. Mr. Morse. In the Senate it was sent to the Committee on Education and Labor, and in the House to the Committee on the District of Columbia.

The title of the second is "A Bill for Sunday Rest." This is Senate Bill No. 1890, and House Bill No. 6592, and was introduced in the Senate by Senator Kyle and in the House by Hon. Mr. Johnson. In the Senate it was sent to the Committee on Education and Labor, and in the House to the Committee on Education.

1. Should one or both of these bills be reported favorably, would you vote therefor?
2. If for one but not for the other, which?
3. If "yes" for either or both, for what reasons?
4. If "no" against either or both, for what reasons?

As it is possible that the bills named may not be conveniently at hand when you receive this, I take the liberty to hand you copies herewith.

Believing that the Gallinger-Morse and Kyle-Johnson bills involve principles in which the American people are vitally interested, I sincerely trust that you will not deem the foregoing questions trifling or discourteous, and that they will receive your candid consideration.

Respectfully soliciting an early reply, I remain,
Yours very truly, E. M. MACDONALD,
Editor of THE TRUTH SEEKER.

THE ANSWERS RECEIVED.

Three Per Cent of the Representativs and Two and One-third Per Cent of the Senators Reply.

WHAT THE REPRESENTATIVS HAV TO SAY.

UNEQUIVOCALLY YES.

ASBURY C. LATIMER, Third District of South Carolina. Democrat. Farmer.

DEAR SIR: Your communication of May 28th to hand and contents carefully noted.

Your first question, Should one or both of these bills be reported favorably, would you vote therefor? In reply to this question, will say that I am decidedly in favor of any law that will look to the proper observance of the Sabbath day, and am heartily in favor of the bill for Sunday rest. In other words, I think the perpetuity of this government depends upon the proper observance of the Sabbath day.

Yours truly, A. C. LATIMER.

YES, WITH CERTAIN INDIRECTIONS.

FERNANDO C. LAYTON, Fourth District of Ohio. Democrat. Lawyer.

DEAR SIR: Yours of the 28th inst. relativ to Senate Bill No. 1628 and House Bill No. 6215 to hand, and contents duly noted. I would favor both bills in part with material amendments, which, at present, I hav not time to indicate. I will giv the matter careful investigation and at my earliest opportunity inform you of my conclusion.

Yours respectfully, F. C. LAYTON.

MICHAEL D. HARTER, Fourteenth District of Ohio. Democrat. Manufacturer and Banker.

DEAR SIR: I am in favor of a law which will insure one day of rest out of every seven. Such laws should be passed by the states if they are to be operativ in territory controled by the states.

Personally I am a Lutheran and keep what is known as the Sabbath, but hav no wish to compel others by law to share the views I enjoy on this subject.

The day of rest which I would establish by law would be a civil, not a religious, day of rest.

Yours truly, MICHAEL D. HARTER.

LEVI T. GRIFFIN, First District of Michigan, Democrat.

DEAR SIR: I hav yours of the 28th inst., with copy of two proposed bills which it is anticipated will be introduced into the House of Representativs. It is very difficult to say in advance what action one may be induced to take when the question becomes a practical one. New light is often thrown upon the subject by discussion. I can only say to you generally that I am in favor of a reasonably strict observance of the "first day of the week known as the Lord's Day" and shall do anything that may seem necessary and desirable to help the people of the District of Columbia to quiet and "Sunday rest" on that day. Very truly yours,

LEVI T. GRIFFIN.

ON BOTH SIDES.

JOSEPH WHEELER, Eighth District of Alabama. Democrat. Planter.

MY DEAR SIR: In reply to your letter of inquiry I will say that I hav not as yet given careful scrutiny to the bills in question. On general principles I would support a bill tending to foster and encourage religion; at the same time I think laws which fetter individual liberty and bring religion into the domain of legislation are of doubtful utility and should be most carefully considered.

With very high regard, Truly yours,
JOS. WHEELER.

NO, APPARENTLY.

BENJAMIN F. GRADY, Third District of North Carolina. Democrat. Farmer.

If there were a deadly upas-tree in your yard you would hardly make war upon it by simply plucking its leaves one at a time; you would dig it up by its roots. But we hav had growing up in this country for thirty years a deadly tree which I call *imperialism and paternalism*, the growth of which has been witnessed by a generation of our people, many of whom hav recently come to realize its mischievous properties, and are now begging that a few of its leaves be torn off. So long, however, as the tree stands, the rights and liberties of the states and of their citizens will be in perpetual peril. Many persons who hav witnessed in silence, or even with approval, the growth of this tree are alarmed at the threatened Anti-option bill, Sunday observance bills, and similar logical outgrowths of this hateful tree.

B. F. GRADY.

NO, WITHOUT DOUBT.

AMOS J. CUMMINGS, Eleventh District of New York. Democrat. Journalist.

1. No.
4. Common sense. A. J. CUMMINGS.

GEORGE F. RICHARDSON, Fifth District of Michigan. Democrat. Public Official.

1. No.
4. I do not believe in tolerating *religious interference*. GEO. F. RICHARDSON.

WALTER I. HAYES. Second District of Iowa. Democrat. Lawyer.

1. No.
2. Neither.
4. We hav enough, and too many, laws at present. WALTER I. HAYES.

WILLIAM W. BOWERS, Seventh District of California. Republican. Hotel Proprietor.

DEAR SIR: I shall oppose all such bills to establish religion—a state religion. The titles of these bills are frauds intended to deceive. The "Sunday rest" pretense is a lie. If these men could hav their way the old days of religious persecutions would come again, with all their damnable cruelties and murders and burnings. It's bad enough now in Maryland and Tennessee and Arkansas, where people are imprisoned and robbed because they are Christians. Yours truly, W. W. BOWERS.

JAMES G. MAGUIRE. Fourth District of California. Democrat. Single-Taxer. Lawyer.

DEAR SIR: Your letter of May 28th, with inclosure, is at hand.

Replying to your first question permit me to state that I will not vote for either of the bills mentioned.

The reason for my determination to vote against either or both of said bills is that I believe in the absolute and perpetual separation of church and state; and that I regard the bills in question as measures tending to the establishment of religion by this government. Very truly yours,

JAMES G. MAGUIRE.

THE SENATORS.

NONCOMMITTAL TO A DEGREE.

WILLIAM A. PEFFER, Kansas. Populist. Journalist.

DEAR SIR: I hav your favor of the 20th inst., in relation to a bill proposing to "protect the first day of the week." If such a bill is brought before the Senate for action, I will be certain to do as you request me to, namely, giv the subject careful consideration. Respectfully, W. A. PEFFER.

JAMES MCMILLAN, Michigan. Republican. Car Builder.

DEAR SIR: Replying to your letter of May 26th, in which you ask certain questions in regard to the Gallinger bill "To Protect the First Day of the Week, Commonly Called Sunday, as a Day of Rest and Worship in the District of Columbia," I would say that the bill is now in the hands of a sub-committee of the Senate District Committee, of which I am a member. Thus far no action has been taken upon it by the sub-committee.

Any views which you may care to present on the subject will receive careful consideration.

Yours truly, JAMES MCMILLAN.

What Is Christianity?

For many years now thoughtful men hav watched that mighty structure of superstition, delusion, and fraud, called "the church of Christ," slowly going to ruin; and the fact that of late the process of decay is somewhat more rapid excites no surprise in them. It is the fruition of a long-deferred hope, the slow ripening of a seed unwittingly planted by "the church" in the plenitude of her power, when she commanded where she now entreats.

The wonder is, not that the whirligig of time should bring the revenge we now see; it is rather that the hoary criminal should hav eluded justice so long. For long and weary years we hav watched the mills of the gods slowly grinding at this grist—watched and waited. It is now three hundred and forty years since John Calvin illustrated Christian love on the body of Servetus. The wonder is that men hav permitted themselvs to be mocked so long.

It is amusing to watch the ground and lofty tumbling now going on among those of the faithful, and those outside who dance to the music set by "the church," who are just beginning to spell out what was blazoned in the heavens when the first unbeliever dared the fire—nay, what was written between the lines when the text, "He that believeth not shall be damned," first became part of the creed of Christendom.

When "the church" first imbrued her hands in the blood of an unbeliever she decreed her own destruction; she made it the duty of all men to wage relentless war upon her. But persecution became a necessity when the dogma was adopted that unbelief is a deadly sin. To teach that unbelievers would be damned in hell was to take upon herself the duty of slaughtering them upon earth. The wonder is not that she is now staggering under that intolerable burden, but that she has carried it so long.

But while we laugh at these tardy seers, we welcome them. They count as kindred souls. As soon as they first consciously perceive the glimmering of the dawn they become our friends and the enemies of "the church," even though they continue for some time to affirm that it is still dark, and that the night is eternal.

The favorit delusion just now among those loath to accept the implications of what they see is that there is a something called Christianity ("Christ's Christianity," some of them call it), which is separate and distinct from "the church," and not necessarily involved in the ruin of the latter.

"Three Critics" is the heading of a recent article in the Springfield *Republican*. The three critics are Archbishop Ireland, Roman Catholic; Dr. E. H. Hall, Unitarian, and Dr. Briggs, "liberal Presbyterian" (how queer that sounds). They substantially agree that there is a "growing divergence between the best intelligence of the time and the church;" that "the new knowledge of the time compels men to ask troublesome questions, and because the Christian church has only hesitating and unsatisfactory answers to them, they are driven back into skepticism and indifference;" that "the church must answer or lose its thoughtful disciples;" that "people no longer trust its utterances on theology

because all that it has to say, officially and formally, is medieval and outworn;" that "the men who are trained in the thought of the age cannot think the thoughts of the church and will not;" that "the church of the day does not hold up a high ethical standard of conduct as an essential part of its scheme of salvation;" and that reunion between modern civilization and the church "is to be accomplished not by the time-spirit adapting itself to the church, but by the church accepting in large measure the guidance of the time-spirit, modifying its theology to the demands of the thoughtful, free-minded men and women of our day, and giving up all its positions inconsistent with science, scholarship, and logic. It is the church that must yield."

"Undoubtedly this is true," adds the wiseacre of the *Republican*, "and yet there is nothing in this truth which at all menaces the permanency of Christianity or the hold of the simple gospel of Jesus on human hearts. The church is not Christianity or any essential part of it, nor is theology or tradition. These are all instruments or channels through which the Christian life has flowed into the world, and as such must be changed to meet changing conditions and new demands. So long as Christianity remains the highest form of religious truth the world knows, whether it hav supernatural sanction or not, it has nothing to fear from any change in the machinery of its expression which new conditions and new knowledge may demand."

It is difficult to understand such language as this. If it is prompted simply by a desire to salve the hurt caused by the penetration of these new ideas into the minds of the *Republican's* readers and save the paper from loss, it is intelligible indeed. We are perfectly familiar with the fact that what the press says about Christianity is to be understood simply as what editors think the public like to read. But one likes to believe that when men undertake to discuss questions of the most solemn import to mankind, questions about life and death and doom, about "the peopled earth, the unpeopled heaven, the o'erpeopled hell," what they hav to say springs from clear thought and profound conviction. And when they mock us with empty words we cannot quite repress our indignation, even though long use and custom hav familiarized us with this pious mockery.

What is Christianity? The question relates, of course, to the meaning of the word "Christianity." If there were a definit, tangible, visible *thing* by universal consent called by that name the answer would be simple. It would be necessary only to point to the thing. If all or nearly all the Christian world used the word in a clear and definit sense, and no large number calling themselvs Christians ever attached a contradictory meaning to it, it would be easy to define it. But since the state of Christendom has long been such that whatever definition is given the word by a large body of Christians is at once contradicted by other large bodies of Christians, it long ago ceased to be fit to be used at all by the defenders of Christianity. Nothing conduces so much to clearness of thought as to refuse to use a word not only till one is sure he knows what he means by it, but also can make his readers understand what he means by it.

This case, let me remark, presents no difficulties to the opponents of the creeds of Christendom. When they say Christianity is not true they mean that nothing ever known to the world by that name is true, and the language carries its meaning on its face. But our Christian friends would do well to drop the word from their vocabulary until its meaning is settled.

What is Christianity? I propose to prove by solid argument that there is no such thing—an argument that is as iron to tow in comparison with anything I hav ever found in the Christian evidences.

The triune "church of Christ" is divided into three great bodies—Greeks, Protestants, and Roman Catholics—the three being one, "the bride of the Lamb," for they all speak of "the church" in the singular number; and the language of the founder clearly implies unity and indivisibility. Moreover, no Christian will admit that "the Lamb" has three brides. But millions of Christians can be brought to testify that each of these great divisions is the "bride of the Lamb" to the exclusion of the two others.

I am treading on delicate ground here, dear reader, but you will kindly bear in mind that the difficulty is not of my creating. Since, now, we hav the best of evidence—the testimony, namely, of two-thirds, roughly speaking, of the Christian world—that neither of these divisions is the true "bride of the Lamb," it follows that the Lamb has no bride and that Christianity is not.

But if we leave the three one brides (or bride) to settle the dispute among herself (or themselvs) and "go to the Bible" (Christ's Christianity) to find out what Christianity is, we shall return as empty-handed. In this field of argumentation we shall knock Christianity on the head with a text—nay, with several texts, in the manner of theologians. Is there any proposition, clearly proven by a text, that cannot also be clearly refûted by a text?

The founder of Christianity distinctly asserts that no rich man can be a Christian; and since no man in these days is voluntarily poor, it follows that there are no Christians and is no Christianity. He commands his disciples to submit without resistance to every form of outrage and wrong; and since no man heeds that command there are no Christians. In Mark xvi he givs certain signs by which believers (that is, Christians) may be known. They shall cast out devils, they shall handle venomous reptils and swallow poison without harm, and perform other miracles. And since these signs are nowhere visible it follows that there are no Christians. Again, he says that a Christian must hate his father and his mother, and wife and children, and brethren and sisters, and his own life. Now, it is notorious that Christian hate (and there is surely enough of it) is not carried quite to that pitch of absurdity; hence there is no Christianity.

What is Christianity? The trouble with those who rush into the lists to do battle for this "lost cause" is that they will not sit down before the word and patiently stay there until it yields up its meaning, if it has any; but they at once begin to dance around it, and perform genuflexions, and toss it in the air, and juggle with it; and they fool with their tricks not only their audience but themselvs also.

What is Christianity? Again I say, it behooves every Christian apologist to drop the word from his vocabulary until general usage shall hav settled its meaning. It is plain that no Christian can tell us what Christianity is; for whatever definition he may giv, along comes another Christian (all Christians are equally entitled to credence) and flatly contradicts him. Moreover, an unconquerable prejudice, incapacitating them for seeing the truth, is the heritage of woe to which the children of faith are born. No man knows what Christianity is until he holds it at a distance and views it in perspectiv.

Day before yesterday men bold enough to proclaim their disbelief in Christian dogmas were summarily dealt with. The rack, the dungeon, the stake—through fire to fire they went, and no man dared lift his voice in their behalf. Yesterday the teeth of the man-hunting Christian tigress had been drawn and her claws pared, and she had to be content without much blood. A few years in prison, with cold, hunger, rags, and filth—all this could be endured rather than the agony of the fire through which Servetus and Bruno went to undying fame, and set their souls as pilot stars in the heavens to show men the way to duty. To-day those who hav wealth, or wit, or genius, or the title "Rev." or "D.D.," can say what they please against those dogmas without much inconvenience. Those not so fortunate must be more careful. In many parts of the Christian world they must be very careful and reticent or suffer serious annoyance and loss. The poisoned arrows of vituperation still fly and wound. The "simple gospel of Jesus" is still potent enough to trample honest poor men under foot and heap good things upon those willing to pretend to believe what they know they do not believe. "The church militant" reaches a dead hand through time and touches men into silence. "Heredity, the molding force of circumstances, the iron hold of the past upon the present"—these, and not real belief, are what sustain the tottering throne. But the silence is becoming intolerable. The muttering thunders are beginning to be heard. Men cannot much longer stifle the voice of duty.

To-morrow many will be saying boldly what a few are now saying timidly, that among the evils remediable by man, that hav devastated the world, Christianity stands pre-eminent,

> By merit raised to that bad eminence;

an evil to be warred upon by all good men until it shall be finally destroyed out of the world. The next day "the church" will hav become a hated memory.

> Lo, the foul phantoms, silent in the gloom
> Of the flown ages, part to yield thee room,

And with one voice men will hasten to say they never believed her horrible dogmas, never supported or defended her, always opposed and denounced her.

Liberty, freedom to think and speak one's honest thought, now the high privilege of a few, will then hav become the heritage of the many.

I count it immortal honor to be part of a

> Voice in the rich dawn of an ampler day,

proclaiming news of good to men.

A. F. HAMILTON.

Freethought Progress.

Mrs. Hedwig Henrich-Wilhelmi lectured in Vienna from March 1st to 20th to ever-increasing audiences.

An oaths amendment bill has passed the Barbadoes House of Assembly. It reproduces the bill passed in England permitting affirmation instead of swearing.

The *Canada Revue* of May 10th was mailed to each member of the priest caste in the diocese of Montreal and their special attention called to the leading article, "Pages d'Histoire," a very able editorial by Duroc, which closes with the only too true saying, "Clericalisme! See, there is the enemy!"

The Legitimation League of England, founded in 1893, aims to create machinery to secure for children born out of wedlock legal recognition and equality of rights with other children. It wishes to destroy one of the unfortunate practical effects of the doctrin of vicarious atonement, the suffering of the innocent for the offenses of others. The illegitimate children of princes and kings are treated differently at the expense of the people.

The leading article of *De Dageraad* is "Oorsprong der Godsdiensten" ("Origin of Religious Worship"), by the prominent Dutch Freethinker, J. G. Ten Bokkel. ∴ Putnam's "Four Hundred Years of Freethought" gets a good send-off in *De Dageraad*, which expresses the hope that in it Holland will not be forgotten. We assure our contemporary that Holland is not forgotten. Every Dutch Freethinker of prominence, so far as known to us, is mentioned, and as with Holland, so with all other countries. Putnam's work is an international work on Freethought.

Italy, though behind us in some respects, is away ahead of us in others. A clerical member of the municipal council of Modena complained that a Jewess had been installed as teacher in a public school. The official school journal, *Rinnovamento Scolastico*, says editorially in response: "It is time to emphasize the fact that the national school is not a parochial school." In Italy only children whose parents desire religious instruction for them receive it, and this only every Thursday, when they are allowed to leave the school to procure it. Thursday is to the children of Italy what Saturday is to ours.

The eighty-fourth anniversary of Thomas Paine's death was observed at Park Ridge, five miles southwest of Frederic, Md., on June 8th. The flag of the United States was draped in black and a farm bell tolled to call the neighbors to hear a discourse on Paine and his services. This was near the home of Aaron Davis. ∴ An incorporated Freethought association, to be known as the Washington Liberal League, has been formed in the national capital. Charles Carter is president. ∴ The yearly meeting of the Society of Friends, recently adjourned, made two important changes in the disciplin: Members may marry outside the society and the women's meeting is given equal voice with the men's.

Several Spanish Freethought societies celebrated the seventieth anniversary of the birth of Dr. Ludwig Büchner, author of "Force and Matter." Especially successful was the celebration of the Society Los Amigos del Progreso, of which the well-known Freethought orator, D. Lucio Catalina, is president. ∴ The public subscription for a monument in honor of Ramon Chiés has now reached the sum of 3,440.25 pesetas. ∴ Sr. José Llunas, editor of *La Tramontana*, Barcelona, who was sentenced to three years' imprisonment, as we informed our readers in an editorial in our issue of May 26th, has been liberated. His liberation is due to the efforts of D. N. Salmeron, the eminent Spanish jurist, statesman, and Freethinker. We congratulate Sr. Llunas on his escape from the clerical clutches. ∴ A great mass-meeting, under the auspices of the Freethinkers of Barcelona, took place last month. D. Nicolas Salmeron and Odon Buen presided. Resolutions denouncing clerical interference in secular matters were unanimously adopted. ∴ The agitation for the total separation of church and state is rapidly spreading in Spain. The last journal to take up the battle is the conservativ *Revista Contemporánea*.

Dr. Ludwig Büchner has donated ten thousand copies of the popular edition of "Force and Matter" to the German Freethought Federation. Each copy sells for two marks in paper covers and 2.50 marks in cloth. Professor Büchner is a Freethinker not alone in word but in deed. ∴ The reading circle, "*Ulm-Neu-Ulm*," has entered the German Freethought Federation. ∴ The German Freethought Federation held its annual congress on May 12–15 at Köln a. Rhine. Speeches were delivered by Professor Büchner on "Anti-Christian Christianity;" by Dr. Ed. Haufe, on "National Education and National Spirit;" by Dr. Bruno Wille, on "The Ennobling of Mankind;" and by Dr. A. Volkel, "The New Scientific Foundation of Morality." ∴ On the occasion of his seventieth anniversary, Prof Ludwig Büchner was the recipient of an engraved address signed by all officers of the National Federation and by those of the branch societies. In the upper left-hand corner of the address is a female figure in haut-relief standing on scarlet and representing the Muse of Science. Back of the globes she rests her right hand on a stack of books, while her left holds out triumphantly a scroll on which is written "Liberty, Education, and Welfare for All." At her feet lie a chain, a sword, a law tablet—all broken. In the lower right hand corner a spirit illuminates a sketch representing a cloister-door and prison, the dark inmates of which hide themselvs from the light. ∴ The Free Religious society of Berlin, Germany, held its yearly election of officers. Mr. Otto Friederici-Friedenau was elected for the ninth time as president. The society numbers 2,775 male members, who, with their familes, swell the number to 8,000. During 1893, 348 persons became members, and 122 members died. The society has 520 children of school age. The income was 13,820 marks, 26 pf. The expenses, including fines and cost of lawsuits with the government, 13,360 9 pf. The private property of the society amounts to 40,888 marks 77 pf.

In the city of d'Hyéres, France, a Freethinker was recently buried. According to his wishes the funeral was to be secular. The church thought it would be a great thing to claim as convert a French Freemason and Freethinker and made several attempts even at the grave. The conduct caused great indignation, which increased when the priests carried off a wreath of immortelles placed upon the coffin by the Freemasons of Toulon. Out of respect to the family no fight took place, but on the dav following a protest signed by two thousand citizens denounced the church and the clerical body-snatchers. ∴∴ The French Freethought Federation held a very succesful congress at Paris on March 25, 1894. After paying all expenses during the past year there remained of the various funds 3,115.35 francs in the hands of the treasurer. Since Jan. 1, 1894, eight societies and forty individuals hav joined the Federation, while since 1890 the increase has been 237 societies and 360 individuals. During the past as well as present year the municipality of Paris has donated 600 francs to the Federation as a testimonial of appreciation of its work. The Federation indorsed the work of Comité d'Etudes Morales, while it resolved to sever its official connection with the Socialistic party, owing to the ultra-violent measures of the latter in propagating its doctrins. Of the twenty-five members elected to the Central Council Adam received 77 votes, Pasquier 66, and Jardin 65. Of the members of the Commission of Control Bévalet received 54 votes, Degardin 52, and Dutertre 45. ∴∴ Comité d'Etudes Morales, at its meeting on March 3d, reorganized its bureau: President, Jean Paul Ceé; vice-presidents, G. Martin and E. Pasquier; secretaries, De Méritens, Gaston Cherut, and Louis Grandvilliers. All communications are to be addressed to De Méritens, 3 Rue de Cloître St. Merri, Paris. ∴∴ M. Victor Schalcher, member of the French Senate, and a prominent Freethinker, who died last winter, in his testament donated 10,000 francs to the Society Orphelinat de Seine, a Freethinkers' orphan asylum in Paris. ∴∴ We are the recipients of a copy of "Une Mère Vierge." This excellent translation of G. W. Foote's "A Virgin Mother," was made by Mr. C. Cilwa, editor of *La Vérité*, and deserves a large circulation among our French brethren. ∴∴ The French Freethinkers' Annual for 1894 is out. We hav not yet received a copy, hence must confine our notice to the fact that the price is 1.50 francs. ∴∴ The French society Libre Pensee Democratique Montargoise, has, since its organization in 1882, taken charge of 129 burials, 7 marriages, 4 baptisms; it has held 9 conferences, 199 monthly reunions and general assemblages. Its treasurer holds funds amounting to 2,147.52 francs. The society has its own funeral paraphernalia for children as well as adults. The president of this society is Mr. Chevalier; secretary, Mr. A. Douine. ∴∴ *Le Phare*, a Parisian journal devoted to literature and art, contains in a late number an excellent portrait and biography of our indefatigable friend, the Anglo-French Freethinker, C. Cilwa. ∴∴ The world moves; even the Catholic church does. The latest comes to us from Auxerre, where, according to *La Vérité*, the children of a Catholic church produced on February 6th, under the direction of a priest, "Bourgeois Gentilhomme," by the excommunicated Molière.

Observations.

A Baptist church in New Brunswick, N. J., has introduced an innovation in the communion service. It has been customary there, as in other churches on communion Sunday, for the deacons to pass the wine in a chalice, from which all partook; but now each communicant is supplied with an individual cup. When they are "all set," at a signal from the minister everybody drinks. The reporters state that the ordinance so observed is more impressiv than the old style. I don't know about that, but I should think it would seem a good deal more familiar.

The job which I hold as what Mr. John Peck might call a "handy man" in THE TRUTH SEEKER office places me in a position to say that on page 426 of the current volume (this issue) there is printed a letter from Mr. Chas. O. Hays, of Locust Corner, Ohio. Mr. Hays may take my word for it that the only "editorial" function I perform is to look over the proofs of his and other contributors' letters and see that the printers hav done them no injustice. The best of them sometimes fall down on spelling, punctuation, and grammar, and the Editor and myself hav to help them up again. Printing and proof-reading is my profession; I also revise manuscripts, which work is made necessary by the fact that although many brains may generate valuable thoughts they cannot always think of the best form for expressing them, any more than the miner can coin his product or do fillagree business. This is the extent of my editorial work. On Sundays, instead of attending church, I commit my weekly offense.

Mr. Hays objects to my statement that there is free trade in labor, whence I conclude that somebody has deluded him into the belief that there is a tariff on immigrants. So far as I know, however, the European laborer has only his fare to pay in order to land on American soil and enter into free competition with the nativ of this soil. Manufactured and other goods, on the contrary, must not only pay the cost of their transportation, but also a certain ad valorem or specific duty; and this is what led me to observe that while the manufacturer and producer may claim that they are protected, there is "free trade in labor." If Mr. Hays of the metropolis of Locust Corner, Ohio, is inclined to speak seriously, I would like to hav him divulge two things—namely: 1. What he thought I meant by the above remark; and, 2. What he means when he says that there is not free trade in labor.

Mr. Hays refers in closing to the uselessness of dosing
A man in death reposing, having donned his burial gown;
But the difference immense is, when the patient has his senses,
And the dose such an offense is, that
It
Won't
Go
Down.

Senator Peffer is not at present prepared to say whether he thinks national Sunday laws are a good thing or not. It is one of the drawbacks of our common humanity that the brain sometimes develops much more slowly than the whiskers.

I will now giv the closing stanzas of Prof. J. H. Cook's poetical tribute to S. P. Putnam. Mr. Cook says of his subject:

7. He has a body to sustain
That thinking and prolific brain;
Can talk and write; recuperate,
Happy and joyous in every state.

Those are true words. Putnam, like D. M. Bennett, is a good rester, and snatches a nap at short notice as another man might grab a sandwich. I never saw him weary. Even bad luck does not make him tired. Where some might be affected that way he gets mad and swears, which seems to refresh him, as it does all within the sound of his voice. The other verses are:

8. Where'er for liberty he pleads,
I glory in his humane deeds.
How many vict'ries he has won!
Prodigious labor he has done.

9. Prodigious labor on Freethought—
May it be ever read and sought;
Oh, for a thousand in the field,
Their tongues and pens for right to wield.

10. My hard career is nearly run,
My life's sore battle nearly done;
But long liv Putnam; may his name,
Through works achieved, win deathless fame.

Such are my sentiments also, and I think that Professor Cook will long exist to sing of mighty deeds. I hear that owing to hard lines the professor has for some time maintained himself on an income of about fifty cents a week, and when a man can liv so economically as that a funeral would be a wholly unnecessary piece of extravagance.

Anyone who entered the hall of the Manhattan Liberal Club last Friday evening before the services began could hav seen that something unusual was on hand. The tariff was ten cents instead of five; women and Presbyterians were subject to duty; all the electric lights were turned on, and President Foote wore the low-cut vest and spiketail coat incident to full dress. The hall was crowded when the doctor called the assemblage to order, read the customary announcements, like a pastor from his pulpit, and gave notice that at the close of the exercises the club would adjourn until the first Friday in October, unless a special meeting should be held in September to celebrate the twenty-fifth anniversary of its existence. The program called for five-minute speeches from members on the one thing they would like to hav the Constitutional convention do, interspersed with music and recitations. Henry Nichols went first to the bat, and it looked like a long inning, but within the appointed time he wafted the sphere to deep center by proposing that the convention recommend the adoption of the French land law, limiting holdings of the earth's surface. Twenty years ago, he said, the members of the Liberal Club could move in the upper circles of society, but to-day, without deteriorating, they must take their place in a distinct middle class.

Moses Oppenheimer ensued. Mr. Oppenheimer is growing middle-aged in the service, and the gray hairs that decorate his pompadour suggest a brindle steer with a white star in the forehead. It was difficult for him to pick the supreme issue out of his many hobbies, he said, but the initiativ and referendum, making the government democratic instead of representativ, would be his first choice. A solo by Miss Beckwith relieved the mental strain, and then Mr. Wilson took the platform. His proposition was that no act should be deemed a crime that did not work an injury to some other individual. Under present statutes and regulations, he said, the most orderly and urbane person could not spend twenty-four hours in New York without of necessity committing some offense for which he could be apprehended by the police.

Mr. Baldwin gave a humorous discourse on "Birds," including the park policeman, the bicyclus fiendus, the felis domesticus, and other songsters. Mr. E. C. Walker, by invitation, took the platform, getting there with both feet well in hand, as might be said. He evinced a lack of confidence in the wisdom and good intentions of the Convention, and maintained that the most patriotic thing it could do was to adjourn. He could not understand how a people whose sorest affliction came from a multiplicity of laws could hope for relief from an increase of the burden. A lady member of the Club having given an excellent recitation, Henry Rowley, of Brooklyn, was lifted to the front on the wave of applause that followed the mention of his name. Mr. Rowley had been studying the state constitution and found little worth retaining except the preamble. He suggested, as a useful measure, that cities be forbidden to giv away valuable franchises or to sell them for less than they were worth to the people. President Foote sang a poem which he had composed. The words related to the characteristics of debating members of the Club, referring incidentally to the onerous duties of the president, while the music covered a range of about four notes natural and one sharp. It did not strain the doctor's voice, but it came near breaking the ribs of his audience. Wilson McDonald, the sculptor, was next elicited from his retreat in the corner and induced to testify. Mr. McDonald is worthy to be called the woman's friend, as he recommended first that the word "male" be expunged from the constitution, and secondly that any man who lifted his hand against his wife, save in self-defense, presumably, should be tied to a post and given thirty-nine lashes. He would also abolish the saloon. Otherwise he would suggest that the growlers giv America a rest. We were importing a very undesirable class of foreigners, who were especially vociferous against our institutions and he hoped they would subside. As Sculptor McDonald's allusion to foreigners was a sort of plaster cast of Mr. Oppenheimer, many eyes were turned toward that gentleman, who smiled and looked happy.

The next number of the program was a most extraordinary affair, being nothing less than a dance performed by a young lady in an accordion skirt. It was quite up-to-date, and revealed, among other interesting things, the fact that in some instances the joints of the human system may perform the function of swivels. Deep silence reigned in the audience during the exercise, and at its close there was hearty applause in the front row. Mr. Reed recalled attention to the subject under discussion by reading a short paper on the abolition of the Senate as a question worthy the consideration of the Convention. Another lady member recited acceptably, and ex-Senator Boyd was called for, President Foote observing that although Mr. Boyd had been a legislator he might "hav some ideas." Mr. Boyd's ideas proved to be the same as those of Wilson McDonald as regards the whipping-post. Other events were Mrs. Winterburn's solo; Professor Ames on an educational test for voters; Mr. Abelson in a song; Captain Sweetland of the Coxey army, who paid his respects to the New York police, and Mr. Johnson on righteousness. Dr. Foote, whose previous song had not fatigued him, then presented himself with a still better one. It was entitled "Parkhurst's solo," which Dr. Foote, in a costume that made him look very much like that reverend reformer, sang to the tune of "The Bowery." The song has eight stanzas of eight lines each, with a chorus. It set forth how Dr. Parkhurst, having without a flutter seen everything unclothed in the city, finally struck the Liberal Club and was so shocked at beholding the naked truth that he resolved he would "never go there any more." Everybody laughed so violently that, the night being warm, great streams of perspiration set the floor awash and flushed the lee scuppers, as I am told.

Mr. T. B. Wakeman gave the peroration and benediction. The duty of the Constitutional Convention, as he viewed it, was to substitute a popular for a priestly government and to tax church property. He also bade the audience auf wieder sehen, which, translated into German, means, So long.

GEO. E. MACDONALD.

We can still supply THE TRUTH SEEKER of June 9th, containing the copyrighted addresses of Colonel Ingersoll, T. B. Wakeman, and Henry Rowley, and others delivered at the Paine Memorial celebration at New Rochelle, May 30th. This is a finely illustrated number, and those who send for it at once will be the recipients of a charming souvenir. Seven cents per copy, five or more copies, five cents each.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

News and Notes.

The Liberals of Adamsville, Mich., and vicinity organized grove meetings for June 23d and 24th, and there was quite a gathering. It was something new in this country, and the preachers hardly knew what to make of it. They kept religiously away, however, and did their level best to make others do the same. They scented danger in the air.

The place of meeting was a beautiful grove on the farm of Mr. Stevens, who has been for many years a prominent worker in the church, but is of independent mind, and is not afraid to show a neighborly feeling even to those who differ from himself. The orthodox gave him a severe raking over for being so generous to the heretic, but he pursued the even tenor of his way and was determined that truth should hav a fair field. The elements were somewhat mixed for the success of the lectures. It was awfully hot on Saturday morning, but by afternoon quite a breeze was sweeping through the forest arcade, and the distant horizon was flashing with showers, and it was quite comfortable. Sunday dawned splendidly and the air was refreshing, and over three hundred were present at the meeting. It looked favorable for the afternoon gathering until about one o'clock, when a big squall blew along, and the rain descended, and for an hour or two it seemed as if we should hav to adjourn altogether. But finally the blue skies prevailed, and the lecture was given to an audience nearly as large as that of the morning. Undoubtedly if the day had been clear throughout, six hundred people would hav been present at the closing session. As it was, quite a success has been achieved for a first effort. I left New York on Friday morning, and arrived at Elkhart, Ind., early Saturday, June 23d, where I was met by Mr. A. S. Bowman. There are some Liberals at Elkhart, among them Mr. and Mrs. A. L. Weyrich, who gave us a cordial welcome at their hospitable table for the morning meal, after which we drove to Adamsville through one of the best farming sections in America, where the grass and the wheat are in prime condition while the corn is unusually backward, but is evidently making up lost time. You can almost see it grow in the heated atmosphere. Adamsville is a country place altogether. There is no hall for public meetings, and so the lectures had to be given in a grove. I hope to see a Freethought hall here some day. The Liberals are well-to-do, and are really a majority if all would show their hand. I found generous entertainment with Mr. A. S. Bowman and family, Wm. Conley and Mr. Moser, who were the main movers in this affair and bore the brunt of the expenses. Without their unflinching courage this Freethought campaign would not hav been so successfully carried through. Among others of Adamsville and vicinity who lent a hand are James M. Truitt, who presided at the Sunday morning meeting, Capt. H. R. Schutt, L. C. Bishop, H. B. Mead, M. Olds, H. W. Brown, L. E. Wooden, S. J. Graham, J. H. Strong, Charles Lyon, C. Cooper, John Crouse, MacMann and others. Niles, Redfield, Edwardsburg, Union, and Cassopolis were represented with Adamsville.

I also met Harvey Conley, who is a nativ of Adamsville, but is quite a worker for Freethought in Kansas, Nebraska, Indiana, and other states. He was visiting home and remained over to aid the meetings.

I was quite encouraged with the outlook here and delighted with the friends I met. Organization is needed. With persistent and united effort I am sure that this will be one of the best fields for Freethought.

The Arion Quartette Club of Elkhart furnished excellent music for the occasion, and its members are evidently Liberal minded as well as melodious singers. On the whole, Adamsville has made a fine opening for the year's campaign. After visiting Nevinsville, Ia., I shall then try the northernmost part of Michigan, a new country, Red Jacket, Sidnaw, and Drummond. SAMUEL P. PUTNAM.

Was-to-Hav-Been Debate.

The following note from Franklin Steiner completes the story of the Christian retreat at Pierson:

DES MOINES, IA., June 27, E. M. 294.

I thought I would tell you the final outcome of the proposed debate in Pierson. Jamieson did not get the letters and telegrams, telling him not to come, in time, so he came ahead expecting to debate. Our people formed a committee, who went with Jamieson to call on the preachers, to whom Jamieson talked like a father, telling them that for the sake of honesty, if nothing more, they should fulfil their contract. They said they would do all they could to bring the debate about. Jamieson opened up a course of six lectures, all of which were a challenge to "stand up for Jesus" It had no effect, for they would not make arrangements, and Jamieson is now on his way to Colorado. My opinion is that the preachers were willing to discuss, but that Dungan himself is tired of debate. Country town preachers and Christians think that an Infidel can be cut into mincemeat by a Christian debater, but the "debaters" themselvs are not so positiv. It was a back-down pure and simple.

Providence.

"The Lord is good to all and his tender mercies are over all his works."

Atheists are very frequently charged with being dogmatic because they assert that there is no evidence of a God in the universe. It seems to me that the dogmatism is wholly on the side of those who postulate a God and invest him with certain attributes without a particle of evidence to show that such a being exists.

This belief in God and his providence has worked and is working untold evil in the world. Out of it, among other evils, "has sprung the monster Fear." Fear is not an ennobling emotion, and the coward is despised of men. Yet religion has made a race, yea, almost a world of cowards. Behold them prostrate in abject fear before a creation of their own disordered minds! Were it not so terribly tragical, so humiliating to that manhood, that supremacy which man enjoys over the brutes by virtue of his reason, this spectacle would be the most stupendous "comedy of errors" ever performed on the world's stage. But this is only one of the evils that spring from this belief. Its votaries are slaves, not only to an infinit monster in the skies, but also to his "vicars" on earth, the priest and king. No human power could adequately estimate or describe the baneful influence these "God-anointed" hav exercised over the destinies of men. Tyrants and slaves! Almost the whole history of the race since this belief was first conceived in the brain of ignorance, has been the history of tyrants and slaves; God anointed, God appointed tyrants, and God-created slaves! "The powers that be are ordained of God" has been the watchword of despots in every age. Fostering, encouraging, and enforcing the belief in their "divine right" for their own selfish ends they hav entailed more miseries on the human race than it has ever suffered from all the pitiless elements. Wars and massacres, famins and pestilences, are its natural fruits, and ignorance, poverty, and slavery hav ever been the lot of those who fell beneath its sway. The world to-day groans under the burdens religion has imposed upon the children of men.

Degrading and enslaving both body and mind, it has rendered him who was created the "crown of creation," the very "incarnation of the mightiest efforts of nature," in many respects lower than the brutes. This, the most stupendous and infernal crime of the ages, has been accomplished by the oppressors of the race through the instrumentality of this insane belief in the providence of God. The history of those peoples who hav been the most imbued with this belief furnishes abundant evidence of its pernicious character. It was one of the causes of the downfall of the Roman empire, and the sole cause of the night that enshrouded Europe for a thousand years. Its workings may be seen to-day in the ignorance, degradation, and slavery that prevail in those countries most subject to its sway, in Spanish America, Spain, Italy, and Russia, the curse, the menace of the world. No friend of his race can contemplate the damnable crimes against human liberty that are daily committed in the latter country in the name and by means of religion, without feelings of the deepest indignation. Anathema maranatha, forever accursed by religion, the scourge of the world! The Russian peasant is so stupid in this belief in the divine right of his rulers, so subject to the power of the priests, so ignorant and superstitious; in short, so thoroughly religious, that there is little hope for his emancipation, unless the civilized powers of the earth (if there be any such) unite in the name of outraged humanity and sweep the power that enslaves him "from the map of the world."

That this belief is not confined to the countries above specified—that it flourishes here, under the banner of liberty, in the land of Jefferson and Jackson, is patent to everyone who is abreast of the times. D. S. Littell, a member of the National Reform Association, in an article explanatory of the doctrins and objects of that association, says "that Almighty God is the source of all power and authority in civil government. Government is a divine ordinance. Its powers and prerogativs proclaim it such. It wields divine powers. It exercises divine prerogativ. Civil government is an absolute sovereign in the sphere of man's relations." And much more to the same effect. (See New York TRUTH SEEKER of Dec. 9, 1893). And he proves the truth of these assertions by the scriptures! And they are indorsed not only by the members of his own large association, but also by the Woman's Christian Temperance Union and the Society of Christian Endeavor, altogether more than a million of American Christians.

This declaration of doctrins so utterly at variance with the "self-evident truths" upon which this government was founded—the truths for which our forefathers "fought and bled and died"—shows the loyalty of these "children of the king" to American principles. They want not only "God in the Constitution," but also the acknowledgment in supreme law of the land that "Jesus is king of kings and the rightful source of all civil powers." They would reverse the verdict of the great Revolution, render nugatory the splendid achievements for human liberty, which are its flower and fruit, and "turn back the hands on the dial" to that time when the whole of religiondom contained only priests and kings and slaves.

Supernatural religion stands to-day, as in the past, an almost insuperable barrier across the pathway of the race. When man learns that his welfare depends wholly upon his own efforts—that he need expect no aid from supernatural powers—then, and only then, will there be "hope for the world." "Self-reliance," says Radenhausen, "must increase with the knowledge that the world is ruled, not by capricious, unknown spirits, but by known infrangible laws." Man becomes enlightened and civilized in proportion as he becomes free. It is his nature, when free to follow his inclinations, to question, investigate, experiment, and thus work out his own salvation by increasing his knowledge of nature's laws. "When ruled by despotism," says Büchner, "men become hypocritical, submissiv slaves, destitute of a sense of honor and dignity." The effect is the same whether the despotism to which they submit be "the theological despotism of the skies, the theocratic despotism of kings, or the democratic despotism of majorities." Slavery is stagnation; not only for the slave, but for the enslaver. Were it not for the rebels who hav stood forth in every age to denounce the tyrant and defy his power, the human race would be to-day building pyramids or making "bricks without straw" under the lash. To them we owe whatever of freedom we now enjoy, and the hope that a day will yet come when tyranny and fear and ignorance shall no longer curse the land, when scepter and mitre shall moulder unheeded away, and palace and cathedral sink to unremembered dust. For that day we wait. And "while we wait we work."

R. WHEELER.

[CONCLUDED NEXT WEEK.]

Lectures and Meetings.

THE Friendship Liberal League, corner of Broad and Wallace, in Warner Music Hall, Philadelphia.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Monroe avenue.

THE First Secular church of Portland, aided by the Oregon Secular Union, gave its second annual excursion July 4, 1894. The route was as follows: Through the Locks at Oregon City to Castle Kehm on the Willamette, the home of the lecturer of the church, and secretary of the O. S. S. U.; past Rock Island, the grand and beautiful scenery of which is not surpassed in the state of Oregon, and thence to New Era, where the future camp ground of the O. S. S. U. is located. On this day Mr. and Mrs. Wittenberg presented to the O. S. S. U. a deed for ten acres of land, henceforth to be known as the Oregon Secular park. Addresses were made by President W. W. Jesse, of the O. S. S. U.; T. R. Kemp, president of the Portland Secular church; Mrs. A. E. Barker, of the Forest Grove Union; N. A. Olds, superintendent of the Portland Secular Sunday School; Katie Kehm Smith, lecturer of the Portland Secular church; and other members of the executiv committee of the O. S. S. U. On this day the Union considered the proposition of Mr. and Mrs. Wittenberg to donate additional land for a Secular college. For a month following the excursion the Secularists of the state will hold a camp meeting on the grounds, and all desiring to attend should come with tents and provisions and camp upon the ground. Freethinkers everywhere should exert an effort to make this, the first camp meeting, a grand success. Come for recreation and pleasure and help carry to the front our glorious banner of Freethought.

S. P. Putnam's Lecture Appointments.

IT has been necessary to make some changes in the previous announcements. The following are the dates from June 23d to September 10th in Iowa, Michigan, Wisconsin, Minnesota, North Dakota, and Montana. Those in Washington and Oregon desiring lectures during September and October will please address S. P. Putnam, in care of E. C. Reichwald, 234 South Water street, Chicago, Ill.

Nevinsville, Greenfield, Orient, and Creston, Ia., June 29th–July 8th.
Shell Rock, Waverly, and Clarksville, Ia., July 10th to 15th.
Sidnaw, Mich., July 19–24.
Drummond, Mich., July 26–30.
Neillsville, Wis., Aug 2–6.
Whitehall, Wis., Aug. 7–9.
Fargo, N. Dak., Aug. 11–14.
Crookston, Minn., Aug. 15–17.
Hoople, N. Dak. Aug. 18–21.
Fort Maginnis, Mont., Aug. 26th to Sept. 10th.

Letters of Friends.

George Should Take More Equestrian Exercise.

ATCHISON, KAN., June 20, 1894.

MR. EDITOR: I hav read George's Decoration Day poem twenty times. Every line is beautiful. Instead of a trinity of poets—Ingersoll, Putnam, and "Saladin"—we have a quartet. Your brother should mount his Pegasus oftener.

Ever yours, J. E. REMSBURG.

Comes Into the Fold at Last.

LOS ANGELES, CAL., June 4, 1894.

MR. EDITOR: Inclosed is $6.50 for a year's subscription and a "Devil's Battle Ax," for such and like terms will be given to "Four Hundred Years of Freethought" by the enslaved orthodox adherents when friend Putnam's book is at large to sow seeds of "evil" throughout the land.

Four years ago in Victoria, B. C., I had the pleasure of hearing a lecture on Freethought, delivered by Mr. Putnam, under the auspices of the Victoria Secular Union, and later on had a "shake hands" with him at a "desecrating" Secular Sunday picnic. This Union revealed to me the existence of THE TRUTH SEEKER, which I hav bought many times since, until at last her seductiv influence, coupled with your offer of Mr. Putnam's book, has overcome procrastination and I hav become a regular subscriber, in spite of the scarcity of the almighty dollar.

Yours in Freethought,

CLARENCE M. SHAW.

Certainly an Apology is Due from Heston.

NEWPORT, O., June 18, 1894.

MR. EDITOR: I hand you $11.50 for two copies of "Four Hundred Years" and renewal of Mr. F. Bly's subscription. I see by your issue of June 16th that old subscribers as well as new may avail themselvs of that offer.

I think Heston's picture, "Trying to Get a Settlement," is all right with one exception—he has the devil credited with the invention of instruments for torturing heretics. I did not know that the devil had ever been charged with that crime. I hav often heard him charged with the invention of all things useful, especially opiates for the relieving of pain—particularly in regard to the relief of pain in childbirth. I hav for many years thought pretty well of the devil; he has been the only real friend mankind has had among all the supernatural beings, and I hate to see his record attacked in this manner, and by a heretic. It is awful; the theologian never ventured so far. Hoping Heston will "recant" those charges, I will bid you Good morning.

E. P. BLY.

Steiner at St. Joseph.

ST. JOSEPH, MO., May 28, 1894.

Our colossus of Freethought (not of Rhodes), of Des Moines, Ia., Mr. Franklin Steiner, delivered two lectures at Turner Hall in our city on Sunday afternoon and evening, May 27th, and we will say for our young friend that he is a walking, living, energetic encyclopedia of biblical and so-called profane history, and will in the near future be quoted as good authority by historians and learned men in all civilized countries. Mr. Steiner's afternoon subject was, "The Evidences of Christianity Tested," and to say that he did ample justice to his subject would be a very mild statement. Christianity was subjected to a most crucial test. It was weighed in the historical balance and found wofully wanting, and the lecture was listened to with marked attention by the very intelligent and interested audience.

Mr. Steiner's subject at night was "The Great Religious Conspiracy Against the Republic." He began by stating that his lecture was not an A. P. A. lecture, although he was in sympathy with some of the principles of that order, but gave his attentiv audience to understand that he regarded some of the planks in the A. P. A. platform as a very weak, wishy-washy bait to catch the unwary Infidel; for instance, where they say in their epitome of principles that "we are in favor of church taxation, except the church edifices," and that makes it a factor in the great religious conspiracy against the Republic. Then Mr. Steiner ventilated the high Catholic authority on the free public school system of the United States, and he critically examined the edicts and encyclical letters and orders of the popes and it was proven to the satisfaction of any fair-minded and reasonable person that the Catholic hierarchy or church is a very powerful and dangerous conspiracy against this republic. Up to this stage of the lecture Mr. Steiner had not said much about the Protestants and if there were any in the audience they no doubt thought they were going to escape, but if they did they were sadly mistaken, for Mr. Steiner turned his attention to the Protestants and mercilessly and scathingly arraigned them and their leaders before the bar of public opinion. He paid particular attention to Rev. W. F. Crafts, the Women's Christian Temperance Union, the Prohibition and God-in-the-Constitution parties, and when he closed the lecture it had been proven that the Protestant churches were and are a very activ, unrelenting, and unscrupulous power in the great religious conspiracy against this republic.

Yours for Universal Mental Liberty,

G. G. BECK.

A Preacher's Unfortunate Comparison.

NEW HAMPTON, IA., April 22, 1894.

MR. EDITOR: On the 20th and 21st of April the Liberals of this town and vicinity enjoyed, and the Christians deplored, the appearance of John R. Charlesworth, who gave two lectures in the opera house. I will state that the shot used by Mr. Charlesworth are square chunks, with sharp corners, by the side of which the round and smooth little fellows used by less daring mental Nimrods look quite inoffensiv. On the morning following the last lecture, Christians and hypocrits, seconded by a few skim-milk Liberals, complained in variously pitched voices that the missils (square chunks) produced unnecessarily painful wounds. The fact of the matter, as I take it, is that this community is not yet sufficiently emancipated (evoluted) from mental slavery. The fearless and aggressiv defender of liberty, of justice, of reason, of fact as against fiction, surprised his listeners. They were carried away by the intrepidity of the speaker. None of the audience had, even by correspondence, any acquaintance with him except the writer and Mrs. G. W. Wise, the energetic lady who engaged Mr. Charlesworth, gathered in the shekels and made all arrangements for the lectures—to her we owe thanks for all the good which may result from these lectures. She has decided to repeat the experiment in the near future. Good!

Less than two hundred attended the first lecture, weather being very disagreeable. On the second night we had a good turnout, but to me the most promising feature was the presence of many ladies. They were not a sprinkling in the audience, but a noticeable contingent of it. This is highly gratifying, because it shows that our wives, mothers, and daughters need not ask for providential (clerical) dispensation in order to hear something new to most of them; they are learning to stand on their own feet. The best of order prevailed throughout.

One preacher accepted the invitation to speak. He said: "Sam Jones tells of a man who had a loaded gun. Discovering a number of dogs on the street he blazed away at them. Every dog hit set up a howl." Continuing, he said: "I am hit hard and several times." This is, perchance, not exactly verbatim, but as nearly so as I can remember it. He asserted that Christians had been persecuted by Infidels and skeptics from the very inception of Christianity down to the present. His acquaintance with history seems to be below zero, or else veracity is to him an unknown quantity. But the enthusiastic and venturesome would-be critic received from Mr. Charlesworth an abundance of mind-food. It will last him for some time, and it will benefit him if he is able and willing to digest it.

Mr. Henry Bisson, of Riceville, Ia., a TRUTH SEEKER reader, traveled nearly thirty miles, and spent two days, to hear for the first time a Liberal lecturer. He returned home highly pleased.

Yours for the gospel of humanity,

F. L. DAUBERSMITH.

Snake and Rainbow.

JACKSONVILLE, ILL., June 4, 1894.

MR. EDITOR: Regarding the two subjects, revelation and natural science, it seems rather surprising that some writers of reputation should attempt to effect a reconciliation between them, for they evidently agree about as well as a dog and a cat would living together in the same kennel. On the subject of snake and rainbow the question might be asked, What qualities hav they in common? The answer is, Nothing at all, except that both are ready to be called as witnesses in the court of common sense to prove that the Bible can not be relied on for veracity. According to geology, the lapse of time since the reptilian period was immeasurably far in excess of the six thousand years computed by theologians since the creation of the world. In the account given the incommoding manner of "crawling on his belly" was a curse, inconvenience, or penance (should hav been a pension) as a punishment inflicted on the snake for having indulged in a little flirtation with our reputed antique female progenitor, Mother Eve, which resulted in pruning her of her maximum growth of robust ignorance and engrafting the scion of priceless, alluring truth instead.

Has the reader ever seen a fossil snake? On nearly the full length of the abdomen are a series of transverse parallel bars, which were, while living, its organs of locomotion instead of legs. Now, from the scriptural account one would naturally infer that before the alleged curse snakes had some other way of going besides "crawling on their bellies." During the era of reptils the land and waters literally swarmed with snake-like monsters who were "monarchs of all they surveyed," and dictated the policy of government, figurativly speaking, to all else. But their authority could hav been derived from sheer brute force alone and not from superior mental sagacity as stated in Genesis. Those primeval autocrats hav passed away, and left only their liliputian descendants of the present time. And from their history recorded in the imperishable rocks science has been able to read something of their size, shape, and number. Thev hav left their fossilized forms perpetuated in enduring stone, and we can see from their structural formation that they "crawled on their bellies" long before the time of fabled Adam and Eve.

The rainbow next needs our attention. The Bible says the Lord placed it in the firmament as a pledge or token that he would no more destroy sublunary life by means of water. Now, any text-book of natural philosophy will explain the why and wherefore of the phenomenon of the rainbow to be nothing more nor less than the analysis of sunlight—solar spectrum—and could never occur if the falling drops of rain were not spherical and transparent. Having confidence in the uniformity and perpetuity of nature's laws we are induced to believe the antediluvians were provided with rainbows identical with those which embellish our skies at the present day, else raindrops hav been modified in shape since the deluge, which admits of no more credence than the aforesaid moss-back traditions.

WM. PATTERSON.

A Correction and Some Averments.

LOCUST CORNER, O., June 24, 1894.

MR. EDITOR: My TRUTH SEEKER of June 16th arrived on time, and I see that I did friend George an injustice. He is not an editor; he is simply a correspondent who frequently reviews the communications of other correspondents before they are published. His explanation is satisfactory and I hope he will accept my apology. I perceive also that Mr. George has his opinion of my "trinity of acquaintances." That opinion is not the only delusion under which he is laboring, and though rather uncomplimentary to me is unworthy of refutation.

Personally I will say that I hav "assured the editor of my distinguished regard" in a way that he is most likely to appreciate, that of having been a paid in advance subscriber for eighteen years. I took the paper many years through an agent, then two years directly from the office, after which, for reasons satisfactory to myself, I changed back to the old plan. I hav received nearly a thousand copies of THE TRUTH SEEKER, not one of which came without the cash, never having borrowed a single one. Friend George will therefore hav to change his personal attacks to some other basis. My name is not on the editor's subscription list, but it is on his book list to some extent.

Had our friend characterized the protective tariff as a national blessing, he would hav shown a much better understanding of the subject, but I should hav considered even that as very imprudent on his part, and should hav been inclined to "raise a warning voice."

Friend George concludes this note with a statement that his view of the protectiv tariff embraces a trinity of right, honesty, and common sense. This naturally recalls a paragraph in the issue of May 19th, in which we are informed that "it cannot of course be maintained that the employee is benefited by the protectiv tariff, because there is free trade in labor." We look for the trinity which our friend has modestly introduced, and we find the first exceedingly vague, the last entirely missing. To question the second would, of course, be very uncharitable; to grant it, absolutely cruel, for the man who can honestly and seriously write such a paragraph for publication, is certainly to be pitied.

Here is an assertion which is untrue and absurd: "Because there is free trade in labor." A reason which is false to the core. A reason than which no religious dogma could be more silly, and of which any child of fifteen years should be ashamed. Under a protectiv tariff, there is no free trade in labor. The benefits of the tariff are about equally divided between the employee and the consumer. The former gets more money for his labor and the latter more goods for his money. In other words, wages are higher and living cheaper.

This may seem paradoxical to the narrow intellect of a free trader; but if his reason were allowed to expand a little, he would see that Europe can sell more cheaply than we, but that Europe will not sell cheaply as we do, unless compelled to do so by a tariff.

Under free trade rule, European producers will lower prices until American competition is destroyed, after which they will charge what they like and America is bound to pay. A protectiv tariff renders such work impossible. Free trade givs Europe a monopoly of the American markets, allows foreigners to fix prices which American consumers are obliged to pay. Protection enables American competition to defeat foreign monopolies, to fix prices which Europe is bound to accept or keep her goods at home.

I do not expect to convince friend George. Paine in his day perceived the uselessness of giving medicin to the dead; and when we find a man, an American, who can in sober earnest declare that the employee is not benefited by the protectiv tariff because there is free trade in labor, we hav no choice, but to conclude that the words of Paine were never more justly applicable.

CHAS. O. HAYS.

Jesus and Thomas Paine.

CLINT, TEX., June 10, 1894.

MR. EDITOR: Inclosed find $1.50, for which send THE TRUTH SEEKER to my friend S. Shulz for six months, at the end of which time, I doubt not, he will hav acquired such an appetite for its pages of common sense, sound philosophy, and scientific truth that he will be a subscriber for the remainder of his life.

The last issue of the paper was a splendid tribute to the memory of that grand man, Thomas Paine. When I was a boy in the city of Mobile, I well remember that there was a man who was pointed out by the pious parsons and religious zealots as a dangerous member of the community because he had read and admired the writings of Thomas Paine, and made no concealment of the fact. It is not quite so bad now, but still what a disgrace it is to this United States of America that the pioneer promoter of the liberties we now enjoy; the man who fired the hearts of the colonists with that spirit of resistance which enabled them after years of battle and bloodshed to throw off the British yoke; the brave genius who in Europe flung the "Rights or Man" in the face of despotic royalty and power, and for the

first time taught the toiling, groaning, sweating millions that they had rights which not even a God, much less a vile government of men, could trample upon with impunity; the lover of his kind, who, while despising monarchy, voted in France to spare the life of the monarch when he knew that it meant for him the prison and likely the gullotin—that such a man should hav been reviled and cursed for a century by the people to whom he gave a Republican form of government because he wrote the "Age of Reason" to liberate their darkened minds from superstition and priestcraft, while a hypothetical, non-historic member of a barbarous race, who, it is said, lived some two thousand years ago, and went about denouncing pharisees and cursing fig-trees for not bearing fruit out of season; breaking into c rnfields and helping himself and his party to what they had no right to; grabbing another man's burros and riding into Jerusalem followed by a lot of commonwealers whom he taught to take no thought for the morrow, promising that their heavenly father would put up for them; to love their enemies, hate father and mother and follow him; in short, to act the fool throughout in this world, and he would fix them up nicely in some other world; that such a fictitious personage or moral crank—if he ever existed—should hav a billion dollars of untaxed property in this country dedicated to his name and millions of admiring voters, while Thomas Paine, who lived, loved, and suffered for his fellowmen, not thirty but seventy years, and left his imperishable thoughts to all posterity, is hated by the multitude and appreciated and honored by only the intelligent and liberal few, makes me somewhat disgusted with the human race and especially the so-called religious portion of it, which wishes now to put this mythical Hebrew in the Constitution of the United States, declare him king, and then make laws to compel us all to go to church and worship their king and support his priests. Let anyone follow literally the example and teachings of this Christ and he will land in the poorhouse or lunatic asylum inside of six months. Let any one follow the example and teachings of Thomas Paine, and he will be loved and honored wherever intelligence and virtue, divorced from superstition, hold sway over the minds and hearts of men and women.

But we know very well how it is. The sky-pilots in general—to be sure there are exceptions—don't giv a continental for Christ as a teacher, and are very careful to avoid following his example; but his name and the constant conjuring with it bring them the coveted easy living and the respect of their miguided, mistaken admirers. And the more churches and priests and parsons, the worse the nation seems to be getting. "When was age so crammed with menaces, madness, written, spoken lies?" asked Tennyson, in bitterness of soul. Greed for gold is fast destroying the morals of the nation; justice and virtue are at a discount, while Christ, Carlisle, and the sugar and other trusts are running the state and grabbing for everything in sight. Senators, at an average cost to the people annually of $16,482 (see Hepburn's "Statements in the House") apiece, come high. Most all are good Christians, with a holy chaplain at their head to steer them heavenward, but they practically demonstrate the utility of the proverb, "a bird in hand is worth two in the bush"—sugar stocks and corner lots on earth every time when these cost only a vote. Mansions in the skies Jesus will giv them in the hereafter.

S. G. ETHERIDGE.

If Not Christianity, What?

GLEN'S FERRY, IDA., June 10, 1894.

God is satisfied with his works.
God is dissatisfied with his works.
God dwells in chosen temples.
God dwells not in temples.
God dwells in light.
God dwells in darkness.
God is seen and heard.
God is invisible and cannot be heard.
God is tired and rests.
God is never tired and never rests.
God is omnipotent, sees and knows all things.
God is not omnipotent, neither sees nor knows all things.
God knows the hearts of men.
God tries men to find out what is in their hearts.
God is all powerful.
God is not all-powerful.
God is unchangeable.
God is changeable.
God is just and impartial.
God is unjust and partial.
God is not the author of evil.
God is the author of evil.
God givs freely to those who ask.
God withholds his blessing and prevents their reception.
God is to be found by those who seek him.
God is not to be found by those who seek him.
God is peaceful.
God is warlike.
God is kind, merciful, and good.
God is cruel, unmerciful, destructiv, and ferocious.
God's anger is slow and endureth but for a moment.
God's anger is fierce, frequent, and endureth long.
God commands, approves of, and delights in burnt offerings, sacrifices, and holy days.
God disapproves of and has no pleasure in burnt offerings, sacrifices, and holy days.
God tempts no man.
God does tempt men.
God cannot lie.
God lies; he sends forth lying spirits to deceive.
Because of man's wickedness, God destroys him.
Because of man's wickedness, God will not destroy him.
God's attributes are revealed in his word.
God's attributes cannot be discovered.
There is but one God.
There are more Gods than one.

These contradictory propositions destroy each other, therefore the holy Bible destroys the holy Bible God. The holy Bible God is the most viewless, doless, helpless thing in the universe. You can see the horse, cow, dog, bird, worm, microbe, but the holy Bible God does not show up. You can get the help of the most insignificant thing an earth, but the help of the holy Bible God comes not. The avalanche sweeps down the Infidel and Christian, the good and bad, the virtuous and vicious go alike. Disease and famin come, all share alike The holy Bible God always does the work through the most thorough scientists. The holy Bible God signally fails in the hands of quacks. In Spain today they fight cholera with long processions, marching, headed by bishops, cardinals, priests bearing crucifixes; praying, praising, promising, prevailing the holy Bible God, yet cholera moves on, sweeping down unheeded by the helpless holy Bible God, who is off making for a new planet a savior and devil to save and damn its inhabitants.

When Garfield was shot, the Christian world agonized in sincere and hopeful prayer for weeks, for his life—he died. The holy Bible God would hav been successful had the surgeon's knife reached the fatal bullet; but as it was, the holy Bible God failed. When the yellow fever visited the Mississippi valley, millions of sincere and hopeful prayers went up, week after week, for months, to the holy Bible God to remove the plague, but it stayed until the frost of winter froze it out, then the shout of thankful joy rose to heaven for the answer to prayer by the holy Bible God. In America they fight contagious epidemics with common sense, reason, science; with drugs, mattock, grub-hoe, pickaxe, spade, shovel, hoe, rake, scraper, soap, lye, potash, acid, mop, broom, fire, quarantine, extermination, fooling no time away with the helpless holy Bible God. Intelligence always exerts itself, and givs credit where credit is due. The ignorant are induced to do differently and suffer.

Who is the holy Bible Christ? The holy Bible Christ is the holy Bible God—the son of the holy Bible God, the son of his holy self, the son of the holy ghost, the son of the holy Bible Joseph. Matthew states that the holy Bible Jacob begat the holy Bible Josepb, the husband of the holy Bible Mary. Luke states that the holy Bible Joseph was the son of the holy Bible Heli.

These holy Bible contradictions annihilate themselvs, and both the holy Bible Christ and the holy Bible Joseph. Therefore, by these holy Bible contradictions, we hav no holy Bible God, no holy Bible Joseph, and no holy Bible Mary.

The whole Christian religion rests on a dream. The holy Bible Joseph thought he married a holy Bible virgin. It was different. It troubled the holy Bible Joseph so much that he dreamed. The holy Bible Mary knew, but she did not tell. The holy Bible Joseph told his dream, and upon that dream rests the eternal future of all mankind; a dream which challenges credulity, reason, and common sense, and this we are to believe or be damned. Who believes it? Who will not be damned?

The holy Bible says that the holy Bible children shall not eat anything that dieth of itself, but feed it to their guests or sell it to strangers. The holy Bible says: "Punish the children to the third and fourth generation for the sins of the parent." The holy Bible Christ says he brought not peace but a sword. The holy Bible says women must be silent, hold their speech, be governed by their husbands, and if they want to know anything they must ask their husbands; if the husband don't know, be ignorant; if they hav no husband, then they are given over to the lust of the holy Bible king, holy Bible priest, or holy Bible soldier, and when their brutality is satisfied, they may be driven out on the unfriendly world to seek shelter, food, and a home where best they can, unthought of, uncared for, vagrants. The holy Bible Christ says you must hate father, mother, sister, and brother, or you are not a Christian. The holy Bible Christ says you must sell all you hav and give it to the poor. The holy Bible Christ says blessed are the poor. Woe unto the rich. All the virtue Lazarus had was poverty; he died and went to heaven. All the vice the rich man had was riches; he died and went to hell. The holy Bible Christ says you must not make provision for future wants, but trust to the holy Bible God. The holy Bible Christ says if you lend ask it not again. The holy Bible Christ says if any one takes your property, pursue him not, but giv him more of your valuables. The holy Bible Christ says resist not evil. The holy Bible Christ says if any one forces you to go against your will, yield without complaint. The holy Bible Christ says if any one strikes you, let him strike again. The holy Bible Christ teaches the doctrin of non-resistance to evil. The holy Bible sustains slavery, polygamy, murder of heretics, pope or king rule, submission to all rulers, destruction of witches.

All the foregoing are fundamentally taught in the holy Bible—the word of the holy Bible God. They are the teachings of the holy Bible Christ—the holy utterances of heaven's holy Bible king; the inspired word of the holy Bible God—the unerring guide. Do Christians follow and teach these fundamentals? They do not. What do they follow and teach? They follow and teach the laws of the several states in which they liv, the holy Bible God, the holy Bible Christ, the holy Bible, the holy Bible pope, the holy Bible priest, or the holy Bible laity to the contrary notwithstanding. The statutes define our duty as men and women, father and mother, parent and child, brother and sister, guardian and ward, neighbor and citizen. They guard our health, customs, dealings, persons, and property. They direct everything that pertains to this life and is tending toward the great, grand scale of equal rights and compel obedience.

The statutes are in direct opposition to the teachings of the holy Bible, the holy Bible God, the holy Bible Christ. In place of Christianity what? We hav no Christianity as taught by the holy Bible—we dare not follow or teach its fundamentals. The law forbids. The statutes of the several states are the verified experience of mankind, periodically changed, as wisdom makes it necessary for our good; and professed Christians assist in enacting and enforcing these Infidel laws for the security of their lives, property, and persons, and which over-ride the authority of the holy Bible God, the holy Bible Christ, and the holy Bible.

The holy Bible priesthood persist in the falsehood that all our laws are based on the teachings of the holy Bible. The statutes are the Infidel Bible, and there is not a man, woman, or child who does not find protection in them and believe in them, and by so doing they are Infidels.

How was it in the holy Bible days of the dark ages, when all books, except the holy Bible, were burned, and all thoughts which were not in accordance with the holy Bible were crucified and Freethinkers burned? How was it in the holy Bible days of the Catholic Inquisition? In Spain alone 31,000 were burned, 290,000 were tortured to death by frying; and in the Netherlands 75,000 went down in horrible death? These figures record only a small portion of those who perished or suffered for the "crime" of heresy; the offenders' wives, children, relativs, friends—all were doomed for the sake of the holy Bible God. How was it in the holy Bible days of the Protestant persecution in Europe? It was a parallel to the Inquisition (read William Cobbett's letter to Lord Tenderten, chief justice of England, as late as 1829, in Bell's "Hand-book of Freethought"). How was it in the holy Bible days of America? Read the Blue Laws, the persecution, the hanging of witches. Those were days of stocks, chains, fetters, dungeons, prisons, fire, fagot, flame, sword, cannon, rack, thumbscrew, strangulation, gibbet, river of human blood, brutal, beastly, priestly, religious, holy Bible unquiet. Who would not rather hav the Infidel present than the holy Bible days of the past? Infidels want nothing, ask for nothing, but protection in the exercise of their natural rights—free thought, free speech, right of private judgment, equality before the law. They wish to entertain their own opinion of and scorn for the deceiver who robs the widow and orphan of their mite for the holy Bible God's sake, and who livs untaxed in luxury on their beggary.

We want no horrid holy Bible days of the past. We want no holy Bible, no holy Bible God in the Constitution. We don't want any holy Bible Sunday; we don't want any holy Bible days again—no repetition of the holy Bible past; we want the Infidel present with its aspiration for a better Infidel future as verification shall point the way.

Christian, abandon the self-executed holy Bible myths, the holy Bible God, the holy Bible Christ, the holy Bible Holy Ghost, the holy Bible Joseph, the holy Bible Mary, the holy Bible dream, the holy Bible devil, and come with us; we will turn the light of reason on truth, justice, humanity and giv you a chance for peace, earthly quiet, a happy eternity.

Christians, you hav poisoned with your holy Bible the fountain of the stream of time and built a wall of sulphureous damnation and set a guard of flaming swords about it; you hav added deadlines to its inlets and, as it widened, deepened, length ened toward the great ocean of the unknown, you increased its perils and horrified its navigation so that its descent was almost certain death and caused many of its voyagers such mental horror that they scuttled their craft and sank to rise no more. You held the fortress, armed with all the implements of horrid death known to brutal man. With will and nerve, backed by the command of the holy Bible God to execute, you executed.

Thus ticked the clock of time, when high up and far out of this horrid night nations bore and cradled some great, grand, good, heroic souls, who saw that the present gloom and woe needed an antidote and changed the bubbling fountain, bettered its inlets, and made navigation more possible, and life happier; they broke through the hellish wall and flaming guards and cast into the fountain the needed gift. They saw, they knew to do was death—death to them, but life to future voyagers; this nerved their will and forced them to the deed; it was done; the stream was bettered, but the heroic souls were gone. Their noble work told and still speaks; others died by your cruel butchery until it was made possible for men to do, think, speak, and yet liv. The great barriers on the stream of time are gone. Those now borne on its bosom begin to pluck the fruits of truth, justice, happiness, peace, Freethought, right of private judgment along its banks and view the beyond as a home of eternal rest.

Your deeds are recorded as infamous; their deeds as unfading goodness, greatness, and will shine on and on and on—grow brighter, brighter, brighter as the ages pass.

If you want quotations and references touching all the Bible contradictions alluded to and many more holy Bible crushers send fifteen cents to the Truth Seeker Company.

JAMES STOUT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Legend of Evil.

This is the sorrowful story
Told when the twilight fails
And the monkeys walk together
Holding each other's tails.

"Our fathers lived in the forest,
Foolish people were they,
They went down in the cornland
To teach the farmers to play.

"Our fathers frisked in the millet,
Our fathers skipped in the wheat,
Our fathers hung in the branches,
Our fathers danced in the street.

"Then came the terrible farmers,
Nothing of play they knew,
Only they caught our fathers
And set them to labor too!

"Set them to work in the cornland
With plows and sickles and flails,
Put them in mud-walled prisons
And—cut off their beautiful tails!

"Now we can watch our fathers
Sullen and bowed and old,
Stooping over the millet,
Sharing the silly mold.

"Driving a foolish furrow,
Mending a muddy yoke,
Sleeping in mud-walled prisons,
Steeping their food in smoke.

"We may not speak of our fathers,
For if the farmers knew,
They would come up to the forest
And set us to labor too."

This is the horrible story
Told as the twilight fails
And the monkeys walk together
Holding each other's tails.

—*Rudyard Kipling.*

A Visit to Salt Lake City.

[CONTINUED.]

Right here I may remark that we traveled through a more extensiv wilderness in less than forty hours (thirty-six) than Moses and the children of Israel did in forty years, consequently modern civilization, as far as traveling is concerned, must be vastly superior to ancient inspiration. But the modern traveler must not think that he, like the children of Israel, will be fed with manna from heaven. Should he patronize the dining-car attached to his train or any of the dining-halls at the various depots where the train stops, which he is necessarily compelled to do, he will find that repeated and excessiv demands are made upon his pocket for what he may require in the way of food while traveling through the great desert of North America. Three o'clock in the morning is an untimely hour to arrive in a strange city; we were, therefore, with a few other passengers, escorted to the waiting-room at the depot to await the coming dawn. Having now arrived at the place that I had often wished to see, and being anxious to view the new surroundings, I looked and longed for daybreak to appear, and at length Aurora came.

Awake! arise from slumbers deep;
Behold, Aurora comes
To break the fettered chains of sleep
From powers which sleep benumbs;

While still, in purpled shadows hid,
The sleeping valley lies,
With kisses soft each drowsing lid
Is ope'd in sweet surprise.

She comes all winged, with glowing beams,
And tresses hung with gold;
Her radiant face with gladness gleams;
She smiles on young and old.

Light skipping o'er the towering peaks,
Like bounding mountain fawn,
She comes all fresh with blushing cheeks—
The bright and laughing dawn.

Fly, Erebus, black bird of night,
Hence with thy motley train;
Aurora comes on wings of light,
Earth wakes to life again.

Daylight brings to view an extensiv blooming valley with a beautiful city of sixty-five thousand inhabitants nestling in its bosom. The city is located near the foot of the northern and eastern range of mountains, or perhaps it would be more correct to say, in the northeast corner of the valley, the mountains to the south being twenty-five miles distant. Stretching out for a considerable distance to the southwest is a level plain leading to the Great Salt Lake, which is nineteen miles distant from the city, and is reached by the Salt Lake and Los Angeles railway. There are three railway depots in the city and street cars propelled by electricity run in all directions. The streets are one hundred and thirty feet wide, some of which are well paved and streams of sparkling clear water from the surrounding mountains course along the sides of very many of them.

Suburban streets are adorned on each side with beautiful residences, having beautiful lawns, shrubbery, flowers, etc., all of which appear to be kept in the very best order, while tall shade trees protect them from the rays of the summer sun. In the business part of the city all trades, professions, and occupations seem to be well represented, from the cobbler mending shoes, and the second-hand furniture dealer, to the princely merchant whose store is filled to its utmost capacity with everything useful and ornamental.

Salt Lake City indicates a degree of comfort and prosperity which is probably not excelled by any city of its size in the United States. Saturday afternoon, Aug. 26th, we take a trip to Saltair Beach, Salt Lake, where a great multitude of people were assembled to listen to two concerts to be given during the afternoon and evening in the new pavilion there by the Mormon Tabernacle choir, consisting of two hundred and fifty voices. The Pavilion is a splendid frame structure built on the lake four thousand feet from the shore. It rests upon large wooden posts or piling raised a few feet above the surface of the water, and trains reach it by means of a viaduct extending from the shore to the building. It contains a lunch or dining hall 151 by 253 feet, a concert and dance-hall 140 by 250 feet, 620 bath houses, and several high towers which afford a commanding view of the lake and surrounding mountains.

(TO BE CONTINUED.)

Correspondence.

SALEM, O., April 23, 1894.

DEAR MISS WIXON: Mr. Sharp, the gentleman with whose family my mamma and I are living, takes THE TRUTH SEEKER. They hav persuaded me to write to the Children's Corner. I hav read a great many letters to the Corner and think they are very nice. I go to the Columbia street school. There are eight rooms. I am in the sixth room. I am thirteen years of age and an only child. This is all for this time. Yours truly,

OPHELIA DAVIS.

HEBER CITY, April 16, 1894.

DEAR MISS WIXON: I hav never written to the Corner, so I thought I would write. My pa has taken THE TRUTH SEEKER for a long time. I like to read the Children's Corner very much. I am twelve years old. I go to school and read in the Fourth Reader. I study reading, writing, spelling and physiology. We hav a mile and a half to walk to school. There is only one more week. Well, I guess my letter is long enough, so I will close, hoping to see this in print. From your friend,

JANIE BELLE LINDSAY.

HEBER CITY, April 15, 1894.

DEAR MISS WIXON: I was pleased to see my letter in priut, so I thought I would write again. You told me next time I wrote to describe the town where I lived. It is situated on a creek. The houses are strung along on either side for about three miles and a half, everybody living on their own farm. Pa has read THE TRUTH SEEKER for fifteen years. I hav four sisters and one brother. My brother's name is Thomas Paine. We are all Freethinkers. Well, I guess my letter is long enough. From your little friend,

CHRISTEENA LINDSAY.

[The next time you write, Christeena, tell us what state you liv in.—ED. C. C.]

WEST SUTTON, MASS., May 20, E.M. 294.

DEAR MISS WIXON: With your permission I would like to communicate with the members of our Correspondence Club through the Corner.

We hav a club of twenty-eight members at present. About the first of April I sent a list of the names of the members to each one that they might vote for officers, and having received ballots from only about half of the members I think there may possibly be some misunderstanding. In the February 10th issue of THE TRUTH SEEKER the plan of the club was given. It was stated that two officers should perform the duties of the club-president and secretary, chosen for a term of three months. The duty of the president is to name the correspondents, and, with the advice of the secretary, appoint the subjects.

The president shall receive all correspondence, which must be forwarded to him within two weeks after receipt of the same, and he shall send one letter in each series of letters to the secretary for publication.

The secretary shall notify each member of the club with whom to correspond and upon what subjects, and publish in the Liberal papers any correspondence the president may send.

I hope that all those members who hav not sent their ballots will do so at their earliest leisure or convenience. Yours for Freethought, LUCY W. PHELPS.

PARIS, TEX., May 24, 1894.

DEAR MISS WIXON: I will try to write one letter to the Corner. I read the Corner every week. I think that THE TRUTH SEEKER is the best paper that I ever read. The Corner is the most interesting page in it. We liv several miles from Paris, the county seat of Lamar. The city has a population of ten thousand and about fifteen churches. There are several Freethinkers here. The lecture of J. E. Remsburg was very highly appreciated. I will tell you my age—fourteen. I hav two brothers and four sisters. My youngest brother is named Volney Voltaire Bradley and my next eldest brother is named Robert Heston Bradley. I wish long life to Watson Heston. I remain yours for truth and liberty.

EUSTACE EUGENE BRADLEY.

P. S.—You need not write all my name. If some of the children would write I would gladly answer. E. E. B.

MARSH, IDA., May 21, 294.

DEAR MISS WIXON AND READERS OF THE CORNER: I thought I would address you once more and let you know that I am still alive and prospering. I am busy mining now, and I am to get seventy-five cents every Sunday, but sometimes I rest a half day on Sunday and read THE TRUTH SEEKER. I attended a debating society at Horse Shoe Bend, which is about eight miles from here. The meetings were held every Wednesday night. One night the question was, Resolved, That Female Suffrage should be allowed. There was but one man who spoke earnestly on the negativ side. He went back to the Bible and quoted several passages, and said we ought to follow the Bible. But another man on the affirmativ knocked him out entirely, and said that this was a later date than when the Bible was written. Easter Sunday services were held here, and they rung me in to take part and it made me hot. Next time I will be on the watch and they won't catch me so easily. The preacher was absent but sent a substitute. He got up and spoke about the Africans and the Mexicans, how they were trying to find the Lord, but he couldn't see why the Americans were so backward but still more civilized. That also made me hot. Why, anybody that had common sense might know why they were so backward in joining the church. As I will probably be taking up too much valuable space I will close. Yours for Freethought and reform,

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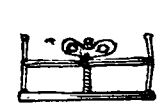
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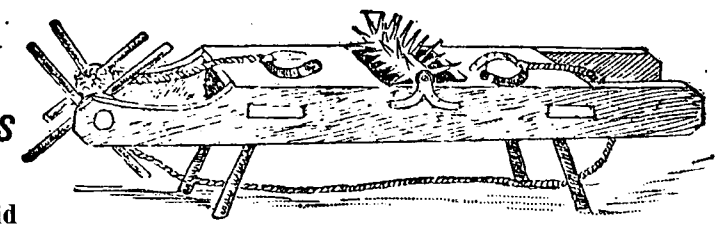
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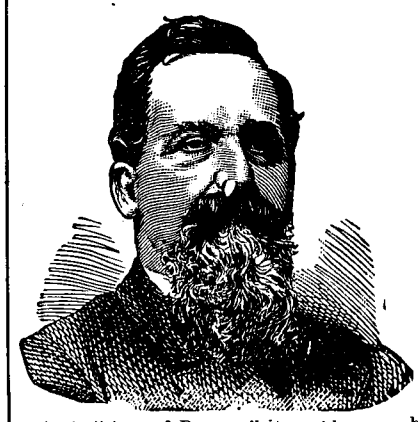
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SCIENCE AND CHRISTIAN TRADITION. Essays. By Thomas H. Huxley. New York: D. Appleton & Co. Cloth. Price, $1.25.

"Science and Christian Tradition" is Number Five in the series of Professor Huxley's collected essays, immediately following "Science and Hebrew Tradition," noticed some weeks ago in these columns. In the preface to the present volume the author observes that he has reached the time when "the still small voice" within, "more audible than any other to the dulled ear of age, makes its demand; and I hav found that it is no sort of use to try to cook the accounts rendered." He has striven to tell the truth, in so far as he has been able to discover it, in regard to the questions which giv the titles to the work before us and its companion volume, just mentioned. Nevertheless, or perhaps rather because of this desire to tell only the truth, he is impelled to deny the validity of some of the charges made against him by Christian critics, particularly those which assume that he has "gone out of his way" to attack the Bible and the church or that he is inspired by "hatred of Christianity." His has always been the work of the scientific investigator, and it was only when the "dominant ecclesiasticism" of his early days "thrust the book" [the Bible] in his way that he found it necessary to point out certain facts which are very annoying to Christian apologists. Wherever he went in the province of natural knowlege which he had set out to explore, he "came to a tall and formidable-looking fence." On this was the prohibitiv notice—"No thoroughfare. By order. Moses." He could see no way over the fence; and the "prospect of creeping round" did not seem as attractiv to him as it does to some others. "True there was no longer any cause to fear the spring guns and man-traps set by former lords of the manor; but one is apt to get very dirty going on all-fours." We can fully appreciate the sturdy Englishman's fastidiousness when we take a look at some of the respectable "reconcilers" who hav been trying to get into the promised land of truth by sneaking through the morasses of Christian apologetics. They are wretchedly bedraggled, and their spines hav become so accustomed to the attitude of the quadrumana or of the ophidians that they ever afterward find it extremely difficult if not wholly impossible to resume the erect position of the genus homo. So Professor Huxley found himself reduced to the alternativ of abandoning his journey or breaking down the fence and going through. It is not necessary to say which to chose to do. His life work tells the story.

Professor Huxley remarks that he is by nature law-abiding, "ready and willing to submit to all legitimate authority," but he was always possessed of the conviction that "reasonable assurance of the legitimacy [of the authority] should precede submission," so he took it upon himself "to look up the manorial title-deeds. The pretensions of the ecclesiastical 'Moses' to exercise a control over the operations of the reasoning faculty in the search after truth, thirty centuries after his age, might be justifiable; but, assuredly, the credentials produced in justification of claims so large required careful scrutiny." Instituting an examination of these credentials—the Bible—the scientist made some "singular discoveries." "Moses" he found to be "a mere traditional mask." Probably there lay behind this mask the features of a real man—"just as many a medieval fresco has been hidden by the whitewash of Georgian churchwardens," but after the "successiv layers of Jewish and Christian traditional pigment" had been removed, by "even the tenderest critical operations, there was not much to be discerned of the leader of the Exodus."

Yet one fact stood out clearly, and that was that for nine-tenths of the Pentateuch Moses was in no was to be praised or blamed, "certainly not for the legends which hav been made the bugbears of science." The fence "turned out to be a mere heap of sticks and brushwood" through which the Professor could and did walk with impunity. He was young then, he remarks, and was naturally indignant that such a sham had been put in his way. One's vanity, he thinks, is likely to be hurt when great preparations hav been made to go through or climb over a rampart "which turns out, on close approach, to be a mere heap of ruins; venerable, indeed, and archeologically interesting, but of no other moment." A portion of "the surplus energy accumulated is apt to find vent in strong language." Still, after the lapse of thirty years, Professor Huxley cannot see his way clear to modify the statements he made in his essay, "On the Origin of Species," written in 1860. He perceives that "the cosmogony of the semi-barbarous Hebrew" has not ceased to be the "incubus of the philosopher and the opprobrium of the orthodox," and not yet "are the weaker sort, even of the instructed, at rest from their fruitless toil 'to harmonize impossibilities.'"

But the field of conflict is not wholly the same that it was three decades ago. Then "criticism of 'Moses' was held by most respectable people to be deadly sin; now it has sunk to the rank of a mere peccadillo; at least, if it stops short of the history of Abraham." You may knock out all the foundations of Christianity, as they were once found in Genesis, and the new apologists will "underpin the structure" and make it "to the eye as firm as ever."

"But let him be anathema who applies exactly the same canons of criticism to the opening chapters of 'Matthew' or of 'Luke.' School-children may be told that the world was by no means made in six days, and that implicit belief in the story of Noah's Ark is permissible only, as a matter of business, to their toy-makers; but they are to hold for the certainest of truths, to be doubted only at peril of their salvation, that their Galilean fellow-child Jesus, nineteen centuries ago, had no human father."

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THE meek must inherit the earth, for it's plain they never could get it in any other way.—*Kate Field's Washington.*

THE pastor had no dislike to the choir, but some of its members were almost ready to resign, not long ago, on account of one of his announcements. So many of them were sick that the choir seats were deserted. The good man was sorry for it, but the idea uppermost in his mind was to choose a hymn that the entire congregation could sing. He mentioned the absence of the choir, and then said: "Since providence has seen fit to afflict them with bad colds, let us join in singing 'Praise God from whom all blessings flow."

ANOTHER minister of the last century famed for his peculiar prayers was the Rev. Peter Glass, the minister of Crail. The Rev. Peter invariably preached and prayed in good broad Scotch, using all the homely technical terms appropriate to the subjects he happened to hav in hand. His parishioners being mostly fishermen, he was praying one day "that the Lord would fill the men's boats wi' herrin' up to the very towholes" (*i. e.*, rowlocks), when one of the persons concerned roared out: "Na, na, no' that far, sir, or we wad a' be sunk!" —*Saladin.*

AN old minister in the Cheviots used, when excited in the pulpit, to raise his voice to a loud half-whimper, half whine. One day a shepherd had brought with him a young collie, who became so thrilled by the high note of the preacher that he also broke into a quaver so like the other that the minister stopped short. "Put out that collie," he said, angrily. The shepherd, equally angry, seized the animal by the neck, and as he dragged him down the aisle, sent back the growling retort at the pulpit, "It was yersel' begond it!"—*London Freethinker.*

THE late Catholic bishop of Raphoe used often to tell this story with enjoyment: "I was suddenly called," he said, "from my home to see an unfortunate sailor who had been cast ashore from a wreck, and was lying speechless upon the ground, but not quite dead. 'The life's in him still, your reverence; he stirred a little.' So I stooped down, and said to him: 'My poor man, you're nearly gone; but just try to say one little word, or make one little sign to show that you are dying in the true faith.' So he opened one of his eyes just a wee bit, and he said: 'Bloody end to the pope!' and so he died."—*Argonaut.*

TEMPTATION OF NICODEMUS.

My name is Nicodemus, an' the white folks call me John.
I'm a worker in the vinyard of the Lawd;
I work also at whitewashin' or anything that's on,
But life fur us pore cullahed folks at times is very hard.

I was bohn in ole Kentucky, an' was raised upon a farm;
I was always kind to turkeys, chickens, ducks, an' even goats;
I've hatched out gobs o' gobblers, and they fattened like a charm;
I'm very fond o' possum, sweet potatoes, an' roast shoats.

I wus gwine home from preachin', an' the night was monstus thick,
Fur ye can't scoop in the sinnahs widout work,
W'en I heard a somethin' seemin' to be callin' fur me quick,
An' ye know John Nicodemus ain't a cullahed man to shirk.

I fetched up nigh a tree wid de turkeys on its limb,
W'en one big gobbler tumbled off an' fell down at my feet;
Thinks I, the devil's temptin' me, an' I looked aroun' fur him.
Too dark to see the devil—gobbler fat an' fit to eat.

So I picked up that big turkey an' I put him in the tree.
Mr. Devil, ye can't tempt me, says I, I ain't sech a goose;
An' then, jess as a sort o' remuneration fee,
I borrowed a small turkey hen—the hen wuz layin' loose.

Didn't ole King Davy cut up bad about Uriah's wife;
Didn't Peter lie an' cuss until the rooster fetched him to?
Didn't pore ole Noah git so drunk he stripped off—oh, all life
Is full o' sech temptations laid out fur me an' you.

Now I am willin' jess to pony up an' pay for that ar hen,
An' I'm willin' to forgiv the pore sinnah, the accuser;
We will drop the subjec' now; let's hereaftah all be men,
If the devil evah tempts us we'll confess an' pay the loser.

—*William Kinnear, in N. Y. Sun.*

Gems of Thought.

No people are free who sell in bundles their liberties to speculators in party spoils. —*Galveston News.*

If you can't pay for a thing, don't buy it. If you can't get paid for it, don't sell it. So you will hav calm days, drowsy nights, all the good business you hav now, and none of the bad.—*Ruskin.*

In respect to the knowing-faculties, we may confidently trust in the general law, that under normal conditions, healthful action is pleasurable, while action which givs pain is not healthful. —*Herbert Spencer.*

The dreariness of drudgery may be changed to the blessedness of drudgery, if the daily duty be regarded as the college of life for growth in mental power, and as a gymnasium for building up character.—*Chicago Interior.*

There are times when the inhumanity of a system stands out so red and foul, when the burden of iniquity weighs so heavily, and the contagion of its hypocrisy is so laden with mortal plague, that no awe of dilettante condemnation nor minute scruple as to the historic or the relativ can stay the hand of a man whose direct sight and moral energy hav pierced the veil of use and revealed the shrine of the infamous thing.—*John Morley.*

Bishop Thompson of Mississippi is no doubt right when he says that the religion of the plantation negro has not much to do with morals. But when he adds that "he dodges behind his Jesus to escape the consequences of his crimes, and, when he is hanged, he always goes to heaven," he is arraigning the religion of the whites as well as of the blacks. The negro did not invent this theological fiction; he was taught it —*Christian Register.*

There is nothing to make us wild with enthusiasm, but much to make us cheerful with hope. Our principles are spreading, our program is being gradually adopted by others, the very churches are being permeated by our heresy. The Christian superstition is melting away. Theological salvation is being supplanted by social salvation. It is our duty to hasten this beneficent process, and at the same time to uphold the principle of universal humanity, so that the happier future may not lose the inspiration of a great ideal.—*G. W. Foote.*

Enthusiasm givs life color. It enriches what it touches. Belief and enthusiasm fellow each other. Boreal and tropic, thev make the perfect sphere. Colorless professors, whose scholarship is an attenuation of non-committalism, add little or nothing to the great flush of life that throbs at the world-heart. Nothing more horribly travesties the great phenomena of conviction—the dreams of justice and the prophecies of seers—than the nimble and jaunty manner of professional parade, which touches surfaces at all points, but would not delve into the soil and indulge a passion lest it should soil its flesh and lose caste for parlors and fopperies.—*Horace L. Traubel.*

It is becoming, if it has not become, impossible for men of clear intellect and adequate instruction to believe, and it has ceased, or is ceasing, to be possible for such men honestly to say they believe, that the universe came into being in the fashion described in the first chapter of Genesis; or to accept, as a literal truth, the story of the making of woman. with the account of the catastrophe which followed hard upon it, in the second chapter; or to admit that the earth was repeopled with terrestrial inhabitants by immigration from Armenia or Kurdistan, little more than four thousand years ago, which is implied in the eighth chapter; or, finally, to shape their conduct in accordance with the conviction that the world is haunted by innumerable demons, who take possession of men, and may be driven out of them by exorcistic adjurations, which pervades the gospels.—*Professor Huxley.*

But as the intelligence in any race of people is increased, their religious fervor has grown more timid and parsimonious. Prayer and genuflexions hav gradually replaced the burdensome peace-offerings and the bloody sacrifices. Sometimes, as in China, offerings are made only in effigy; paper images are substituted for the real objects, and are burned in their place. The primitiv man, urged by some need or by some emotion, prays coarsely but sincerely. "Come and pray," a missionary said to an islander in Madagascar. "Pray for what? I am not in want of anything now," was the answer. After a while prayer becomes a formula read mechanically at stated times; rites and ceremonies are performed without warmth, without earnestness—simply from habit. This change seems to indicate that the age of faith will giv way to the age of examination, that the age of ignorance will hav to yield to the age of knowledge.—*Dr. Chas. Letourneau.*

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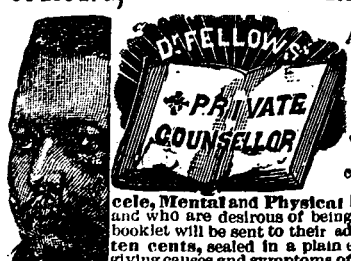
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News of the Week.

GLADSTONE will retire from Parliament.

THE treasury deficit for the fiscal year is $71,500,000.

RELIGIOUS riots in Asia Minor against Greek Protestants.

YALE easily beat Harvard and Columbia in the annual boat race.

PRESIDENT CLEVELAND has signed the bill making Labor Day a national holiday.

THE Good Government Clubs of New York favor Seth Low, president of Columbia college, for mayor of this city.

PRENDERGAST, the assassin of Carter Harrison, gets another short stay, pending the conclusion of the lunacy hearing.

THE state convention of the Arkansas Democrats demands free coinage of silver. James P. Clarke was nominated for governor.

PENNSYLVANIA Democrats nominated William M. Singerly for governor. Mr. Singerly is the editor of the Philadelphia *Record.*

THE Lexow committee, investigating the police force of this city, has adjourned for two months. It has so far found corruption wherever it has looked.

CARLISLE has rejected the second design for the World's Fair medal presented by Mr. St. Gaudens and accepted one furnished by Charles E. Barber.

THERE is bad feeling of the most virulent kind between the lower classes of the French and Italian people, growing out of the murder of President Carnot.

JUDGE COLT of the United States court at Boston refused to naturalize a Japanese, on the ground that that people are not "white persons" in the meaning of the Chinese exclusion act.

MRS. FRENCH-SHELDON, the explorer, purposes to establish a colony on the eastern coast of Africa. She says that it is not the intention to establish missions It will not "be a sectarian colony, but a free settlement."

THE Populists of the fifth district of Texas hav nominated Rev. U. M. Browder for Congress, and Rev. Clement Evans is candidate for governor of Georgia. Fortunately they are not Catholic priests; if they were the A. P. A. would decapitate them.

GIUSEPPE BANDI, editor and proprietor of *Gazette Livornese*, of Leghorn, Italy, was stabbed to death in his carriage. He was one of Garabaldi's thousand heroes of Marsala. He had opposed the Anarchists with great vigor, and strongly condemned the murder of Carnot.

THE late President Carnot was entombed on Sunday last. Two million people lined the way to the Pantheon. President Casimir-Perier walked in the procession. He had received several letters threatening him with death if he did so. The floral display was magnificent beyond description.

IN the House of Commons last week, Kier Hardie, labor member, protested against making a fuss over the birth of the son of the Duchess of York, declaring that babies were born every day. It shocked the sleepy members to be reminded that an heir to the British throne is only a baby after all.

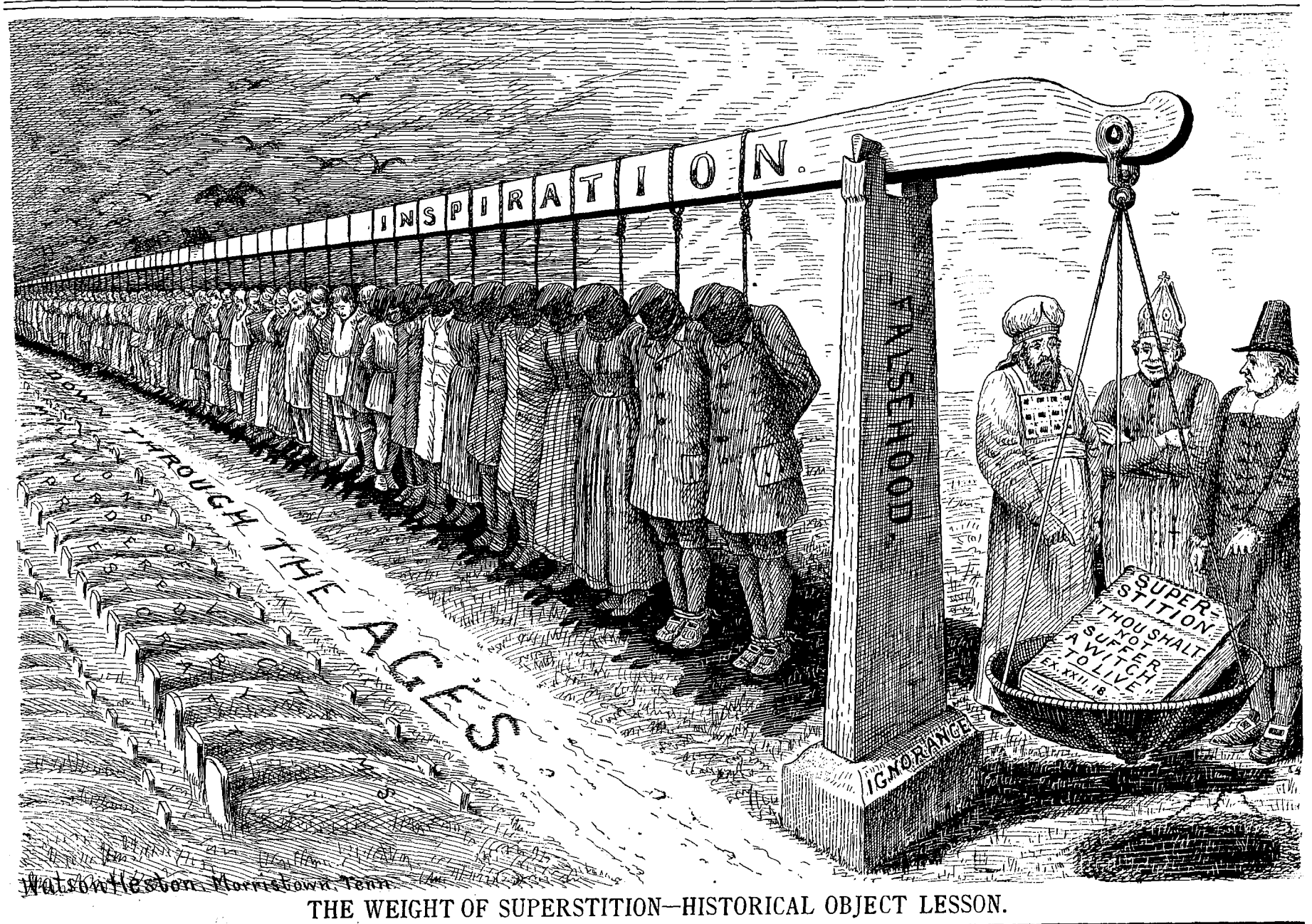
CASIMIR-PERIER was, on June 27th, elected president of the French republic, receiving 451 votes to 195 for Brisson, his most formidable antagonist. There was much confusion in the chamber, the Socialists demanding the abolition of the presidency. At a preliminary meeting of the Republican divisions violence was several times imminent and once actually broke out, a number of deputies being roughly handled by their associates.

THE men employed in the car shops of the Pullman Company had some grievance against the company, and now the Railway Union, the Knights of Labor, and the other similar organizations, hav entered on a sympathetic strike against Pullman. All roads running Pullman cars are on the blacklist, and railroad business is practically at a standstill throughout a greater part of the West. Mail trains on the Illinois Central and Rock Island roads hav been ditched, and now the national government is taking a hand. A sweeping injunction will be issued, and thousands of marshals are being sworn in for service in various sections. Some arrests hav been made. Central Labor Unions of Chicago and New York indorse the strikers. Powderly condemns the strike, which can do no good. The street car men may join.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 28. {PUBLISHED WEEKLY.} New York, Saturday, July 14, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



THE WEIGHT OF SUPERSTITION—HISTORICAL OBJECT LESSON.

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of political missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work, in this state particularly. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of hot weather the political bodies will soon adjourn, but the people of the country will remain in session right along. And they are of not less importance than the politicians, and we want to devote a little attention to them.

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

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Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

We can still supply THE TRUTH SEEKER of June 9th, containing the copyrighted addresses of Colonel Ingersoll, T. B. Wakeman, and Henry Rowley, and others delivered at the Paine Memorial celebration at New Rochelle, May 30th. This is a finely illustrated number, and those who send for it at once will be the recipients of a charming souvenir. Seven cents per copy, five or more copies, five cents each.

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  Beware of scamps who unctuously gabble
Of wings and crowns and harps and howling neighbors
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Or somewhere else), and just that they may gobble,
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THE SECOND PART will deal with Freethought as an Organized Movement, especially in America and Europe; and this history is of equal importance with the first, and should be justly understood and the Pioneers of our work recognized.

The first part will embrace the following Grand Departments:

Philosophy.	Science.	Education and Ethics.	Literature.		Government and Politics.		Woman's Emancipation.
Bruno.	Copernicus.	Bacon.	Boccaccio.	Lessing.	Voltaire.	Gambetta.	Madame Roland.
Spinoza.	Galileo.	Comenius.	Rabelais.	Schiller.	Rousseau.	Castelar.	Mary Wollstoncraft.
Descartes.	Kepler.	Pestalozzi.	Cervantes.	Goethe.	French Salon.	Bradlaugh.	Harriet Martineau.
Locke.	Da Vinci.	Froebel.	Marlowe.	George Sand.	French Revolution.	Garrison.	Frances Wright.
Hume.	Newton.	Combe.	Shakspere.	George Eliot.	Thomas Paine.	Phillips.	Lucretia Mott.
Hobbs.	Humboldt.	Spencer.	Gibbon.	Victor Hugo.	Jefferson.	Parker.	Ernestine L. Rose.
Kant.	Lyell.	Owen.	Burns.	Emerson.	Mazzinni.	Sumner.	Lydia Maria Child.
Hamilton.	Darwin.	Holyoake.	Shelley.	Heine.	Bentham.	Lincoln.	Margaret Fuller.
Comte.	Tyndall.	Haeckel.	Byron.	Thoreau.	Mill.	Bakounine.	Elizabeth Cady Stanton.
Büchner.	Huxley.	Girard	Pushkin.	Whitman.	Garabaldi.	Warren.	Susan B. Anthony.
Feuerbach.		Lick.	Tcherny-chewsky.	Ingersoll.	Heinzen.	Petrofsky.	Matilda Joslyn Gage.
							Helen H. Gardener.
							Annie Besant.

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It will give a history of the

GREAT INTERNATIONAL CONGRESS

at Chicago, the Freethought Federation of America, the American Secular Union, the various state and local organizations, the Canadian Secular Union, the British Secular Union, and other Liberal associations throughout the world.

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J. P. Mendum,	E. M. Macdonald,	John R. Charlesworth,	Dr. E. B. Foote, Jr.,	Mrs. Charles Watts,
D. M. Bennett,	L. K. Washburn,	Samuel P. Putnam,	Prof. J. H. Cook,	Mrs. Robert C. Adams,
Parker Pillsbury,	Ernest Mendum,	John E. Remsburg,	E. H. Heywood,	Mrs. M. A. Freeman,
Elizur Wright,	Charles Watts,	Franklin Steiner,	Otto Wettstein,	Katie Kehm Smith,
T. C. Leland,	G. W. Foote,	J. D. Shaw,	Stephen Pearl Andrews,	Lucy N. Colman,
T. B. Wakeman,	Saladin,	E. A. Stevens,	James Parton,	Lillian Leland,
Judge C. B. Waite.	J. R. Monroe,	H. L. Green,	Abner Kneeland,	Amy Post.

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SATURDAY, - - - - - - JULY 14, 1894.

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Ministers in the Army and Navy.

Why should the United States government pay $50,000 or more each year for the services of chaplains in the army? What legitimate claim hav they, as clergymen, upon the treasury? Is it any part of the duty of a civil government to buy prayers for its employees? Is the official support of chaplains by any possibility reconcilable with the theory of the total separation of church and state? Does not state payment of chaplains form one strand in the many-fold cord which binds together the two?

Rene Bache, a well-known syndicate newspaper writer, has lately given the reading public some statistical and other information about this great abuse. Stationed at posts in various parts of the country are thirty-four clergymen on the pay-rolls of the nation. Four of these are regimental chaplains attached to the four regiments of negro troops. One of these four is a white man. The pay of a chaplain when first commissioned is $1,350 per year, and ten per cent is added for each five years of service. His rank is always that of a captain. When retired, he receives three-fourths pay. No age limit restricts the appointment of chaplains. A man may be appointed when sixty-three years and eleven months old, and retire a month later with the rank and pay of a captain. A chaplain has a much softer berth than a line officer, as he does not hav to wait for years for slow promotion from the lowest commissioned grade. He is entitled to good quarters at government expense. He may hav five rooms.

There is eager competition for these places. Clergymen in large numbers are always anxious to be appointed, some of them giving up rich parishes in order to accept. Favor alone governs in making appointments. No attention is paid to the religious preferences of the officers and men. Of the chaplains now in commission in the army seven are Baptists, nine are Episcopalians, eleven are Methodists, two are Presbyterians, one each is a Christian, Lutheran, and Congregationalist, and two are Catholics.

The chaplain attends to the religious duties at the post and also makes a record of all baptisms, marriages, and deaths at which he officiates. He oversees the instruction of the enlisted men and of children. Suppose a man is appointed at the age of twenty-five; if he remains in the service until he reaches the retiring age, he will be drawing $2,295 per year at that time, and will thereafter receive until his death $1,721.25 each year.

As in the army, so in the navy, the position of the chaplain is a sinecure, is also held for life, but is a much better financial investment. For the first five years the navy chaplain gets $2,500 per year when on ship duty, $2,000 on shore duty, and $1,900 when on leave. After five years the pay is $2,800 when at sea, $2,300 on shore duty, and $1,900 on leave. After retirement, he receives three-fourths of the sea pay of $2,800 per year. At the present time twenty followers of the "peaceful" Nazarene hold these very desirable places. The four oldest in the service hav relativ rank as captains, the next seven are ranked as commanders, the next seven as lieutenant-commanders or lieutenants, and the others are without rank. There is an age limit for appointments of chaplains in the navy—thirty-five years.

The naval chaplain's duties are very light, and when on shore duty often nothing. On board ship he conducts such religious services as the captain orders. He may form Sunday-school classes, with the captain's permission. He must not intrude his religious instruction where it is not desired, but can do all the private missionary work he pleases. He must visit the sick frequently. He is a teacher, also, when the sailors desire it.

There can be no question that the appointment of ministers only as chaplains is unconstitutional. Section 3 of Article VI. declares that "No religious test shall be required as a qualification to any office of public trust under the United States." As only ministers in good standing in some denomination can be appointed to chaplaincies, it is perfectly clear that every chaplain in the army and navy is illegally in office. He is there because a test which the Constitution forbids has been imposed upon all candidates. This *crux* is fatal to all aspirants save clergymen.

There has been some improvement as regards religious services during the last thirty-five years. In the days before the war it was not unusual for commanders of forts to compel non-church-attending soldiers to listen for an hour or more every Sunday to the reading of the regulations and articles of war. This was meant as a punishment and has been abandoned. Admiral Godon had a habit of forcing sailors who did not attend religious exercises to toe a plank for a specified time. The next step forward should be the abolition of all chaplaincies, as the Liberal League demanded from the first moment of its organization. It should need no argument to convince any fair-minded and intelligent person that the government has no right whatever to appropriate public money for the inculcation of religious dogmas in the army and navy, in Congress or elsewhere. The whole thing is a survival from the days when church and state were united. Away with the abomination!

Still Maundering of "Divine Rule."

Commenting upon the assassination of President Carnot, the *Christian Reformer* pitches savagely into its "dearest foe," secular government. Here is a sample paragraph:

"We hav no hesitation in saying that the chief cause of Anarchy is secularism in civil government. The nations of the earth set up governments but not by God. They establish laws and ordinances regardless of, and sometimes in opposition to, the divine law. Civil governments do not appeal to the consciences of their citizens, and call upon them to obey the law in the name of God. Even laws that are good are enforced, not because they are the voice of God, but solely because they are the will of the people. There is no partnership between God and civil government to-day, and, as a consequence, we hav reared a generation who fear neither God nor government."

Is it true that there is no union of the religious and civil in government to-day? The president of France was assassinated, and France officially pays annually a vast sum for the support of religion. There are many Freethinkers in France, but France is not yet a secular republic. The "partnership between God and civil government" remains, for "God" can form a partnership with government at second-hand only, the priests being his proxies. Alexander of Russia died by the bomb of the assassin, and in Russia church and state are one. The partnership aforesaid is complete. What the *Christian Reformer* means is, of course, perfectly clear. It means that there is no avowed partnership between the Covenanters and civil government. Partnership with Catholic or Greek Christians or non-Presbyterian Protestants is no defense against the lightnings of divine wrath. Of course there were no riots, no assassinations of rulers, no revolutions in the ages of faith when all believed that kings, as kings, received their credentials directly from the bureau of God's prime minister, signed by the hand of the Supreme. The *Reformer* is under the necessity of ignoring all history and all current events but such as by the most strained and fanci-

ful interpretation can be forced to adorn its lugubrious tale.

The theocratic organ makes all it can of the fact that Carnot was murdered on Sunday while on his way to the theater, after attending a banquet in his honor. He had also gone to Lyons to visit an exposition which was open on Sunday. Could anything be plainer? And no doubt Lincoln was killed by God, through the instrumentality of Booth, because he had ventured into a theater. He was slaughtered in the act, on the scene of his horrible crime! The *Christian Reformer* sticks remorselessly to its text, concluding its jeremiad in these words:

"Is there not a close connection between such an open disregard of the law of the Sabbath, such a public insult to the government of the Lord Jesus Christ, and the development of the spirit of Anarchy? If civil government refuses to acknowledge divine authority and law, if civil magistrates publicly trample upon divine commands, we may expect to produce a race of Anarchists who fear neither divine nor human government. What, then, is the remedy? Banish the whole secular idea from political life. Let religion hav its proper place in the public schools, and in all national institutions. Let laws be enacted and enforced avowedly in the name and by the authority of Almighty God and the mediatorial ruler, the Lord Jesus Christ. Let the constitutions of civil government be framed in accordance with the revealed principles of government. Then and only then will the nations be free from the danger of Anarchy and experience the blessedness of the nation whose God is the Lord."

There you hav the program of the theocrats without the slightest attempt to qualify their demands. Church and state are to be one and that one the church. This scheme enables them to say with apparent respect for the truth that they are opposed to the union of state and church. They are. It is not union of two equal powers that they wish, but the fusing of them into an indivisible oneness, the state being absorbed by and into the church and the resulting theocracy taking the place of both the secular civil state and of the churches, the latter hitherto depending largely upon their own resources, but hereafter to be sustained by the political arm of the new amalgamated church.

Another Drag-Net Law to Fight.

On May 29th Senator Vilas, of Wisconsin, introduced (by request) the following bill, which was referred to the Committee on Post Offices and Post Roads:

"A bill to prevent the carrying of obscene literature and articles designed for indecent and immoral use from one state or territory into another state or territory.

"Be it enacted by the Senate and House of Representativs of the United States of America in Congress assembled, That it shall be unlawful for any person to deposit with any express company or other common carrier for carriage from one state or territory of the United States or the District of Columbia to any other state or territory of the United States or the District of Columbia any obscene, lewd, or lascivious book, pamphlet, picture, paper, letter, writing, print, or other matter of an indecent character, or any article or thing designed or intended for the prevention of conception or procuring of abortion, or any article or thing intended or adapted for any indecent or immoral use, or any written or printed card, letter, circular, book, pamphlet, advertisment, or notice of any kind giving information, directly or indirectly, where, how, or of whom, or by what means any of the hereinbefore mentioned articles, matters, or things may be obtained or made, and any person who shall knowingly deposit, or cause to be deposited, with any express company or other common carrier for carriage from one state or territory of the United States or the District of Columbia to any other state or territory of the United States or the District of Columbia, or who shall take from such express company or other common carrier with intent to sell, distribute, or circulate any matter or thing herein forbidden to be deposited for carriage, shall for each offense, upon conviction thereof, be fined not more than five thousand dollars or imprisoned at hard labor not more than five years, or both, at the discretion of the court."

The Letter-Writing Corps has now an opportunity to do some more timely work. It is stated that this bill has already passed the Senate and hence the point to be attacked is the House of Representativs. Write to your own Representativ at once. There is no time to lose. Not only should the regular writers of the Corps protest against this dangerous measure, but all our readers should appeal to their Representativs to work and vote against it. There is no need for such a statute. Congress has no business with this matter. Other agencies are amply competent to do all that needs to be done in the premises. We hav already had altogether too much meddling with private affairs. That word "indecent" givs the whole scheme away. It is intended to take in all literature and art which may be offensiv to Christians. Who can doubt that many juries would pronounce THE TRUTH SEEKER cartoons "indecent"? And we well know the reception accorded by ignorant officials and jurors to works on physiology which are perfectly serious and pure, and educativ in the most helpful sense. Some of the best of books hav been attacked under similar laws. It is notorious that the people who interest themselvs in the enactment and enforcement of these laws are wholly incompetent as judges of literature, art, physiology, or morals. They are medieval, narrow, bigoted, intolerant anti-naturalists. Their ideas are archaic. They see indecency in everything that is new to them or opposed to the primitiv delusions they cherish. How lop-sided they are is shown by the fact that, while they are eager to suppress the world's greatest "profane" classics, and hate physiology and heresy with a bitter, unreasoning hatred, they base all their theories upon a book which contains an immense amount of what, should they find it in any other volume, they would call "indecency" and "obscenity," and they glory in the fact that millions of copies of this Bible are every year sent to all parts of the world by mail and express and as freight. Are they dishonest or merely ignorant? In either case, should we help them write their antediluvian notions in the statute books of the nation that better, more intelligent men and women may be robbed and tortured and "the movement in favor of ignorance" spread like a blight over the whole land?

The penalties attached to these contemptible statutes are out of all proportion to the offense, when a real offense is committed. Many crimes of violence, and betrayals of trust, are punished far more lightly: A man who wrecks a bank and plunges hundreds or thousands of families into ruin gets off with a few years of imprisonment and pays back not a cent to those whose confidence he has foully betrayed and whose future he has filled with doubt, despair, and want. This Vilas bill is infamous from every point of view.

How far we are behind England and her colonies is shown by our hypocritical statutes intended to prevent the sensible limitation of population. In England and Australasia all such books and works are openly advertised and sold. They are transmitted by all the carriers of a civilized society. The man who drafted this bill, the Senator who introduced it, and those who voted for it, know very well that in most of the intelligent families in this country to-day some contraceptic device is resorted to to prevent an undue increase of the number of children. There can be no doubt that men who voted for the Vilas bill hav used their knowlege of physiology to limit the number of their own offspring. And yet they would send a physician to prison for five years and break up his business for giving some other husband or some wife the information or means which they gladly obtained from some doctor, publisher, or manufacturer, and freely used. These law-makers know or should know that fœticide is the child of just such repressiv statutes as this now pending in Congress. The choice lies between prevention of conception and abortion, practically, all theories to the contrary notwithstanding. The classes who more that all others fill our foundling asylums, orphanages, poor houses, and prisons to overflowing are the classes who recklessly obey the Biblical command to "increase and multiply." They hav not sense enough to prevent the advent of children they can neither feed, clothe, educate, nor endow with physical and moral health. It is time the truth were told. If the government had properly anything to do with this business it should send teachers fully equipped with knowledge and the means for applying that knowledge among the people, instructing them in the science and art of bringing "fewer and better babies" into the world. But as it has not, it should take its hands off and giv all instructors the fullest opportunity to teach and uplift the masses. To punish anyone for giving the information necessary to enable women to forego the production of children they hav reason to believe would not be desired or which would lack the necessary mental, physical, and moral vigor is a crime against the race than which there can be none greater. The Vilas bill would inflict such punishment. Kill it.

Our Missionary Offer.

We are glad that our readers are so enthusiastically taking hold to help us put the "Age of Reason" into the hands of orthodox people. The responses to our great offer in last week's paper are already very gratifying and encouraging. The first to get his answer to our desk is E. S. Todd, of Marion, Connecticut, who sends his dollar and the eight addresses. Next comes our earnest young worker, Llewellyn D. Crine, of this city. Here is an excerpt from the letter which brought his two dollars for sixteen "Age of Reasons":

"The proposition of THE TRUTH SEEKER to distribute the 'Age of Reason' ranks among the most practical working ideas of that paper, and merits to meet with hearty response. Some Freethinker who has been out of darkness for forty years and achieved business success ought to contribute $1,000 to assist in carrying out THE TRUTH SEEKER's plan. The contributions to the church nowadays are either in the form of coppers or of $10,000 checks. There ought to be one prosperous Infidel in America willing to contribute $1,000 to encourage and assist this paper in prosecuting its noble undertakings. It is worth millions of dollars annually to business to hav the people educated to recognize a philosophical fact when they see it, and when the business men of the country understand that Infidelity means absolute truth, peace, and commercial prosperity, then there will be plenty of successful business men to contribute freely to the support of such a mental emancipator as THE TRUTH SEEKER. We want this to be a common sense land and not a Christian land."

These will be sufficient this time to show the Freethinkers of the country the spirit in which our offer is received. See the proposition on front page. We meet so many people who say, "'The Age of Reason'? Yes, that's what started me." We can easily multiply these by ten in the next five years if we all take hold and pull together. Giv Paine's great masterpiece of theological criticism a boom. It will always defend and justify itself and our praises of it. Why cannot every reading Christian in your neighborhood hav a copy?

Is the Bible Obscene?

J. B. Wise, of Clay Center, Kansas, was, when last heard from (Monday of this week), in the jail at Leavenworth, where he was held as a United States prisoner for lack of a bondsman who could qualify in the sum of $300. Mr. Wise was indicted by a federal grand jury for having sent through the mails to a preacher, with whom he had been carrying on an epistolary discussion on religious subjects, a postal card on which was written a verbatim quotation of a verse from the Bible. The preacher, Rev. Mr. Vennum, of Industry, Kansas, was a coward to set upon an old man, a cripple, the sleuth-hounds and bulldogs of the national government because that cripple had called his attention to a passage in his (Vennum's) paper and ink fetich. We do not at this moment recall a meaner performance in all the annals of roguery.

If the national government is going to prevent the circulation of obscene and indecent literature, it must be fair and impartial in the enforcement of the law. If the Bible is obscene and indecent, then it should be denied the right of circulation, if any publication is. If the Bible is not obscene and indecent, then no publication is properly within the purview of existing and contemplated legislation.

In a private note J. E. Remsburg writes:

"I am in receipt of a letter from your correspondent and agent, J. B. Wise. He is now in jail at Leavenworth, Kan. He had a controversy with a puny bigot, Rev. H. B. Vennum, of Industry, Kan. In one of his letters to Vennum Mr Wise quoted a passage from the Bible for which Vennum has had him arrested on the charge of sending obscene matter through the mails. A United States court will either hav to acquit Mr. Wise or declare the Bible obscene. Mr. Wise is a fearless Liberal, an

honest, worthy man, carries an armless sleeve, and deserves the moral and financial support of every Liberal in the land."

Mr. Wise must hav a prompt and fair trial. We must know just what position a man occupies under the obscenity statute who mails the Bible or extracts therefrom. The time and opportunity hav come to hav this matter thoroughly tested. As the first step, Mr. Wise is to be released from jail. Bail must be furnished. Drs. E. B. Foote, Sr. and Jr., and the Editor of THE TRUTH SEEKER hav written to John E. Remsburg to bail out Mr. Wise, they guaranteeing Mr. Remsburg against any possible loss. An attorney has been retained and all the powers of the Defense Association and of THE TRUTH SEEKER will be exerted in behalf of the veteran Freethinker who has dared to send through the mails to one of its accredited expounders a passage from God's infallible word. Rev. Mr. Vennum has, by causing the arrest of J. B. Wise, charged the Bible with being obscene. If the courts agree with him we do not see how honest Christians, who sincerely believe in the suppression of obscene literature and hold the decisions of law tribunals to be final as regards the transmissibility of a book, can longer consent to the publication, circulation and use in homes, schools, and churches of the unexpurgated edition of the scriptures. It is our laudable desire to induce Christians to frankly face this issue.

The township committees of several New Jersey villages are bidding for notoriety by the issuance of ukases against Sunday work and sport. In Milburn one Donata Russo, a fruit dealer, was arrested four times in one day for disregarding the edict of the rural czars. It will readily be admitted by all except men and women of good sense that it is a horrible crime to exchange apples, bananas, cherries, and other fruits for small coins. That is, it is a crime on Sunday; on other days it is a meritorious act. The cause of the difference always readily suggests itself to the self-interest of the priest.

Among the many peculiar "dispensations of divine providence" which hav lately arrested the attention of thoughtful people and some Christians was the drowning of sixteen-year-old Gardner Wright at Asbury Park, New Jersey. In his pocket was found a Testament, which he read morning and evening, and his younger brother, who was with him when he met his sad death, said that the unfortunate but pious boy had read in it a few minutes before he went in bathing. We do not understand this. Had he been a wicked lad, who went swimming on Sunday, the whole matter would be perfectly plain.

Mrs. Amanda Murray, wife of our able and activ co-worker, Mr. B. C. Murray, editor of the *Sunday Gazetteer*, Denison, Texas, has laid down the burdens and surrendered the joys of life, yielding to the silent but resistless attacks of consumption. Mrs. Murray was a woman of intelligence, wide and deep sympathies, great love for children, and she took intense delight in the observation and study of nature. She was in hearty agreement with Mr. Murray in his work for freedom and justice. May his philosophy of life sustain him in the hours of loss and grief and loneliness that are now his. Separation and deprivation sooner or later come to us all. We are in the universe, and it is vain to hope to escape its processes. We are born, we endure, we love, we work, we sleep. Before us, with us, after us, others. Life and death play ceaseless shuttles and together weave an endless web of existence.

The *Voice* has just been made happy. It found this in an exchange and greedily quoted it:

"'Did you ever see a counterfeit bank-note?' 'Yes.' 'Why was it counterfeited?' 'Because the genuin note was worth counterfeiting.' 'Did you ever see a scrap of brown paper counterfeited?' 'No.' 'Why not?' 'Because it was not worth counterfeiting.' 'Did you ever see a counterfeit Christian?' 'Yes.' 'Why was he counterfeited?' 'Because he was worth counterfeiting.' 'Was he to blame for the counterfeit?' 'Of course not.' 'Did you ever see a counterfeit Infidel?' 'Why, no.' 'Why not?'"

"Why do men pretend to be Christians?" "Because they expect to derive some advantage from the deception." "Under what conditions do they make these false pretenses?" "When the popular sentiment of the assemblage, the neighborhood, or the field of their political ambition is Christian." "Would they pretend to be Christians where there was nothing to be gained by the false profession, in a Mohammedan country, for instance?" "No." "What would they pretend to be there?" "Mohammedans, of course." "Then we are to infer, doubtless, that Mohammedanism is worth counterfeiting?" "N— ye—well, er— er—I, er— I never looked at the argument quite in that way before." "So we thought."

These are parlous times for the Liberal missionary There is no surety that he can meet his engagements, and if he does he runs the risk of seeing a good portion of his audience trail out if he tells fundamental truths, as he must. Then he has to buffet the dead waters of indifference in many places. It is a fact that there are tens of thousands of men who, in an indefinit, inchoate way are Freethinkers, who cannot be induced to inform themselvs as to the situation and the dangers that threaten and assail. They do not know anything about our lecturers and the encroachments of the church party. In fact, they are not in touch with the times. And all this ignorance is due to the fact that they do not read the Freethought papers. Mr. Putnam this week lets in the light upon some of these dark corners and phases. See "Notes and News." Cheer him up by sending $6.50 for THE TRUTH SEEKER and "Four Hundred Years of Freethought," or $5 for the book alone. There is still time to get in your name. Read over the prospectus again and see if you can afford to miss the book. Here are the names of subscribers received since last week:

England.—W. H. Lawrence.
Iowa.—Alexander Walker.
Kansas.—M. A. Weckerly, A. T. Woodruff.
Maryland.—John M. Groh.
Montana.—A. M. Stevens.
Nebraska.—Hiram L. Boyes.
New York.—J. W. Olmstead, Nelson L. Pidgeon.
Vermont.—A. A. Orcutt.
Washington.—Oscar Redfield.

The question of the taxation of church property should be kept before the New York Constitutional Convention in every possible way. We cannot afford to let this opportunity to establish equity in taxation be fruitless through the neglect of our share of the work. The New York section of the Freethought Letter-Writing Corps will, as usual, write to members of the committees likely to consider this subject. Write each week to those not previously addressed by you. Here is a full list of the committeemen:

Mr. Milo M. Acker, of Hornellsville; Commodore P. Vedder, Ellicottville; I. S. Johnson, Warsaw; Owen Cassidy, Havana; A. B. Steele, Herkimer; S. B. Jacobs, Brooklyn; O. A. Fuller, Wellsville: F. B. F. Tibbetts, Ithaca; C. R. Pratt, Elmira; A. L. Kellogg, Oneonta; William P. Goodelle, Syracuse; John A. Barhite, Rochester; D. Gerry Wellington, Hamilton; B. S. Dean, Jamestown; Charles H. Moore, Plattsburg; W. J. Montayne, Cortland; M. L. Parker, Lyndonville; J. M. Maybee, Livingston M.; W. J. Roche, John H. Peck, Troy; Peter A. Rogers, West Troy; E. A. Brown, Dolgeville; W. M. Mullen, Stapleton; Wm. Kimmey, D. P. Kerwin, John T. McDonough, Albany; F. W. Holls, Yonkers; E. R. Brown, Watertown; H. R. Durfee, Palmyra; M. H. Hirschberg, Newburg; J. E. McIntyre, Potsdam; H. W. Hill, Buffalo; Frederick Fraser, Salen; G. R. Cornwell, Penn Yan; J. W. Riggs, H. A. Powell, Mirabeau L. Towns, Brooklyn; A. H. Peabody, New Lebanon; C. L. Phipps, East Rockaway; C. W. H. Arnold, Staatsburg; C. B. McLaughlin, Port Henry; L. M. Mauley, Long Island City; G. L. Danforth, Middleburg; F. T. Fitzgerald, W. McM. Speer, Nelson Smith, W. P. Burr, M. J. Mulqueen, J. W. McLaughlin, S. S. Blake, E. Lauterbach, L. A. Giegerich, Elliot Sandford, C. S. Truax, Robert E. Deyo, H. W. Platzek, Francis Forbes, Eugene Durnin, Thomas Gilleran, A. C. Hottenrorth, New York."

The case of C. C. Moore, editor of the *Blue Grass Blade*, who was indicted for "blasphemy" and "nuisance," as THE TRUTH SEEKER informed its readers at the time, came up on demurrer in the circuit court at Lexington, Kentucky, on July 2d. Nearly the whole session of the court that afternoon was consumed in the argument of a general demurrer, Bronson & Allen appearing for the commonwealth and Judges Denny and Morton for Mr. Moore. At the conclusion of the argument Judge Parker took the matter under advisement and it will probably be several days before his decision is handed down. Rev. E. L. Southgate, the prosecuting witness, said to a reporter of the Lexington *Transcript:*

"I hav no idea what Judge Parker's decision will be, but I know that he will do what he thinks is proper and according to the law. I don't want to see Charlie Moore go to jail or hav to spend any money on this thing, but I do want to see that paper suppressed, because it is a nuisance of the veriest nature."

Mr. Southgate is very shortsighted, a weakness which is common to the supervisors and suppressors of literature. There can be no doubt that he is the best advertising agent and canvasser that C. C. Moore has in his employ. Thousands who had never before even heard of the *Blue Grass Blade* hav been made acquainted with it during the past three months, and all through the offensiv bigotry and pernicious activity of Rev. Mr. Southgate. All American citizens are vitally interested—although but few of them realize the fact—in the maintenance of the freedom of the press, and they would be distinct losers should this Kentucky minister succeed in his crusade against the *Blade*, and this solely because the guarantees of free speech would be weakened by such a victory for the reactionist. We sincerely hope that, whatever the decision of Judge Parker, Rev. Mr. Southgate will quit this foolish business of advertising solicitor for Mr. Moore. He has made some very serious mistakes.

Charles C. Moore is free, Judge Parker sustaining his general demurrer to the indictment. No other outcome seemed possible under the Kentucky constitution. It is a substantial victory over bigotry, and we hope that the paper selected for suppression will hereafter justify the wisdom of the framers of the Kentucky law. The attorneys for the state gave notice of appeal, which was granted.

Our Covenanter and Catholic friends seem to be in substantial agreement as to the cause which led to the murder of President Carnot. We hav already quoted some of the utterances of the *Christian Reformer* anent the matter, and now we find this in the *Catholic Review:*

"The trouble begins when the poor and the unfortunate hav lost their belief in God. To them the 'compact,' and all the restraints of law and inequality of circumstances that rest upon it, are but an odious tyranny. In other words, the growth and spread of Anarchistic ideas are but the logical outcome of the denial of God, and of the duty of allegiance to established government as having the sanction of God."

There can be no doubt that implicit belief in "providence" is the most potent factor in reconciling the millions to their hard conditions and in maintaining despotic governments. But the lines of impulse, purpose, and achievement cross and recross until they are inextricably entangled and until the spirit of revenge, born of centuries of superstition, ignorance, and suppression, arms the hands of fanatics, both within and without the pale of religion, and all alike uninformed as to the true methods of progress, with dagger and bomb and torch, and mad deeds are done which retard immeasurably the march of the people. Yet, deplorable as is this theoretical and practical survival of belief in violence as a remedy for bad social conditions, it has not produced anything which, for bloodiness, cruelty, and deathliness, can for a moment be compared with the awful evils which cursed poor, blind humanity in the fearful ages when abject belief in God and the divinity of government made of the Christian countries vast slaughter houses and torture chambers. Science and Atheism hav won something for the race, so much, indeed, that he must be either hopelessly stupid or aflame with the lust of cruel ambition, who would prefer to hav lived in the "ages of faith" rather than in this era of partial enlightenment and semi-liberation from the gyves of priest and politician. The world has had greatly more than enough of government by God, and the Covenanter and Catholic are idly dreaming, we hope, if they imagin that it will tamely put its neck once more under the white-hot yoke of ecclesiasticism.

Stephen Girard.

BY J. C. HANNON.

[An address delivered before the Friendship Liberal League, Philadelphia, May 20, 1894.]

There is no name more frequently spoken in this city of Philadelphia than that of Girard. When we speak of Girard avenue or allude to the Girard estate we associate those terms with that peculiar and eccentric genius whose outer person, clothed in a rough and rugged exterior, concealed a noble and generous soul. He was not distinguished for his personal beauty, and would cut a very indifferent figure among Ward McAllister's Four Hundred, but in the growth of the city, the development of the state and nation and the commercial intercourse of the world, Stephen Girard has erected an enduring monument to his own industry, patriotism, and enterprise. His life has become an essential part of American history, and his name must shine in the firmament of American achievement while one stone of Girard College rests upon another. We can best discharge our obligation to him to-day by calling public attention to the fact that his will has been perverted by Jesuitical conspirators who, in defiance of the letter and spirit of his bequest, hav quietly appropriated his college and his bounty and prostituted them to the purposes of priestcraft, at the same time raising the silly and stupid cry of "What hav Infidels done for the world—what charity hav they fostered, what college hav they raised?" These questions are amusing by reason of their insolence, and saddening because of the reflection that Girard's magnificent college, established without priest or creed, is now a recognized theological institution, having a splendid church edifice surmounted by a cross, and being used for the very purpose he endeavored to avoid—namely, for the inculcation of religious tenets and the performance of religious ceremonies.

That this offense was long premeditated is conclusivly shown in the argument of Daniel Webster before the Supreme Court of the United States some fifty years ago. Listen to the great expounder of the Constitution! "As there can be no Sabbath observance in this college, I deny it to be a charity, for all charity is founded on the Christian religion. As this plan of education tends to weaken men's reverence, it leads to mischievous, not to useful, ends. If Mr. Girard had given years of study to a plan by which he could dispose of his vast wealth so that no good could arise to the general cause of learning, no good to the cause of charity, no good to human society in the present and future, and which should be productiv of protracted struggles in the popular councils of a great city, he could not hav more effectually accomplished his purpose. This Will is unblessed by God and despised by men; immoral in its intent and purpose, unwise in all its frame and theory. I therefore predict it will lead a short, annoyed, and troubled life, and leave an unblessed memory when it dies." This is the only instance in which Daniel Webster (whose own private views were liberal) ever betrayed his genius to an unholy cause and reaped the harvest of remorse, shame, and regret. But his efforts produced an effect the opposit of his intentions, and Girard College was established among the permanent landmarks of Philadelphia. The buzzards of superstition, however, were not dismayed by their defeat, and prepared to thwart Girard's benevolent design by a masterpiece of Jesuitical strategy. This is effected by the appointment for life of directors whose views are of a pronounced evangelical type, ignoring Quakers, Unitarians, Hebrews, Universalists, and Freethinkers. Since Constantine, in the fourth century, projected his pernicious scheme, it has been the habit of priests to grab everything in sight. Nothing was too great or too small, nothing too hot or too cold, sacred or profane, to be utilized in the propagation of the church's dogmas and perpetuate her scheme of territorial aggrandizement; hence it is only natural that this propensity finds increase of vigor when so large and important an object as Girard College is involved. It is not my province to say how it is done, but there stands the College church, and it speaks for itself. Girard is dead, and priestcraft, gloating over the plunder of helpless orphans, points to the church edifice erected by his money and sneeringly asks, "What hav Infidels done for the world—what charities hav they fostered, what colleges hav they raised?"

It is my province to answer these questions here and now; and a very appropriate time and place are Girard's adopted city and the one hundred and forty-fourth anniversary of his birth. Though benevolence is no test of the truth of any religion, it may be as well to state that Girard was a Roman Catholic by birth, an Atheist by conviction, and a humanitarian by nature. He left his superstition in the cradle, and fought the battles of his stormy life in the atmosphere of philosophy and truth. He rose above the vulgar and conventional errors of "the madding crowd," content to abide by the verdict of the future and the matured judgment of posterity. Conscious of his own faults, he had charity for the weaknesses of others. Like Thomas Paine, the world was his country; his actions stand as an index of his creed. He knew no distinction of men except those created by their own merits. He had no respect for pedigree, and pitied the person who had nothing to feel proud of but his ancestors. He had a natural distrust of priestcraft in every form. He punctured the inflated vanity of the clergy, and viewed their pretentious titles without the aid of a magnifying glass. He never catered to public prejudice; he looked all men squarely in the face, and though he demanded measure for measure his pursestring was never drawn when charity appealed or the afflicted needed a friend. His maxim was "Deeds, not creeds," and the services he rendered during the plague of yellow fever proved his consistency and distinguished him as the Good Samaritan *par excellence* of his century. When the clergy and their respectable congregations were fleeing by thousands from a plague-stricken city; when the fondest ties of friendship were disregarded; when fathers and mothers, sons and daughters, sisters and brothers, deserted their dead and dying in that awful extremity of self-preservation; when every sentiment of religion or mercy was forgotten; when the very fabric of society was rent and dissolved, Stephen Girard, Infidel, without hope of a heavenly reward, with no blessing of God like a June breeze upon his brow, with nought to stimulate his efforts save the exalted motivs of humanity, and at the risk of his own life, gave his counsel, his wealth, and his personal help as hospital nurse, regardless of color or condition of the sufferer. He furnished provisions and fuel for the poor; he provided burial for the dead; and this Infidel (incapable of being edified by the influences of the Christian religion) received under his personal care over two hundred orphan children. There are numerous accounts of his heroic conduct; the following is one of many well authenticated by eye-witnesses and published by Matthew Cary of this city:

A Mr. Thompson who, like many others, had removed his family from the city, found it imperativ to visit, on a matter of important business, a section known as Farmer's Row, situated near Second and York streets, where the fever was raging with extraordinary virulence. Having taken all the precautions for his own safety that medical science could suggest, he proceeded on his errand. There was nothing to break the silence of that awful and ghastly spot or to convey the idea that anything there was invested with life. Every vestige of business had departed, every door was closed. He felt that he had earned the name of a man of remarkable courage, as he stood motionless and gazed on the buildings containing the dead and the dying who had no soul at hand to moisten their lips or to witness the last agonies of life. His heart sank within him as he turned to retrace his steps, when suddenly he saw a yellow carriage, driven by a negro, stop in front of one of the frame buildings in the street. Mr. Thompson withdrew as far as possible for fear of contamination, but curiosity impelled him to keep the carriage in sight. The driver, having bound a camphorated handkerchief about his mouth, opened the door of the carriage, and then, with the utmost composure, resumed his seat. A short man in shirtsleeves stepped from the coach, entered the abode of wretchedness, and returned shortly afterward bringing with him a human being who had been left there alone to die. The sufferer was too large a man to admit of being carried, but the right arm of his conductor was thrown about him for support, while his feet dragged helplessly on the pavement. The yellow, cadaverous face of the one rested against the bronzed cheek of the other, while his every breath exhaled a volume of putrid and death-bearing effluvium. His hair, long and matted by neglect, added to the repulsivness of his appearance. In this manner the well man half dragged and partly carried the patient to his carriage, which he himself entered, and the vehicle rolled slowly away. As the strange party passed him Mr. Thompson saw the sick man lying helpless in the arms of his deliverer. The name of the rescued one he did not learn; but the man who risked his life for a fellow-mortal having no claim of consanguinity upon his service, he subsequently ascertained, was the Infidel philanthropist, Stephen Girard.

What a sublime sight! A man of genius and wealth devoting his life to the care of the sick, the wants of the poor! Talk not to me of the glory of your battlefields, where frenzied rage inspires the slave to die at his master's bidding. You may tell in story or in song of Spartan courage or Roman valor; you may paint in glowing colors on the canvass of imagination the vicarious atonement of Jesus, but what are these divested of the hopes of reward? They are small and contemptible in comparison with that sublime conflict of death and duty.

Girard's whole life shines with an effulgence born of trials and triumphs, any one of which would immortalize his name. Though he labored seven or eight hours every day in the hospital, Sundays included (leaving it only to care for the sick and bury the dead), he was a marvel of preservation, and had he remained true to the religion of his infancy he would now be canonized as a miracle of God's special providence. Had he founded a convent the Catholic world would point to him as the chosen instrument of God to spread his holy religion. His bones would be preserved as relics for the special cure of yellow fever. Had he named his ships "Immaculate Conception," "Blessed Trinity," etc., their successful voyages would be attributed to supernatural care. The priest would say:

> God sped his ships from coast to coast,
> Fanned by the wings of the Holy Ghost.

But Girard had no confidence in special providence; he relied more on good timber and skillful navigation. His ships were named respectivly in the order of their building "Voltaire," "Helvetius," "Montesquieu," and "Rousseau." These, with three others, formed the noteworthy part of that stanch commercial fleet which built up his magnificent fortune and won for him the title of the "Napoleon of commerce."

(CONCLUDED NEXT WEEK.)

General Grant on Church and State.

General Grant will liv in history rather as a great soldier than as a great statesman. Yet there is much in his career as a statesman to admire, especially his attitude in regard to church and state. No president, with the possible exception of Jefferson, has occupied more advanced grounds or advocated more radical measures of reform in this respect.

Grant is the only president, I believe, who has in his official capacity contended for the taxation of church property. In his message to Congress in 1875 he made the following earnest plea for this just demand:

I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States, which paid no tax, municipal or state, amounted to about $83,000,000. In 1860 the amount had doubled. In 1875 it is about $1,000,000,000. By 1900, without a check, it is safe to say this property will reach a sum exceeding $3,000,000,000. So vast a sum receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who hav to pay the taxes. In a growing country where real estate enhances so rapidly with time as in the United States there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally, whether church or corporation."

Equally radical and pronounced are his recommendations, in the same message, in favor of the complete secularization of our public schools.

We are a Republic whereof one man is as good as another before the law. Under such a form of government, it is of the greatest importance that all should be possessed of education and intelligence enough to cast a vote with a right understanding of its meaning. A large association of ignorant men cannot for any considerable period oppose a successful resistance to tyranny and oppression from the educated few, but will inevitably sink into acquiescence to the will of intelligence, whether directed by the demagog or by priestcraft. Hence the education of the masses becomes of the first necessity for the preservation of our institutions. They are worth preserving, because they hav secured the greatest good for the greatest proportion of the population of any form of government yet devised. All other forms of governments approach it just in proportion to the general diffusion of education and independence of thought and action. As the primary step, therefore, to our advancement in all that has marked our progress in the past century, I suggest for your earnest consideration, and most earnestly recommend it, that a constitutional amendment be submitted to the legislatures of the several states for ratification, making it the duty of the several states to establish and forever maintain free public schools adequate to the education of all the children in the rudimentary branches within their respectiv limits, irrespectiv of sex, color, birthplace, or religion, forbidding the teaching in said schools of religious, Atheistic or pagan tenets, and prohibiting the granting of any school funds or school taxes or any part thereof, either by legislativ, municipal, or other authority, for the benefit, or in aid, directly or indirectly, of any religious sect or denomination.

His speech before the army of the Tennessee, at Des Moines, in 1875, was one of the noblest, one of the bravest, and one of the most opportune utter-

ances ever delivered in this country. In this speech he said:

The free school is the promoter of that intelligence which is to preserve us as a nation. If we are to hav another contest in the near future of our national existence. I predict that the dividing line will not be Mason's and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition, and ignorance on the other. · · · Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespectiv of nationality, color, or religion. Encourage free schools, and resolve that not one dollar of money shall be appropriated to the support of any sectarian school. Resolve that neither the state nor nation, or both combined, shall support institutions of learning other than those sufficient to afford every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or Atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the church and the state forever separate.

It has been claimed that this speech was aimed chiefly at the Roman Catholic church. It was not. It was directed not so much against the avowed enemies of the public schools as against its professed friends who would destroy its usefulness by making it the handmaid of Protestantism and the nursery of superstition. Referring to this speech, General Sherman, to whom Grant confided his intention of delivering it, says:

The Des Moines speech was prompted by a desire to defend the freedom of our public schools from sectarian influence, and, as I remember the conversation which led him to write that speech, it was because of the ceaseless clamor for set religious exercises in the public schools; *not from Catholics, but from Protestant denominations* (Packard's Grant's Tour Around the World, p. 566).

One of the first products of Grant's pen that has been preserved is a letter to his cousin, McKinstry Griffith, written at West Point, September 22, 1839. With the exception of a few brief lines, the last that he wrote was his "Memoirs." It is significant that in each of these—in the one written in the first year of his manhood, and in the other written in the last year of his existence—there is to be found a protest against ecclesiastical domination of our government and its institutions. In the letter alluded to, referring to the demerit marks received by the cadets, he writes:

To show how easily one can get these, a man by the name of Grant, of this state, got eight of these marks for not going to church to-day. He was also put under arrest, so he cannot leave his room perhaps for a month, all this for not going to church. We are not only obliged to go to church, but must march there by companies. *This is not Republican* (Brown's Life of Grant, p. 329).

In his "Memoirs" he says:

No political party can, or ought to, exist when one of its corner stones is opposition to freedom of thought. · · · If a sect sets up its laws as binding above the state laws; wherever the two come in conflict this claim must be resisted and suppressed at whatever cost (Memoirs, Vol. I, p. 213).

Instead of being a believer in the Christian religion and in favor of Christianizing our government, as many suppose, General Grant was an unbeliever and a zealous advocate of state secularization.

J. E. REMSBURG.

Providence.

II.

Divine providence is that care and superintendence which God is supposed to exercise over his creatures. Believers in this dogma hold that God not only created all things "in the beginning," but that he directs and controls all the affairs of the universe "by the might of his power," down to the minutest details. For doth not the scripture say, "His eyes are upon the ways of man and he seeth all his goings;" that "not a sparrow falls" without his care, and that "he doeth all things well?" He is their "heavenly father," to whom they appeal for protection and guidance and giv thanks for favors received. This view, while fully justified by almost the whole tenor of scripture, is wholly incompatible with the truths of history and evolution and the substantial facts of the universe. The importance of this statement will become evident if we consider for a moment its bearing on the fundamental dogmas of theology. Religion itself is founded mainly upon this belief in a personal, all-wise, all-powerful God. Prayer is based upon the assumption that such a being exists, and that he can and will do something for his creatures which they cannot do for themselvs. "Whatsoever ye shall ask in my name that will I do," is the promis made to his children in his "word." Relying on this the devout believer prays for health and worldly prosperity, communities pray for rain, and nations petition the "throne of majesty" to stay the devastating plague. Revelation, of course, falls with the overthrow of the revealer. A blow at providence is therefore a blow at religion itself. "If God be not God"—that is, if he be not clothed with the attributes with which Theists invest him—then there is no need for religion, whose sole office is to teach man's duties to his maker. If no such being exists the sooner man discovers his gigantic mistake and stops this enormous waste of time and blood and treasure that are daily poured out on the altar to this "unknown God," the better it will be for him. That such a being exists, Theists declare "is manifest in his works" They point to the good in nature as evidence of the existence of a beneficent creator. The sun that givs heat and light by day, the moon and stars that illumin the night, refreshing showers, flowers, fruits, and vegetables—all that contributes to man's existence and enjoyment appears to the devout believer as evidence of the wisdom and beneficence of the most high.

Let us follow out this logic and see where it will lead us. If the existence of good in the universe is evidence of the existence of a benevolent creator, then, by the same logic, the existence of evil is evidence of a malevolent creator. Does evil exist? Not one of us but is forced by the terrible facts of experience to answer, Yes. Man's whole history is but the record of an unceasing struggle against the adverse forces of his environment—a struggle in which countless millions hav perished, scarcely realizing that they had ever lived. He is beset on every side by perils against which he must guard or perish. Heat and cold, tempest and flood, volcanoes and earthquakes, "savage beasts, and still more savage men," menace with destruction on every hand. Disease, inscrutable, insidious, infectious, hideous disease, implacably pursues him, carrying suffering and death in its course, and leaving sorrow and desolation behind. Is this a manifestation of that "tender mercy that is over all his works?" But what shall we say of moral evil, moral disease? Whence came sin into the world? For ages the human mind has stood paralyzed, utterly helpless and dumb before this dread problem. Millions of dwarfed, degraded, wrecked, and ruined natures testify to-day to the awful workings of this dread disease. Prisons and asylums, jails and reformatories, are filled to overflowing with its victims. They lurk in the reeking dens and infest the byways of great cities, a perpetual menace to life and property. Are these the handiwork of that beneficent creator who doeth all things well? Behold the dilemma into which theistical logic has led us? Either the creator is unable to remedy the evils of man's existence, or else he is indifferent to his sufferings. Either view is fatal to the Theist's conception of God. It will not do to say that all this will be righted in another world. For what reason hav we to believe that a creator who has made such a dismal failure in this will ever do any better in another life? The evils which man has suffered will stand a perpetual witness to the injustice of his creator through all the cycles of eternity. If man ever stands at the judgment bar of God, it will be as accuser, not as culprit.

The scriptural account of the origin of sin, "of man's disobedience, and the fruit of that tree whose mortal taste brought death into the world and all our woe," is too pueril for serious consideration by thinking minds. Evolution proves that man is not a fallen but a rising being; that he was not created perfect some six thousand years ago, but has been gradually evolved from lower forms and raised to his present form and condition through countless changes and long periods of time; that sin is not a curse pronounced upon him for disobedience to divine commands, but results from his ignorance and non-adaptation to his environment, and that if he is ever "saved," it will be by his own efforts in subduing and adapting himself to the adverse forces surrounding him and not by the atoning blood of a supernatural savior. That God (if such a being exists) is wholly indifferent to the welfare of his creatures is abundantly proven by the history of the past and the present conditions of life on this globe. Millions of sentient beings daily come into existence but to perish—are born but to die. Even among human beings, who are supposed to be special objects of divine care, not one-half ever reach the second year of their age. The world is one vast charnel house, filled with dead men's bones. "The air is full of farewells to the dying and mournings for the dead." Life feeds on life; millions of organized beings are destroyed that one may liv. Life is a perpetual tragedy; almost every action of our lives is fatal to other forms which, so far as we know, hav as good a right to liv as ourselvs. "Necessity doth make murderers of us all." Did beneficence impose this murderous necessity upon all his creatures? Did omniscience ordain that nine hundred and ninety-nine of every thousand of created forms should perish before arriving at maturity? Could not omnipotence create a world in which destruction and death would not be the natural order—where peace and harmony would reign instead of discord and strife?

The doctrin that the evils of this life were designed for the "purifying of souls" and "fitting them for a higher existence" falls flat when we consider that most beings are debased instead of elevated by adverse surroundings, and that more than half perish before they hav undergone this "purifying" process.

If religionists were not "born insane," as "Saladin" asserts, it would not need an argument to convince them that all phenomena come about naturally, that no supernatural power quells the wrath of the elements or heeds man's pitiful cry for aid. So far as we know, "nature creates without purpose and destroys without regret." "She is neither cruel nor loving, neither tender nor hard-hearted, she merely acts according to laws" which are the expression of the most "stringent necessity."

"I hav searched through the heavens," says Lalande, "and nowhere hav I found a trace of God." Even Luther was forced to admit that "experience shows that God does not take care of this temporal life." If there is no evidence of the existence of God, no manifestations to our senses of the qualities and attributes of such a being, it seems to me that, despite the assertions of Agnostics to the contrary, we are perfectly justified in saying "there is no God," just as we are perfectly justified in saying there are no angels, ghosts, or devils, no fairies or witches or other impossible creations of disordered imaginations. If such a being exists we can know it only by impressions made upon ourselvs; and until such impressions are made upon my mind, this "fool" will continue to "say in his heart 'there is no God.'" He will continue to refuse to debase his manhood by offering fulsome praise to and bowing submissivly before "the shadow cast by his own ignorance." He will continue to believe that there is nothing above or outside of nature, but that the universe "obeys a necessity of nature from which there is no escape."

Science at last has "raised the veil" and solved the Sais riddle. She declares "nature is all that is, that was, or that will be." "She, the all-creating and the all-devouring, is her own Alpha and Omega, her own generation and death. By her power she brought about the so-called creation, and created man as the crown thereof. By her own power she will take him back again when his dwelling-place, the earth, has completed its natural term of life in the endless cycle of worlds." R. WHEELER.

By the census of 1890 the church property in the United States was valued at $679,694,439, and it is estimated that the yearly increase is $30,000,000. Why such an amount of property should not be exempted from taxation is a question ably, forcibly, and practicably considered in a pamphlet issued by "The Truth Seeker Company" of New York and entitled "Church Property: Should it be Exempt from Taxation? Reasons why It should not." In a succinctly incisiv manner the question is aggressivly taken up and places the burden of proof upon its opponents, who, seemingly outside the argument of custom, will hav no little difficulty to maintain their position. For the pamphlet not only forcibly attacks the present system—for it offensivly and defensivly counters and parries the usual points of attack—but also produces figures, facts, and opinions to carry the war into the enemy's camp. The book is one which will well repay the reading, not only by those (and these are many and increasing) who coincide with the views of the pamphlet, but by the supporters of the present system whose sense of justice should at least incline them to recognize the force of the arguments and the seeming necessity of a reply, if such can legitimately be made. Accompanying the pamphlet is a reprint of the company's leaflet which well states the right of individual free thought and action in the observance of Sunday, and givs weighty reasons why no Sunday bill should be passed by Congress.—*Boston Ideas.*

The legions of devils which were in the hogs when they drowned in the sea, escaped under cover of the water and still haunt pious summer resorts, where they enter young people of religious alphabetical society, when they go in bathing together.

Most of the soldiers engaged in the celestial rebellion were females, and the way they spread their wings and brained each other with war clubs, swords, and cleavers, would indicate that all Christian ladies should be allowed the free exercise of electiv franchise.

News and Notes.

I am now at the home of F. I. Green, Nevinville, Iowa, and from this point I am making a campaign for Freethought. Mr. Green is well known as one of our strenuous workers, and for years he has stood at the front in this community, and kept things on the move so far as courage and generosity can do so.

This is a lovely place, and it is quite a luxury to thus enjoy country life in its exuberance and splendor. The prairie is rolling, and far away we can see the fields, groves, pastures, and comfortable dwelling houses. There is every promis of a magnificent harvest. The corn is simply stupendous. It is as high as my head now, and the green ranks stretch in ocean-like beauty. I understand that more acres are planted this year than ever before. Fields of a hundred acres are before me as I look forth. What is more beautiful than these rustling expanses, from whose bosom will burst the golden ears of plenty? It seems as if there could be no starvation in a world of such gorgeous abundance.

Yet the great strife is going on, and labor is in battle array with capital. I hear but few notes of the conflict in this retired place. I may not be able to return to Chicago after I hav finished my labors here, for I understand that the Burlington is "tied up" with the other railroads, and no tickets are sold and no transportation guaranteed. Well, if I hav to stay for an indefinit period on Green's farm, I shall hav a good time, with plenty of books, beautiful sceneries, harvest glories, and genial companionship; and so be ready when the time comes to unfold the banner of Freethought for the progress of humanity.

I arrived at Creston, Ia., Friday, June 29th, and lectured that evening before the Industrial Union of Creston on "The Rights of Man." The audience was not large, and some present did not seem to think that the "rights of man" included the taxation of church property, and so retired when the subject was mentioned. The People's party is not yet up to the mark. It does not stand for universal justice. It is for half-way measures. However, there are many members of the labor union who realize that Freethought is the key to the situation, and are willing to support lectures that deal with the subject in a radical manner. Mr. Green met me at Creston, and after the lecture drove to his home fourteen miles away; but we had quite a varied journey. The lightnings were playing all around the horizon, while overhead it was pitch dark. The lightning, however, like some great electric dynamo, served to illuminate the road. We could not hav had a more splendid service. But by and by the thunders began to mingle with the lightning, and we had to stop at a half-way house, while the torrents poured down, and this lasted until about two in the morning, and we played "high five" to keep awake, not having any place to rest our weary bones. After we started it was pretty slow work; the roads were well saturated and the mud of a clinging nature. It was daylight when we finished our journey, and I went to bed at sunrise. A good sleep prepared me for another drive, to Greenfield, eleven miles away, where I lectured on Saturday evening.

Greenfield is a somewhat sleepy and churchy place, and as this was the first Freethought lecture ever given the attendance was slight—only about a dozen being present. Yet if every one had come who promised to do so the audience would hav been of fair proportions. Mr. Green worked faithfully for the meetings. The two papers promised to announce the lectures, but did not. The utter indifference of the Liberals in this community is something appalling. They don't go to church; they don't go anywhere outside the church; they don't take Liberal papers and they don't know really what is going on in the world. It is this mass of indifference which, more than anything else, stops the progress of Freethought. I did not giv up in despair, but gave lectures on Sunday and Monday evenings to increased and attentiv audiences, but there were only about fifty in all. I hope some seed has been planted that some day will produce fruit, but the outward appearance is not inviting. If one didn't believe in Freethought with all his heart such experiences would be a damper, and one might say, "Let things drift; what's the use of work?" But a deeper thought will only make us more strenuous than before, for, as we hav no God or devil or hell fire to aid, Freethought must eventually be the only inspiration for the human race; and even if alone we must keep its fires a-blazing, and the world will be aflame or it will cease to advance.

A black storm followed us on Saturday night along our way home, but did not overtake us, although its tremendous folds flapped in our very faces. At this season the thunder showers come and go in Iowa with remarkable velocity. Within a week or two people and cattle hav been killed and the midnight sky lighted with the flames of burning buildings; and yet "God" is on his throne and counts the hairs of our heads! When he gets through counting, perhaps he will save a few lives.

I found one original Liberal at Greenfield—Mr. D. W. Church, who has published some quaint books on the "Enigma of Life," etc. He is quite a philosopher in his way, a sort of transcendental man of science. He is a student of Spinoza, Goethe, Carlyle, and Emerson, and has deeply imbibed their Pantheistic sentiments. He takes somewhat the position of my friend Herman Wettstein, that the universal ether is a kind of universal intelligence, and that this intelligence, if we are open souled, will flow into the brain and illuminate it; and thus we hav a power of insight that transcends knowledge and of which knowledge is simply the instrument. He denies personality to this infinit intelligence, and so practically denies that it is God. It is simply intelligent life. While I of course do not agree that mind is the ultimate fact of the universe, I admit that the position of my friend is anti-orthodox and that his theory is an interesting guess as to what the universe may be, and so long as it does not partake of the nature of a creed I do not object to its intellectual enjoyment. But the more I study into these matters the more I am convinced that Materialism is the common-sense solution of the universe, and drives away all clouds of fancy and superstition.

I shall remain and continue the campaign with F. I. Green until next Sunday. I shall then, if the great railroad strike does not prevent, take my way to northern Michigan, to Red Jacket, Sidnaw, and Drummond. In August I shall push westward to Montana. I shall be in Washington in September, at Davenport and other places. I hope that all friends in Washington who want lectures in September and October will write to me at 234 South Water street, Chicago, care of E. C. Reichwald. Communicate at the earliest possible moment. In spite of the hard times let us push forward the work to the best of our ability. I want to meet and shake hands with as many friends as possible on this tour to the Pacific Coast, and rally our forces. Notwithstanding all discouragements Freethought must triumph. SAMUEL P. PUTNAM.

Freethought and Secular Notes from England.

THE PRESENT SITUATION.

So far as the climate here is concerned, English friends in the United States and Canada need not be anxious to return to the land of their birth. The change in the weather for the worst to which I referred in my last "Notes" has been maintained up to date. Wet, gloom, and chilly winds hav robbed us up to now of the summer sun, and these unwelcome features hav given to nature that somber appearance which is never agreeable, but at this period of the year is particularly objectionable. Perhaps the compensating process may be in operation during July and August; let us hope so, for it is sadly needed. According to the proverb, "it is an ill wind that blows no one any good;" and in this case the unusually inclement weather has caused our indoor lectures to be more numerously attended than they generally are at this season. The audiences at our secular halls, both in London and in the provinces, hav been exceedingly good, and a very pleasing feature of these gatherings is the increased attendance of women and the young of both sexes. It is their coöperation that is necessary to the success of any movement, and the secular movement in England just now is experiencing the benefit of their association. Both in and out of London, Freethought societies are receiving most valuable aid from feminin activity and from the earnest labors of young men. This inspires the veterans in the good old cause with bright hopes for the future of Secular philosophy.

MR. G. W. FOOTE.

I am pleased to be able to report that the president of the National Secular Society is physically himself again. His official position is by no means an easy one, but Mr. Foote's ability and sagacity enable him to perform his duties in such a manner as to giv general satisfaction. It is not surprising, therefore, to find that the appeal now being made on behalf of his testimonial fund is being generously responded to. The fund will be closed and the presentation made about the end of July.

THE SCHOOL BOARD ELECTION.

Activ preparations are being made both by the Progressivs and the Reactionists for the coming election of the school board in November next. It will be a desperate fight between the supporters of theology and the friends of secular education. Present indications giv every reason for believing that the defeat of the cler cal party will be the result of the conflict. Two bye elections for the school board hav recently taken place in London—Willesden and East Ham. At the former place the Progressivs, who had never before won more than two seats at the poll, secured four by large majorities, and they might clearly hav had five, possibly six. The Progressiv candidate who headed the poll with two thousand votes above the leading churchman is a labor man with a decidedly secular program. At East Ham the success was even greater, for six Progressivs were elected and only one churchman. These are striking indications as to future victories. The executiv of the National Secular Society has requested the present writer to contest East Finsbury instead of East Lambeth at the coming election, for the reason that a member of the National Secular Society is already in the field in the latter district and he has good prospects of success. I hav consented to act upon the request of the executiv. My ticket will be an uncompromising one—that no part of the Bible and no phase of theology shall be taught in our public schools. Secular education pure and simple is my motto.

A MONUMENT TO CHARLES BRADLAUGH.

On Monday, June 25, the Bradlaugh statue was unveiled at Northampton in the presence of a vast crowd of over twenty thousand ardent admirers of the late great English Freethought leader. A special train was chartered by the London Freethinkers to convey friends to Northampton to witness the ceremony. Mr. Labouchere, who was to hav unveiled the statue, was unable to attend, being prostrate with lumbago. Mrs. Labouchere came as "his apology"—to use her own expression. She spoke a few words and handed the cord to Mrs. Bradlaugh Bonner, who pulled away the wrapper and disclosed the statue, which was hailed with a magnificent burst of cheering, after which the band struck up the old fighting song, while many eyes were wet with tears. The statue and pedestal hav cost about £400, more than £100 of which came from India. The figure is in terra-cotta. It is well posed, and is a fair likeness of Bradlaugh; but the artist has rather missed the massiv character of the hero's face and head. It is suggested, however, that the likeness will improve under the mellowing hand of time. The inscription on the front panel of the pedestal runs thus: "'Thorough.' Charles Bradlaugh. Born Sept. 26, 1833: Died Jan. 30, 1891. Four times elected to one Parliament, in vindication of the Rights of Constituencies. India, too, chose him her representativ. A sincere friend of the people. His life was devoted to Progress, Liberty, and Justice." Several members of Parliament were present, and spoke of Mr. Bradlaugh's noble character and of the services he had rendered to the cause of human progress. Mr. G. W. Foote was appointed to attend the proceedings as representativ of the Secular Association of which Mr. Bradlaugh was for many years the worthy president. Mr. Foote, in a calm and dignified address, gave a brief estimate of the unique qualities of the late junior member for Northampton, and of his persistent efforts to improve the social and political condition of the masses. It was, indeed, a grand and an inspiring spectacle to behold such a concourse of people, holding different political and theological opinions, assembled to pay a tribute of sincere admiration to the memory of one who was not only a great politician, but who was also the most uncompromising Atheist of England. We all know how, during his early career, Mr. Bradlaugh had to encounter fierce opposition, and had to battle against gross misrepresentation and against an unscrupulous bigotry, but his indomitable courage and his never-failing persistency enabled him to surmount those difficulties and to win for himself a reputation of which any public man might be justly proud. While living he won the respect of his opponents and secured the affections of his friends, and now that he is dead his memory is honored and revered by every generous heart that can appreciate honesty of purpose, integrity of conduct, and an impassioned zeal, not merely for the welfare of one class, but for the happiness and prosperity of the whole of the comunity. As an old and most intimate colleague of the great departed I sincerely join in the homage that has just been so willingly and genuinly paid to greatness, and I trust that the deeds of usefulness that adorned the life of the eminent leader of English Secularism may be emulated by all who profess to share the principles which were so thoroughly entertained and so valiantly defended by him who, "though dead, still speaketh." CHARLES WATTS.

Observations.

There is at first sight much philosophy in the remarks of a Western gentleman who says he has differentiated his reading matter, subscribing for secular papers in order to get the political news and discussions of the day, and for THE TRUTH SEEKER, in order to be informed of the progress in Liberal ideas. Whether or not he protests when his secular journals happen to admit to their columns sound notions on religious matters, the public is not hereby informed, but he does object to the discussion of economic questions in his Liberal paper. He is like the old gentleman of New Hampshire for whom I once drew a pitcher of cider. Turning the "spiggot" with one hand and holding both candle and pitcher in the other, some of the tallow dropped into the drink. When the old man got his portion, he noticed the foreign matter floating on the surface and requested that when I went next to the tap I should bring the cider in one thing and the "tarler" in another, and he would mix them to suit himself.

I will not maintain that Freethought and politics can be profitably combined, but I contend nevertheless that the Freethinker occupies an advantageous point of view from which to judge political as well as religious humbugs; and that, other things being equal, the Freethinker is best accoutred to serve the state. Being necessarily of independent mind, he will hav no church or clique to serve, nor anything to gain by deluding his fellowman. His perception will be keen to pierce the "glorified fog" of church and state and to detect the morass into which, as it seems to me, both are at present leading their followers. I am not in favor of blinding him or putting a gag into his mouth; neither do I think the man is wise who closes his own eyes and plugs his ears except to look upon that which is familiar, or to listen to a tale which is thrice told. Thomas Paine was able to teach the American people political common sense, the result being the establishment of a better government than the world had ever known. He would also hav taught them religious common sense if they would listen; but instead they damned him—and incidentally damned themselvs, as we now view the matter. The Freethinkers of this generation hav argued the leaders of the church to a standstill. The dogmas are no longer defended with intellectual weapons; and those leaders, with their allies, the rich, the conservativ, and the greedy, hav entrenched themselvs behind the statute-books, whence they sally forth to annoy, harass, persecute, and oppress. It is their last stronghold, and the question is, whether we shall not annihilate their breastworks and take a fall out of them in their chosen arena. They and their allies here discussed hav given us an administration quite the opposit of the ideal. Our government, established to protect the rights of the citizen, has become a fetich, and the citizen is either forgotten or forced to cringe before it. The sacredness once attached to human rights has been transferred to the statute. We do not hear nowadays of violations of rights or liberties, only of violations of law, as though that were the thing originally to be defended. Our concern, at the present time, is to secure protection, not by the government—we must buy a court in order to obtain that—but from the government; to wit, protection for speech, press, mails, morals, commerce, exchange, and industry, to curtail the liberty of which government has placed salaried officials at every crossroads. Freethought, to employ analogy, holds the same relation to the body politic that the brain does to the muscular system. It directs and guides; and movements not so directed and guided are emotional or involuntary and devoid of a reasonable purpose. Such are religious revivals; such, largely, are popular elections, and such, to a great extent, is the legislation under which we groan. The wise Freethought writer, publisher, or lecturer will perhaps refrain from laying especial stress of voice on these facts. With the fate of Paine before him he knows that though he may be justly rewarded for breaking the manacles of religious serfdom, yet so soon as he lays a hand upon the chains of political slavery, those whom he has most benefited will be first to hit him in the neck. To drive superstition out of literature into the statute-book is only to change it from the altar to the throne, and giv it a club instead of the poison cup as a weapon of offense. It merely revises the citizens out of the theological hell into the political hades.

The Bible idolaters are in the enjoyment of an appreciable advantage over unbelievers when discussing the merits of the scriptures. They may clap their opponent in jail and then go uninterruptedly on with their own side of the debate. It is a matter of fact that the sacred book contains some reams of matter that would be indictable under any statute designed to restrain authors from making an indecent exposure of their thoughts. To this extent we are permitted to speak freely; but the religious person calls us a slanderer, denies the fact, reminds us that the charge rests upon our bare and therefore indecent assertion, and assumes that his denial has as much force as our accusation. We hav to either suspend or proceed to citation and proof. If we take the latter course, what follows? In the case of Mr. J. B. Wise, of bleeding Kansas, arrest and imprisonment followed. This, of course, breaks up the discussion and distracts attention from the merits of the controversy. The authorities, who are orthodox or nothing, and sometimes both, decide that the Bible is not obscene—which is their religion. Then they arrest the person who mails portions of it—which is business. Plainly, they get their system of thought from the modern theologians who hold that the Bible is not the word of God, but contains it—a pied line of type, as it were, from which letters to form the said word may be selected. The inference to be drawn from the theory and practice of the postal authorities is that, in their belief, the Bible does not of itself constitute obscenity, but contains it—a repetition of the process of picking letters out of a pied line. In other prosecutions under the same statute the book, print, or paper—as, "Cupid's Yokes," the *Word*, or *Lucifer*—was indicted bodily, the offending passages being deemed sufficient to condemn the entire work. Which way will the present prosecution jump? If an impure passage can taint the whole book that is otherwise innocuous, will the text chosen by Mr. Wise cause the Bible to be excluded? If it is decided that such text does not contaminate the context, why was "Cupid's Yokes" thrown out of the post-office? It certainly could not be maintained, and it never was charged, that all of that work is indecent. It is a pharisee compared with the Bible. We shall be told that Wise selected a passage out the scriptures and mailed it. The rejoinder is that Bennett and Heywood made no such discrimination; and the query arises, Is selection so serious an offense that a man may be jailed whether he commits it or not when opportunity is offered him to do so? Again, in the cases named, the prosecution did the selecting, and, for purposes of information, I am led to ask if the effect of a passage upon the work as a whole can be held to depend upon the person who points it out.

The whole Christian world ought to spring to the defense of Wise. Especially ought the Rev. Vennum to protest against this prosecution. He has been carrying on a discussion with the Infidel with the intent to prove that the Bible is pure. If the accused is convicted Vennum's case is forever lost.

"Sooner than we imagin," remarks Mr. Giles B. Stebbins, "the day will dawn when a godless science will be an unscientific absurdity." Mr. Stebbins should learn that his prediction is aimed in the wrong direction and stated in the wrong tense. The day when God was thought to be a factor in classified knowledge dawned disagreeably and came to an inglorious close a long time since. The great clearness of Mr. Stebbins's thought is manifest in the form of his expression, wherein he refers to a science that is unscientific. He is not far from the kingdom prepared for the California clergyman who, observing that our national charter was secular, not to say Atheistic in character, claimed that it discriminated against Christian believers, and argued thence that the Constitution was unconstitutional.

A labor meeting was held in Union square, this city, the other evening, and just before the solemnities began the Rev. D. E. B. Olmstead, of Cattaraugus county, strolled onto the platform. As nobody knew him, he introduced himself as a clergyman and perhaps expected to open the meeting with prayer, but he was not called on. Among those present were T. B. Wakeman and Charles Sotheran. Mr. Wakeman addressed the assemblage in a speech of some length, and the longer he talked the more fidgety Mr. Olmstead got, so that when the orator closed and walked to the rear of the platform the clergyman uncorked himself and overflowed his nozzle. Said he to Mr. Wakeman, "You hav no right to make such a speech, and any man that would talk that way ought to be arrested." Mr. Wakeman calmly invited him to go ahead and serve his process. Mr. Sotheran stood by as a listener. "The trouble with you folks," said the clergyman, "is that you don't know anything about the teachings of the church." Both Wakeman and Sotheran submitted that they had studied for the ministry and claimed some familiarity with theology. "And your accusations against the capitalists prove your ignorance," sputtered Mr. Olmstead; and he introduced a French quotation. "What's that?" asked Sotheran; "say it again." Mr. Olmstead repeated the phrase, and explained that it was French, which Mr. Sotheran was not expected to understand. "Oh, I see," said Sotheran, who is a linguist; "you mean '*Honi soit qui mal y pense.*' Your pronunciation is so bad I did not catch it before." Then Mr. Sotheran wanted to bet the clergyman that the latter couldn't say the Lord's Prayer in Latin, and when Mr. Olmstead acknowledged his inability, Sotheran said, "I'll teach you," and began, "*Pater noster que es in cœlis*," but the parson interrupted him, with a challenge to debate. Wakeman announced his readiness, and intimated that the present was a good time to begin the discussion. "I am not fully prepared just now," replied the victim. "I thought not," said his persecutor, with a chuckle, and the rural preacher slipped off the platform and made his escape.

Next to the violence and disregard of life and property resulting from the great railroad strike in the West, the most serious thing is admitted to be the damage to commerce and industry. Business is prostrated and the wages which the strikers and those whom the strike has forced out of employment must forego through enforced idleness are reckoned as a dead loss. It is strange that people who see this so plainly hav never thought of the similar loss consequent upon Sunday loafing, to say nothing about holiday and half-holiday idleness. A strike must be a very extensiv one that affects ten per cent of the people of the country, and it must keep that ten per cent idle for ten days in order to equal one day's idleness of the whole population—that is, to equal one Sunday. There are fifty-two Sundays in the year, and the strike must last 520 days, or seventeen months, in order to achieve the sum total of time that would be wasted through the Sunday superstition if "Sabbath" laws were enforced as the orthodox insanely desire. Therefore the loss of wages and the loss to trade through the strike is as a dime to a dollar compared with what the church would impose upon us. Soberly considered, a universal or general rest-day is an absurdity, and I do not believe that it has any excuse for its existence except that afforded by theology, although others are offered. As a boy on a farm, I remember that I thought Sunday every other day, not so much for rest as for recreation, would not be a too frequent recurrence. Later on I noted that I felt less like work on Monday morning than when I quit Saturday night. There may be such a thing as too violent rest. I believe business men will testify that unless they seek some relaxation more exhausting than their ordinary labor, they do most of their worrying on Sunday, which is superior to work as a depressor. The laborer is not in his best form after his Sabbath "rest;" on the contrary he may well conclude that if providence designed the Sunday for any purpose it was only as a day when he might spend his previous week's wages. It is the policeman's harvest time. The church has apprised us that Satan finds mischief for idle hands to do, and she provides the idle hands—a sort of coöperation that runs through the whole Christian system.

After Sunday comes the holiday. If I were the ruler of a people and desired to keep them poor I would multiply the holidays—which is a pointer obtained from the Catholic church, whose calendar is full of them. The United States does not as yet equal Portugal, Spain, or Italy in this folly, but we are getting there. Seven or eight general holidays are observed in all the states, and each state has some of its own. In all twenty-seven public holidays are kept in the several states, to which are to be added numerous church festivals. Saturday afternoon is a holiday the year round in New York, though it is commonly observed only during the summer months. Given 52 Sundays and 10 holidays, and add 8 more days of Saturday afternoon loafing, and we hav more than two months of legal inactivity—about one-fifth of the year, or 20 per cent of all our working time. Expenses for rent and food are maintained, there is nothing coming in (for wages are adjusted to the state of affairs), and every temptation is offered for the profitless spending of money.

That Sundays and holidays tend to reconcile the poor with their poverty is quite apparent; otherwise why should our legislators guard the one so carefully and appoint the others with so much complaisance whenever the matter is brought to their attention?

The following, from a Spiritualist paper, has been submitted to me with the request that I giv my opinion with regard to it:

Yahveh is the luminous ether in which all things exist, the substance from which all things are formed.—*Gertrude Love.*

The only remark I can think of is that it does not elucidate any matter now in hand.

GEO. E. MACDONALD.

Letters of Friends.

Good.

MERRILL, WIS., June 25, 1894.

MR. EDITOR: Inclosed you will find $4 for renewal of subscription and a copy of the "Freethinker's Text-book." Hav read your paper for several years and am well pleased with it. Wishing you every success, I remain, Your friend,

FRED CARPENTER.

Christian Neighborhoods Hav Peculiarities.

NORWOOD, MO., June 19, 1894.

MR. EDITOR: Inclosed find $3 for renewal of subscription. I do not want to get behind too far with this grand old exponent of liberty and Freethought, as this is a pious neighborhood and my administrator might refuse to settle in case I should die. H. H. BALL.

Seems to Like "Observations."

SPOKANE, WASH., June 21, E.M. 204.

MR. EDITOR: Find inclosed $3 to apply on my subscription to the grand old TRUTH SEEKER. "Observations" are the first matter I read, and I can tell you I am very much interested in George E. Macdonald. I should like to read him when he turns himself loose. He says more in one line than his critics can in occupying several columns. Long may he liv.

Ever yours, RICHARD SHARPLESS.

Thinking of "Four Hundred Years."

PAW PAW, ILL., June 26, 1894.

MR. EDITOR: Find $3, to renew my subscription to THE TRUTH SEEKER. I was aware that my time had expired, and hav delayed in writing, hoping to send some other names, but times and finances hav been unfavorable. So for the present I must be content to send by myself. Hoping things may be more favorable in the future, and we mav soon get our Putnam's "Four Hundred Years of Freethought,"

I remain, yours truly,

PHILIP FITZGERALD.

From an Editor and Newspaper Correspondent.

NEW YORK, June 20, 1894.

MR. EDITOR: I am very well pleased with "Church Property." It is excellently written and contains many new arguments and most valuable and carefully compiled statistics.

Many thanks also for your promptness in mailing the book, which I highly appreciate. Inclosed I beg to hand you ten cents, for which please send me "Thumbscrew and Rack," by Geo. E. Macdonald, and greatly oblige, C. REIGERSBERG.

Will Always Speak a Good Word.

FARGO, N. DAK., June 19, 1894.

MR. EDITOR: Inclosed find $3 for subscription to THE TRUTH SEEKER. I hope you will pardon me for my seeming negligence, but I was in hopes I could increase the circulation of THE TRUTH SEEKER, but everybody pleads hard times, and it is the truth, too. I let parties read mine occasionally, and tell them also that they can find more good literary reading and scientific articles in one copy than all the papers they read in a year. I also tell them good solid religion, too. I will always say a good word for THE TRUTH SEEKER, as it is a source of great pleasure to read it myself. Success to you.

B. F. MANNING.

One of the Right Kind of Workers.

CORTLAND, O., June 20, 1894.

MR. EDITOR: Inclosed please find $2, for which hurry forward "History of the Council of Nice," cloth, and "Creation of God."

I am feeding my mind with food that banishes superstition. I wish to liv a life devoted to Freethought, and shall do all I can to relieve my neighbors and workmen (of whom I employ ten) of the cursed influence of the church. My office desk is covered with Freethought works, so my men and persons whom I do business with can read and look at the illustrations. This has led to many debates with laymen; also ministers. The literature I hav at hand enables me to strike hard blows at orthodoxy; also a copy of the Koran which I hav enables me to show that the Mohammedan's religion is much more desirable than the Christian religion. I hav "Bruno" engraved in gold on my eighty-horse engin. Christians often innocently ask me who Bruno was. When I say "Christians burned him," they know nothing of the matter. Some deny it. One minister said the Catholics burned him. "Yes," said I, "but Catholics are Christians."

My position here as a manufacturer has its influence on many who two years ago were believers, but now are quite well posted on Freethought. B. F. P.

It Is a Fair Question.

TRINIDAD, COL., June 14, 1894.

MR. EDITOR: Knowing that editors do not always know how to run a paper to please all their subscribers, and believing you will receive kindly the following adverse criticism, I make bold enough to present it:

I am a subscriber, and but for the one exception am well pleased with THE TRUTH SEEKER. I receive daily two newspapers that furnish all the politics (free silver and tariff) I want, and at much less cost per word than THE TRUTH SEEKER, and in subscribing for the latter I did it for the Freethought literature it contained. Do you not think your subscribers generally take it for the same reason?

Respectfully, W. E. CHARLTON.

For Free Discussion.

LEAVENWORTH, KAN., June 28, 1894.

GEO. MACDONALD: Go ahead. You hav the same right to air your opinions in THE TRUTH SEEKER that other contributors hav. If not, why not? To be a brother of the editor is a serious misfortune, I admit, but not a crime. The more you smash the graven images of the religious and political idolaters, and the harder you thrust the frauds and humbugs of the day with that free lance of yours, the better you serve the cause of Liberalism. We want no padlocks on Liberal lips.

I hav taken THE TRUTH SEEKER twenty-one and a half years, and hav never once thought of giving the editor any advice about running it. S. R. SHEPHERD.

From the Tented Field.

LEON SPRINGS, TEX., June 21, 1894.

MR. EDITOR: Although not a direct subscriber, I am an ardent admirer of your paper. You will be agreeably surprised to learn the number of Liberals there are in the army of the United States. The only cause that I attribute this to is that they (the soldiers), having time to think and educate themselvs, hav plenty of evidence of the insanity of religion in all its stages from Deism down to Catholicism. The army is composed of representativs of all classes, from the lowest and most ignorant Catholic to the highest and most enlightened Atheist. The one copy of THE TRUTH SEEKER coming to this post is in circulation from the time it arrives until five or six weeks afterwards.

Excuse writing, as it was done in the field. OTTO GLASER.

Under the Standard of the Populists.

BOND, KAN., June 27, 1894.

MR. EDITOR: Please find inclosed $3 for the renewal of my son, F. O. Hellstrom's, subscription. He has not been home here for a long time, but as the paper continues to come I will pay for it.

I agree with George Macdonald's views on tariff and finance and am quite surprised to see that men calling themselvs Freethinkers can object to having those questions fairly discussed.

The People's party is in the field, not only ready but eager for the fray, and will certainly down the cowardly plutocratic crowd. It stands for the plain people on principles which recognize no distinction of sex or creed. The Democrats and Republicans stand for plutocrats' dollars and privileges and they long ago lost all principle. RUDOLPH HELLSTROM.

A Country Editor With Backbone.

LEWISTON, MICH., June 13, 1894.

MR. EDITOR: Inclosed find $3, for which please extend my subscription. I hang your exquisit paper in the editorial room near the door, where all comers, preachers and women included, cannot fail to behold the striking, edifying, and mirth-making pictures. The preacher looked over one of them and of course saw at a glance that it was not fit literature for poor, degenerate man and now reads them no more. I scatter the paper all through the town and its name is fast becoming the same sound of horror to the holy as the name of Paine and the other noble men we revere.

I imitate the style of Frederick the Great by letting the church people say what they like, and I never fail to speak loudly in defense of the skeptic and Sunday baseball. I advertise the church social and Freethought in the same column. My brother editors hav got tired roasting me for Sabbath desecration.

J. H. PINKERTON.

With Hope and Trust.

ALTOONA, PA., June 7, 1894.

MR. EDITOR: I am a Freethinker of the most pronounced type, and I regret only my inability to aid in your glorious work of leading the blind and superstitious into the light of day.

I rejoice in your fight against those fanatics of the Woman's Christian Temperance Union and other societies of a similar character; they all belong to the same gang, and are making strenuous efforts to hav that august personage of theirs recognized in the Constitution.

The articles published in your valuable paper from time to time on Church Taxation are grand and to the point, and I hope and trust Freethinkers to a man will fight this out to a successful issue.

JOSEPH MEALS.

Is the Object of Prayer.

MACON, GA., June 7, 1894.

MR. EDITOR: Inclosed please find $6, for which you will please send the books named. I am trying to spread the "glad tidings" as far as my purse and ability will permit. I hav been the special object of prayer in two of the churches here, and as their God would not answer their prayers by converting me, they have commenced their old tactics—viz., vituperation and persecution, as you can see by the paper I send you. This is the minister that gained some notoriety by strict allegiance to the old Pauline theology, "Suffer not a woman to speak or teach in the church," at a reunion of the Northern and Southern Baptists held in Atlanta last year. He is evidently very narrow-minded, and on this account I shall not reply to his sermon.

Send a few sample tracts that I can cheaply distribute, something effectiv. With best wishes for the rapid enlightenment of mankind (THE TRUTH SEEKER'S mission), I am, yours fraternally,

W. W. FRANKS.

Do Not Forget This Man.

COALING, ALA., June 20, 1894.

MR. EDITOR: Will you allow me space to inform the voters of Alabama who may see this what sort of a man W. E. Fitts, of Tuscaloosa, Ala., is? He is on the Democratic ticket for attorney-general of the state and the election comes off in August. I was a state witness in a prosecution and he tried to keep me from testifying because, he alleged, I was an Infidel; that I had circulated a blasphemous paper that caricatured the Bible and made fun of the Christian religion; that I and all such are not far enough removed from barbarism to swear against a fellow-man. Now, the race will be a close one and a few votes lost and he is left out. A man who would deprive another of his rights would deprive him of his property and is not fit for any office. So I hope those seeing this will do their best to defeat him, for he appealed the case and said he would carry it to the Supreme Court, and as it is not settled yet, he may succeed in depriving me of my rights. Yet he never offered to attack my character, only my religion. I had been assaulted one night by a hard character with knuckles, and I was the only witness, but he showed the knuckles and told what he had done a few minutes after the fuss. H. J. WARD.

Suggestions With Point and Pith.

NEW ORLEANS, LA., May 28, 1894.

MR. EDITOR: As inventors are usually investigators, mailing sample copies to their addresses, obtained from the patent office reports, might increase the subscription lists of Freethought journals. Mailing sample copies to writers whose addresses are attached to correspondence in our daily papers might also be good. Being investigators, they would probably be liberal-minded enough to investigate Freethought. Their general intelligence and ability to write for the press would make them specially valuable converts.

If Freethinkers in every locality furnished lists of addresses of all members of debating clubs, members of Unitarian churches, Spiritualists, and other "hopefuls," to whom sample copies could be sent, it might help much.

Judiciously distributing sample copies is a hundredfold better than sowing them broadcast.

If Freethinkers would stand at the exit as debating clubs, Spiritualist, Theosophist, Unitarian, and other liberally inclined meetings dismiss and hand each person a sample copy (as I hav often done), they might aid both in disseminating Freethought ideas and in getting subscribers for these publications.

These suggestions may aid some who wish to work in adopting methods increasing the efficiency of their work.

D. WEBSTER GROH.

A Poor Kind of Brotherly Love.

NEW YORK, June 24, 1894.

MR. EDITOR: I hav been told time and again that insane people are not conscious of suffering and that they are not capable of knowing right from wrong. Let me state some facts: Willard Asylum is very likely the best institution of its kind in the state. Some twelve or fifteen years ago a young man died there broken-hearted. Some few weeks previous to his death he was informed that on a certain day a Sunday-school party, of which his brother was one of the teachers, would pass down the main road to the lake to go on a steamboat excursion. As there is only a wooden fence dividing the grounds from the main road the insane patient went to the roadside at the appointed time to see his brother and be seen. Imagin, if you can, what must hav been the feelings of him who was hoping for a few kind words from his brother, from one who was of the same flesh and blood, nursed and cared for by the same loving mother, as the company, intent on their day of pleasure, full of joy and happiness, passed along. One among them, a teacher of brotherly love, is so inhuman as not to hav a kind word for his own brother, but passes by in full view of him and disdains to recognize him. Are such men capable of being good religious teachers? These are facts made known by those who were eye-witnesses.

WILLIAM MEESE.

A Very Surprising Assertion.

NEW HAVEN, MICH., June 20, 1894.

MR. EDITOR: Says the *Christian Witness and Advocate* of June 14th: "There is scarcely a vital spiritual doctrin that is not assailed by those who owe all they are and all they hav to the doctrins they assail." Very bad policy for them, to be sure. The *Witness's* statement is surprising, to say the least, in view of the fact that, since the time of Constantine, these "vital spiritual" doctrins hav, by judicious management, been the means of sustaining and ministering to the appetites of a host of shiftless priests and preachers and reducing the common herd to the requisit degree of ignorance and submission. It is certainly not the fault of the church that the dark ages stopped where they did. By the way, who are these people who, having built for themselvs comfortable nests in the theological tree, are foolish enough to knock the bottoms out of them by repudiating the tenets of Christianity? Do they number among them Baker, Watson, Moody, or the oily-tongued Talmage? Scarcely. Imagin the surprise of one of T. De Witt's audiences, composed chiefly of people who lay up treasures on earth and manage to keep them reasonably secure from thieves and moths, if instead of gushing about celestial streets built on the monometallist plan, paraded by numerous heavenly string bands, and about angels who spend their time congratulating the "Lamb" on his success in holding down the great white throne forever and ever, the reverend gentleman should declare the falsity of the flood story, wonder how the serpent navigated before it was sentenced to go on

its belly, and criticise Jehovah's manner of showing his love for the human race by damning multitudes of unenlightened and therefore innocent heathens after ordering their wholesale slaughter by his Jew favorits. How long would it be before Mr. Talmage would cease to hav "the world for his audience" and the Tabernacle fire be regarded as a manifestation of "divine wrath"? Be assured that no such blunder will be made. The Christian religion is not falling to decay because of traitors in its ranks, but because it is a fraud and must go down before the attacks of those who know the truth and are not afraid to speak it. A TRUTH SEEKER.

Worth More for Good than Politicians.

GRAND COULEE, WASH., June 18, 1894.

MR. EDITOR: Inclosed find $6.50, for which send me Putnam's "Four Hundred Years of Freethought," and extend my subscription for THE TRUTH SEEKER. Times are hard and money scarce; still, we must all hav "Four Hundred Years of Freethought" and THE TRUTH SEEKER, which will do more to make times better than all the politicians in the country.

Please put America La Follette's name in "Four Hundred Years."

J. H. LA FOLLETTE.

Progress of the Cause in Milwaukee.

MILWAUKEE, WIS., June 7, 1894.

MR. EDITOR: I wish to report progress in regard to Freethought in our city. We hav just closed Liberal Club meetings for the season until the 1st of October. They hav been well attended and more interest was manifested than ever before, although we hav held these meetings for the last eight years. I will state here that we hav a free platform—no subject barred—and we hav discussions following each lecture, so that anyone hears all sides of all questions, and in that way there is a greater chance to arrive at the truth. I will giv a list of some of the subjects we hav had before our meeting: "Our Banking System a Confidence Game;" "Railroads;" "Where Was Man and What was He Doing Before the Deluge?" "Woman as an Industrial Factor;" "Theosophy;" "Abolition of the Presidency and the Senate;" "Russian Methods in Milwaukee;" "Recollections of Europe;" "The Plea of Insanity;" "Citizenship and the Dangers of the Republic;" "Holland and the Hollanders;" "Man, Politics, and Religion, and What of the American Protectiv Association?" "Corporations and Trusts;" "Some Clerical and Editorial Criticisms;" "The Authenticity of the Story of the Crucifixion of Christ;" "Landlords, Industrial Slavery, and the Single Tax;" "Growth of the Tolerant Idea in Religion;" "Is Carlisle Justified in Issuing Bonds?" "Catholics in the Public Schools;" "Does Spiritualism Make People Better?" "Modern Spiritualism;" "American Protectiv Association and Politics;" "Some of the Reforms of the Day from a Woman's Standpoint;" "Talk on Theosophy;" "Rev. Mr. Pitsworth on the Authenticity of the Story of the Crucifixion of Christ;" "Economic Evolution:" "E. G. Comstock's Reply to Rev. Mr. Pitsworth;" "Corporation Problem;" "Reformation, Not Punishment for Crime;" "Comstock and Pitsworth Discussion;" "After the Coxey Movement, What?" "The Coming Woman Already Here."

You will see from this list that we hav had a great variety of subjects calculated to interest the people. Our meetings are in such favor here that they are well reported in the different papers of the city, so that they are read by thousands who did not attend the meetings. I would earnestly recommend that other cities get up some meetings on a similar plan. It can be done where there are a few Liberals to take hold and conduct them. There never was a time before in our city when Freethought was so prevalent as now, and I believe our Liberal Club meetings hav done a great work in Liberalizing the people. A. B. SEVERANCE.

[In one respect our Milwaukee friends are more fortunate than is the Manhattan Liberal Club. They hav the aid of their city press in the work of disseminating progressiv ideas. Here it is very rarely the case that our local papers mention our regular meetings, though the Club has had many of the best Liberal and reform speakers on its platform, and the debates are interesting.—ED. T. S.]

An Open Letter to the "Napoleon of Politics."

DELPHOS, O., June 26, E. M. 294.

MR. EDITOR: I inclose a copy of an open letter to Governor McKinley. As he is a prospectiv candidate for president, and seems to be training with the God-in-the-Constitution party, it strikes me that it ought to be generally known.

B. A. ROLOSON.

DELPHOS, O., June 25, 1894.

HON. WILLIAM MCKINLEY, Columbus, O., *Dear Governor:* It is reported in the Cincinnati *Commercial Gazette* that, in your speech at the commencement exercises of the Ohio Wesleyan University, at Delaware, O., on the 21st inst., among other very pious things, you said: "I believe that the building of Christian character is quite as important as to hav the well-stored head, and also to hav Christian statesmen is to hav Christian citizens, and that will make itself felt in your halls of legislation,"

As to your personal opinion of the great importance of Christian character I hav no objection. But most really great men and women of this age believe that a vast amount of information is of greater importance than a vast amount of faith in religious dogmas; that knowledge is the prime cause of the great advancement of mankind during the last three or four centuries.

During the ten centuries immediately prior to this era of human progress the Christian character of most of the rulers in Europe was unimpeachable. If they did not hav a Christian character they had no character; and by reason of the former they came near having the latter.

But while you hav the right as well as I to your personal opinion upon this subject, the sentiment of the latter part of the sentence quoted cannot be too severely condemned. In other words, you advise the people to elect to our legislativ halls Christian statesmen, and promis if they do that these Christian statesmen will see to it that the citizens will become Christians and that Christianity will make itself felt in our halls of legislation. There is no doubt that your promises, in part at least, would be fulfilled if the people followed your advice. If the citizens did not become Christian, judging from history and the actions and declarations of Christian bigots to-day, these Christian statesmen would, by means of penal laws, compel the citizens to act as though they were Christians. The land would be filled with religious hypocrits seeking for office. But it may be you agree with T. P. Stevenson, corresponding secretary of the National Reform Association and formerly editor of the *Christian Statesman*, who, in an address a few years ago, said: "If it be objected that men would become hypocrits to obtain office, we can only say that the hypocrisy which abstains from blasphemy and licentiousness, and conforms the outward life to the morality of the Christian religion, is a species of hypocrisy which we are exceedingly anxious to cultivate."

There is no doubt that Christian statesmen would make Christianity felt in our halls of legislation. Constantine was the first Christian statesman with power to enforce his religious opinions upon others. It was he who caused the assassination of his own son. It was he who caused the murder of his own wife, the partner of twenty years of wedlock, the mother of his surviving children, by suffocation in a hot bath. It was he who cut the throat of his twelve-year-old nephew, and was unmoved by the tears of his favorit sister, pleading for the life of a son. After having seven members of his family put to death in cold blood and been guilty of every crime from assassination to wholesale massacre, he called together the Christian world at the council of Nice. Remember, he was a Christian statesman. He obtained and held the reins of government because of an alliance with the Christians of Rome. In 321, to please the church and "to make it felt in the halls of legislation," he issued the famous edict commanding judges, townspeople, and mechanics to rest "on the venerable day of the sun." The best thing we can say of him is that he is dead. But not being satisfied with the crimes committed in life, by his last will he instructed his children to massacre his brothers and their children, and in carrying out these instructions two only escaped, six being murdered.

It was a Christian statesman who founded and maintained the Spanish Inquisition, where thousands met death by torture for daring to express, or even to be suspected of entertaining, an opinion on religious subjects different from the statesmen's. It was Christian statesmen who instigated the Crusades, in which millions of human beings lost their lives. And their only object was the advancement of Christianity. Every soldier carried a cross as an emblem of his religion. The Thirty Years' War was the offspring of Christian statesmanship. If it had not been for Christian statesmen the heretic-hunts would not be a matter of history. It was they who inspired the invention of instruments to torture heretics, the most effectiv Christian arguments ever promulgated. Christian statesmanship caused the massacre of St. Bartholomew; during seven days of the slaughter no less than thirty thousand human beings fell victims to the treachery of the Christians. They were Christian statesmen who exterminated the Albigenses, the most prosperous people of France, and laid waste its best and most productiv soil. Christian statesmanship is responsible for the execution of hundreds of thousands of innocent persons for the alleged crime of witchcraft. It was nothing else that caused the great witch-hunt in New England in 1692, which was ended only when the jails would hold no more victims. The persecution of Galileo and the banishment of Roger Williams are mild examples of Christian statesmanship. The ashes of Bruno, John Huss, Michael Servetus, and thousands more who hav been burned at the stake, for heresy, a crime manufactured by Christian statesmen with Christian characters, speak loudly against them. I do not object to a gentlemen being chosen for an office simply because he happens to be a Christian. It is the selection of legislators because they are Christians and in order that they make Christianity felt in the halls of legislation, against which I raise my voice.

Nor is this all. You are reported as saying in connection with the above which I hav quoted that "all men from Washington down hav recognized that God rules in the affairs of government." You evidently meant to be understood that all the founders of our federal government, together with all its officers down to this day, believed that the Christian God rules in the affairs of our government. It is a pity that the governor of the great state of Ohio knows so little of the fundamental principles upon which our government is founded. If you really believe what you say, why do you not abdicate the office you now hold and giv the gubernatorial chair to the *real* governor? Or do you entertain the idea that you occupy your office by divine right? You evidently train with the National Reform Association, the express, primary object of which has been, ever since its organization, to cause our federal Constitution to be so amended as to acknowledge God as the source of all authority and power in civil government. You ought to be aware that in January last, at the request of the officers of this association, there was simultaneously introduced in the House and Senate of the United States a joint resolution proposing such an amendment to the Constitution, and that there were so few favored the idea that it was never reported from either committee to which it was referred.

You were mistaken when you told the people of Delaware that all men recognize that God rules in the affairs of government. You must hav been thinking of the times before Washington, certainly not from Washington's time till now. This is nearly the close of the nineteenth century; the people are somewhat enlightened; the old idea was that the power to govern came from beyond the clouds; that the source of all authority in the affairs of men lay somewhere in the skies; kings sat upon their thrones by divine right. They were answerable only to the gods from whom they derived their authority. The people were not citizens but subjects; they ha no voice in the affairs of government. They were supposed to be owned by the king. The right to rule not being derived from the people, the people had no rights which the king was bound to respect.

The founders of our government believed that individuals had some rights, that nature made all men equal. They denied that any person had the divine right or that any deity had the right to rule over them. They concluded that they had the right to govern themselvs, and in the grandest political document the world ever saw, they declared that "governments are instituted among men, deriving their just powers from the consent of the governed." Upon this principle our Constitution was adopted. Our fathers caused to be placed upon the reverse side of the great seal of the United States these words, *Novus Ordo Seculorum*—"A New Order of Things." They "retired the gods from politics" and enthroned the people as king.

Now, after a century of unprecedented prosperity, you declare to these young men and women who are about to begin their careers of activ life that the people are not the source of political power, that God rules in the affairs of government. You reassert the divine right of those who rule and propose to establish the old order of things, to take a long step backward, a step toward despotism. You would hav Christian statesmen chosen who would make Christianity felt in our halls of legislation. You would connect church and state in all its hideousness.

Your utterances encourage such men as Rev. E. B. Graham, one of the vice-presidents of the National Reform Association, who, in an address advocating the connection of church and state as reported in the *Christian Statesman* a few years ago, said: "We might add in all justice, if the opponents of the Bible do not like our government and Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, set up a government of their own on Infidel and Atheistic ideas, and then if they can stand it, stay there till they die."

Listen to another vice-president of this association, Jonathan Edwards, D.D., who in one of its conventions held in New York city, in speaking upon this subject, said: "What are the rights of the Atheist? · · · I would tolerate him as I would a conspirator. The Atheist is a dangerous man. · · · Atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent."

Remember, all the leaders of the National Reform Association are would-be Christian statesmen. Every one. They would banish to some desolate island all who do not believe as they do on religious subjects, and let them "stay there till they die."

If your theory should be carried into effect there would be laws against heresy, laws against blasphemy, laws against the utterance of honest thoughts. The freedom of speech and of the press would be demolished. There could be no books or papers published which should attack this superstition. Sunday mail, Sunday papers, and Sunday recreation would be prohibited. The Dark Ages would return, and as has been said by the grandest man on earth to-day, "Our land would be filled with theological spies, with religious eavesdroppers, and all the snakes and reptils of the lowest natures, in this sunshine of religious authority, would uncoil and crawl."

Let us follow the advice of Garfield: "The divorce between church and state should be absolute."

Let us hold fast to the sublime declaration of Lincoln; let us insist that this Republic is a government "of the people, by the people, for the people."

B. A. ROLOSON.

REPLYING to a letter sent him by the Anti-Gambling League protesting against horse racing, premier Rosebery says: "My position is simply this: Like Cromwell, whose official position was higher than mine, and the strictness of whose principles cannot be questioned, I possess a few race horses, and I am glad when one of these happens to be a good one."

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Very Good Times.

"The best time I can recollect,"
Said the boy from across the street.
"Was when we played the Spartan nine,
The day that our side beat."

"My best fun was a year ago,"
Said the boy who never will fight,
"When father and I went fishing once,
And slept outdoors all night."

"Well," said the boy from the corner house,
"The jolliest time for me.
Was the summer they took me on a yacht,
And we lived six weeks at sea."

"And the greatest fun I ever had,"
Said the boy who livs next door,
"Was sailing down the river once,
And camping out on shore."

"The very best time I ever had,"
Said the boy with the reddish hair,
"Was in Chicago last July—
The time I went to the Fair."

"It seems to me," said the lazy boy
(And his cap he thoughtfully thumps),
"That the very best time in all my life,
Was the week I had the mumps."

—*E. L. Sylvester, in St. Nicholas.*

A Visit to Salt Lake City.

[CONCLUDED.]

After sunset the entire building is illuminated with 1,250 electric lights arranged ornamentally, and when viewed from the shore in the darkness it presents a brilliant, dazzling appearance.

During the afternoon the waters around the pavilion were swarming with bathers, who seemed to enjoy themselvs exceedingly, men and women mingling together like school children on their play-ground.

My boy and I, wishing to participate in the enjoyment of the bath, went to the office, obtained bathing suits, and, in a few minutes, we were plunging in the waters of the Great Salt Lake. The water of the lake is so very buoyant that the bather cannot sink; he may float and toss about like a cork in a tub of water, but he can not sink, and he need hav no fear of being bitten by any fish or other water animal, as no living thing is found in the lake. It is said that the extreme saltness of the water is fatal to the existence of all animal life. Salt Lake is a beautiful sheet of water, resembling, in some measure, Loch Lomond in Scotland, but of much greater extent. It is said to be eighty miles long and fifty miles wide, and its greatest known depth is sixty feet. Unlike Loch Lomond the islands of the lake and surrounding mountains are not covered with the "bonnie, blooming heather," so peculiar to the hills and glens of Scotland, but with the wild sagebrush so common to the Rocky mountain region of this country.

As before stated, two concerts were given, one at 4 and the other at 8 P.M.; we attended both and, as a matter of course, it was late (10 P.M.) when we, with thousands of others, left the lake and returned by train to the city.

Next day being Sunday we attended religious service in the Tabernacle, where the same choir that gave the concerts at the lake the previous day conducted the singing. The choir consisted of two hundred and fifty voices. The tabernacle stands on what is known as temple block, near the beautiful temple recently completed. It is a large, plain building, oval shaped, with a seating capacity of twelve thousand, and on this occasion there must hav been eight or nine thousand people present. The speaker's discourse was chiefly an exhortation to obedience. The great organ, 30x33 feet, and 48 feet high, is placed at the west end of the building, and the seats on each side of it are occupied by the choir. Four rows of seats in front of the organ are occupied by church dignitaries, indicating the different degrees or orders to which the occupants belong, thus making a distinction by creating a higher and lower order of the priesthood. But whether such distinction exists in the realms above, your correspondent knoweth not.

The temple is a magnificent building, and will probably long remain the pride and glory of the adherents of the Mormon religion. Above the main entrance on the east end the following inscription appears: "Holiness to the Lord. Commenced April 6, 1853, finished April 6, 1893." It is built of solid granit, and the dimensions, as given by a local publication, are as follows: Length, 186 feet; width, 99 feet; hight of walls, 167 feet; thickness of walls at bottom, 9 feet; thickness of walls at top, 6 feet. There are six towers, three on the east and three on the west end of the structure; hight to top of highest spire, 222½ feet; the whole resting on a footing wall 16 feet thick and 8 feet deep. The interior of the temple is said to be most elegantly furnished. It is not used for public meetings, but for some secret religious rites and ceremonies. The Book of Mormon, they say, does not antagonize or conflict with the scriptures of the Old and New Testaments, but being, they claim, a divine revelation, is merely additional or supplementary thereto.

I fear I am increasing this communication to an undue extent, and must therefore be as brief as possible.

On Wednesday morning, August 30th, we bade farewell to Salt Lake City, taking the train for Denver, Col., where we arrived the following morning. Denver is a beautiful city with elegant stone and brick buildings, and a splendid union depot which was destroyed by fire a few days ago. It was said to be one of the finest railway depots in the country; everything was provided for the comfort and convenience of the traveling public. We remained in Denver one day only, and took the train for Omaha in the evening. At daylight next morning we found ourselvs once more on the fertil plains of Nebraska, which afford a striking contrast to the Rocky mountains of Wyoming, Utah, and Colorado. About 4 o'clock in the afternoon of the same day we arrived in Omaha, having been absent twelve days, seven of which was spent in Salt Lake City and one in Denver. It was not without feelings of regret that we left the mountain scenery so early and returned again to the duties of every-day life. R. S. C.

Correspondence.

BUNDYSBURG, O., May 20, 1894.

DEAR MISS WIXON: As it has been some time since I last wrote to the Corner, I now avail myself of the opportunity.

My father has taken THE TRUTH SEEKER. I am always pleased when I see various letters from the young Freethinkers. It is right that their minds be kept from religious superstition. There is no church in this town; if there were I do not know who would attend, for this little place is not inhabited by religious people.

I hav been going to school. I study history, aritametic, algebra, physiology, grammar, geography, and spelling. We hav only seven months of school in a year, but would like it better if we had more.

I hav one brother; his name is Otis. His age in seventeen.

I hav some house plants. Among them are an oleander tree and a petunia, which are very nice. My petunia is in bloom.

I hav heard Prof. Geo. P. Rudolph, expriest, twice, and I enjoyed the lectures very much. I hope to hear him again.

I hav been corresponding with Miss Grace A. Miller, Osceola, S. Dak., who has written a letter that appeared in THE TRUTH SEEKER, March 24, 1894. I am in hopes of getting another one of her letters before long.

Now I will close, with many good wishes for the Freethinkers, both young and old. Let the light shine, and Libertv be our motto. LURA M. FENTON.

[There will be always light in Bundysburg while Lura claims that place as home.—ED. C. C.]

CORTLAND, O., MAY 20, 1894.

DEAR MISS WIXON: I hav been wishing to write to the Corner for a long time, and my papa and mamma wanted me to write to-day. I am lame and I can never walk without crutches. I was blind two years and papa took me to a great doctor in Cleveland, and he opened my eyes, so I can see quite well. I am eleven years old and go to the Cortland high school. I study reading, spelling, sounds, parts of speech, arithmetic, and geography. I hav six brothers and sisters. Papa is a Liberal and takes THE TRUTH SEEKER. We go out riding on Sundays, and when we get back we go up to the mill and look at books and THE TRUTH SEEKER. Papa owns a spoke and handle factory. My brother Roy has a bicycle. He is a very little boy too, to ride with big boys. My three sisters are going to hav safeties in a week, while I receive a tricycle, for I cannot ride their wheels. My little sister Flossie has a doll and she calls it Susan. Papa tells me to say that he has only one church member at work in his mill for him and he is the only one of the men who drinks whisky. Papa reads lots of books and tells us all about evolution, and how men were barbarians once. As my letter is getting long I will close. Hoping to see this letter in print, Your affectionate friend,

CARRIE A. PARSONS.

[A good letter. One thing is evident; Carrie has a good papa and mamma, and she is very bright to be in the high school at her age.—ED. C. C.]

HOUSTON, NEB., April 4, 1894.

EDITOR CHILDREN'S CORNER: While reading THE TRUTH SEEKER I never skip the Children's Corner. In the issue of March 24th I find an article, signed by Walter W. Clark, concerning the greatness of Washington, and that among other deeds of valor, or, if you please, as one proof of his greatness, he conquered himself. Did he? In the first place, what constitutes true greatness? Do we not find the answer in these lines: "Great is the slayer of lions, greater the conqueror of nations, greatest, he who conquers himself." If Washington really did this, he was certainly, not only great, but one of the greatest of men.

From my earliest childhood I was taught to reverence the names of Washington and Jesus. The light and reason of maturer years hav served to cool my enthusiasm and lessen my respect for both gentlemen. I hav no wish to detract anything from the fame of the father of his country that justly belongs to him—"Honor to whom honor is due"—but it seems to me his worth has been overestimated.

George Washington was an aristocrat, a land monopolist, and a slaveholder; while leading the armies in defense of human liberty he was himself a dealer in human flesh and blood; he was president of a lottery company; in short, he and his very aristocratic family belonged to a circle which would be styled to-day the "select four hundred."

But now I come to something which, if true, puts all the foregoing away in the shade. A little more than a year ago a remnant of a newspaper fell into my hands. In an idle moment I glanced over the items left intact and found the following, which I will reproduce in my own words, for the reason that I cannot remember the exact words used by the writer. The facts, if facts they were, burned themselvs into my brain never to be effaced. An old letter had come to light, written by Washington to his aged mother away back in colonial days. It was in reply to an appeal from her for help and means to make her last days more comfortable. She was living in a tumble-down shanty; the roof let in "the sunshine and the rain," the sides the piercing blasts of winter; she lacked proper clothing and was suffering from rheumatism, and asked her son, the father of his country, to let her come to his own house to spend her remaining days. His answer was, that, while he was very sorry that the roof leaked, and he would send a carpenter down to repair the same, it was quite impossible for him to receive her into his house as a member of his family for various reasons, one of which was that Mrs. Washington (his wife) would not consent to the old ladv appearing at the table, as they entertained a great deal of company; this could hav been fixed up if they had been able to furnish the poor old mother with a spare room, where she could be kept out of sight, but all their spare rooms were occupied by guests. He closed by signing himself her "dutiful son."

I hav no clue to the name of the paper in which this appeared, but it was evidently a woman's paper, where published I know not.

Now, what I wish to say is this: If the foregoing is true, and I am of the opinion it is, George Washington never conquered himself; his pride and that of his wife rose like a mountain between him and the poor, feeble old mother to whom he owed his being. Shameful, disgraceful, contemptible beyond all comparison. In the face of this hideous wrong his greatness oozes out into nothingness and becomes like the story of the cherry tree and his little hatchet—a myth of the past. I am told that the Freethinkers claim him as theirs. If this is true, the less they boast of it the better, for he is certainly no credit to their ranks. L. E. R. LAMBRIGGER.

J. M. Peck of Ottumwa, Iowa, writes: "I think the Corner a great and good thing for children, and no damage to old age. I read it every week with as much interest as though we were relativs. I hope you may liv to a good old age. I will never forget our meeting at Chicago."

[We thank our good friend for his kind interest in our work, and we shall always hope to merit his good opinion. We hope the remainder of his days may be crowned with peace and plenty.—ED. C. C.]

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Chapter II deals with the theological dogmas of original sin and celibacy. Woman, by the church, was not regarded as a human being; marriage was looked upon as vile; wives were sold as slaves; women driven to suicide; the influence of the church was unfavorable to virtue. The celibacy of the clergy produced degrading sensuality, and woman was the victim of these brutes.

Chapter III is on The Canon Law, showing how the church controled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

Chapter IV—Marquette—is on Feudalism and its degradation of women, the rights of "lords spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church. It also deals with some of the later-day abuses of females, like our Northwestern pineries, the English debaucheries, governmental crime-makers, etc.

Chapter V—Witchcraft. In the days of this phase of religious insanity Mrs Gage shows how the possession of even a little learning was sufficient cause to suspect a woman of witchcraft, that to keep a pet was dangerous, so rabid were the clergy not to suffer a witch to liv. This persecution for witchcraft was a continuance of the church's policy for obtaining universal dominion over mankind. Women physicians of the Middle Ages were persecuted, and the "Pilgrim Fathers" continued it in America. The first synod convened in America was to try a woman for heresy, and others were stripped and whipped for not agreeing with the clergy.

The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—that the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage is opposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

In the last three chapters Mrs. Gage treats of the opposition of the church to the amelioration of woman's sufferings as interference with her "curse," of woman's degradation by the church to labors unfit for slaves, of woman's "inferiority," as taught by the church to-day, and of how little value Christianity has been and is to civilization.

The work is a burning protest against the tremendous wrong done woman by the church, which controled the state. It is also extremely valuable as history. No woman, it seems to us, can read it and remain a supporter of the religious institution which has crushed her individuality, her mentality, and degraded her person. To the woman's cause it opens an Age of Reason. It ought to be widely read for the good it will do.

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THE Rev. Dr. Gunsaulus relates this conversation as having occurred between two New England ladies: Mrs. B.: "Hav you met that Miss Perkins yet?" Mrs. L.: "Yes; I was introduced to her yesterday." Mrs. B.: "To what sect does she belong?" Mrs. L.: "To the Universalists, I believe." Mrs. B.: "Universalists! Why, what do they believe?" Mrs. L.: "They believe that all human souls will eventually, by the grace of God, be redeemed." Mrs. B.: "Oh, they do, do they? What bigotry!"

A CLERGYMAN, who had not been long in Bolton, had occasion to pay a visit to an outlying farm and in returning he completely lost his way. Whilst he was endeavoring to find the right road he met a farmer's boy, who was also bound for Bolton, and who, although extremely astonished at such ignorance, volunteered to show him the way. As they walked along the clergyman asked the boy what his occupation was. The lad told him, and then inquired: "An' whad does ta do, owd mon?" "Oh," replied the clergyman, "it is my duty to show men the way to heaven!" "Eh, gerrout wi' thee," exclaimed the boy, with a knowing wink, "abeawt thee showin' foalks th' way t' 'eav'n, an' doan't knaw t' road t' Bowton!" —*London Freethinker.*

A FUNNY story comes up from Birmingham, Ala., where that vulgar and illiterate person, Sam Jones, has been holding "revival services." His customary epithets, so runs the tale, such as "You dirty yellow hound dog," "You imp of hell," were frequently used and often applauded. A local negro preacher, Parson Isaac Davidson, heard the expressions and noted the manifestations of approval with which they were received. He was so impressed with the "evangelist's" oratorical curves, so to speak, that he determined to giv his own sermons a similar twist. Accordingly the following Sunday he had not gone far in his discourse before he cried out: "You black devils! You imps of hell! You old sow cats!" Then arose a hubbub. "Kill him!" shouted a big black brother, who sat near the front and to whom the preacher appeared to address his remarks. "Kill him!" was echoed through the congregation. The good old sisters joined in the cry and soon the congregation was upon him. Finally, some charitable person suggested that he was crazy and the parson's own wife indorsed this assertion. He was secured and watched like a maniac. He explained that he was trying Sam Jones's tactics on his congregation, but his people, not having heard that exhorter, could not be convinced that these methods were customary, and had the parson arrested for using "cuss words" in the pulpit. He has not as yet had his trial. If he be convicted, he ought to sue Sam Jones.—*Catholic Review.*

OLD JONES, PLOWMAN.

Across the cornfield marched old Jones,
And as the plow cut through the furrow,
He sang a hymn in dulcet tones
That sent the chipmunk to his burrow:

"Ul-lass'n did my sa-vyer blee—
Dand id my suv-ren di-ee,
Woo de devote that sacred h——
—— —— —— nation!"

The solemn crow flew o'er the field,
Nor paused to hear the language spoken;
But glad sunlight the cause revealed—
Upon a root the plow had broken,

. . . . . .

Another "point" is set in place,
And once again sweet hope is springing—
Old Deacon Jones, the soul of grace,
The solemn stave once more is singing:

"Wah zit fur crimes that I hav done
He groaned upon that tree-ee,
Um-ma-zing pit-tee gra sun-none,
An dlive beyon d——."

The bluejay screams his wild delight,
The blacksnake hides amid the brambles,
By that fierce language put to flight,
The gray squirrel up the chestnuts scrambles.

For sin is lurking in the path,
As roots beneath the furrow hiding,
E'er ready to distort with wrath
A faith the firmest, most abiding.

So sang old Jones—and so may we
Go singing down life's yielding meadows,
Our faith turn skyward, just as he—
Nor fear the touch of sinful shadows.

But when the trial come, ah, then
We fall, like Jones, and raise a ruction;
And rave and roar like other men
Whene'er life's plow meets an obstruction. —*Cleveland Plain Dealer.*

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Hot-headed philanthropy, impatient of criticism, is, by helter-skelter legislation, destroying normal connections between conduct and consequence, so that, presently, when the replacing of justice by generosity has led to a redistribution of benefits irrespectiv of deserts, there will be reached a state having for its motto the words: "It shall be as well for you to be inferior as to be superior"—*Herbert Spencer.*

They [children] will ask you whether the story of the creation of the universe is true; whether such and such miracles really happened; whether this person or that actually lived, and actually did all he is said to hav done. Plainly, the right course is to tell them, without agitation, or excess, or vehemence, or too much elaboration, the simple truth in such matters, exactly as it appears to one's own mind.—*John Morley.*

Cain and Abel hav been dead between five and six thousand years. According to the never-dying soul dogma, Cain has been suffering the pangs and pains of hell-fire from death till now. Abel has been enjoying the bliss of heaven from death till now. At the day of judgment their "immortal souls" will be reunited to their "resurrected bodies" to be judged, then sentenced. One back to his everlasting burnings, the other to his abode of bliss. Does any sane person believe it?—*Anglo-Angelus.*

Above all, I must have a definit and distinct conception of him in whom I am to believe, whom I am to imitate as an exemplar of moral excellence. A being of which I can only catch very fitful glimpses, which remains obscure to me in essential respects, may, it is true, interest me as a problem for scientific investigation, but it must remain ineffectual as regards practical influence on my life. But a being with distinct features, capable of affording a distinct conception, is only to be found in the Christ of faith, of legend, and there, of course, only by the votary who is willing to take into the bargain all the impossibilities, all the contradictions, contained in the picture. The Jesus of history, of science, is only a problem; but a problem cannot be an object of worship, or a pattern by which to shape our lives.—*D. F. Strauss.*

Perhaps it has never struck the majority of our ministers of religion and our moral teachers that the knowledge of these frightful tortures, that are now inflicted on animals in the name of science and humanity, has done much to rob many persons, not merely of religious faith, but of all faith in the moral government of the world, and of all hope, driving them to the blackest pessimism and the most dreary forms of materialism. Human suffering, at least, can be more or less accounted for by human sin, but animals are innocent and irresponsible; created helpless, and yet capable of pain, to be handed over to be tortured by man. By many the thought cannot be evaded: What if the Power of the universe should treat us, who lie at its mercy, as we treat those whose helplessness tempts us to seek our own welfare through their anguish? And if we are thus the sport of superior strength, what right hav we to complain who take a cowardly advantage of our own opportunities with such savage selfishness?—*Mona Caird.*

The simple fact is, that, as I hav already more than once hinted, my story is that of the wolf and the lamb over again. I hav never "gone out of my way" to attack the Bible, or anything else. · · · I had set out on a journey with no other purpose than that of exploring a certain province of natural knowledge; I strayed no hair's breadth from the course which it was my right and my duty to pursue, and yet I found that, whatever route I took, before long I came to a tall and formidable-looking fence. Confident as I might be in the existence of an ancient and indefeasible right of way, before me stood the thorny barrier with its comminatory notice-board—"No Thoroughfare. By order, Moses." There seemed no way over; nor did the prospect of creeping round, as I saw some do, attract me. True, there was no longer any cause to fear the spring-guns and man-traps set by former lords of the manor; but one is apt to get very dirty going on all-fours. The only alternativs were either to giv up my journey—which I was not minded to do—or to break the fence down and go through it.—*Professor Huxley.*

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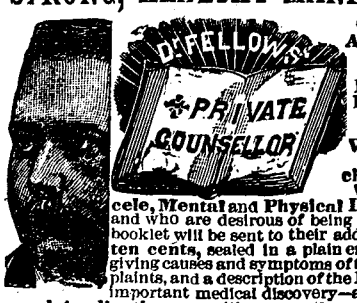
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News of the Week.

DR. E. B. FOOTE, Sr., will run for Congress on the Populist ticket.

AT Butte, Montana, an A. P. A.-Catholic riot necessitated the calling out of the militia.

THE firecracker eliminated a half million worth of the property of Hudson Mass., on the 4th.

REPRESENTATIV MARCUS C. LISLE, of Kentucky, died of consumption on July 6th. He was only thirty-two.

CHOLERA is officially stated to be present in St. Petersburg and Liege, and rapidly increasing in the former city.

IN the yacht races on the Clyde Lord Dunraven's Valkyrie was sunk in a collision, and the Vigilant was beaten by the Brittania.

AUGUSTE BURDEAU, Republican, was elected president of the French Chamber of Deputies by a vote of 259 to 157 over Henri Brisson, Radical.

EX.-REV. N. F. RAVLIN, the Spiritualist lecturer, was arrestedat Los Angeles last week, charged with inciting the railroad strikers to deeds of violence.

THE snapping of the chain carrying a ferryboat across the River Theiss in Hungary caused a panic which overweighted one side of the boat and capsized it, resulting in the death of 200 persons.

ON July 5th the far-famed "Court of Honor" buildings on the World's Fair grounds were destroyed in a incendiary fire. The structures were the Terminal station, Administration, Manufactures, Electricity, Mining, and Agricultural buildings and Machinery Hall. Some lives were lost.

THE amended tariff bill has passed the Senate by a vote of 39 to 34. Hill was the only Democrat to vote nay. Populists Allen and Kyle voted for the bill, and Peffer and Stewart against it. The measure now goes to a conference committee. The Ways and Means committee of the House recommends the rejection of the Senate amendments. The Senate members of the conference committee are Voorhees, Harris, Vest, Jones (Ark.), Aldrich, Sherman, and Allison. For the House: Wilson, McMillan, Turner, Montgomery, Reed, Burrows, Payne.

THE all-absorbing topic this week is the railway strike ordered by the American Railway Union. The shop employees of the Pullman company could not secure an adjustment of their differences with the company. Then the American Railway Union ordered a sympathetic strike. It has spread over a greater portion of the West, Northwest, New Northwest, Pacific Coast, portions of the Southwest, and into Alabama. In several states freight traffic is partially or wholly suspended, and passenger traffic greatly interfered with, while the mails hav been much delayed. Much railway and some other property has been destroyed. In Chicago, the storm center of the trouble, the Pennsylvania road alone has had nearly seven hundred freight cars, one hundred of them loaded, burned and some other property destroyed. Other lines hav suffered severely. Suburban passenger business and milk and ice movements are largely at a standstill. The Illinois Central is one of the heaviest sufferers, the Southern fruit trade being largely over its lines. This is, of course, a bad blow to the semi-tropical and Southern states fruit raisers. The Rock Island is paralyzed to the Missouri river and several of its rival lines are in nearly as bad a position. At Battle Creek, Michigan, hundreds of passengers were held for several days. Many towns and cities from the western Minnesota line on toward the Pacific are in sore straits for provisions and, prices hav gone up enormously. Fruit supplies from California and live stock shipments from the Southwest are greatly lessened. Hundreds of thousands of men in industries dependent upon the regular running of the trains are out of work, as are large numbers of railroad workmen who hav not struck, but whose roads are crippled by the strikes on connecting lines. The League of Railway Trainmen refuses to strike and says it will expel individual members who do. Santa Fé conductors and Denver & Rio Grande engineers hav asked to be and hav been sworn in as deputy marshals and armed. There does not seem to be any doubt that the places of all strikers would be filled and business proceed if it were not for the violence of a fraction of the strikers and of the tough elements. State troops hav been called out in Alabama, Michigan, Indiana, Illinois, Iowa, Colorado, California, and elsewhere. Large numbers of deputy United States marshals hav been sworn in and federal troops are held in readiness at all posts. The Fifteenth Infantry has been called out from Fort Sheridan in Chicago and the Ninth has been ordered forward to the same point from Sackett's Harbor, New York. Gen. Nelson A. Miles is in command in Chicago. United States Judges Woods and Grosscup hav issued sweeping injunctions against strikers and rioters. This has been done to secure the regular movement of the mails and to protect inter-state commerce. The government announces its intention to keep open the three Pacific lines as military and post roads, which they are by their charters. Governor Altgeld of Illinois has sent two very long telegrams to President Cleveland, protesting in the name of local self-government and state rights against the use of national troops in that state. He says that he has ample force at his command to stop all disorder. President Cleveland replies briefly, saying that he is wholly within the law in all that he has done, and hinting to the governor that it will be better for the latter to do what he says he can do so easily, rather than to waste time in talk. On Sunday last President Cleveland issued a proclamation warning all strikers and others within the state of Illinois to desist from further unlawful acts and calling upon all other citizens to refrain from mingling in any mobs. Those who obstruct the mails, interfere with commerce, and destroy property are characterized as "public enemies," and all necessary force will be used to compel respect for law and individual rights. Of course the strike leaders, including President Debs of the American Railway Union and Master Workman Sovereign of the Knights of Labor, protest against the employment of national forces to secure the clearing of the tracks and dispersal of mobs. Rioters in Chicago who were destroying railroad property and stoning the militia and police were fired on last Saturday and several were killed or wounded. At Hammond, Indiana, just over the Illinois line, a mob attacked a small company of United States troops and some were killed. This mob had just previously nearly killed several railway employees who had refused to quit work. In California the strikers are in possession of Oakland, San Francisco, and Sacramento, the state militia apparently sympathizing with them. One company, indeed, surrendered its arms to them. There the situation is very grave. The strike has extended as far East as Cleveland. The later reports are that the railroad men in other Ohio cities refuse to quit, but agents of the American Railway Union are activly at work in the East endeavoring to induce all railway employees east of the Ohio to join the strikers. It is feared that the Central Labor Union of Chicago will order a general tie-up and rumors of a like action in other cities are heard. Iowa troops opened the lines at Sioux City. Fruit, vegetables, coal, ice, and milk are scarce in Chicago and high in price. The governor of North Dakota has had to telegraph to Debs asking permission to bring the state militia home from their summer encampment. American Railway Union men at Baltimore, Louisville, and many other places hav, so far, refused to leave their places. Chicago Typographical Union sends a protest to the president against his attempt to open up the lines of travel, commerce, and communication, which attempt it calls "supporting the corporations." The latest reports are hopeful, trains running more regularly than for several days previously, but as Pullman refuses to submit to arbitration it is probable that 100,000 more men will go out in Chicago. President Cleveland has issued another proclamation, warning all unlawful combinations in North Dakota, Idaho, Montana, Washington, Wyoming, Colorado, California, Utah, and New Mexico to disperse and retire peaceably to their respectiv abodes. A conflict between the strikers and the national troops is imminent in California. Troops hav started for Sacramento. Several papers openly advocate resistance. Railroad men at Toledo, Ohio, hav struck. The first meat train (fifty-five cars) since July 4th from the Chicago stock yards got out July 10th.



THINGS MADE HOT FOR SHADRACH, MESHACH, AND ABED-NEGO.

And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and he cast them into the burning fiery furnace. —Dan. iii. 20.

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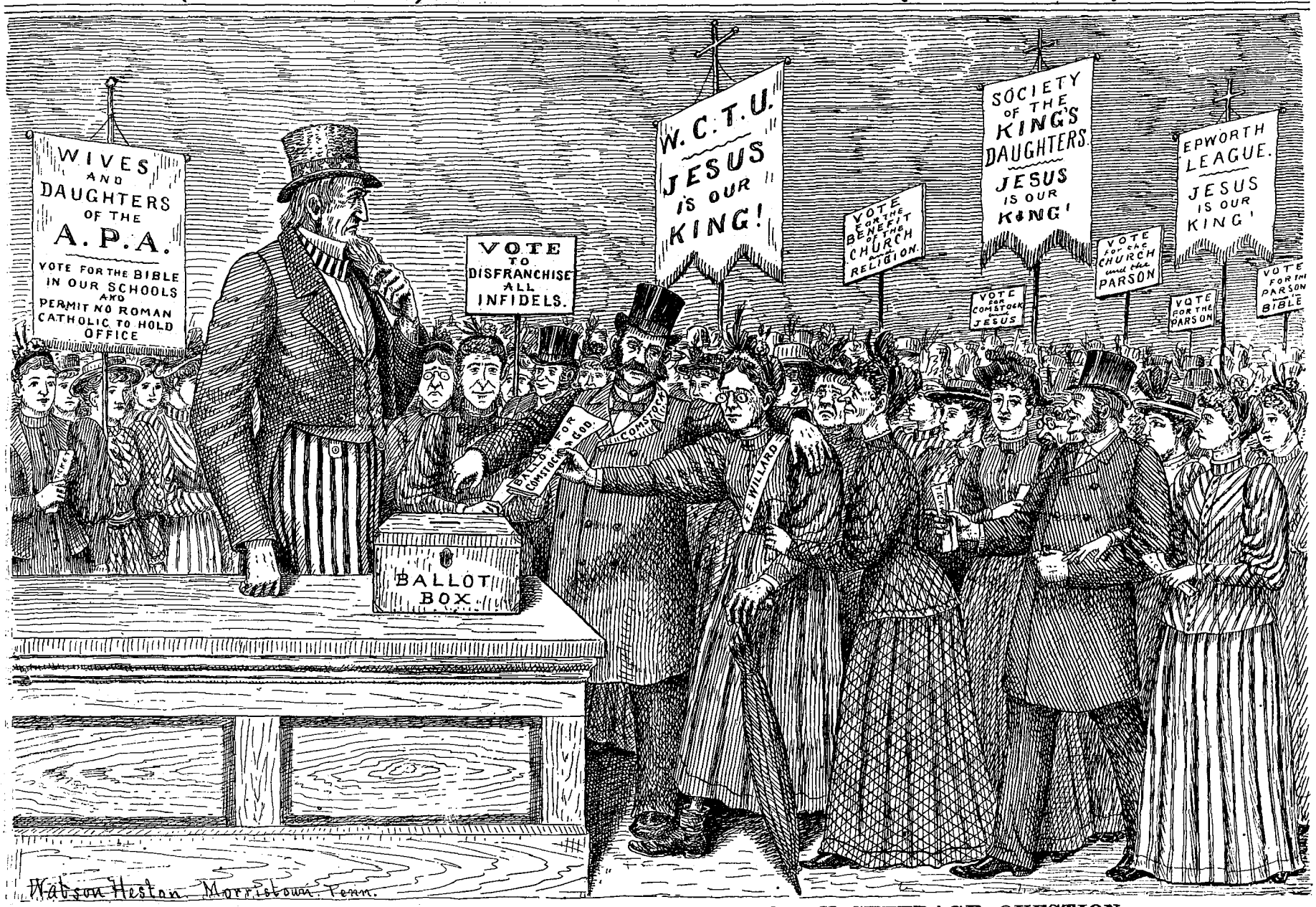
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A Journal of Freethought and Reform.

Vol. 21. No. 29 {PUBLISHED WEEKLY.} New York, Saturday, July 21, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



WHAT MAY HAPPEN—ONE VIEW OF THE WOMAN SUFFRAGE QUESTION.

UNCLE SAM (sotto voce): If Jesus is their king they hav no business meddling with my ballot-box.

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Comte.	Tyndall.	Haeckel.	Byron.	Thoreau.	Bentham.	Bakounine.	Elizabeth Cady Stanton.
Büchner.	Huxley.	Girard	Pushkin.	Whitman.	Mill.	Warren.	Susan B. Anthony.
Feuerbach.		Lick.	Tcherny-chewsky.	Ingersoll.	Garabaldi.	Petrofsky.	Matilda Joslyn Gage.
					Heinzen.		Helen H. Gardener.
							Annie Besant.

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D. M. Bennett,	L. K. Washburn,	Samuel P. Putnam,	Prof. J. H. Cook,	Mrs. Robert C. Adams,
Parker Pillsbury,	Ernest Mendum,	John E. Remsburg,	E. H. Heywood,	Mrs. M. A. Freeman,
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This is a splendid opportunity to obtain books which every Liberal desires to hav, at an exceedingly low price. Old and new subscribers can avail themselvs of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

The Christian Amendment in New York.

The National Reform Association, ever anxious to inject the religious opinions of its members into the statutes and constitutions of the country, has sent one of its secretaries to Albany to help patch the organic law of our state. Mr. William Weir is a citizen of Pennsylvania, a state which contains more irreconcilable cranks, of diverse and sundry patterns, than any other commonwealth in the Union. Some of its fanatics can always be depended on to head every movement intended to meddle with the concerns of the people in general and the affairs of other communities. Almost every crime against the equal religious, moral, commercial, industrial, and civil liberties of our citizens, if it did not hav its birth, received at least its most careful nursing in that state. There seems to be something in the soil and atmosphere favorable to the development of bigots of all kinds. It was in that unhappy province that the scheme to inundate Congress with fraudulent petitions for the closing of the World's Fair on Sunday was hatched, and there it was that the forgery attained its most colossal proportions. With a population of some more than five millions, upwards of fifteen millions of "names" were attached to the petitions specified. Now an inhabitant of that nature-blessed but man-cursed kingdom comes over into New York on a mission of reaction. He wants our Constitutional Convention to make a bad matter worse by the incorporation in the preamble of the Constitution of a clause recognizing Jesus Christ as the upbearer of the government. The preamble at present reads as follows:

"We, the people of the State of New York, grateful to Almighty God for our freedom, in order to secure its blessings, do establish this Constitution."

Now, it is perfectly safe to say that the people, even most of the deeply religious men and women of the state, do not believe this. It is merely formal claptrap. On the Fourth of July and Washington's birthday the people celebrate the sufferings and achievements of the men of the Revolution who cemented in their blood the foundations of the Union. On Decoration Day they do honor to the memory of those other men who, in a later crisis, gave their lives to preserve that Union. On every occasion the orators and the poets, the essayists and the toast writers and speakers, say a thousand words about the human authors of such freedom as we possess to one word concerning the dream-god of the skies. There are, of course, some few, usually perfunctory, allusions to "providence," "God's guidance," and "his loving watchfulness," but even the most stupid readers and auditors are impressed with the truth that this republic was founded, fought for, and maintained by men "who walked this solid earth." In view of these indisputable facts, we heartily agree with the National Reformers that the preamble of the Constitution should be amended. This is the way we would hav it read:

"We, the people of the State of New York, grateful to all the men and women of the past who hav helped attain, by their labors and sacrifices, the freedom we now enjoy, in order to secure its blessings, do establish this Constitution."

It can be said in favor of this proposed amendment that it is on every side impregnable to assault. It is buttressed by history, science, logic, and good sense. But what excuse is there for the substitute offered by Mr. William Weir, of Pennsylvania? Here it is:

"We, the people of the state of New York, grateful to Almighty God for our freedom, in order to secure its blessings, as a Christian people in the name and by the authority of our Lord Jesus Christ, on whose shoulder is the government, do establish this Constitution."

Note the false statements in that brief paragraph. First, an unlocated and unlocatable "God" is the author of our freedom. On the contrary, the past is the parent of the present. Out of primeval darkness and savagery hav evolved the sentiments, thoughts, sciences, inventions, and institutions of this comparativ enlightenment and civilization. We can trace the slow and devious march step by step. It is not a matter of guess-work; it is capable of demonstration, and has been demonstrated. Our social, religious, and political freedom is not the child of revelation, but of growth. It did not come from without, but from within.

Next we are told that we are a "Christian people." This is true only in the sense that the majority nominally adhere to the Christian faith. The state is neither Christian nor Infidel. It can be neither with safety to the minority. It is secular, in spirit and intent, if not in letter, and actually. In so far as it is theocratic by perversion, it must be reformed. We should look and move forward, not backward. It is perfectly feasible to protect the religious and civil rights of all if the state is made or kept secular, as its present status may necessitate. But it is impossible to extend that protection if we put creedal limitations into the Constitution and statutes. No majority can resist the temptation to use unjust power when that power is close at hand or easily obtainable. Union of church and state must be prevented at whatever cost. Recognition of God and Jesus in the Constitution is union of church and state. To argue that it is not is playing with the loaded dice of word jugglery.

"In the name and by the authority of our Lord Jesus Christ." But a large fraction of the people of this state do not invoke the name nor recognize the authority of any non-elected man, dead or living; and as for "Jesus Christ," they cannot admit that he is their liege Lord. They are a part of "we, the people," and will not consent to help establish a government in the name of what is, to them, a myth or was, at most, an ordinary mortal, "long since dead and turned to clay." They claim —and rightly—that none of their duties as citizens or neighbors hav their source in the alleged fact of his existence nor in their belief in said alleged existence. The American national government and states are organized to perform certain definit functions, none of which is the teaching of religious or anti-religious dogmas, therefore the incorporation of any of those dogmas in the organic or statute law is utterly wrong, indefensible, and dangerous.

Lastly, we are asked to believe that on the shoulder of this Jesus Christ rests the government of the state of New York. This is the sheerest assumption, and a theological assumption at that. With the exception of a few, a very few, assertions like that made in the preamble everything in the Constitution and enactments presupposes or positivly affirms that the people made, may and do modify, and support and defend this government. So far as the procedure of our courts, boards, bureaus, *et al*, is concerned, Jesus is a coruscating generalization of which no more account is taken than of the firefly that sparkles fitfully in the shadows of the summer night. It is a government of the people, for the people, and by the people. It is not within telescopic sight of the goal of perfection, but all its "divinely constituted" rivals hav been left hopelessly behind in the race. To assert that this government of the people of to-day rests upon the shoulders of a man said to hav lived nineteen hundred years ago, and who knew nothing of the conditions and problems of the present time, borders perilously close on the ravings of insanity. The

demand that this incoherent and baseless assertion shall be made a part of the fundamental law is intolerably insolent. Men are at perfect liberty to believe all such dogmas and to build churches and pay ministers to assist in their propagation, but when they ask that the state, the state of all the people, shall recognize said dogmas, and join in the preaching thereof, they go a step too far and must be made to understand that they are the enemies of liberty and justice. Such is the position occupied by the National Reform Association.

Mr. Weir writes in the *Christian Statesman* that when his amendment was presented to the Committee on Preamble and Bill of Rights, it was found that the committee had already adopted the preamble first quoted. But the committee reconsidered its action that the new form might come before it and Mr. Weir be heard. The Covenanter missionary continues:

"So soon as the secretary of the committee read the amended form of preamble, a tall, thin, gray haired and whiskered gentleman strongly objected to having anything to do with it. The remainder of the committee, however, promptly declared they would hear the case, whereupon the old gentleman pushed back his chair and strode from the room. Inquiry revealed that he was an Infidel. Is the skeptic spirit that will not even listen to the reasons of its opponents any very great improvement upon the 'religious bigotry' which they find joy in denouncing?"

The only mistake made by the "Infidel committeeman" was in not remaining and tangling up the Covenanter in a cross-examination. But he probably reasoned—and correctly—that neither the committee nor the convention has properly anything whatever to do with religious tenets, except to kick out such as are already in the Constitution. No employee of the state is in duty bound to help run the machine or pour on water for preachers who are trying to grind their private axes at the state's expense. It is purely a matter of taste whether he does or does not help furnish an audience for Mr. Weir, of Pennsylvania. Mr. Weir is an interloper and would-be mischief maker, and whatever attention he receives is his as a matter of long-suffering courtesy, not as a right.

After the ambassador from the Keystone state of superstition had made his speech before the committee "a gray haired member" asked to see the proposed amendment. Reading it, he said:

"I shouldn't like to say this is a 'Christian people.' And I shouldn't like to say 'in the name and by the authority of Jesus Christ.' And I shouldn't like to say 'the government is on his shoulder.'"

Mr. Weir does not say how this calm rejection of his amendment, part by part, affected him, but we are encouraged by it to hope that even the theistic clause may be eliminated from the preamble if the Freethinkers and other progressiv, liberty-loving people of the state make themselvs heard and felt at once. In this connection it should be stated that "two or three" other amendments "of similar import" were before the committee "but none of them so broad" as the Pennsylvanian's.

The New York members of the Freethought Letter-Writing Corps will this week write to the Committee on Preamble in condemnation of and argument against the proposed Christianizing of the state Constitution. Point out also the absurdity and injustice of the theistic clause. Demand an absolutely secular Constitution. The members of the Committee on the Preamble are:

J. M. Francis, Troy (chairman); Thomas G. Alvord, Syracuse; Augustus Frank, Warsaw; W. L. Vandenberg, Amsterdam; N. A. Woodward, Batavia; M. L. Parker, Lyndonville; John G. Schumaker, Brooklyn; John Bigelow, A. H. Green, G. J. Tucker, New York; Veeder, ———.

Edward Schwella, president of the Freethought Federation of Austria, died May 18, 1894. Mr. Schwella started the Free Religious society, which has a membership of six thousand. "The biography of him is virtually a history of the Free Religionists," says Mr. Putnam in "Four Hundred Years of Freethought." The Austrian government compelled Mr. Schwella to confine himself to scientific lectures of a popular character, and levied a tax on the society for each lecture delivered. Lack of "reverence" for orthodoxy has several times gotten Mr. Schwella before the courts. It would seem that the one thing which "the powers that be" most fear and hate is the expression of unorthodox opinions about religious subjects. The termination of the career of Edward Schwella is a severe blow to the Freethought cause in Austria-Hungary.

Sunday Platitudes.

Col. Alexander S. Bacon, who livs over in Kings county, in an address delivered recently before the Kings County Sunday Observance Association said that no nation could remain a republic if it did not observe its Sunday laws. This nation is already endangering its existence by failing to do so more rigidly. The man of the militia also observed that the intellectual, moral, economical, and political welfare of the people depended upon the suspension of all labor on Sunday. "Sunday laws were based on the laws of nature, which requires that men should rest on one day in seven. A man can not be much above a brute if he spends seven days in degrading toil." We do not know what, if any, connection there is between Colonel Bacon's remarks and the fact that he is one of the numerous aspirants for the Republican nomination for governor of this state. We do know that his assertions will not for a moment stand examination.

If obedience to Sunday laws is essential to the perpetuity of republics what effect will such laws hav upon the longevity of kingdoms and empires? How can the defensiv power of the citizen be strengthened by compelling him to surrender his self-sovereignty one day in seven? If he can rightfully be compelled to abstain from work on Sunday why cannot he legitimately be forced to do such work on the other days of the week as society chooses for him instead of the work he would select for himself?

It is ridiculous to say that the "intellectual, moral, economical, and political welfare of the people depends upon the suspension of all labor on Sunday." At least half of the so-called "Sunday rest" of the present time is aimless idling that in no way conduces to the well being of the citizen nor of society. There will be a very great improvement when the last trace of reverence for Sunday as a *holy* day is effaced from the minds of the people and all places of recreation and instruction are wide open on that day as on all other days. Then millions more of the people will hav the opportunity to admire and study nature and art, to read books, to engage in games promotiv of physical vigor and conduciv to clearness of thought and ethical health. But that the masses may properly utilize their weekly day of rest there must ever be engaged a small army of Sunday workers, who, in turn, will rest on other days if they choose. What is needed in solving this very simple problem is common sense. The ordinary preacher should keep silence, for the rational Sunday endangers his present craft, and so he cannot contribute unprejudiced thoughts.

"Sunday laws are based on nature, which requires that men should rest one day in seven." Is that so? Where did Colonel Bacon get the information? The year, the month, day and night, are natural divisions of time, but where has that overworked authority set apart the week? Referring to the indications which nature givs us, it is plain that man has generally rested at night and worked during the hours when, in common parlance, the sun is above the horizon, but in our modern complex industrial civilization millions of men hav reversed this arrangement. Why does not Colonel Bacon propose a law forbidding night labor? Such a statute, while no less irrational and invasiv than Sunday laws, would be much more in harmony with "Nature's" plain commands.

There is no objection to voluntary abstention from labor on Sunday and avoidance of amusement and instruction. What we demand is freedom of choice for all. Away with meddling laws, and the roiled waters of "rest" and "labor" will clarify themselvs.

If labor is not "degrading" on six days of the week it is not likely to demoralize so very much if one more day is added, if added by the choice of the worker. However, this question does not need to be discussed so long as there are more workmen than places to work. The "rest day" is ready for all, but it cannot come for all the same day of the week and it must cease to be compulsory anywhere.

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of political missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work, in this state particularly. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of hot weather the political bodies will soon adjourn, but the people of the country will remain in session right along. And they are of not less importance than the politicians, and we want to devote a little attention to them.

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read

Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

Never commence to pray for rain until the wind has changed to the right quarter, and then only in the presence of ignorant and very religious audiences.

Cordial Reception of the "Missionary Scheme."

Our offer of eight copies of the "Age of Reason" for $1, to be mailed, postage paid by us, to the addresses of Christians, is bringing in numerous responses. It is evident that our readers see the value of such a means of liberalizing the minds of church members.

Here are a few of the letters received in the last few days:

"PARIS, TEX., July 8, 1894.

"MR. EDITOR: In your last paper I notice an offer to send eight copies of Thomas Paine's 'Age of Reason' for $1 to religious friends. I hand you the dollar and names.

"If it is not asking too much I should like for you to send sample copy of THE TRUTH SEEKER to each of the above named persons, and oblige, J. F. MILES."

"PLYMOUTH, PA., July 8, 1894.

"MR. EDITOR: Inclosed please find $1, for which send the 'Age of Reason' to the addresses given.

"L. K. DERBY."

"July 8, 1894.

"MR. EDITOR: I noticed that in THE TRUTH SEEKER of July 7th you struck the best plan of saving some sensible souls. I mean through Paine's 'Age of Reason.' I inclose $2; $1 to be the price of eight souls whose names and addresses accompany this, and if their respectiv souls are not worth twelve and a half cents apiece, I spend my money very foolishly, for I picked out the very best I knew. A WORKER."

"GREENVILLE, N. C., July 9, 1894.

"MR. EDITOR: I see in THE TRUTH SEEKER of the 7th an offer to mail eight copies of the 'Age of Reason' to eight names of Christians. Inclosed find $1, for which please mail one copy to each of the appended addresses.

"WM. H. LONG."

We can think of no better way of reaching thoughtful Christians than this which is so quickly appealing to the good sense and stimulating anew the zeal of our friends. We shall report progress again soon.

Judge Parker's Decision in the Moore Blasphemy Case.

The crime of blasphemy "must be considered a stranger to the laws of Kentucky." So said Judge Parker in sustaining the demurrer of C. C. Moore to the indictment for blasphemy. The opinion rendered by the Kentucky judge is clear, concise, and wide-reaching. It is shown that blasphemy statutes are wholly out of place in a country where religious equality and freedom are guaranteed. In 1810 Chief Justice Kent, of the Supreme Court of New York, held that the common law against blasphemy was still in force, but he denied that Christianity is part of the law of the state, as is so confidently claimed by the Sundayites and other theocrats of our time. Judge Parker refuses to accept Justice Kent's dictum that we are bound by the common law inhibition of blasphemy, holding, and rightly, that that inhibition cannot be in force in a state which has no established religion. England had an established church; the tenets of that church constituted a part of the civil law and had to be enforced. Appealing to the authority of Blackstone, Judge Parker declares that "the sole aim and object of these [blasphemy, apostasy, and heresy] laws was to preserve the Christian faith, as it was then understood and accepted by the established church." He also says that "it was to uphold the established church, and not in any sense to maintain good order that there was a law against blasphemy." This is the only honest and sensible view to take of these statutes.

His analysis of the decision of Justice Kent, and the subsequent paragraphs of Judge Parker's opinion, tear to tatters the claim that because England had a state church whose dogmas became, by that fact, part of the laws of the kingdom, therefore, in the United States, which has no state church, Christianity is part of the laws of the nation and of the states. If Judge Parker's decision is sustained by the higher courts the death-blow has been given to the traitorous machinations of the theocrats. Heretofore court after court has held that Christianity has a place in our laws, and all this inexcusable legal blundering has had its source in the false view that we must be guided by the English common law, in spite of the fact that it is absolutely unsuited, as regards "religious offenses," to our wholly dissimilar conditions. We ask every reader to thoroughly familiarize himself or herself with the position and arguments of Judge Parker. The decision will be found in full on page 456.

J. B. Wise, of Clay Center, Kansas, indicted, as told in these columns, by a federal grand jury, for sending by mail a passage from the Bible, has been released on bail. He will be tried in October if the attorneys at work on the case do not succeed in squelching the prosecution.

The most unexpected and painful news of the sudden death of Charles W. Goff has reached us. He died of heart disease at his home in Kearney, Nebraska, on June 23d. In our next issue we shall giv the addresses delivered at his funeral by Almon Stuart, of Minden, and Hon. E. C. Calkins, of Kearney.

A number of our doubly-afflicted fellow-citizens sailed last week on a pilgrimage to Lourdes. Sixty-seven went on the "Noordland" and one hundred and twenty on the "Paris." It is probable that the sea voyage and the excitement, change of climate, scenery, etc., in France will relieve some of them of their physical infirmities, but there does not appear to be even the shadow of a hope that the tenacious grip of the faith disease will be weakened in a single instance. They come from different sections of the country, and among them are some afflicted with paralysis while many others are suffering from eye trouble. "They all expect," says the *Times*, "to be miraculously cured at the grotto." It is pathetic.

The Freethought Letter-Writing Corps (except the New York section) will write again this week to Representativs concerning the Vilas bill for the prevention of commerce. This bill was quoted in full in these columns last week. It is intended by this measure to apply the same censorship to literature forwarded by express that the Comstock statutes enforce against that sent by mail, with this difference, that the incorporation of the word "indecent" in the new law is meant to suppress what Christians cannot forbid circulation on the worn-out charge of "blasphemy" and which is not amenable to the accusation of "obscenity." Under such a drag-net statute a Christian jury would hav no difficulty in condemning any Freethought book or paper, while the best works on sexual physiology would be remorselessly interdicted. This reactionary scheme must be defeated. Address a new Representativ this week.

Now that the strike is apparently over and business about to resume its wonted course, we expect to receive a larger number of orders for "Four Hundred Years of Freethought." Mr. Putnam is at work in the Northwest, and, although it is the lecturer's dull season of the year, and made more than ordinarily unprofitable by the industrial disturbances, he is not cast down as those whose only ambition is the accumulation of wealth might easily suppose him to be. Yet it will be a good idea to help us prepare a number of cheering messages to be sent to him during the next few weeks. THE TRUTH SEEKER for one year (old and new subscribers) and "Four Hundred Years of Freethought" still go for $6.50, with your name enrolled in the memorial volume. These names received since last acknowledgment:

British Columbia.—Simeon Duck.
Colorado.—A. E. Beebe.
Massachusetts.—Alfred Larson.
Washington.—Michel Steffan.

The *Christian Statesman*, in its overweening self-confidence, sneers at the remark of a city official that certain admitted evils are perplexing problems and that the authorities are in doubt as to how to deal with them. It is sure that all that needs to be done is to enforce the laws, and it asks why the suppression of the crimes of burglary and murder is not also a "perplexing problem." It is, but not in the sense that the suppression of vice is such. There is a vital distinction between vice and crime, despite the oftentimes close association of the two, and no really serious student of social questions can make light of the doubts and difficulties of those who are charged with the enforcement of our statutes and ordinances against private weaknesses. Most of these enactments are crude, ill-considered, undiscriminating, cruel in operation and disastrous in effect. They serve no good purpose and aggravate the evils at which they are ostensibly aimed. For once the officials are wiser than the moralists, although the laws which the latter insist on having enable the former to make merchandise of the misfortunes of some classes while doing absolutely nothing to inaugurate better conditions.

Even so fair and progressiv a paper as the Boston *Transcript*, a journal which spoke often, ably, and manfully for the opening of the Fair gates on Sunday, is not entirely free from the influence of the holy day superstition. Sometime ago it said:

The political campaign in Massachusetts for the fall election in 1894 began yesterday, when the Socialist Labor party held its fourth annual convention of a Sunday in the good, clean, representativ New England city of Springfield, and nominated candidates for governor and a general state ticket. In choosing Sunday for their convention day, the Socialist Labor men manifest their un-American promptings and tendencies. It is doubtful if it will help them in securing the votes of the men of Massachusetts who hav been in the habit of looking upon Sunday with some degree of habitual respect, even when the old-fashioned Sabbath-keeping piety is no longer felt.

Why should not political conventions be held on Sunday? The majority of the delegates are on that day released from their ordinary duties and the convention work will be an agreeable change. This is particularly true of parties largely composed of wage-earners, whose delegates cannot well afford to lose the earnings they would hav to sacrifice otherwise. The elector who would cast his ballot against the candidates of the party whose principles he believes are true, just, and expedient, merely because its nominating convention was held on a particular day of the week instead of some other, must be a very imperfect specimen of manhood. Either his intellect sadly needs cultivating or his moral nature is out of plumb. Has Massachusetts many such citizens? The epithet "un-American" is unworthy of the cultured and generally cosmopolitan *Transcript*.

It depends very much upon your environment whether your creed name is one of shame or of honor. Paul Marc Sauvalle is editor of *La Patrie*, Montreal. T. P. Tardival is editor of *La Verite*, Quebec. Mr. Sauvalle is an old-country Frenchman, a Catholic, at least professedly, but his wife belongs to the Eglise Reformee of France, and his children are Protestants. These facts hav placed his orthodoxy under suspicion. *La Verite* accused him of being a Methodist. This was too much. He felt that his reputation was damaged to the extent of just $200. He sued to recover this amount from Mr. Tardival. Rev. Canon Archambault, "doctor of ecclesiastical law and chancellor for the archdiocese," testified for Mr. Sauvalle. He said that a man did not cease to be a Catholic unless he formally declared his intention of leaving the church. (The membership lists of many churches, Protestant and Catholic alike, are kept fat in that way.) The Catholic church, continued Canon Archambault, in cases of mixed marriages, ordered that the children be brought up as Catholics, but if these orders were disobeyed the disobedience was not sufficient to justify the accusation of not being a Catholic. The counsel argued that to a man in Mr. Sauvalle's situation the name "Methodist" was as offensiv as the term "Jesuit" would be in France. Judge Jette gave a decision for Sauvalle in the full amount demanded, $200. He said that the term "Methodist" applied to a Catholic in a Catholic province must be injurious. The moral of this is that it is libel to call a man something that he is not, especially in a neighborhood where the ideas designated by that appellation are at a discount. Nevertheless the gentleman who happens to be meant should not get excited too quickly. In Florence, state of Iowa, away back in the first days of the war, "a bad man from the East" pulled off his coat and whipped an Irishman for calling him a "black Republican." In less than a year it was not safe in that township to be suspected of being anything else. Times change and men with them. "Christian" was once a term of honor and "Infidel" an opprobrious epithet. We liv in a transition period.

Stephen Girard.

BY J. C. HANNON.

[An address delivered before the Friendship Liberal League, Philadelphia, May 20, 1894.]

II.

Though born in France, Girard was proud of his American citizenship, and never lost an opportunity to show his attachment to republican institutions. During the war of 1812 he upheld the financial arm of the government by maintaining the credit of the United States Bank. When our national credit was prostrated by fear of the dissolution of the union; when our resources were exhausted to the last cent; when the cry of treason and disunion was heard coincident with the invasion of an English fleet; when in vain the government called for a loan of $5,000,000, and by every inducement failed to raise over $25,000—in such a crisis and under such appalling circumstances, Stephen Girard stepped to the front, cool as a philosopher, undismayed by present emergencies and without thought of future compensation, and subscribed the full amount of $5,000,000. When we consider the circumstances, remembering that an internal conspiracy of great magnitude was aiming to cripple our national defense; that an English fleet was destroying our commerce on the sea; that financial speculators sat like buzzards on the fences of expectation waiting to devour the carcass of the American Union; that Girard's chances of reimbursement were less hopeful than those of one who stakes his fortune on the capital prize of the Louisiana lottery—who will deny that his patriotism in those times that tried men's souls places his name on our muster roll of patriots?

It has been asserted that his motiv was gain, not philanthropy. This I deny as a pious lie invented by those who hoped to harvest from the products of his industry. While there is nothing in the mere accumulation of wealth to command our veneration or esteem, Girard stands as a noble exception to the crowd of dollar snatchers whose paths are marked by poverty, wretchedness, and ruin. It was not the acquisition of power that stimulated him. His democratic spirit subdued the baser passions that govern our modern Christian millionaires, and fitted him to become the bulwark of society, the benefactor of posterity, and the father of countless orphans yet unborn. Denied the benefits of a refined education, still his penetrating vision beheld the hopeless condition of thousands consigned to lives of poverty and ignorance. His powers of mind responded to the vastness of the responsibility attending the possession of wealth, and he resolved to confer on future generations the benefits of the riches he had acquired. This fact is borne out by the laudable hope he expressed when he said:

> My deeds shall be my life. My actions shall speak to future generations of the only claim I hav upon their respect and attention.

The tenor of his will bears out his truthful assertion, and his magnificent college, with its endowment of millions upon millions, dedicated to the causes of education, sobriety, morality, and patriotism, proclaims him one of the great family of immortals whose footsteps will re-echo down the corridors of ages.

Numerous anecdotes are related of his eccentricities, but they are familiar to every one who has read anything of his life. There are two especial events, however, that show the trend of his mind when excited by conflicting emotions. His munificent liberality to charitable institutions was a matter of every-day notoriety. He had a special attachment for the Penn Hospital, and his liberal donations hav undoubtedly placed that grand old institution among the permanent landmarks of the city. Mr. Girard had many personal friends, but none who knew him better than Samuel Coates, a liberal Quaker and patron of the hospital. One day Mr. Coates called on Girard for a donation. The latter was at dinner. Mr. Coates took a seat at the same table, and came at once to business. "Well," said Girard, "how much do you want now?" "Anything thee pleases," said Mr. Coates. Girard arose, went to his desk, and wrote and presented a check for $2,000, which the Quaker placed in his pocket, not even looking at the figures. "What," said Girard, "you do not look at the check?" "Beggars must not be choosers," said Mr. Coates. "Then, hand me back the check," said Girard. "No, no!" answered Mr. Coates, "a bird in the hand is worth two in the bush." "Well," responded Girard, "you hav caught me on the right footing to-day." He then drew up another for $5,000, and handed it to Mr. Coates, saying, "Will you look at this?" "Well, if it pleases thee," said his friend, which he did, and handed back the first one. This little incident is characteristic of both men, and showed that they understood each other thoroughly.

On a subsequent occasion, a Baptist minister named Stoughton, who evidently had heard of the incident just related, called on Girard for a donation to build a church. Girard received the dominie with cold and formal courtesy. Surmising the object of his visit, he presented him a check for $500. After noting the amount, the clergyman knit his brows, and exclaimed: "Only $500! surely you will make it $1,000." "Let me hav the check," said Girard, "I will rectify it." The preacher rubbed his hands in expectation as he handed back the check, but Girard tore it into fragments and, pointing to the door, said, "You had your choice of $500 or nothing; now take it and go."

I will not dwell upon his private life, nor do we claim that he possessed either literary or scientific attainments. Whatever stock of useful knowledge he possessed was acquired by the nativ vigor of his intellect. His favorite authors were Voltaire, Hume, Gibbon, Rousseau and Thomas Paine, whose genius and philosophy he admired, whose noble sentiments found congenial abode in his bosom, and whose works were always conspicuous in his small and choice library (which library has been consigned to the dark corner of the college cellar, together with two elegant marble busts of Voltaire and Rousseau that, so long as he lived, adorned his private sitting room on Water street).

Girard's Will is a masterpiece of benevolent calculation, and every Freethinker should own a copy, as it givs the lie to the blatant hypocrits who ask, "What hav Infidels done for the world—what charities hav they fostered, what colleges hav they raised?" The college at present contains sixteen hundred boys, thus disproving Daniel Webster's prophecy, which was, "There is no Christian parent who, if called on to die, would not rather trust his orphan children to the cold charity of the world, than trust them to an institution where their education and physical comfort were abundantly attended to, but away from the hopes and consolations of the Christian religion." The following is Girard's especial clause in that remarkable will, and it is printed on the face of all visitors' permits:

> I enjoin and require, that no ecclesiastical missionary or minister of any denomination shall ever hold or exercise any duty or station in said college; nor shall any such person ever be admitted even as a visitor within its premises.

Imagin the sublime audacity of erecting with his money a church on the premises he dedicated to the education of orphans and polluting the minds of children with the sophistries of exploded superstition. Striking features of the modern buildings on the college grounds are the phallic emblems used in their architecture, in glaring contrast to the Grecian sculpture of the main building. In fact, a stranger would suppose the whole institution was an extensiv theological seminary.

Though the schemes of the pious directors are marked by evasions, their designs hav been detected, and I hope the day is not far distant when the common instincts of justice to Girard's memory will inspire the citizens of his adopted city to demand a complete and unequivocal explanation. Though the defenders of superstition hav been the defamers of his character and hav violated the noblest wishes of his life, the Christian church can search in vain through the calendar of her saints for such a noble, generous, and heroic soul. She may sneer and scoff at his homely and democratic instincts, but deep in her soul she envies his greatness, and would willingly exchange ten millions of her blockheads for one such character as Stephen Girard.

God is a term
Denoting our conception
Of power stern
Behind phenomena
Unknowable—
Upholding all,
Ruling without exception.
Clerics but brawl
To fill abdomena.

Woman's suffrage seems likely to be obtained. When it is a reality the ladies will tone down and abandon hysterics, especially the Christian form of that disorder. They are badly in its grip at present. Miss Frances Willard, for instance, referring to Sir John Hall, ex-premier of New Zealand, where woman's suffrage obtains, said that "it took two thousand years of Christian life to produce such a man." She did not say how many years of Christian life it took to produce John Ballance and Sir Robert Stout, both premiers of New Zealand, and both Secularists. Nor did she say how many years of Christian life it took to produce John Stuart Mill, who wrote his book on "The Subjection of Women" when the cause was laughed at. Christians talk as though great causes began when they took them up, whereas they never take them up until they are winning.—*London Freethinker.*

Freethought and Secular Notes from England.

CHRISTIANITY A FAILURE.

The Church Missionary Society has been recently distributing pious tracts rather extensivly in London. One of those tracts given away the other Sunday in Westminster Abbey has reached me and this is what it says:

> The work of converting the heathen is only beginning, and we hav barely touched the fringe of it. The natural increase of population in the heathen world is outstripping at this moment all our efforts; and if it is true, and I believe it has never been contradicted, that four millions only hav been baptized within this century, it has also been said without contradiction that the natural increase of the heathen world in that time has been two hundred millions, an awful contemplation for us to-night. It is said that there are eight hundred millions on our earth to whom the name of Jesus Christ is unknown, and that ten hundred and thirty millions are not in any sense Christianized. Of these, thirty-five millions pass annually in one ghastly, reproachful, mournful procession into Christless graves. They are dying so very fast! In China alone, taking the lowest computation of the population which has been given, it is estimated that fourteen hundred die every hour, and that in this one day thirty-three thousand Chinese hav passed beyond our reach. And if this meeting were to agree to send a missionary to-morrow to China, before he could reach Chinese shores one and a half millions of souls would hav passed from this world into eternity. Nineteen centuries hav passed away, and only one-third of the population of our earth is even nominally Christian. We are bound to face these facts and all that they mean for us to-night, and to ask ourselvs how we stand in regard to this awful need of the heathen world.

The meaning is clear. The gospel has failed, and therefore a sensible remedy (if any) should be applied. In reading this tract one is reminded of St. Theresa's famous vision, in which souls were dropping into hell like flakes in a snowstorm.

RELIGIOUS BIGOTRY AGAIN.

The indignation of the public has been justly aroused through the recent action of the Rev. James Drew, vicar of Wapleywith, Codrington, and through the position he has taken up in wantonly insulting a number of residents in his parish. Some of his parishioners, who belong to the Baptist communion, hav recently erected a mission room in that village, and by this exercise of their undoubted right hav offended and irritated the reverend gentleman. He has issued a remarkable circular, in which he compares the action of his Baptist neighbors to the sin of Jeroboam, who made Israel to sin, in that he set up places of worship other than that place which God had chosen in Jerusalem. He further supports his sentence of denunciation by extracts from the writings of Calvin, Baxter, and John Wesley. The Rev. James Drew is evidently unable to read the signs of the times if he thinks that by such means he can either commend his church to acceptance or win respect of right-minded citizens. This is another instance showing how Christians love one another.

THEOLOGICAL TRICKERY.

As I hav already intimated to your readers some weeks ago, 3,130 London board school teachers informed the board that they could not conscientiously impart religious instruction in the spirit of the notorious circular, thus accepting the board's offer that in that case they should be relieved from the duty. Instead of carrying out the offer, the school management committee now ask the board to empower them to write to these 3,130 teachers individually, and ask them to say over again what they said in the memorial. The object of this proceeding is the moral intimidation of the teachers who took the board at its word and claimed relief on the very terms it proposed. The fact is that the board cannot afford to dispense with the services of more than 3,000 teachers, and so it is trying to frighten them into compliance.

THE PARSON'S LOVE FOR THE LABORER.

The Rev. F. S. Hewson is vicar of Compton, Verney, and he is also a member of the board of guardians. In this capacity, in his own words, he "tries to do his duty to the rate-payers as well as to the poor." What he conceives to be his duty to the poor may be judged from the following incident: A Strafford-on-Avon woman's husband was removed to the lunatic asylum. She had three children and after paying rent and club subscription there was left three shillings nine pence a week to maintain herself and her children, and she applied to the guardians for relief. It was proposed to allow her three shillings a week, but the Rev. F. S. Hewson protested against this and said he did not think it was a case for relief. One guardian very properly exclaimed that it was disgraceful to hear a clergyman maintain that three shillings nine pence was sufficient for four people to liv upon, whereupon another guardian got up and regretted that members of the board should allow the devil to get the better of them in their discussions. If it was the

devil who inspired the indignation against the parson all we can say is that the devil is very far from being as bad as he is supposed to be. And how the Rev. F. S. Hewson must be beloved by his parishioners!

THE CHURCH STOPS THE WAY.

The London *Echo* says that the truth must be told, whoever may be offended. The church stops the way in London board schools, in promoting endless and profitless discussions on the necessity of dogma-teaching in the schools, and it stops the way in the House of Lords by obstinately rejecting the Marriage with the Deceased Wife's Sister bill. This bill has been passed by the House of Commons again and again. "A fig for the House of Commons, or the opinion of the country," say the bishops. On June 14th the bill was once more rejected in the House of Lords by a majority of nine, the whole of the bishops voting against the bill. We are glad to see the present agitation going on throughout the country for an extensiv reform of the Upper House. Whatever other improvements may take place, we hope the bishops will be sent from a place where they hav neither the ability nor desire to be of any service to the democratic aspirations of the present age.

AN IMPROVED CHRISTIANITY.

The dean of Ely has been following the example of other church worthies in endeavoring to improve Christianity. This eminent divine a few days since preached a special sermon in Shoreditch church on the subject of "The Spiritual Basis of Education," in which he said that the theological doctrin of "original sin" was not true, and that the teaching of the "wrath of God" was an "appalling theory." "Paul says nothing about it." No such words, added the dean, are to be found in the Greek text. If this is so, the epistles of Paul, as found in the English New Testament, contain that which is positivly false, inasmuch as they undoubtedly teach both original sin and the wrath of God. (See Romans i, 18; v, 12; ix, 22; Ephesians v, 6) It is time that "God's" word was submitted to a still further process of improvement if we are to hav any idea of what the writers said and meant. Instead of believing that children are born in sin, the dean of Ely regards them as being the "children of emotion, of passion, governed by the things about them and the impression such things make upon their senses." This, no doubt, is a great improvement upon Christianity as taught by the churches and in portions of the Bible, but it shows how extensivly the Christian faith is being modified through the evolution of modern thought. Even the leading lights of the church are compelled to giv up the "faith as it was once delivered to the saints." Freethought is doing its work in heralding the advent of an era of mental freedom when superstition shall giv place to common sense, and theological faith shall yield to the lessons of cultivated reason.

REPEAL OF THE BLASPHEMY LAWS.

Legislation upon this subject has unfortunately received a check. The bill which was introduced into the House of Commons by Mr. Storey, M. P. for Sunderland, and which is almost identical with the one proposed by Mr. Bradlaugh in 1884, cannot pass its second reading this session in consequence of the pressure of business in the House of Commons. This is much to be regretted, for Mr. Storey's bill is of more importance to Secularists than appears upon the face of it. It would do more than secure free expression of opinion, it would also "legalize" heresy, by which bequests to the Secular party could be lawfully claimed in courts of law. Through the want of such rights as Mr. Storey's bill would obtain, the Freethought movement in this country has been greatly retarded. Again and again hav Christians robbed us of legacies and then taunted us with being too poor to make that headway which we should hav done but for the injustice and dishonesty perpetrated by the "servants of the Lord" The National Secular Society is taking steps to hav the bill again brought forward in the House of Commons next session.

A FREE SUNDAY.

The work of the "Lord's Day Observance Society" in endeavoring to stop Sunday music at Leeds has up to the present been confined to threats. These over-pious intruders upon the rights of others bark loudly, but they are slow in attempting to bite. Their latest folly is in condemning the sale of newspapers and refreshments on Sundays at Newcastle. It is expected, however, that their crusade against a free Sunday will end in "sound and fury, signifying nothing" but Sabbatarian stupidity. The Sunday Society has just held its annual meeting, when a most encouraging report of progress during the last twelve months was read. Mr. W. Holman Hunt, the eminent artist, was elected president for the current year. In his opening address he made a strong appeal for a free Sunday. Although a professed Christian, he had no sympathy with those believers who sought to fetter the liberty of any members of society by what he called "harassing persecution." He held that "the death-knell of such social exclusivness had been sounded."

INTERESTING EVENTS.

The pious people of Scotland are much concerned over a book that has just been published, written by William Macintosh, M.A., D D., and which is commanding a rapid sale. The reverend doctor dismisses the doctrins of the supernatural birth of Jesus, of miracles, and of the atonement as being no part of Christianity. The last doctrin, he says, was the "invention of St. Paul." Speaking of Jesus, the writer remarks: "We say that he was a man and nothing but a man." This is not bad for orthodox Scotland. Heresy is evidently marching on even north of the Tweed.

The tables are turned upon certain Christians with a vengeance. Hitherto it has been supposed that the "second coming" of Christ was an event still in the future. But Mr. Hampden Cook, M.A, B.A., has issued a book entitled "The Christ Has Come." He alleges that after the destruction of Jerusalem Jesus personally returned, sitting in the clouds about A.D. 70. He remained "with us" but a short time, and when he departed he took with him to heaven two of his disciples who had remained faithful. Fancy two faithful followers of the God-man in the year 70. It would be difficult to find even that number to-day.

The Paine Memorial Number of THE TRUTH SEEKER has been read here with much pleasure. Several of my friends in the north of England signified their intention of subscribing for this excellent journal. If the Editor would send me a parcel of TRUTH SEEKERS to giv away as sample copies I would see that good use was made of them. Many inquiries are also being made as to when friend Putnam's great work, "Four Hundred Years of Freethought," will reach this country. I hope to find that the book will hav an extensiv sale on this side of the Atlantic. The author has bestowed sufficient time and labor upon his work to make it one of the most valuable productions of modern times. Many of us are impatient to revel in the rich fields of intellectual treasure that Mr. Putnam has secured for us.

CHARLES WATTS.

London, June 27, 1894.

One Phase of the Hawaiian Question.

It seems rather singular that the inner history of what may be known in the future as "The Great Hawaiian Outrage" has not appeared in the daily press. But when one comes to consider that the church-Christian spirit animates quite generally the journalism of our day it is not so singular after all. When it becomes known that the troubles in the Hawaiian Islands for many years hav been the direct results of the efforts of the church-Christian missionary element to gain complete control of the government as well as the real estate of the nativs, the situation becomes greatly simplified.

The first church-Christian missionaries who visited the islands went there animated by fanatical zeal, with an honest desire, probably, to induce the nativs to accept church Christianity, or, as the missionaries called it, to "save their souls." They found the nativs kind, hospitable, generous, and unsophisticated. They took readily to rum and the vices that follow in the train of missionary work of this sort, and not having the hardy Anglo-Saxon constitution, the nativ population was rapidly reduced, until now it amounts to a mere handful of not very admirable people. In the mean time the missionary band, increased numerically, began to acquire real estate and to work its relativs into the commerce of the country. When the Gibson government collapsed a few years ago it was shown that all the desirable property in Honolulu was in the hands of the missionaries and their descendants. It was only a question of a very short time when the missionary contingent would take entire possession of the islands and leave the nativ remnant to drink itself to death.

The whole record of the missionary occupation of the Hawaiian Islands is shameful to the last degree, and ought to cause every honest American to blush for the share our country has had in it. It is simply a repetition of the British occupation of the East and the Spanish seizure of the Philippine islands. Backed by powerful armies and navies, church-Christian missionaries worm themselvs into the confidence of the unsuspecting nativs, and then the tide of "civilization" is turned toward the unhappy land. Nativ Hawaiians hav seen their fair islands ruthlessly, remorselessly seized by church-Christian missionary and church-Christian merchant, speculator, and adventurer, until they, the lawful owners, are forced to serve the invaders or starve. They see their sons and daughters rum soaked and debauched, and vice, crime, degradation, and misery spread broadcast among their squalid homes. But the invaders—where are they? Living in lavish luxury and pomp six days of the week, and singing gospel hymns on the seventh. They roll through the well-paved streets in elegant carriages driven by "converted" nativs, while other "converted" nativs fill the offices of cooks and waiters and laborers, and toil and toil and toil, year in and year out, that these delicately-nurtured church Christians may enjoy the sweets of life to the fullest extent. Is this picture overdrawn? Ask any honest, observant man who has lived in the East and has seen the half-naked nativ wearily toiling to benefit the white church Christian who has robbed him of his right to the land on which he livs.—*Condensed from the Moslem World.*

Churchly Purpose and Performance.

When Mr. S. Standring was lecturing recently at New Cross, England, a charge was made on the platform by a party of Christians He was speaking for a labor society and the Christians could not endure the fact that he was a Secularist and Atheist. In connection with this the *Freethinker* says: "One of our readers and his wife were present at this meeting, and were defending Secularism against the filthy lies of certain tract distributors, when a Christian lady asked what they would substitute for the Bible? 'Common sense,' replied the lady Secularist: whereupon the gospel-fed dame said, 'You ought to be burnt.' And when the Secularist rejoined, 'No doubt you would like to burn me,' the sweet Christian answered, 'I would.' The emphasis and expression of this female follower of the meek and lowly Jesus were a beautiful illustration of the glorious gospel of love." ∴∴ The Roman Catholic clergy of Paris are doing a grand business. The Lazarists hav in France and her colonies 19 great and 10 small seminaries, besides 68 missions in foreign countries. The foreign missionaries hav 24 missions established. The monk manufactory at Saint Sulpice controls 23 seminaries. The Christian School Brothers, numbering 9,819 members, direct 1,449 schools, of which 1,064 are public and 385 private schools. Besides those societies above named there are numerous others, which, however, lead a poor existence. The Philanthropic Society, another clerical (nun) institution, has 32 free restaurants, from which it annually distributes 2,500,000 meals, 28 medical dispensaries in which there were last year treated free of charge 8,000 children and 2,000 grown persons, and 44,400 consultations were held. During 1893 it distributed garments to 12,000 women and 2,000 children, and placed in "Christian" homes 3,800 persons The money for this gigantic institution comes by popular subscription, but the church takes the credit. Last year the Paris municipality refused it a grant of 3,000 fr., which formerly had been given it, on the ground that church and state are and should be separate. All the above-named and various other societies which continually call attention to their extreme poverty, possessed in 1880 property worth 711,000.000 fr., eleven times the amount owned by them in 1849, while at the present time their property is valued at 3,000,000,000 fr. ∴∴ In the February number of the Danish scientific magazine, *Nature and Man*, Dr. Chr. Geill has a very instructiv article on "Religious Feeling and Insanity." From this article we reproduce the following figures: In the state asylum at Aarhuus there hav entered during the last fifteen years, 1,767 patients (876 men and 891 women); of these 30 men and 59 women became deranged through religious influence. Considering the small area from which the asylum receives its patients, and that it is a well known fact that many outside the asylum commit suicide, and that a still greater number is kept at home, five per cent is a terribly high figure to be debited to one cause. Prayer meetings (that is, the home mission work) are responsible for 60 patients, 35 during the last nine years. The statistics as to former surroundings and education of the unfortunates reveal that they are almost entirely recruited among the poor and most ignorant. ∴∴ A Belgian Freethinker, Leon Fabry, died at Willebroeck. In his will he called for a secular funeral. His mother is a Christian. The mayor, knowing this, prohibited secular ceremonies, and placed police at the door to prevent the Freethinkers from complying with their late friend's wish. A religious funeral took place under police protection. A formal complaint has been sent to the minister of the interior and to the Belgian House of Commons. ∴∴ Dr. Bruno Wille was prosecuted by the orthodox German school officials and sentenced to pay a fine of 800 marks. He has appealed to the minister of church and education, and all members of the Reichstag hav been publicly urged to investigate the official prosecution. ∴∴ Although secular funerals are quite common in the larger cities of Spain, they are scarce in smaller places, hence every now and then a priest and his people make themselvs notorious by interfering with secular funerals, when such occur. The last instance, which comes to us from private source, mentions that at Sestao, when the funeral of the Freethinker Campello was well under way, the remains to be lowered in the grave, a representativ of God arrived with a crucifix, and backed by several hundred hard fists belonging to his congregation, he prohibited the funeral. Result, a free-for-all fight, which necessitated the interference of a strong police force, which arrested several of the combatants, taking care, however, to miss the priest.

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News and Notes.

The Fourth of July was celebrated with great *éclat* at Creston, Ia. Early in the morning the crowds flocked in from the neighboring country—men, women, and children—in all sorts of vehicles, glittering with flags, accompanied with the continuous exploitation of firecrackers. It was a glorious day, one of the most glorious I hav ever witnessed. It rained the day before, enough to spoil my lecture at Orient, but it cleared the atmosphere wonderfully, and earth and sky presented a brilliant appearance. A vast procession was formed, the militia and the Grand Army in the ranks, with beautifully decorated wagons picturing the arts and industries, little children in gorgeous costumes representing the states, while the drum corps and the brass band poured forth the patriotic strains, and all kept step to the "music of the Union." Immense crowds thronged the line of march and welcomed the pageantry with clapping of hands and thunderous cheers. It was a scene to bring back the happy days of youth, when all the world was like a garden of flowers and life's pathway ascended to the golden hights of hope. In the experiences of age we are apt to forget the bloom and glory of visionary childhood and see only the stern realities without the entrancing light of poetry. These gala days are of service to mankind, for they kindle heart and hope amid toil and anxious thought. They bring people together, and the spirit of humanity shines in ten thousand faces, and the grandeur of our common existence is realized. Let us not say that the Fourth of July represents nothing, though its noise and parade are not in harmony with philosophic culture. It does mean a great deal to the reflecting mind, for beneath its superficial attractions and distractions there is a great tide of human advancement, there is a supreme and luminous idea in what philosophy must find its noblest fruition. So let us keep these holidays which spring from the development of human affairs—which do not exist in praise of the gods, but of man.

I had the honor on this occasion to giv the opening address to this great concourse of people, as to the meaning of the "Star-Spangled Banner," which we all love whatever may be the imperfections of our government. It means unity, liberty, labor, education, peace, and progress, and these shall some day triumph in the glorious future of humanity. I was followed by Hon. J. W. Sullivan, a Catholic, and Senator Harsh, a Universalist I understand, and so, with the Infidel, this made a very Liberal representation. The invocation was given by Rev. Mr. Powell, of the Baptist persuasion, who invited me to dinner, and so we broke bread together beneath the red, white, and blue. Altogether it was a very genial gathering, and it was an evidence of the harmony which will exist when all creeds hav become a thing of the past.

In the evening Mr. F. I. Green and myself journeyed to Cromwell, six miles away, to the fireside of Mr. and Mrs. Jacob Geier, which had the familiar look of several years ago, when I visited and lectured in the vicinity. An agreeable evening was passed in this Freethought home—the children and the dog contributing to the fireworks of the occasion, and the older folks the ice cream, "high-five," and other hilarities. So this Fourth of July of 1894 is a varied and delightful memory. Miss Minnie Geier, daughter of our friends, is now married, and I was glad to greet at our meetings Mr. and Mrs. Moore, both Liberals.

Nevinville is a small place, but one of the oldest towns in this part of Iowa, which has been settled mainly during the last twenty five years. No Freethought lecture had ever been given in Nevinville. There are two churches in the place, and outwardly it is quite orthodox. The lectures turned out to be a success. The school-house was crowded both evenings. So far as I could judge my radical utterances were well received, and I hav no doubt that advanced ideas will hav a fruitful reception in this community. Our representativs are all that could be wished in character and cultivation. Mrs. Almeda Green for over half a century has been an outspoken Freethinker, and her children and grandchildren bear on the stream of intellectual liberty. F. I. Green, her son, my stanch comrade through this campaign of varied fortunes, takes upon himself the whole expense of the work; and literally he abored night and day for the success of the enterprise. Mr. and Mrs. J. W. Truman and Miss Caroine A. Truman, their daughter and the granddaughter of Mrs. Green, were especially devoted to the movement. Miss Truman has taught school for several terms with great approval even by Christian parents, but she has never concealed her Freethought convictions, and teaches according to purely secular principles—no Bible and no prayers.

I had the pleasure of visiting Mr. and Mrs. R. W. Johnson of Orient, who are true-blue Liberals, originally of the Methodist church, but through THE TRUTH SEEKER, now of the "big church; Mr. J. W. Johnson, their son, Mrs. Garmon and Mrs. Witham, their daughters, and their families are also on this roll. Mr. and Mrs. Kunath, who were here at my lectures six years ago, now of Oregon, are ready to be counted with the pioneers. I failed to do anything at Orient or at Creston outside of the Fourth of July oration. It is astonishing what indifference there is, but the churches seem to be dead also. A lady revivalist preached a whole week at Nevinville and did not make a single convert. The people are in a free-and-easy sort of condition, and think more of a crop of corn, and fat cattle and hogs, than of most anything else. We can only hope that evolution and science will some day interest these people in progressiv ideas. However, it has been encouraging to meet with a few generous supporters who are not daunted by opposition and will stay by the flag be it defeat or triumph. I must mention on this roll Mr. D. E. Levens, of Creston, who did all he could to arrange for lectures at Creston, but the "fates" were against us this time, and all the eloquence and wisdom in the world would not hav availed. There are quite a number of Liberals here, but for some reason they won't show their colors. However, we shall try again if the opportunity occurs.

SAMUEL P. PUTNAM.

Eighteenth Annual Congress of the American Secular Union.

On the evening of July 7th a meeting of the board of directors of the American Secular Union was held at the residence of Dr. Juliet H. Severance. The members present were: President C. B. Waite, Dr. Severance, Dr. G. A. F. de Lespinasse, Dr. Joseph H. Greer, E. P. Peacock, vice-president for the state of Illinois, acting as proxy for Otto Wettstein, who had attended the previous meeting, but could not be present at this one, and Mrs. M. A. Freeman. The time and place of holding the annual congress was considered and the secretary instructed to write to the Freethought publications that the desire of Liberals may be learned. So far the majority of those expressing an opinion on the subject hav been in favor of Chicago, but if there is any society which would defray the expenses of the congress or some considerable portion of the expenses, the board would favor it being given an opportunity to do this. If not it would seem a necessity that the convention be held in Chicago. Liberals are requested to write to the secretary *at once*, giving expression to their preference as to locality. There is none too much time.

T. B. Wakeman, of New York, a vice-president of the American Secular Union, in a recent letter to the board urges the necessity of organization. Several strong unions hav been for such during the past year, but the number seems discouragingly small when it is remembered how numerous are the societies whose specific object is to oppose the secularization of the state. Again, these Liberals are urged to organize auxiliaries to the American Secular Union. Send to the secretary for a charter.

It was voted by the board that Dr. de Lespinasse be appointed official representativ of the American Secular Union at the Freethought Congress to be held in Belgium in October. It was decided later that Otto Wettstein should also be elected as a delegate, and that Judge Waite furnish both of these gentlemen with the necessary credentials.

After the transaction of some unimportant business, the meeting adjourned to July 28th, by which time it is hoped that a wide expression of opinion will hav been given in regard to the holding of the eighteenth congress of the Amerioan Secular Union.

MRS. M. A. FREEMAN,
Cor. Sec. American Secular Union.

S. P. Putnam's Lecture Appointments.

Sidnaw, Mich., July 19–24.
Drummond, Mich., July 26–30.
Neillsville, Wis., Aug 2–6.
Whitehall, Wis., Aug. 7–9.
Fargo, N. Dak., Aug. 11–14.
Crookston, Minn., Aug. 15–17.
Hoople, N. Dak. Aug. 18–21.
Fort Maginnis, Mont, Aug. 26th to Sept. 10th.

From July to September 10th in Iowa, Michigan, Wisconsin, Minnesota, North Dakota, and Montana. Those in Washington and Oregon desiring lectures during September and October will please address S. P. Putnam, in care of E. C. Reichwald, 234 South Water street, Chicago, Ill.

JOHN R. CHARLESWORTH has tendered his resignation as secretary of the Freethought Federation of America, and his resignation is accepted. E. C. Reichwald will for the time being act as secretary. Address all official communications and send all contributions to E. C. Reichwald, 234 South Water street, Chicago, Ill.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Monroe avenue.

Blasphemy.

DECISION OF JUDGE PARKER IN THE CASE OF C. C. MOORE.

The defendant, C. C. Moore, is charged with having committed the offense of blasphemy. It is alleged in the indictment that the defendant, intending to treat with offensiv levity and ridicule the scriptural account of the divine conception and birth and to bring contempt against Almighty God and his divine purpose in causing the birth of Christ, did maliciously and blasphemously publish in a newspaper known as the *Blue Grass Blade* the following words:

"When I say that Jesus Christ was a man exactly like I am and had a human father and mother exactly like I had, some of the pious call it blasphemy. When they say that Jesus Christ was born as the result of a sort of Breckinridge-Pollard hyphenation between God and a Jew woman, I call it blasphemy, so you see there is a stand off."

It is further charged that, by this language, the defendant meant that pious and religious persons stated and believed that the birth of Jesus Christ was the result of an unholy and illicit connection between Almighty God and Mary, the mother of Christ.

To this indictment the defendant has filed a demurrer, and thereby made the claim that no offense against the laws of Kentucky had been charged against him. This demurrer having been argued with singular earnestness and ability by counsel both for the prosecution and the defense, and the question presented being a new one in this state, the court has given the case unusual consideration.

We hav no statute against blasphemy, and our Court of Appeals, so far as we know, has never passed upon this or any similar question. We must, therefore, in our investigations hav recourse to the common law and to the judicial decisions of other states and countries.

Blackstone, in treating of offenses against God and religion, speaks of this offense as "blasphemy against the Almighty by denying his being or providence or by contumelious reproaches of our Savior Christ." The punishment, he says, is by fine and imprisonment or other infamous corporal punishment. The ground upon which blasphemy is treated as an offense is that "Christianity is part of the laws of England." The leading case in this country in which the crime of blasphemy was discussed was that of the People vs. Ruggles, decided by the Supreme Court of New York in 1810, Chief Justice Kent delivering the opinion. In that case it was decided that the common law against blasphemy was still in force and a judgment to pay a fine of $500 and be imprisoned three months was affirmed. The court in this opinion cited with approval a number of English cases, in which the right to punish blasphemy had been vigorously upheld, and quoted the words of Lord Bacon, "profane scoffing doth by little and little deface the reverence for religion" and "two principal causes I hav and know of Atheism—curious controversies and profane scoffing." Whilst this opinion did not declare that Christianity was part of the law of the State of New York, but expressly disclaimed that there was an established religion in that state; yet the closeness with which it adhered to the definition of blasphemy as laid down by Blackstone, and the great reliance placed upon the English decisions, make us hesitate to walk in the path trod by Chief Justice Kent himself. For in England there was an established church. The church was part of the state. Apostasy and heresy were punished; the first commission of either offense disqualifying the offender for holding office, and the second being punished by three years' imprisonment without bail. Even witchcraft was claimed by Blackstone to be an offense against God and religion, and to deny the existence of such a crime, he said, was "at once to flatly contradict the revealed word of God," though he appeared to think it well that the punishment of this crime had fallen into disuse, as there had been no well authenticated modern instance of its commission.

In this country, where the divorce between church state is complete and final, we should examin with care and accept with caution any law framed and intended for a country where church and state are one. The difficulties in reconciling religious freedom with the right to punish for an offense against any given religion are manifest. From the opinion given in the People vs. Ruggles, we may deduce as conclusions of the court that the people generally in this country are Christians; that Christianity is engrafted upon the morality of the country; that all religions are tolerated, but that this toleration, as to false religions, means immunity from test oaths, disabilities, and the burdens of church establishments; that to revile the Christian religion is an offense, but that to revile other religions is not an offense punishable by law.

In the bill of rights in the Kentucky Constitution it is declared that all persons hav "the right to worship Almighty God according to the dictates of their consciences;" that "no preference shall be given by law to any religious sect, society, or denomination, nor to any particular system of ecclesiastical polity," and that "the civil rights, privileges, or capacities of no person shall be taken away or in anywise diminished or enlarged on account of his belief or disbelief of any religious tenet, dogma, or teaching."

It is difficult to conceive how language could be made plainer. If the framers of the constitution intended to place all religions on an exact equality before the law, they appear to hav employed language well calculated to express their purpose. They recognized the fact that men were religious, that they held different religious views, that some had no religious faith, and, granting the fullest religious freedom, they declared that the rights of none should be "diminished or enlarged on account of his belief or disbelief of any religious tenet, dogma, or teaching."

Under this constitution no form of religion can claim to be under the special guardianship of the law. The common law of England, whence our law of blasphemy is derived, did hav a certain religion under its guardianship, and this religion was part of the law. The greatest concession made to religious liberty was the right of learned persons to decently debate upon controverted points. The essence of the law against blasphemy was that the offense, like apostasy and heresy, was against religion, and it was to uphold the established church, and not in any sense to maintain good order, that there was a law against blasphemy. The most superficial examination of the chapter in Blackstone treating of offenses against God and religion, must convince any mind that the sole aim and object of these laws was to preserve the Christian faith, as it was then understood and accepted by the established church. It may seem to us that the punishments for these offenses were severe in the time of Blackstone, but they had then been greatly mitigated, as the stake and fagot had been of but too frequent use in propagating what was deemed to be the true religion. Even Blackstone complains that the definition of heresy had been too uncertain, and that the subject had been liable to be burnt for what he had not understood to be heresy until it was decided to be so by the ecclesiastical judge who interpreted the canonical scriptures. To deny any one of the persons of the trinity, or to allege that there were more gods than one, was a heresy and was punished in the same manner as apostasy.

Blasphemy is a crime grown from the same parent stem as apostasy and heresy. It is one of a class of offenses designed for the same general purpose, the fostering and protecting of a religion accepted by the state as the true religion, whose precepts and tenets it was thought all good subjects should observe. In the code of laws of a country enjoying absolute religious freedom there is no place for the common law crime of blasphemy. Unsuited to the spirit of the age, its enforcement would be in contravention of the constitution of this state, and this crime must be considered a stranger to the laws of Kentucky.

Wherefore it is adjudged that the demurrer be and it is hereby sustained, the indictment is dismissed, the defendant's bail bond is quashed, and the defendant is dismissed hence without day. To this ruling of the court the Commonwealth of Kentucky excepts, and prays an appeal to the Court of Appeals, which is granted.

What does the *Catholic Review* mean? Bemoaning the passage of the Hungarian Civil Marriage bill, it mentions the three other ecclesiastical bills which Premier Wekerle has prepared—a bill providing for the free exercise of worship, a measure regulating the religion of the offspring of mixed marriages, a bill guaranteeing equal religious rights to Jews and Christians—and adds: "The Masonic lodge is the power behind all three measures." This is equivalent to saying that these three embryo laws are infamous, for all know that the Catholic church looks upon continental Masonry as the embodiment of everything that is Antichristian, and therefore vile and destructiv. But is not the *Review* very incautious? Does it not, in and for the United States, believe in religious equality before the law? In freedom of worship? Why should not Premier Wekerle secure the adoption of a law protecting freedom of worship in Hungary? Why should liberty of religious services be such a good thing in America and such a bad thing in the Austrian empire? Evidently the *Catholic Review* does not believe that Jews should hav equal religious rights with Christians in the land of the Magyar. But we hav not heard that it protests against such equality in this republic. Are we to infer that the policy of the Catholic church is to demand freedom of conscience where she is relativly weak, and to deny it where she has the power to do so? We respectfully ask the *Review* to explain its position. It should not do again as it did when we corrected its mistake recently regarding the services of Paine in the Revolution—take refuge in silence.

"Thumbscrew and Rack," a pamphlet of Christian atrocities, by George E. Macdonald, the talented brother of the talented editor of THE TRUTH SEEKER, should be in the hands of all who would like to know how it is that Christianity gained such an ascendancy in the world, and how it got ingrained into the very bones of the best nations in Europe till even the light of modern science and general intelligence stands appalled before it, or shrinks back not daring to come in conflict with it. Marking its deep-seated life which all but defies extirpation, the sciolist, who notes the phenomenon and cannot penetrate to the historical cause behind it, alleges that the reason of Christianity's power and endurance comes from God. Those who hav, however, read deeply in ecclesiastical history, know that its baleful strength lies in the fact that, wherever it may hav come from, it was propagated and enforced by all the most horrible machinery of hell. Surely, if the faith, as the simple believe, came from God, it did not require the devil to propagate and guard it! But that the cruelest and bloodiest resources of evil planted Christianity so deeply in this realm that all the efforts of modern enlightenment struggle in vain to quite uproot it, no one will doubt who reads this terrible pamphlet, like the decrees of Draco, written in blood. "I used to read in books," says Colonel Ingersoll, "how our fathers persecuted mankind. But I never appreciated it. I read it, but it did not burn itself into my soul. I did not really appreciate the infamies that hav been committed in the name of religion until I saw the iron arguments that Christians used." This little work givs engravings of the leading "iron arguments," as found in the Nuremberg collection. There is that persuasiv argument, the thumbscrew; there is "the plain rack," and what we suppose must be considered the *ornamental* one, adorned with the ghastliest of iron spikes. And, if these cannot persuade you to be an orthodox Christian, there are the leg-crusher, the stocks, "Damien's bed of steel," the iron boot, the wheel (two varieties), the spider, the chastity belt, and the iron virgin, possibly the only kind of virgin the church kept on her premises—all really telling arguments of the Holy Inquisition; and this harrowing pamphlet deals with the whole of them.—*The Agnostic Journal.*

The Bible, however, must elect to be judged by one of two tests; it may base its claim on its alleged "inspiration," or it may stand on its merit as ordinary literature. Now, it has always in the past elected to be judged by the first test; it has claimed to be "the word of God," and, therefore, literature here or literature there, it demanded submission to its teaching. Now-a-days, however, the "inspiration" business is pretty well played out, and an attempt is made—as it is made in the case of Jesus—to shift the ground of the claim. Jesus was set up as a god until the doctrin became ludicrous to even the sensible within the fold; and then—Jesus being no longer possible as God—we had Jesus the "elder brother," and the "ideal man." But in both cases, in that of Jesus as in that of the Bible, the fact of the previous claim having been made is fatal to the success of the latter. Either Jesus is God or nothing; either the Bible is the inspired "word of God," or it is practically valueless, for its value arose from its alleged authority. Let us take a familiar illustration from every-day life of what we are contending. Suppose we were in the midst of a European crisis, and the question of war or peace hung in the balance. Suppose, then, we were brought a report of a speech, say, by Lord Rosebery, on foreign affairs, which indicated the policy which England would pursue. And suppose, after reading that speech, some one came and told us it was a forgery; that Lord Rosebery never delivered such a speech, and that it was a hoax of a country journalist; would we not, in such case, throw away the report as worthless? Its whole value consisted in its authorship; if it was not the opinion of the head of the cabinet, it was practically worthless. In such a case, what would the editor of a great daily newspaper, who had, when he learned that the report was a forgery, thrown it in the waste-paper basket, think of a man who would fetch it out and say: "Well, you know, it's splendid *as literature?*" . . . As a matter of fact, the Bible—like all books, like all men—despite the artificial estimate of the pulpit, must ultimately stand for what it is worth in the free market-place of the world's literature; and it is rapidly finding its true place. No interested "puffing" can forever blind men to the real value of any article. As representing the literary remains of one people, the Bible will always hav a certain value; portions of it may hav a value of their own. It is not our purpose now to critically appraise it. But the world can never be summed up in any one man, in any one book, in any one literature—and that a dead literature. The world is greater than Israel, greater than Greece, greater than Rome, for the only true and adequate measure of humanity is humanity itself—*Frederick Ryan in London Freethinker.*

Random Notes.

One of the places where Moses "lieth even unto this day" is the first chapter of Genesis.

Tommy: "Does the total depravity doctrin intimate that being God's children we are necessarily bad?"

Sunday-school Teacher: "It is very wrong to ask questions."

The larger and thicker the cloak of religious piety a man wears the more mean qualities it is expected to cover.

If women could sit in the jury-box the weaker sex would not be accorded the sure protection which they now enjoy.

It is very unkind of Infidels to ask for the genealogy of Cain's wife's people. All things are possible with God.

A book called "The Power of Religion" has made more people crazy than any other known agent except herding sheep in California.

If Mary was really as handsome as Lew Wallace describes her, we cannot blame the Holy Ghost for anything he may hav been guilty of in that connection.

It appears after all that the devil was telling the truth when he assured our maternal parent that, contrary to circulated reports, the apple was not poison.

Banking institutions hav learned by dearly bought experience that religious cashiers are not enjoying the especial confidence of the depositing public.

Christ once wore trousers, but Infidels should not associate that fact with the other fact of four fifths of his followers being miss-mated wives and unmarried misses.

When a man quits the church of his own accord, it is a pretty sure sign he has found them out; but when the church expels a man it is a sure sign the public hav found him out.

The holy Bible book divine relates very few, if any, beautiful examples of virtue equal to that of Joseph in connection with Potiphar's wife. God caused him to be punished and thrown into jail.

"Oh, who is there among us" who can tell which would draw the largest audience of women and girls, a woman preacher representing a female god, or a man preacher representing a male god?

The reason Solomon was so wise can only be accounted for by the fact that he had so many wives and concubines that nothing could happen in or near Jerusalem without his hearing about it at least twelve hundred times.

A man who would cuss wicked enough, and long enough, and loud enough, nowadays to kill a fig tree would not be pointed to as a shining example for boys and girls to follow, but would be boycotted by all the churches in town.

In pointing to Christ as a worthy example for your son to follow, you must first take into consideration that he was condemned and publicly executed as a criminal and a dangerous character to society. While we may believe him to be God's son we must also remember that the pedigree of his stepfather's honorable family ended right there.

Probably the removal of H. L. Green's *Freethinkers' Magazine* to Chicago was not the cause of the trouble there, but his arrival and the breaking out of the riot were about synchronous. His address is Post Office Drawer 676. Chicago ought to giv him good support.

The morals of Chautauqua went out on a sympathetic strike last Sunday. The excessivly good people there were so anxious to hear news from Chicago that they admitted Sunday papers to their sacred precincts for the first time since the place was dedicated to superficial scholarship and sanctity by statute. After this departure perhaps the men who put a Sunday embargo on knowledge will see the impropriety of keeping from other people news which interests them.—*New York World.*

Letters of Friends.

Cartoons Are Immense.

BUTLER, IND., June 29, 1894.

MR. EDITOR: Inclosed find $5, for which please send THE TRUTH SEEKER to my address. It is impossible for me to do without it, for it is one of the best Freethought journals published to-day—fearless and sound to the core; and those cartoons of Heston's are simply immense, teaching us facts more forcibly than words could do. Wishing you and the paper all possible success, I remain,

Yours truly, JOHN SAUVEL.

Sent His "Windfall" Here.

WATERVILLE, WASH., June 24, 1894.

MR. EDITOR: I hav just had a windfall of $7, and I inclose $6.50 of the same to lubricate the wheels of progress. You can set my subscription ahead one year, and send me Putnam's "Four Hundred Years of Freethought." I am an old Infidel, and your paper and my sentiments coincide.

Our little town of four hundred inhabitants has seven lawyers, five saloons, five churches, and over half a dozen ministers-of-the-gospel-of-our-Lord-and-Savior-Jesus-Christ-and-seekers-after-the-blood-of-heretics, and still the people complain of hard times; strange, isn't it? Some of the D. D.'s get $1,000 a year to work for Jesus. I work for John Stephens, and don't get half that much.

Respectfully, OSCAR REDFIELD.

Mr. Bayard's Sentiments.

When bulldozed legislators dare
To giv the great Chicago Fair
  The treasure of the nation;
Their oath of office quite ignore,
And Bible, too, on which they swore,
To get elected then once more
  Would vote a world's damnation;

When boodled legislators dare
Giv to the gold-bug millionaire
  The finance of the nation,
Then seize the toiler by the collar,
And rob him of his silver dollar,
Then pinch the buzzard till he'll holler
  "In God we trust," for ration;

When impious legislators dare
Out of the Constitution tear
  The safeguard of the nation
'Gainst union vile of church and state,
A base theocracy create
And drive our country to her fate,
  They merit hell's cremation.

S. M. BAYARD.

Official Hocus Pocus.

TRINIDAD, COL., June 22, 1894.

MR. EDITOR: If you know anything of the whereabouts of the fool-killer send him to Aberdeen, S. D. I think they hav use for him there, judging from this extract from the *Star*, a Populist paper printed at that place, under date of June 14, 1894. If that is a fair sample of the intelligence of the Populists please count me out.

Yours for Universal Mental Liberty,

JNO. L. SCHUYLER.

This is the note:

At the request of a number of citizens, Mayor Jumper issued a proclamation to the effect that on Tuesday afternoon from three o'clock until six all business places be closed and that the people congregate at the Grain Palace to pray for rain.

[This is a local news item, and of course neither the *Star* nor its party can justly be held responsible for the idiocy of the mayor and citizens, unless the mayor and citizens officially represent the Populists. But the editor *is* blameworthy for his failure to rebuke the mayor for his recognition of religion in his public capacity, and he should hav lampooned the prayer folly, that is, if he perceives the folly. But he is not alone in his subserviency to superstition; few editors of country papers, or of other papers, for that matter, dare refuse to sacrifice to the gods of their day. —ED. T. S.]

Priestcraft in the Schoolroom.

COLUMBUS, KAN., June 13, 1894.

MR. EDITOR: This town once had some outspoken Freethinkers and occasional lectures. I am now the only one left that values truth more than all things else. The four churches seemed to vie with each other last winter as to which should gather the most lambs into the "fold;" into the "arms of Jesus."

The schools of Columbus are coming more and more under the manipulation and control of priests and bigots. In the annual normal school of one month a priest officiates often, talks and prays, and sectarian hymns are sung. Exercises of a religious character open the schools in the morning. When present, I silently object and remonstrate. The principal of the high school is a Methodist preacher and a religious bigot, but an able teacher. The facts and logic he demands and enforces in the school are ignored, and emotion, sensation, and exhortation are his ways and means in the pulpit. A boy in his school went to the "distracted" meeting, became excited, and was converted. This professor, it is said, worked upon his credulous mind and easily-led nature and persuaded him, against his inclination, to join the church. The boy joined the "lambs' fold," but is soon sorry he joined. I was introduced to this very pious professor. I said to him that my New York state certificate of fifty years ago would be a curiosity to him. He handed me a letter, saying it was the highest honor he ever received. It was an invitation to go to a certain place and help get up a revival. I felt like giving him "fits," but it was not the time or place. If I ever hav a chance I will giv him a "piece of my mind." Truly, as Job says, "The priests bear rule, and my people will hav it so." Oh, how I hate it! Oh, that God and priests could be kept out of schoolrooms, out of teachers, out of school books!

J. H. COOK.

So Only that We Are Right on the Main Issue.

CHARLEVOIX, MICH., July 7, 1894.

MR. EDITOR: I notice by the tab on my paper that the distance for which I hav paid is at hand, and I am now liable to be put off the train before the next station is reached.

I sometimes feel like discontinuing my journey when I find myself and others with whom I hav a long time associated, classed as robbers, or at least as advocates of robbery, because we hav believed in certain political ideas that seem to differ from those of some of your editorial writers. Such men should remember that it is easy to cry "robber" and "stop thief," but not so easy to present sound reasons and convincing proofs. It is easy to say a thing is thus and so, but a sayso does not always prove it. Grover the great, in one of his wise deliverances, said that it is a condition, not a theory, that confronts us, and now we ordinary people notice that an attempt to apply his pet theory to the condition that then existed has brought him face to face with another condition that for the time being is bringing disaster in place of the prosperity that existed under the other condition he so much deplored. That surplus of treasure that was going to bear us down to ruin is gone, and in its place he has an equally large deficit. Which of the conditions think ye is most pleasing for the people to contemplate? Those, too, who hav been trying to convince us that all government is tyranny are having a little object lesson in their beautiful theory in the condition that confronts them in the present strike. On the whole, we who are not political economists are from the condition that confronts us inclined to believe that a little government influence rightly exerted would be a good thing just at present, at least, as what we see of the workings of the no government plan does not look very encouraging. The system under which the nation prospered and kept a surplus in its treasury would be much preferable to the prospect held out to us by the hundred and one reformers of the day whose stock in trade is theory. Advocate what theory you please of government or no government, so long as you are sound on religious theories I will try to yearly scrape up the amount of government promises to pay and forward the same in order to still hold my place on the list of subscribers to the best paper now published.

Yours for mental liberty

ROBERT MILLER.

R. G. Horr vs. Bastiat.

PALMYRA, NEB., June 28, 1894.

MR. EDITOR: In your issue of June 16, 1884, there is a communication from John Peck commenting on the monetary articles of R. G. Horr in the New York *Tribune*, and he charges that gentleman with whipping the devil round the stump. Allow me to describe an encounter that took place between that celebrated mountebank and myself. It was over that much-vexed question, "Is the greenback a dollar?" I contended that it was the government money, and having the legal tender attachment, it was virtually a dollar. His position was the old, wornout racket that it was a promis to pay a dollar, and that this dollar so named to be paid was a gold or silver dollar. I answered this idea with the statement that the mere words, "Pay the bearer a dollar," were not in themselvs a proof that a coin dollar (gold or silver) was implied, any more than the usual phrases, "The sun rises," "and the sun sets," are true as a matter of fact. I also gave him the form of a receipt given by the officers of revenue to the people when they paid their license and received nothing but greenbacks for the same. We know their receipt said, "Received dollars," not merely promises to pay dollars.

Now the trouble between Mr. Horr and myself comes in right here. He garbled and cut out all these illustrations, thereby destroying the force of my argument and rendering the ideas I wished to convey utterly void and useless. Yet this self-same individual complains that his readers and correspondents "pick out a sentence in one article bereft of its connections, and then a sentence in some other article isolated from its context." He not only does this, but does it knowingly to destroy and make the writer look ridiculous. There is one comfort in this age of printing, and that is, we can counteract him in this nefarious game by printing in other papers; and it is for this end I write this article so as to offset the vapid and maudlin stuff disseminated by such papers as the New York *Tribune*.

Anyone can get a clear comprehension of what constitutes a monetary unit of value by reading Bastiat's definition of the same. He says: "You hav a crown piece (gold) in your hands; what does it say? If you can read with the eye of the mind the inscription it bears, you can distinctly see the words, Pay to the bearer a service equivalent to that which he has rendered to society, value received and stated." Now let any loyal citizen take this language and transfer it to a greenback, and would it not read as follows? "Pay this loyal soldier, who has rendered to his country patriotic services on the battlefields of said country, any of your goods and chattels which he may need, and we will redeem the same by our revenues." In fact, no government can pay any other dollar than by its taxation. It does not produce or labor so as to produce anything; all it can render is its tax receipt.

Yours for sound money,

JOHN S. MAIBEN.

About Some More Manifestations.

BOSTON, MASS., June 13, 1894.

MR. EDITOR: Believing your valuable paper to be just what its name signifies, viz., a TRUTH SEEKER, and that you wish to enlighten your readers on all subjects of interest, I will add to what I hav already written you on the subject of "Spiritism," my further experience as an honest but skeptical investigator of the subject, which has cost me much time and money; but truth, from whatever source, is to me of more value than gold or honor, although I am in great need of the former, and the latter is but fit for dead saints.

Since I came East this trip I hav had many (to me) wonderful demonstrations of occult or unknown power, both mental and physical; and while I shall leave each reader to divine for himself the cause, I shall giv nothing but the truth as I saw it.

On Sunday, June 10, my wife and I attended a private materializing circle at 55 Rutland street, Boston; attendance, fourteen. The cabinet was at the end of a very large parlor; around the sides of the room were seated the audience. All lights were extinguished except one shaded light on the side of the room, so arranged that it could be turned on or off at will. Many ghost-like figures appeared from the cabinet and, moving across the room, would take the hands of their friends (allowing that the ghost-like figures were materialized spirit friends of those whom they approached), and lead them to the front of the cabinet and there hold, in audible whispers, a conversation of several minutes duration. My skepticism caused me to conclude that all this could be fraud, but soon a figure in white was seen coming up out of the floor by the side of my wife, who sat quite a distance from me and twenty or more feet from the cabinet. While my wife was quite frightened, she was requested to take hold of the then outreaching hands of the materialized form, which she did, when she was led to where I sat, and I accompanied them both nearly to the cabinet, when we were informed that the so-called spirit was that of our deceased daughter who had died many years ago. To my inquiry, "Can you tell who we are or give our names?" the spirit quickly answered, "Papa and Mama Swan," and sealed her words with a kiss; also told us of many others of our friends, giving their names, as being with her. This was rather a puzzle to my skeptical mind, as we were certain that no one in the house or the city could know us, and we had used the precaution to enter the house separately and several minutes apart, as well as to appear like strangers while in the house. Soon after there came to us others of our deceased friends, always giving their names in full, and some of them, by request, materialized outside the cabinet and in full view of all, when, after kissing us, they would dematerialize the same as they came, down through the floor.

As there was seemingly no chance for fraud, via trapdoors or mirrors, and certainly no mesmeric delusions, I fail to understand the phenomena, unless we accept it as claimed by Spiritualists. I had seen much of such scenes before, none of which appeared to my determined and pre-conceived view as anything less than fraud. I hav since witnessed the same several times, as well as nearly all other phases of the so-called spirit manifestations, but as they are so much in opposition to my former Materialistic views as taught by science, and so much beyond the comprehension of my limited ability to understand the great unknown, I can but stand in awe and await further developments.

In the meantime, I wish someone would explain the phenomena, or, if fraud, please tell by what means, and accept from me a timely consideration. A. D. SWAN.

There is No Annihilation.

CHICAGO, ILL., June 28, 1894.

MR. EDITOR: In view of my answer to "An Investigator," another makes the following query:

NEW YORK, March 30, 1894.

MR. EDITOR: In a late number of your paper we find an answer by S. P. Putnam to "An Investigator's" question, but it is not satisfactory to a Freethinker's mind. He says: "The question of immortality is simply to be decided by facts." "We do not say, 'Death ends all,' it simply changes." "There is no such thing as annihilation," etc., etc How does he know that, and advise not to seek for faith but for facts? What facts has he that there is no annihilation? The breath goes out of the body and it turns to dust, and to my reason, based on facts, there is an end. What is known of a hereafter and a God or gods is but imagination. How is that; is it common sense, or facts?

S. R. THORNE.

I wish to say to my friend that he confounds annihilation with dissolution. I do not deny dissolution, or that death ends conscious existence. I do not affirm immortality any more than I affirm annihilation. I deny annihilation for the same reason that I deny creation—because it is inconceivable. That which is absolutely inconceivable cannot be affirmed to be true. We cannot conceive of creation, that is, something made out of nothing; neither can we conceive of annihilation, that is, something becoming nothing. Something can not become nothing; that would be a miracle, as creation is a miracle. If something can become nothing there is an end of scientific inquiry. The basis of science is that, in seeking the effects of a cause, all that is in the cause must be found in the effects; and scientific inquiry does not cease until the *whole cause* is found in the *sum of the effects*. Some of the greatest scientific discoveries hav been made on this basis. Science will not allow one iota of the power of the cause to escape scrutiny, and inquiry as to the effect of the cause is not exhausted until the total

ability of the cause is exhausted. But if annihilation is granted—namely, that something becomes nothing—then science is not obliged to seek with unwearying patience for all of the cause in the effects; for it may assume that part of the cause, instead of producing effects, is annihilated—has become nothing—in which case inquiry ceases. Does not my friend perceive that the word annihilation, like the word creation, is a purely theological and metaphysical word and altogether unscientific? Science can never use the word annihilation. "Death ends all" only in the sense that it ends our conscious existence, but it does not diminish in the least the amount of matter and force in the universe. My mental existence to-day is a mode of motion. When I die the mode ceases, but there is no diminution of motion. There is just as much motion in the universe after my death as before; and if millions and billions of people should die there would be only a change in the modes of motion, but no loss of motion itself. I believe that when I die my individual conscious mental action ends, as the heat of a fire ends when the fire goes out, but when the heat of the fire ceases, the motion in the heat is not lost. It is simply changed into another mode of motion. So while my individual existence ceases as a mode of force, the force itself does not cease.

My friend and I agree in idea, but we differ in definition. Death is dissolution but not annihilation. If you say that death makes something nothing, then you might just as well say that birth makes nothing something, and you are landed at once in the hands of the theologian. Keep clear of metaphysics and stick to things conceivable; change and dissolution are conceivable, but annihilation is inconceivable and therefore away with it—put it into limbo with "creation."

I am glad my friend has brought attention to this matter, so that I can further explain it. I am a Materialist and Atheist, and in the interest of a sound philosophy and real science must abolish "annihilation" as I do "God" and "immortality" and "creation." S. P. PUTNAM.

In Answer to a Christian.

YAZOO CITY, MISS., June 23, 1894.

MY DEAR FRIEND: Your letters to me are like an oasis in the desert, only your persistent belief in the divinity of a fatherless pretender takes from the oasis much of delight. How I deplore that you can not and will not see what folly there is in such a belief—the Christ, the trinity, a plurality of gods. The idea of making God like a man, or a man like a God! God would cease to be omnipotent at once, when the services of a son were required, or of a Holy Ghost. It is too absurd.

Could you giv me the names of two persons, from all the records of the Old Testament, with whom you would be willing to associate and call friends? Surely two ought to found in all that many. No person of mediocre intelligence, not inclined as the twig was bent, could admit a belief that God ever wrote such a book. I sorrow at such persistent ignorance as I hear from my window every Sunday morning—the stentorian voices of some five bipeds, teaching God's word, teaching the word of omnipotency. Teachers, indeed, when one-half of them hav not as much sense as a June bug! One-half preach, not for Almighty God, but the almighty dollar, while the remainder believe what they teach because they hav preached it so long.

It does not take a man of great brains to pound the Bible and vehemently expound its doctrins. Even I, your friend, could do it. I would not care for more than ten thousand a year, including such perquisits as my financiering might originate, and living in luxury I could choose of the pretty apples in the garden, and without danger of banishment, when you consider how much sharper is man of modern times than was our father Adam of old. But, little woman, I could not be persuaded to teach that which I do not believe, because I am fully convinced of its utter fallacy.

Come, tell me if there is any progression in all this Christ doctrin. If there was I too would sanction it, regardless of his sensational birth or unknown pater familias. It has been taught over and over for eighteen hundred years, and you can not tell me that it has ever produced a single invention or discovery, except those diabolical implements for the not gentle persuasion of heretics. It teaches nothing conducive to the health, happiness, comfort, welfare, and progression of mankind.

See how searchers in scientific matters hav been thrown into prison, banished, murdered, by your Christian laws. Your and my nativ land of the stars and stripes, "the home of the brave and the land of the free," in its Christian superstition and fanaticism, drew the life-blood time and again from unprotected innocence, even not anterior to the days when your and my grandsires were the lawmakers.

Only for such great men as Paine and Jefferson, the fathers of our Constitution and country, the great United States of America might never hav been. Ask intelligence and truth what the Infidel Thomas Paine did towards its independence, and pronounce him a falsifier who would assert that Thomas Jefferson believed in a triune God or a revealed religion. I repeat, the teacher or individual who really believes in revealed religion and a plurality of Gods, Father, Son, and Holy Ghost; that Satan was once an archangel, and page after page of such stuff, while all science and nature disprove it—such an exponent is either a moral coward fearing to "seek that ye may find," by reading both sides of the question, or a weak effort of nature to produce something—in God's own image, as the Bible terms it.

The blood-stains, persecution, misery, and cruelties caused by ignorance, isms, and creeds, the direct outcome of Christianity, would decide me, were the gift only mine, to Balaam into eternal self-abnegation all those who are now seeking an amendment to our national Constitution, whereby church can dictate to the lawmaker. I would hav you, of all persons, stop and calmly consider what the church is making an effort to do and what would be the future consequence. Christ, the only begotten son of God, half man and half God, yet omnipotent and omniscient, establishes his church on earth, hangs out his sign, "This is the way and the light, all ye who believe shall hav everlasting life, all who do not believe shall be damned"—yet is compelled to ask assistance from the damned (those sinners at Washington) that the country may be ruled from a Christian standpoint, i.e., whether you like it or not, you shall take sugar in your coffee.

ROBIN DE SHA.

Not in Debt to Jesus.

FRIEND, NEB., June 26, 1894.

MR EDITOR: I am interested in THE TRUTH SEEKER. I am interested in its teachings. I am interested in all things having a tendency to teach the gospel of intellectual hospitality—the liberty of thought and speech—and I sincerely hope THE TRUTH SEEKER will continue to prosper, to enlighten the world, to teach man to think more of his fellow creatures and less of the orthodox God. How can we do anything for God, who is all-wise? How can he, justly, expect anything from us, his children, who are totally depraved, totally destitute of holiness or good principles? If God intended us to love him, to worship him, to remember him in the days of our youth, why did he not giv us the power of reason at birth? What a wonderful thought! Only think of it; at birth we know nothing, we hav no power of reason, know not right from wrong, are absolutely devoid of intellect. That God would leave us in just such a state is not to be called in question; we all know that it is our own personal efforts which bring us forward in this world; certainly God is doing nothing for us; we mold or mar our character without the assistance of supernatural power. I am the child of parents who believe in the Congregational creed. While they do not contend that a vast majority of men are predestined unto everlasting torment, and others foreordained unto everlasting bliss, yet they do believe in rewards and punishments. They do believe that an infinit being is watching over us, is keeping "tab" on our actions, giving us credit for the virtuous deeds, and making us debtors for the evil ones; while I do not believe in one nor the other, yet I regard their opinion as worthy of respect. I shall always respect the belief of others, in whatever manner or degree it may differ from my own. Denying others the right to their belief would be enslaving ourselvs to our own opinion, consequently I shall always support the right of every man to his opinion, which is more than the minister can say. Does it not seem strange that the orthodox minister cannot preach a sermon without attacking the belief of others? They will stand in the pulpit, and inform the Freethinker, the reformer, the moral man, that he is a miserable wretch, that he is a fool and not worthy of existence, yet these same ministers will tell you that they (the ministers) invariably reward an evil action with a good one, returning good for evil, and love their enemies. What a wonderful degree of hypocrisy! Those who advocate this doctrin of loving their enemies are to be guarded against; they go down on record as having wrecked more homes than any other class of people on the face of the earth.

I recall to memory this incident of a few years ago: The minister had given me a very cordial invitation to join his church; he approached me, saying: "You were raised in a Christian family, and how it would please your people to learn of your having come out from the world, and taken the start," etc. I interrupted him here, saying such things should not be taken into consideration at all, the only thing to be considered, in taking such a step, was the love for the Lord Jesus Christ, and yet I would venture to say that three-fourths of the church-members of to day had joined because some one here on earth had influenced them, and if they would giv us their candid thoughts they would hav to confess that they knew not what the love for the Lord Jesus was like, but had become members of the church with the single desire to promote themselvs socially and financially. I once asked in Sunday-school about the acceptance of miracles just as they were described in the Bible. Our teacher, a man of excellent general information, answered me in the following language: "They are questions which probably we had better not pry into too deeply." I reasoned that if such a condition of the mind was necessary to salvation, I would certainly die an unsaved man. By investigation I hav found that the Bible is a book that can be construed to conform to the belief of not only every church denomination on the globe, but every man on the earth can pick it to pieces and accept that which suits him. Yet people will attend church, paying a minister from $500 up, for preaching the gospel when he (the minister) is no better than the average man; in many respects is not one-half so honorable, and is in the ministry because it is as lucrativ and pleasant as any kind of work. What an abominable practice! I believe in being honest with my fellow-men. I think it policy. I do think we owe our fellow-citizens something—namely, respect; treat them fairly in our dealings. Although I hold no certificate, showing payment in full, bearing the fac-simile signature of Jesus Christ, yet I do not consider that I owe him anything, and how some people can figure themselvs in his debt is beyond my comprehension. HAYDON M. WHITE.

Free Trade vs. Protection.

NEW YORK, July 7, 1894.

MR. EDITOR: The letter of Mr. Chas. O. Hays, defending protection against free trade, shows how limited his understanding must be, and it is truly himself who is to be pitied, for he seems not to comprehend the meaning of "free trade in labor."

That the manufacturers consider protection a blessing is only natural. No one will dispute it, because the government comes to their aid in taxing the foreign articles up to fifty per cent and more, so that the consumers are compelled to pay that much more, if they wish a better article, or buy a home product of poorer quality, which will giv the manufacturer so much extra profit. If our manufacturers had to compete with the Europeans, they would hav to produce a better article, or be satisfied with less profits; but their establishments and trade would rest on a sounder, natural foundation, the laws of demand and supply, growing more slowly but surer. The protection policy bestows large profits, therefore stimulates over-production, and its consequences will from time to time react in stagnation and bad times. A protected manufacturer is always in fear of tariff changes, which could not and will not happen under free trade.

The old protectionist cry about European pauper labor has about lost its great force as a scarecrow, even for the laborers; by reading our daily papers we find that there is enough pauper labor here to shame us. At the same time one hears continuous boasting about the American's superior intellect; much the best mechanics, the highest inventiv geniuses, are to be found here. Now we are at least three thousand miles away from Europe; some raw material is shipped from here, to be worked up there and brought back here, and still our geniuses cannot compete with Europe! Fie! the greater the shame! Has Mr. C. Hayes never read or heard that some of our manufacturers send their products to Europe and elsewhere and sell them there cheaper than at home to us?

Mr. C. Hays writes: "This may seem paradoxical to the narrow intellect of a free-trader; but if his reason were allowed to expand a little, he would see that Europe can sell more cheaply than we do, but that Europe will not sell as cheaply as we do, unless *compelled to do so by a tariff.*" What nonsense in this last sentence. Does he not know yet who has to pay the tax? If our government collects about two or three hundred millions of dollars tariff taxes from us, we, the people of the United States, hav to pay at least about twelve hundred millions extra into the pockets of protected manufacturers, but I doubt if Mr. C. Hays will understand it, any more than he understands "free trade in labor."

How long the snare, "Protection increases wages," will delude the great mass of ignorant poor laborers I cannot tell, but many are getting clearer ideas about it. If protection is such a boon for the laborers, how comes it that they hav had to fight and strike these thirty years for higher wages and against reduction? Does not Mr. Hays know that when sugar was put on the free list its price fell two cents a pound right away; at the same time Congress gave to the sugar producers a bounty of two cents for every pound of sugar produced, as protection. But where do the potato and cabbage farmers come in? Is it right? One outcome of this protection system has been the building up of very large establishments, or plants, which combine into trust companies for the avowed purpose of reducing the cost of production, by the dismissal of many laborers and closing some of the establishments, and enabling them to fix their own prices in buying and selling their wares, to make immense profits to divide among themselvs, and to suppress all competition. Is this so desirable? Could Anarchy be much worse? The government to help the rich plunders the common people. The Republican government has lent to the national banks its or our money to allow them double interest thereon from us, the people; this government has squandered bonds and land grants on railroad sharpers, who had Representativs as silent partners. Has C. Hays ever heard or read of the Credit Mobilier?

Two years ago the government advertised for extra large forgings. It gave the contract to the Carnegie works, Bethlehem, Pa. Nevertheless our government could hav made them for $400,000 less, as we read in the papers, but thought it good policy to encourage these private concerns to establish large plants, for which the people had to pay. What are our thanks, as we read? We are deceived and defrauded by these very works!

Is it any wonder that we hav now so many thousands of millionaires and millions of paupers and tramps? Forty years ago we had only a few of either, but we were a contented people. A man can be happy and liv in luxury; no need of having a million, and if not satisfied it only shows a wolfish nature, likely to become a curse to mankind. A radical change is badly needed to improve all this. I propose only two taxes—the town (or city), county, and state tax on ground alone, all improvements thereon to be free; for the national government a graded income tax. Abolish custom houses and discharge a myriad of parasite officeholders, and giv us more liberty. FREDERICK KOPZLY.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Two Little Girls.

This little girl is very poor;
She has troubles, she finds, she can scarce endure:
And yet, my dear, she has playthings plenty—
Dolls as many as two-and-twenty,
Houses, and arks, and picture books,
Something pretty wherever she looks.
But half the time she's puzzled to know
What to do with the wonderful show,
Tired of dollies two-and-twenty,
And bored with her various toys a-plenty.

That little girl is very rich,
With an old doll like a perfect witch,
A broken chair and a bit of delf,
And a wee cracked cup on the closet she'f.
She can play with only a row of pins;
Houses and gardens, arks and inns,
She makes with her chubby fingers small,
And she never asks for a toy at all.
Unseen around her the fairies strav,
Giving her bright thoughts every day.

Poor little girl and rich little girl,
How nice it would be if in time's swift whirl
You could—perhaps not change your places,
But catch a glimps of each other's faces;
For each to the other could something giv,
Which would make the child life sweeter to liv,
For both could giv and both could share
Something the other had to spare.

—*M. E. Fangster, in Harper's Young People.*

Crime and the Criminal.

Of all the subjects that are to-day attracting the attention of the political economist, the philanthropist, and the statesman, that of crime is without doubt the most important. It is a subject that, like "Banquo's ghost," will not down, but constantly rises up and demands attention. So we must either attend to it and try to overcome it or it will overcome us.

It is a sad fact, that with our increase in population and with our apparent advance in civilization, crime more than keeps pace with both, and is increasing so rapidly that our state and county governments hav hard work to cope with it and provide places of confinement for the criminal classes.

Every person has a pet remedy for crime, that is like patent medicin, a sure cure; but nothing so far has proven an entire success, and in spite of all remedies crime is steadily increasing, not only in the number of crimes committed, but also in the tendency to commit greater crimes in place of smaller ones.

When the census of 1890 was taken there were 60,079 criminals confined in our state penitentiaries and reformatories; of this number 5,102 were women. Shakespare makes Hamlet say, "Frailty, thy name is woman;" but this should hav read, "Frailty, thy name is man," for twelve times more men than women commit crime.

Let us take a glance at the principal causes of crime, so we can better understand the nature of the evil, and thus be in a better position to apply the remedy, for if we are going to look for a remedy for crime, we must first diagnose the case and understand thoroughly the causes for which we are going to prescribe a remedy.

We will find, when we come to look into the causes of crime, that they are as varied and differential as are the crimes themselvs.

One of the great causes of crime, admitted by all to be one of the principal ones, is that of ignorance; to overcome ignorance, we hav established the finest system of public schools that the world has ever seen, but the schools hav not had the desired effect of decreasing the amount of crime; for in spite of the greater intelligence of the people, the number of crimes committed each year still increases.

But this may be accounted for by the fact that our public schools spend too much of the time in giving the children book learning and not devoting enough time to the teaching of good morals; it is often the case that our public-school teachers consider that their full duty is done when they hav succeeded in teaching the pupils reading, spelling, etc., but therein lies a great mistake, for education without moral training is merely putting a weapon into the hands of the vicious. How often we hear of this man or boy who has been led astray by the reading of some trashy novel. If, when he learned to read, he had also been taught good morals and how to choose his literature, he would not hav been thus led astrav.

The next cause of crime to be considered is that of bad company. Of all the causes of crime it is the greatest. We find from statistics that it is charged with being the cause of one-third of all crimes. The flocking of the people to the great cities, where they are crowded together, is materially adding to the preponderance of this now too powerful cause.

The great majority of our professional criminals became criminals before they were twenty years old, and they were not led into crime by the prompting of hunger nor from a special lack of honesty, but in almost every case they were led astray by the bad example of their associates.

I wish to call special attention to the fact that our present method of dealing with the youthful offender is one of the greatest mistakes in our management of the criminal element. Take for example a boy who, out of mischief, has broken the law; it being his first offense. This boy is taken before a magistrate and is sentenced to serve time in one of our jails. There he is put in the same apartment with the old and hardened criminal; thus, he is thrown into the worst of company, and must overhear them tell all kinds of tales about crimes that they hav committed and he is thus instructed for a career of crime. Thus, very often, we make criminals of our boys by our manner of punishing them. I once heard a noted man say that our city jails were the primary schools, the county jails the grammar schools, and the state penitentiaries the high schools of crime, and it seems to me he was just about right. To overcome this evil feature of our criminal punishment, all youthful offenders should be confined separate and apart from the older criminals.

The worst breeding-spots of crime are the slums of our larger cities; here it is that the effect of bad company shows its fine hand. The children of the poor people hav no playground except the street. There they come in contact with the worst element, and soon by their teaching and bad example the boy who, if otherwise surrounded, might hav become a good citizen is almost sure to become a criminal.

Drink is the next cause of crime that we will consider. Drink has always been considered the greatest cause of crime, but statistics fail to bear out the assertion; for, while bad company is charged with thirty-three per cent of crime, only twenty per cent can be charged to drink. Drink, as a rule, is the cause of petit offenses, such as assault and battery and disturbance of the public peace.

From the above statements it will be seen that bad company and drink together are the cause of over half of all the crimes committed.

Poverty as a cause of crime is small, but often poverty is the indirect cause of a criminal career; for it often happens that a poor person livs in a bad neighborhood and thus gets into bad company and is often led to drink to drown his sorrows, and thus, indirectly, poverty is the cause of a great amount of crime.

The other causes of crime are idleness, bad temper, opportuni y, and want of principle; these four cause about one-fourth of the crimes. Very often, when the reason for the commission of a crime is not traceable to any one of the above causes, it is found to be the result of a combination of two or more of these causes.

The last cause to be considered is that of hereditary influences. It is often found that certain persons are predisposed to crime. These poor mortals are marked by their ancestors and they seem to take to crime as naturally as a duck does to water. For a long time heredity as a cause of crime was laughed at by the knowing ones, but to-day, after long years of careful research, it is an established fact.

The child of a criminal inherits a di position to commit crime, and for that reason it is now proposed to try and prevent criminals from marrying, and thus prevent them from reproducing criminals.

Next let us look at the methods of dealing with crime. In early times almost every crime was punished by death. The rulers of those early days hoped by this harsh method to stop crime; but it was found that the severity of the punishment had very little if any effect on the amount of crime. Gradually the number of crimes which were punishable with death hav been diminished, till now there remains only two crimes that are punished with death; these are murder and treason. Even the death penalty for murder has been abolished in some of the states.

Our present method of dealing with crime is to make punishment certain for the person who commits it, so that he will in the future refrain from doing anything wrong and that the example of his punishment may keep other men from crime.

Of late years the severity of the punishment has been lessened and the criminal has been treated with greater kindness, and his accommodations in the prison hav been improved to such an ex ent that it now often happens that the prisoner is better fed, clothed, and housed within the prison walls than he would be if he were free to take care of himself out in the world.

Then, too, the certainty of punishment is so small, that even if the punishment was very severe, still there are so many chances of escaping punishment that an average criminal would never stop to think of the penalty. We find that only 42 per cent. of the criminals are caught, and of that number only 55 per cent. are convicted, so we see that only 25 per cent. of the criminals are punished for the crimes they commit. With such a good chance of avoiding punishment, is it any wonder that the criminal never lets the fear of punishment deter him from crime.

Another fact which shows that our present system of dealing with the criminal element is a failure, is the fact that over 50 per cent. of the convicts are recommitted, showing that the terror of prison life and the severity of prison discipline does not keep the convict from again breaking the law.

[TO BE CONTINUED.]

Correspondence.

Elberton, Ga., June 21, 1894.

Dear Miss Wixon: This is my fourth letter to The Truth Seeker. It is vacation now. The teachers' meeting is being held in Elberton this week. Two of my sisters are teachers. I would be quite lonesome in vacation if it wasn't for a little girl living close to me named Hammond Burch. We are together nearly all of the time, and we play all sorts of things. I don't like to play with real dolls, but I like to dress up a squash and play with it. Hammond and I play with them. The June bugs are as thick around our house as can be. Yesterday I caught five together. I would like for some of the boys and girls to write to me. We thought there would be a famine, but we hav had some rain lately. We hav a calf and it has to stay in its stall all the time. I gather grass and weeds for it. I remain your friend,

Olive Bell.

St. Joseph, Mo., June 10, 1894.

Dear Miss Wixon: As my other letter found a place in The Truth Seeker, I venture to write again.

Our city has been visited by two Freethinking lecturers this spring, Mr. Remsburg and Mr. Steiner, of Des Moines, Ia. I heard them and enjoyed both very much. Neither had a large audience, as most of our citizens would rather go to church. I go to high school and, with the exception of one boy, am the only Freethinker. Two of my most intimate friends are very religious, and I often shock them by expressing some of my liberal views in their presence. They say they are getting used to me now and are not surprised at anything I say. We hav a very good public library here, but they hav no really Liberal books. They hav some of Walter Besant's works, which are the most liberal of any I hav been able to obtain there. One day in our rhetoric class we came across a reference to Eve as being the first woman. Our teacher asked who Eve was, and one little girl answered, "Noah's wife." Amid a loud burst of laughter some one answered, "She was the first woman, and the first man Adam's wife." In the pause that followed I said, "I don't th nk there ever was an Adam or Eve either." They all looked very much astonished, and our teacher answered, "Well, I think those are the names by which we designate the first man and woman." We are not allowed to d s cuss such subjects in our classes, so it had to stop there.

Hoping to see this in the Children's Corner, and that it is not too long a letter, I am, as ever, your Freethinking friend,

Nora McCoy.

P.S.—Quite an Irish name, isn't it? But I am happy to say, if my ancestors were Irish, I am not a Catholic. N.

[Too sensible for that.—Ed C. C.]

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AN UNOFFICIAL PATRIOT. By Helen H. Gardener, author of "Men, Women, and Gods," "Is This Your Son, My Lord?" "Facts and Fictions of Life," etc., etc. Boston: Arena Publishing Company. Price, cloth, $1.25; paper, 50 cents.

We hav done with "An Unofficial Patriot" what we get time to do with very, very few books—read it through, every word from dedication to finis. It is a breezy, interesting, thought-provoking work. We like it. We cheerfully recommend it. It's hero is Griffith Davenport, born in 1809 in Virginia. His father was a country 'squire, a slaveholder, an Episcopalian, quick-tempered, opinionated, old-fashioned in his ideas, but genial, kindly, devoted to his family, honest. In 1824 Methodism made its advent in Virginia. It appealed to different minds and temperaments than those content to jog along in the time-honored, respectable Episcopalian path. Young Davenport had never doubted. There was no questioning of the old faith in his father's household or among his associates. That his father swore volubly at the slaves did not seem to the boy to be strange or wrong or at all incompatible with the conventional religion of his home, with its stated prayers and formal table graces. When, therefore, in his nineteenth year, Griffith was baptized into the Methodist fold and entered upon the career of a circuit rider there was amazement, consternation, anger in his parents' home. But the young man had a "conscience" and he could be happy only when doing what he considered to be his "duty." That for him was the line of least resistance, the line which we all follow.

With the irruption of the new, more emotional religion, came, as a consequence, other disturbing fancies and thoughts. Minds aroused out of the lethargy that had previously held them quiescent necessarily sought divergent avenues of activity. There were born vague doubts about the institution of slavery. Was the institution right *per se?* If right for the laity, was it right for the clergy to hold slaves, to buy and sell fellow Christians? That sensitiv conscience was agitated, strained, tormented. Griffith had owned from boyhood a body servant, very much devoted to him. With his wife there came from her father other slaves into his power. The embryo abolitionist had long ago vowed that he would never buy or sell one of the dark race. And now his father insisted that he should make his home upon one of the family plantations. Thus still more slaves were forced under his control. There came a time when he had to buy the husband of one of his "girls" to prevent a heart-breaking separation, not otherwise avoidable. The struggle and final defeat cost him dearly. Griffith realized, as only those can who lived in the South in slavery days, the difficulties in the way of the master who would free himself from the curse of ownership. The slaves knew nothing of self-dependence. They knew nothing of life in the free states. To leave them free in Virginia was a felony. An unfamiliar sight in the North, they could not there, at that time, liv in peace. But this man of whom Helen Gardener writes at last made up his mind that he would in some way rid his concience of this ever-increasing burden; he would take his sons to some place to be educated "where the trend of thought is toward freedom," he said. He had, by correspondence and assistance, secured a position in a small college in Indiana. He arranged with a Washington lawyer for the manumission of his slaves. He sold his landed property. He met his first great disappointment when he gathered the negroes at the "big house" to giv them their freedom papers. They had expected some gift, a plug of "terbacker," a "caliker" dress, something to eat, drink, or wear. And there was nothing but papers. Those are not the only people who hav been careless of liberty for themselvs and others for the sake of a dower or a stipend. Not a ray of light came into the black faces. "Not one grasped the full meaning of it all. It was evident that one and all expected to liv along as before—to follow the fortunes of the family."

At last the Davenport caravan is off for Washington. Two of the negro boys run away, preferring to remain amid the old surroundings. Thus is Griffith made liable to arrest whenever he shall again set foot in Virginia. At last the Long Bridge is crossed, the "dead line" is passed, they are in Washington. The slaves were taken to the cabins secured beforehand for them. Then Griffith and Katherine repaired to the office of their lawyer. They had taken it as a matter of course that a few of the older house servants, and Jerry and his family, would accompany them to their new home. But now they learned, to their intense dismay, that the Constitution of Indiana forbade the taking of negroes into the state or giving them employment. We of to-day can readily understand the purpose of these inhibitions, when we take note of our Chinese exclusion acts. Competition with "white" labor could not, cannot be allowed. Such is the argument. So the Davenport negroes were all left in Washington, a sum of money having been put into the lawyer's hands for the partial support of the more aged ones.

The environment in the Western state was peculiar and unpleasant, but gradually the Virginians became accustomed to it and the clouds drifted up and away, to a certain extent. The boys grew to manhood; the eldest went to Missouri to help conduct a paper opposed to the extension of slavery into the territories. Lincoln was elected. The storm burst. The printing office was burned by the pro-slavery adherents and Beverley Davenport escaped to Kansas and enlisted in a regiment making up in that state. The two other boys also entered the service. Governor Morton, Indiana's famous war executiv, knew Griffith well and after the disaster at Bull Run he recommended to President Lincoln the employment of Griffith Davenport as a guide for the Union armies in Virginia. Griffith was summoned to Washington. He came into the presence of Lincoln, but at first he positivly refused to engage in the work required of him. He was deeply attached to his old home and the people who had been the companions of his youth and early manhood. He could not bring himself to consent to lead a hostil army to devastate the one and drive out or slay the others. It was only after Lincoln had shown him that it was his *duty*, as a Union man and a lover of his kind, to do all he could to restore the Union and to prevent the repetition of such useless sacrifices as that at Bull Run that he consented to guide an engineer's corps through the valleys and over the mountains of his beloved nativ state. He had once more yielded to his conscience and he did faithfully and well the work he had promised to do, albeit at great cost to his feelings. He returned safely to his home and died before the close of the great conflict, but not before he had accomplished all that lay within the power of an "unofficial patriot."

This book is a Freethought work only by suggestion, but none the less it must hav a great liberalizing influence. How little of comfort there is in the tenets of orthodox Christianity is unobtrusivly but effectivly shown in the closing pages of Chapter XVII. Beverly Davenport, in a letter written to his mother from a Tennessee camp while his father was on duty in Virginia, says:

"'Dear old father! His last letter to me was an inspiration and a sermon, in living (as he is), without the least bit of preaching in it. He doesn't need to preach. He livs far better than any creed or than any religion; but——'

"Katherine broke off and pondered. Was Beverly still reading Thomas Paine? If he were to be killed! What did he believe? 'Livs far better than any creed or than any religion,' what did he mean? Had Beverly become openly an unbeliever in creeds and religions? The thought almost froze her blood. She fell upon her knees and wept and prayed—not for her son's life to be spared from the bullets of the enemy, as was her habit, but that the 'shafts of the destroyer' might spare his soul! Her cup of anxiety and sorrow was embittered and made to overflow by the sincerity of a belief which was so simple, and knew so little of evasion, that the bottomless pit did, indeed, yawn before her for this son of her youth.

"'Save him, save him,' she moaned aloud, 'if not from death, at least from destruction, O God of my salvation!'

"The terrors which should follow unbelief had been long ago, in her rigid Presbyterian home, made so much a part of her very nature, that the simple cheerful, happy side of Griffith's religion, which had been uppermost all these years, had not even yet, in cases of unusual stress, obliterated the horror of Katherine's literal belief in and fear of an awful hell, and a vengeance-visiting God for those who slighted or questioned the justice or truth of a cruel revelation of him. A great and haunting fear for Beverly's soul eclipsed her fear for his life, and Katherine's religion added terrors to the war that were more real and dark and fearful than the real horrors that are a natural and legitimate part of a cruel civil contest. The 'comforts,' to a loving heart and a clear head, of such a religion were vague and shadowy, indeed. Its certain and awful threats were like a flaming sword of wrath before her eyes. To those who could evade the personal application of the tenets of their faith, who could accept or reject at will the doctrins they professed, who could wear as an easy garment the parts they liked, and slip from their shoulders the features of their 'revelation' to which the condition of their own loved ones did not respond, there might be comfort. Her faith was so real and firm it did not doubt a literal damnation nor could she read from under the decree those she loved, simply because she loved them. An eternal decree of suffering hung over her first-born, the idol of her soul! The awful burden of her religion was almost more than she could bear in these days of fear and loneliness, stimulated as it was by the ever-present threat and shadow of death for the lamb that had strayed, ever so little, from the orthodox fold. Her days were doubly burdened by the new anxiety, shadowed by the real, and haunted by the agony of fear for the imaginary danger, to her son. In her dreams that night, she saw him stand before an angry and avenging God, and she awoke in a very panic of delirium and mental anguish. Great beads of moisture stood upon her brow. 'Save him! save him O God of our salvation!' she cried out, and little Margaret stirred uneasily in her bed."

THE CANDLE



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The Orthod-ox Team.

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For the road's very narrow, and I've got
it all!
Whoa, back, haw there, old Baptist!
Whoa, Methodist, whoa!
These are oxen that need all the road, you
must know.
Yes, I drive without swearin', though
strange it may seem,
For I'm drivin',good stranger, my orthod-
ox team!"
Said the lumberman of Calaveras.

"That Episcopal ox is of excellent breed;
Much more noted for style than he is for
his speed,
'Though of delicate structure, this ox will
not shirk,
Yet he never was known, sir, to sweat at
his work.
He's a good, pious ox, never losing his
way,
For he reads all the sign-boards, and goes
not astray!"
Said the lumberman of Calaveras.

"There's the good Baptist ox; he's hard-
shell to the bone;
Close communion in diet—he eats all alone!
Shakes his head when it's rainin' and closes
his eyes;
He hates to be sprinkled, though it comes
from the skies!
Why, he won't cross a bridge unless
dragged by the team;
He'll go nowhere, I swar, but 'down into'
the stream!"
Said the lumberman of Calaveras.

"Presbyterian, gee! Congregational, haw!
They're good stock, let me tell you, and
know how to draw!
They're so perfectly matched, sir, that
very few folk
Can tell them apart when they're out of
the yoke!
Yet you see a slight difference when it is
shown:
One leans on his Elders and one stands
alone!"
Said the lumberman of Calaveras.

"There's an ox I term Israel—oldest of
all;
Once he grazed in the garden before
Adam's fall;
He went into the ark at the time of the
flood,
And when Pharoah starved he was chewin'
his cud!
There's an ancestry, sir, full of glory, no
doubt,
But for goring the Master, they're scat-
tered about!"
Said the lumberman of Calaveras.

"Ive an ox over there who tends strictly
to biz;
He's a Catholic ox; what a monster he is!
And he keeps growin' big, while he keeps
growin' old,
And be never let's go when he once gets a
hold!
He's a strong one, you bet! Why, I never
yet spoke
But he started right off with neck in the
yoke!"
Said the lumberman of Calaveras.

"There's old Methodist, one of the best
on the road!
You'd suppose by the fuss he alone dragged
the load!
How he pulls when I sing hallelujah, and
shout;
But the worst of it is, he keeps changin'
about!
He was bought on probation, and works
like a top,
But I've had him three years, and suppose
I must swop!"
Said the lumberman of Calaveras.

"That suave Universalist many admire,
Claims the devil's a myth, with his great
prairie fire!
There's my Adventist claimin' to hav sec-
ond sight;
If he keeps on a-guessin' he'll guess the
thing right!
And the Seventh Day Baptist; their num-
bers are such,
If they do break the Sabbath, they don't
break it much!"
Said the lumberman of Calaveras.

"Got a Spiritist? Yes, sir, I bought him
by chance;
When it comes to hard work he goes off in
a trance.
Nothing practical, sir, in a medium ox,
If you hav to keep proddin' with rappin's
and knocks.
But I must keep movin' and ploddin' along
With my orthod ox team, or the world
will go wrong!"
Said the lumberman of Calaveras.

"Take the road that I came, and beware
of short cuts;
You will not lose the way if you follow the
ruts.
I am sorry to force you, my friend, to
turn out,
But this is the regular lumberman's route.
On the road of life, stranger, my right is
supreme.
The whole world must turn out for my
orthod-ox team!"
Said the lumberman of Calaveras.

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ciety,
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Life,
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Self-Respect,
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dice,
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Observation a Great Faculty,
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Best End,
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of Man.
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Gentlewoman,
Best Society,
Progress; or Enlightenment:
Wisdom.

Miss Wixon has taken as her mottoes in writing this beautiful book of 292 pages—which she has dedicated to the memory of her father and mother—these sentences from the works of a great synthetic philosopher and a gifted liberal minister:

As with the physical, so with the ethical. A belief, as yet fitful and partial, is beginning to spread amongst men, that here, also, there is an indissoluble bond between cause and consequence, an inexorable destiny, a law which altereth not.—Herbert Spencer.

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E'en that which from their founder down has spiced
Their superstition with humanity,
'Tis not for its humanity they love it.
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Happy for them he was so good a man!
Happy for them that they can trust his virtue!
His virtue? Not his virtue, but his name,
They say, shall spread abroad, and shall devour
And put to shame the names of all good men.
The name, the name is all their pride.
—*Lessing.*

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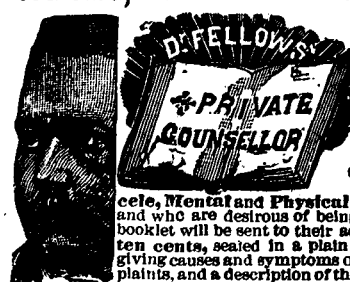
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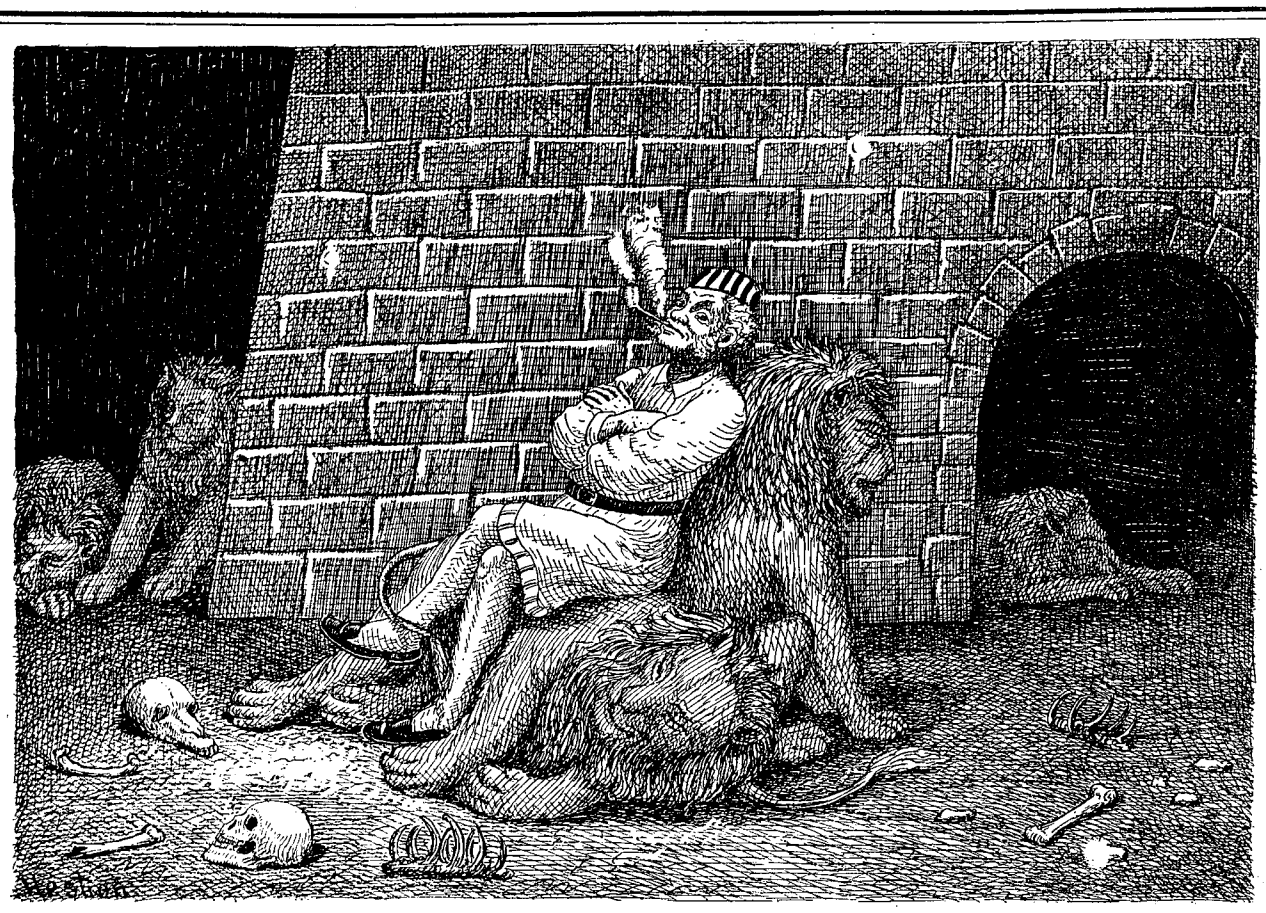
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Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.—Dan. vi., 16.

News of the Week.

FRANCE refuses to adopt an income tax law.

LORD RANDOLPH CHURCHILL is now in America.

PAUPERISM has nearly doubled in Minnesota in one year.

THE San Francisco Midwinter Fair was officially closed July 4th.

KANSAS A. P. A. will antagonize the ticket of the Populist party.

THE Populists of Texas hav nominated Judge Nugent for governor.

THE bill for the admission of Utah as a state is in the hands of the president.

MADAME CARNOT, widow of the murdered Carnot of France, declines a pension.

GEORGE REX GRAHAM, the founder of *Graham's Magazine*, died on July 13th.

THE National Educational Association convened in Asbury Park, N. J., July 10.

THE Brazilian rebellion, on its land side, still shows signs of somewhat vigorous life.

THE French Chamber of Deputies has voted confidence in Premier Dupuy by a vote of 369 to 60.

P. E. PRENDERGAST, the murderer of Carter H. Harrison, was hanged in Chicago on July 13th.

SIR CHARLES RUSSELL has been appointed chief justice of England, in place of Lord Coleridge, deceased.

NEW YORK'S rapid transit commission has approved the plans of former boards for an underground road.

THE new labor party in England will probably weaken the Liberal party and bring the Tories into power.

EVA-MANN-BRILL-STEELE-GAUL-HAMILTON has for $10,000 relinquished her claim on the estate of Robert Ray Hamilton.

THE electric line to connect New York and Philadelphia seems likely to be built in the near future. It will utilize seventy miles of local roads.

THE Illinois Labor conference demanded the free coinage of silver and unlimited legal tender, nationalization of railways, telegraphs, mines, etc.

EARTHQUAKES hav recently shaken portions of Turkey and Japan, causing considerable loss of life in Constantinople and in Tokio and Yokohama.

THE nativ princes of India are marrying European wives. With the nativ states governed by Eurasian rulers, the political question will put on a new phase.

THE Louisiana legislature, by a unanimous vote, made an appropriation for a statue for a negro—Thomas Lafor—who at death left nearly $600,000 to charity.

THE positions of the Democratic and Republican parties, on the silver question, is Populistic, in many states, if judged by the platforms of the state conventions.

JAPAN and China are likely to become involved in war over the disputes concerning matters in Corea. Russia is said also to hav designs for the acquisition of Corea.

THE straight Democrats of Kansas nominated David Overmeyer for governor. The platform demands the resubmission of the prohibitory amendment and opposes woman suffrage.

THE Federal court, sitting at Henderson, Ky., has declared the separate coach law of that state unconstitutional. This law provided that all trains should hav special cars for negroes.

LOUISIANA negroes hav organized bands of black cappers to defend themselvs against the white cappers. As the Galveston *News* says, "the criminal who takes the law into his own hand usually meets his match."

ABDUL HAMID KHAN, sultan of Turkey, has conferred the order "Chefakat" upon Mrs. Charles Henrotin, vice-president of the Woman's Branch Auxiliary of the Columbian Exposition. He declares that woman is legally the equal of man in all Mussulman communities.

ERASTUS WIMAN, convicted of forgery and sentenced to states prison, is out on bail, Justice Barrett thinking there is a "reasonable doubt" in his favor, and so granting a stay of execution. The bail bond is for $30,000, and is signed by Charles Broadway Rouss.

NEGRO miners at Birmingham, Ala., were shot down by strikers as they came from their work. Four volleys from Winchesters were poured into them. Ten were known to be killed, and several wounded. Many more are supposed to be dead. The militia had just been withdrawn.

THE caisson of a Hotchkiss gun of Battery F, Second Artillery, U. S. army, exploded while the battery and cavalry troops were taking exercise march in Chicago on July 16, and four soldiers were killed, fifteen soldiers and civilians wounded. Seven horses were torn to pieces.

A BILL has been introduced in the French Chamber of Deputies to abolish the penalties which the wife has hitherto been liable to for marital offenses. Alexander Dumas favors the measure, saying: "Once we hav divorce, marital infidelity should simply be looked upon as a violation of a civil contract, which marriage is. As this violation finds its condemnation in the rupture of the contract, where is the need for supplementary penalties? They are not only useless, but unjust."

THE railway strike, although not yet officially declared off, seems at this writing to be practically dead. It is comparativly quiet in Chicago, and the railroads are getting into fairly good running shape again. On Sunday at Indianapolis thirty cars of the Pennsylvania, standing on an inclined switch, were cut loose and sent down at terrific speed into the stables of a brewing company, destroying wagons and slaughtering horses. At many points in the country attempts, several of them successful, hav been made to derail trains. The first mail train out of Sacramento, guarded by soldiers, was precipitated into a slough by the sawing of the supports of a trestle, and the engineer and four soldiers were killed. Much mail was lost. California fruit raisers hav suffered enormous losses, and now the Northwestern farmers are apprehensiv of ruin through failure to get binding twine in time. Northern Pacific switchmen hav again gone out. Engineer Martin, a non-union man, who brought through the first train on that road since the strike began, was shot in the Bad Lands of Montana. His fireman was also murdered. It is reported that a committee of the Minnesota Farmers' Alliance has offered provisions and money to the A. R. U. Last week Debs offered to officially call the strike off if the railway managers would promis to take back all their old men who had not been guilty of violence. The proposition was not considered, so the strike is still in force. Mr. Pullman has made a statement, claiming that owing to hard times business was so dull that contracts for cars were taken at very low figures rather than close the shops. At the conference in Chicago of labor leaders it seems to hav been decided not to call out more workmen. Very few men, comparativly, responded to Sovereign's order to quit. It is generally thought that the cause of the sudden collapse of the strike was the refusal of the engineers and firemen and the Federation of Labor to join forces with the A. R. U. But the ultimate outcome would, in all likelihood, hav been the same, even if these organizations had struck, for the presence of the troops, insuring new men against violent interference, would hav kept trains running. The press of the country, with the exception, of course, of the Populist, is practically a unit, irrespectiv of party, in sustaining President Cleveland. The papers of the South, the home of the states right idea, repudiate Governor Altgeld's interpretation of it, claiming that the carrying of mails and the prosecution of interstate commerce, including the transportation of passengers, are matters of national rather than of local concern. The strikers and their supporters claim that the state and national governments invariably side with the corporations, to which it is replied that courts intervene and troops are called out to protect the rights of all the people by enabling the railroads to peacefully serve the public, if they can get men to work, and to protect those men from violence when working. The United States Senate, by a practically unanimous vote, expresses its confidence in President Cleveland, holding that he has acted wholly within the law in all that he has done in this crisis. President Cleveland will appoint a committee of investigation, under the Arbitration act of 1888, of which Carroll D. Wright, Commissioner of Labor, will, according to the provisions of that law, be chairman. This committee has no power to arbitrate and cannot investigate the trouble between Pullman and his men, as shop work is not interstate commerce. It will deal only with the strike as it affected the transportation of mails and continental commerce. The president makes it a condition of the appointment of this committee that all violent resistance to authority shall first cease. Labor leaders are trying to secure the impeachment of Attorney-General Olney for the advice given to the president and instructions to United states marshals. During the trouble several G. A. R. posts offered their services to the governors of their states. Cattle and hogs in transit hav suffered terribly, many perishing. Ex-Governor Hoadley, of Ohio (who, by the way, is a Freethinker), and other leading constitutional lawyers, say that the president has strictly obeyed the law. Several very large meetings in sympathy with the strikers hav been held in New York. It is stated that the Pullman employees, tired of unprofitable idleness, asked Debs to make the proposition he did to the railway managers. President McBride, of the United Mine Workers, said he could not order out its men; only the executiv board could do that. The Union Pacific employees refused to strike in aid of Debs. They say that they are in honor bound not to do so, for they were perfectly satisfied with the very liberal terms of Judge Caldwell. His decision, they say, was the greatest victory for organized labor ever achieved on this continent. Judge Grosscup, in Chicago, and Judge Morrow, in San Francisco, hav instructed United States juries that the agreement of two or more men to prevent the dispatch of mail trains is conspiracy under the law, and applies impartially to railway officials, strikers, and rioters. Railway officers who stopped running mail trains on their roads when not under stress of actual violence will therefore be liable to trial and punishment.

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A Journal of Freethought and Reform.

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THE KIND OF GOVERNMENT THE RELIGIONISTS BELIEVE IN.

VOICE OF THE SKY PILOT: "If you don't like our laws you can leave the country."

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of political missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work, in this state particularly. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of hot weather the political bodies will soon adjourn, but the people of the country will remain in session right along. And they are of not less importance than the politicians, and we want to devote a little attention to them.

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read.

Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

Mr. Putnam is traveling around gathering up experiences. He has been philosophically observing social convulsions, humorously questioning Mrs. de Lespinasse's table, studying horticulture in Michigan, investigating copper mining, drinking of the waters of life, and in other ways adding to his already large store of useful knowledge and robust vitality. Meanwhile "Four Hundred Years of Freethought" is being pushed toward completion, and we still offer THE TRUTH SEEKER for one year and the book for $6.50. Those wanting only "Four Hundred Years" can get it for $5, and in both cases the cash subscriber's name will appear among those of the other original patrons. Here are the names received since last week:

California.—Thos. P. Turner, G. H. Purdy.
Idaho.—Mr. and Mrs. Alva A. Brauthoover
Kansas.—J. B. Billard.
Massachusetts.—Frederick Weidman.
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THE SECOND PART will deal with Freethought as an Organized Movement, especially in America and Europe; and this history is of equal importance with the first, and should be justly understood and the Pioneers of our work recognized.

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FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - - JULY 28, 1894.

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Why Freethinkers Oppose a Theocracy.

There are some very radical people, themselvs rejecting all dogmas of superstition, who cannot understand why Freethinkers should engage in Freethought propaganda, or combat the political schemes of the church. They often express their contempt for distinctiv secularistic work, being frequently met at the Manhattan Liberal Club, and in other gatherings where addresses antagonistic to the dominant religion and to theocratic machinations are delivered. They are also in evidence in the columns of journals devoted to economic and industrial reform, representing all divisions of the army of agitation, ranging from extreme Collectivism to extreme Individualism. Many of them assume to be very scientific, apparently recognizing, in their more general arguments, the fundamental principle of growth or social development. As students of history they cannot fail to see that the progressiv march of man, like that of all other organisms, is painfully slow and devious. Little by little he has advanced, dropping each century or decade some atom of the imperfect old and taking up an atom of the less imperfect new. Even what we call revolutions hav been merely pulse-beats of evolution, and they were rendered possible only by long preparatory embryonic educativ periods during which impulse and thought ripened into action —action often almost wholly insane, never entirely sane.

These friends who are of us and yet not with us in our special liberalizing work are seemingly—judging their thoughts by their utterances—oblivious to many truths that to us appear self-evident. In spite of their assumed acquaintance with the fundamental principle of evolution, and their self-asserted use of scientific methods, they ignore many glaringly palpable facts. They forget that they are the intellectual children of the dead Freethinkers. Only to a limited extent are they the architects of their own mental fortunes. The blazing torches of religious liberty in whose light they so indifferently walk were lit at martyr fires. Their own opportunities and happiness are immeasurably limited because of the fact that hundreds of millions of their fellows yet grope in the caverns of gross superstition. The study of every social problem is hindered and misdirected by the survival of animistic conceptions. And human volition is now the chief factor of human development. Brains must be emancipated. Men and women who sit and shiver in the dark shadows of the priest-cursed past can be of no help to the race, save as fearful examples, and we need not be apprehensiv that we shall cut down the supply of such below the danger line. There will always be plenty and to spare of these worthless camp followers. We must, as a matter of self-preservation, free every mind we can from the fear of priest and devil, hell and God.

It is folly to say that there is no danger, that the battle against superstition *per se* and against superstition intrenched in proscriptiv law is won. It is simply amazing that anyone who knows aught of the constitution of the mind, who has studied heredity and recognizes the fact of fixity of type, who knows that the virus of supernaturalism has been in the blood of the race for tens of thousands of years, who realizes that the fires of persecution sent the tainted currents surging through the veins and arteries of our ancestors and fixed the terrible image of Fear in the centers of consciousness—it is amazing, we repeat, that any intelligent person who knows all this can fail to understand what it implies, can be so credulous and optimistic as to believe that a few hundred years of weak propaganda, which has touched only a small fraction of the human family, can hav neutralized the poison of anti-naturalism and paralyzed the sword-arm of the church militant. He must be blind who cannot perceive the tremendous influence which this maleficent authority exerts. It is yet powerful in the domain of belief; socially and morally it terrorizes millions, and it shapes legislation in many directions. Some of the greatest abuses of civil power, abuses against which our disaffected friends never cease to declaim, are directly due to its initiativ, and many others are indirectly inspired by the same malign spirit. All human institutions come from the minds of the people, and it is a waste of effort to attempt to abolish hurtful customs, systems, and statutes while the brains of their creators remain incapable of perceiving their useless or destructiv character. Improvements in government and society cannot precede, but, at most, are synchronous with the intellectual and ethical quickening of those who hav created or sustain the one and compose the other. No evil will be destroyed until those who hav the power to destroy it recognize it as an evil and are pushed into action by the desire to terminate its existence. The individual is primary, and until a controling number of individuals escape from the influence of the church the bad customs and institutions fostered by the church will continue to dwarf, pervert, oppress, and destroy.

A Western editorial correspondent of one of our city contemporaries finds a mystery in the fact that the Morse-Frye proposed amendment has "aroused the ire" of the Freethinkers. He says, that "since the idea of government is derived from the idea of God, it is but appropriate that the latter should receive official recognition from the former," and he then proceeds to quote from the *Civilta Catolica* of Rome in order to show that the Catholics are more logical than the Freethinkers, because the Catholics assume that loss of belief in God is responsible for the political and other assassinations which hav lately convulsed continental Europe. The *Civilta Catolica* and our contemporary's correspondent hav between them made a queer mess of it. In the first place, the correspondent has put the two-wheeled vehicle before the equine quadruped. It is certain that there has never been anything in the fancy-heaven of religion that did not hav its prototype on earth, in germ, at least. Instead of the idea of government being derived from God, the idea of God, as a ruler, was derived from the fact of government, in one or many of its multiform manifestations. It is, of course, true that subsequently the heavenly monarch was presumed to hav appointed and anointed his subordinates on earth, but the question is not now one regarding the modern development of a primitiv concept. It is the issue of derivation which the correspondent has raised, and he has undoubtedly reversed the historical order.

The correspondent naturally wishes to make it appear that it is absurd for Freethinkers to attempt to keep God out of government when, as he claims, and no doubt thinks, the idea of government had its source in the idea of God. He says: "By all means put God in the Constitution. Yes, and keep him there." Not only is it not true that the idea of King God antedated the fact of earthly government, but it is also true that the framers of the Constitution repudiated the divinity-of-the-king theory which, as we hav stated, was a later transformation of the primitiv concept, and, as Ingersoll has pithily said, they "retired the gods from politics." The American idea was and is that there should be no union of the religious and civil organizations. The clearest

minds of the revolutionary era were satisfied that the combination of the two forces weakened whatever potentialities for good both might possess when separate, and they knew that their alliance had been the cause of an infinit amount of positiv harm to every people who had been ruled by the two jointly. So it was determined to cut off from government the divine adjunct and leave to the individual the solution of theological problems and to him and his God the settlement of all difficulties that might arise between them. Government was to confine its attention to purely worldly affairs. Such, in brief, is the secular theory of politics. Freethinkers are practically a unit in considering this arrangement a vast improvement on all that preceded it and on all competing schemes which contemplate the retention of even the smallest, most fragil, link in the bloody chain of church-state union.

It could easily be admitted without in the least weakening the secular position that all that the ablest enemies of civil government say against it is wholly true. If government has its place as a defensiv power it will be helpful in the ratio that it confines itself to the performance of its legitimate duties. Thus there is every incentiv urging us to prevent its attempting the task of teaching religion and enforcing obedience to the theological notions concerning health, morality, and sociology entertained by the victims of Christian and Theistic cults. If, on the other hand, government is inherently, entirely, and ineradicably an evil, so much the more reason for curtailing its functions and limiting the field of operations of its officials. In either case, the attitude of the Freethinker is sanctioned by common sense, prudence, and true statesmanship. Whatever view anyone may take of the essential nature of the state, and how few or many the undertakings in which he holds it may rightfully engage, it cannot be questioned that it would be criminally foolish to add to the admitted wrongs inseparable from or incidentally associated with the administration of law the immeasurable evil of state interpretation of religious creeds and state supervision of belief. This is what the pending Christian amendment implies, intends, and portends.

We are not unmindful of the fact that such considerations as those here advanced hav no weight with a few sanguin iconoclasts. They are not striving for a reform, or for many small successiv reforms. They are looking for a cataclysm. They do not wish—at least they do not expect—to eliminate one by one the imperfections and inequities of society and of government. They anticipate the continued accretion of social and governmental evils until such time as the whole system shall become so overloaded that it will break down by its own weight and a storm of moral wrath and physical destruction will sweep over the civilized world, burying the old and creating a new social order. The history of the nations and the present intellectual and ethical status of the peoples do not, in our opinion, justify such a forecast. It is indeed well to keep our goal far in advance and above, but however distant and elevated it may be, we shall approach it only by short, slow, and, perhaps, very infrequent steps. We must seize and hold every inch of ground that we can. Only thus can sure advance be made. Keep the church out of the seats of power, and by so doing make more easy the mental liberation of her adherents. She cannot do serious harm now unless backed by statutes and bayonets. See to it that she receives no more such backing and that what she already has be withdrawn. Stand by the Freethought principle of absolute separation of ecclesiasticism and politics, no matter who attacks it openly nor what pretended friends try to ally you with this or that faction of its enemies.

We can still supply THE TRUTH SEEKER of June 9th, containing the copyrighted addresses of Colonel Ingersoll, T. B. Wakeman, and Henry Rowley, and others delivered at the Paine Memorial celebration at New Rochelle, May 30th. This is a finely illustrated number, and those who send for it at once will be the recipients of a charming souvenir. Seven cents per copy, five or more copies, 5 cts. each.

Cambridge Past and Present.

Poor old moribund Massachusetts! It has always been her misfortune to be under the thumbs of the preachers. In the early days they owned the unfortunate colony, and they cling to their waning power with the tenacity of despair. Only the other day the ministers of Cambridge demanded that an old Sunday ordinance should be enforced. It had previously fallen into desuetude, but it is never prudent to assume that such desuetude is innocuous or that it is permanent. Bad laws should be repealed. Well, Mayor Bancroft had to obey; he recognized his masters, as we all shall eventually if we do not soon bury this monstrosity of political ecclesiasticism in the dishonorable grave which its foul offenses make its only fit destination. All drug stores in Cambridge were closed; no one could get a cigar, a glass of soda water, a grain of medicin, or a newspaper, in the minister-misruled village on the priests' workday. Some of the notices in the drug store windows were humorous, some sarcastic. One said:

"This store will not be open on Sunday until further notice. Buy your Sunday papers at the car station in Bowdoin Square. Cigars, soda, and candy in Somerville. Per order of the mayor."

"Sick people hold over until Monday," one placard read. Another druggist fell into slang at the end of his notice, intimating his weariness with clerical meddling:

"We would gladly furnish our customers with a glass of soda, a cigar, a pill, or dose of rhubarb, but the law says no. If you will kindly wait until to-morrow, we will try to serve you better than ever before. Giv us a rest."

Massachusetts needs another tea party. Clergymen are usually conspicuous at such "functions," and at this they should be very numerously represented.

Cambridge is true to its traditions. The upas-tree planted in 1637 still exhales deadly poison in 1894. In his admirable work, "Massachusetts: Its Historians and Its History," Charles Francis Adams tells in terse and vigorous English the story of her shame. He says:

"The story opens with the contested charter election of 1637, as a result of which Governor John Winthrop replaced Governor Sir Henry Vane as chief executiv of the colony. This election took place in the open air upon what is now Cambridge Common, on the 27th day of May. Four months later it was followed by the gathering of the first Synod of Massachusetts churches, which again, meeting here in Cambridge, doubtless held its sessions in the original meeting-house standing on what is now called Mount Auburn street. The Synod sat through twenty-four days, during which it busied itself unearthing heterodox opinions and making the situation uncomfortable for those suspected of heresy, until it had spread upon its record no less than eighty-two such 'opinions, some blasphemous, others erroneous, and all unsafe,' besides 'nine unwholesome expressions,' all alleged to be rife in the infant community. Having performed this feat, it broke up amid general congratulations 'that matters had been carried on so peaceably, and concluded so comfortably in all love.' Finally, here in Cambridge, also, and without doubt in the same meeting-house, took place the trial of the arch-heretic, Mistress Anne Hutchinson, and on the 18th of November, 1637, she was condemned to banishment.

"As the twig is bent, the tree inclines. The Massachusetts twig was here and then bent; and, as it was bent, it during hard upon two centuries inclined. The question of Religious Toleration was, so far as Massachusetts could decide it, decided in 1637 in the negativ. On that issue Massachusetts then definitly and finally renounced all claim or desire to head the advancing column, or even to be near the head of the column; it did not go to the rear, but it went well towards it, and there it remained until the issue was decided."

Unfortunately, the issue is not yet decided, and will not be while a handful of ministers are permitted to make statutes and ordinances for the people of the old commonwealth. The Cambridge clerics who hav just shown their power in the city which is the seat of Harvard University are animated by the identical spirit which dictated these infamous utterances of the "Simple Cobler of Aggawam in America" in 1647;

"My heart hath naturally detested foure things: · · · Tolerations of divers Religion, or of one Religion in segregant shapes: He that willingly assents to the last, if he examines his heart by day-light his conscience will tell him, he is either an Atheist, or an Heretique, or an Hypocrite, or at best a captive to some lust: Poly-piety is the greatest impiety in the world. · · · I lived in a City, where a Papist preached in one Church, a Lutheran in another, a Calvinist in a third; a Lutheran one part of the day, a Calvinist the other, in the same pulpit: the Religion of that place was but motley and meagre, their affections Leopardlike. · · · Concerning Tolerations I may further assert. That Persecution of True Religion, and Toleration of false, are the Jannes and Jambres to the kingdom of Christ, whereof the last is farre the worst. · · · It is said that Men ought to have Liberty of their Conscience, and that it is Persecution to debarre them of it: I can rather stand amazed than reply to this: it is an astonishment to think that the brains of men should be parboyl'd in such impious ignorance."

Said Thomas Shepard, Sr., first pastor of the church in Cambridge:

"To cut off the hand of the magistrate from touching men for their consciences will certainly in time (if it get ground) be the utter overthrow, as it is the undermining, of the Reformation begun. This opinion is but one of the fortresses and strongholds of Sathan, to keep his head from crushing by Christ's heele, who (forsooth) because he is krept into mens consciences, and because conscience is a tender thing, no man must here meddle with him, as if consciences were made to be the safeguard of sin and errour, and Sathan himself, if once they can creep into them."

Said Increase Mather, president of Harvard college from 1685 to 1701:

"I do believe that Antichrist hath not at this day a more probable way to advance his Kingdom of Darkness than by a Toleration of all Religions and Perswasions."

Who can say that the Cambridge of to-day is not faithful, judging her by her ministers and her ordinances, to the ignominious record of her early years? Her people of that time were afraid of the liberty-assassins of the church and it appears that her citizens of this decade are equally abject of spirit. How much longer will such edicts of intolerance libel their intelligence and sense of justice?

A Transparent Sham.

The Constitutional Convention Committee on Education has adopted this proposed section for the state constitution:

"Neither the state nor any sub-division thereof shall use its property or credit or any public money or authorize or permit either to be used, directly or indirectly, in aid or maintenance of schools or other institutions of learning wholly or partly under the direction or control of any religious denomination, or in which any denominational tenet or doctrin is taught."

This is the fruit of the work of the National League for the Protection of American Institutions. And very unwholesome fruit it is, tainted and unsound from rind to core. The Protestant churches hav managed well. The proposed amendment will, if adopted, cut off state money supplies from Catholic institutions, and will prevent the teaching in state-supported or state-aided schools of distinctiv Catholic doctrins. But that is all that it will do and all that it is intended to do. It will not prevent the teaching in such schools of distinctiv Protestant doctrins nor of the doctrins which Protestants and Catholics hold in common. It will not make secular the instruction given in the public schools. It will not prevent a combination of Protestant sects from running all the state-nourished schools they choose in the interest of their creed. Adopt this proposed amendment and it will still be perfectly easy to vote millions of dollars each year to assist schools in which every fundamental dogma of Christianity is inculcated. God worship, the mediatorship and kingship of Jesus, the fall of man, vicarious atonement, Bible idolatry—not one of these affirmations or acts of adoration or creedal fetiches is shut out of the schools by this amendment. None know this better than do the men who hav induced the Committee on Education to assent to the section and present it to the Convention. We fear that they understand it better even than do some much more liberal people. The scheme in its entirety was instigated and engineered by Protestant Jesuits for the one purpose of strengthening Protestantism and Theism by intrenching them in the organic law of the state.

These men insist that they are opposed to any union of church and state. Were they really so, this is the form of amendment they would hav urged upon the Constitutional Convention:

"Neither the state nor any sub-division thereof shall use its property or credit or any public money, or author-

ize or permit to be used, directly or indirectly, in aid or maintenance of schools or other institutions of learning, wholly or partly under the direction or control of any religious denomination or combination or family of denominations, or in which any religious or anti-religious tenet or doctrin is taught."

Every intelligent person will perceive at a glance the vital difference between this secular and the Protestant-Theistic amendment which we hav criticised.

The Prosecution of J. B. Wise.

The letters printed below will inform our readers regarding the present situation of J. B. Wise, of Clay Center, Kansas, indicted for sending through the mails to Rev. Mr. Vennum a postal card upon which was written a "verse" from the Blble:

FROM HIS BONDSMAN.

CLAY CENTER, KAN., July 25, 1894.

EDITOR TRUTH SEEKER: I see in your last issue that you were apprehensiv about bail being furnished Mr. J. B. Wise. It is with great pleasure that I announce to you that I had the satisfaction of giving his one hand a hearty shaking on the eve of the 21st. Mr. Wise is looking very well after his four weeks' penance in Leavenworth jail. All Liberals around here seem to unite in thinking that he ought to be well defended; and as it requires some one to set the ball rolling, I am going to write to prominent Liberals in surrounding country to, in church parlance, pass around the hat; and I hav reason to believe we shall be pretty successful. If, as you stated, the Defense Association takes up his case, we will forward funds to them; otherwise we must do the best we can here. GEORGE HARRISON.

FROM THE BIBLE DISTRIBUTOR HIMSELF.

CLAY CENTER, KAN., July 16, 1894.

DEAR FRIEND MACDONALD: I see that you hav heard of my trouble and imprisonment in the Leavenworth jail. The Rev. H. B. Vennum of Industry had me confined for simply quoting the twelfth verse of the thirty-sixth chapter of Isaiah verbatim on a postal card, for information, and sending it through the mails to him. And for that, and that only, he had me arrested by United States Marshal Lardner, who took me to Leavenworth and stuck me in jail without a hearing or anything else. I was confined just four weeks last Saturday noon, July 14th, at which time I was released on bond of $300 furnished by my Liberal friend, George Harrison, of Clay Center, Kan. My bond was given almost two weeks before I left jail, but I could not get anyone to release me. United States Marshal Neely of Leavenworth was the proper one to do that, but for the last four weeks he was away from home most of the time looking after the strikers, and for that reason I was not released. Therefore I spent just four weeks in jail, coming home last Saturday evening, July 14th.

The court will convene October 8, 1894, at which time I will hav to make my appearance. I do hope the Freethinkers throughout the country will assist me a little financially as well as otherwise in securing a good lawyer to defeat the orthodox Christians, as my acquittal would be a great and glorious victory for Freethought. In conclusion I will say I am a thousand times obliged to you for inserting the letters in regard to my case in THE TRUTH SEEKER, and also commenting on them. I intend to go around in the meantime among my Liberal friends in this community and see whether they will assist me to secure a lawyer. What I want is an able lawyer, and one that will not charge too much. As you are aware, I am a very poor man financially, and hav to depend on my friends almost entirely if I secure a lawyer at all. If not, I will hav to depend on the state to provide me with counsel. I hope all the Freethought papers throughout the United States will hav something to say about my case and shame the Christians so that they will go to work and investigate the Bible thoroughly and see for themselvs what that Bible really is. J. B. WISE.

It is an outrage that any man should be compelled to remain for weeks in jail after his bonds hav been signed. Such disregard of citizen's rights is the most inflammable, terrible fuel for the fires of discontent and sedition.

We join with the National Defense Association in calling for funds for the defense of Mr. Wise. Let all who are interested in the maintenance of the freedom of the press and mails; all who believe that Christians hav no right to punish Freethinkers for doing what they themselvs do by the million copies in transmitting their "sacred" book through the mails, and all who would gladly assist a worthy man who has been assaulted because he was thought to be unable to defend himself, send what they can to aid in defraying the expenses which must be incurred in the coming trial or trials of Mr. Wise. Remit to this office. It is a splendid opportunity to show up the Bible, for Mr. Wise must either be acquitted or the Bible must stand condemned by a United States court as too obscene a book to be quoted from.

Every member of the Harrisburg base-ball club was fined four dollars and costs for playing on Sunday, June 30th. And every preacher drew his per diem for his regular Sunday work. Who is unsophisticated enough to say that we hav one law for the priest and the unsurpliced citizen?

Maryland appears to badly need a new constitution and a Judge Parker to interpret the common law for her present stupid officials. Rev. A. J. Howard, of the Seventh-Day Adventists, and Henry Bullen, a member of his congregation, hav been arrested in Ann Arundel county for "Sabbath breaking." It is probable that they deserve hanging, at the least, for they were so horribly wicked as to work in their gardens on the first day of the week. If God does not know any better than to let weeds grow on his day, what business has any mere "worm of the dust" to hoe the weeds out on that day? If he (God) wants weeds and imbecils, why should not his unreasonable whim be gratified? He has both in Maryland, as elsewhere, and several of the imbecils, as is usual, hav got into office.

The Freethought Letter-Writing Corps (with the exception of the New York section) will this week write to the American Book Company of New York in protest against the incorporation of articles in advocacy of religious "Sabbaths" and Sabbath laws in our school books. We see by the latest issues of the Covenanter papers, whose church is behind the theoloical text-book scheme, that the theocrats are bringing every possible influence to bear to induce school-book publishers to prepare and print the works they want put into the common schools. They are flooding the American Book Company, Ginn & Company, of Boston, Potter & Company, of Philadelphia, and other houses of the kind with letters begging that their, the theocrats', religious dogmas be put into the manuals of instruction to be used in the schools of the people. The effrontery of this is appalling, and is explainable only on the supposition, which is reasonable, that these men think that Sabbath laws are the "last ditch" of their cause. Not long since a prominent representativ of one of the churches said that the Sabbath was "the last outward and visible sign of Christianity." This is not strictly true, for church property is yet exempt from taxation and many other privileges are given to the churches. Of course it is understood that these church-state advocates hav no conception of a vital Christianity or of a living Sabbath. They can comprehend and love only the Gatling-guaranteed letter of the law. So it is approximately true that the state-supported Sabbath *is* "the last outward and visible sign of Christianity," so far as Protestants are concerned. Catholics, in some countries, are not quite so poverty stricken. They hav yet "the sacrament of marriage," and they feel as bad about losing it as their Covenanter brethren do when threatened with the loss of Sunday laws. In proof of this, witness the hue and cry against the Hungarian civil marriage bill.

The Constitutional Convention's Committee on Taxation has reported adversely on all propositions for equality of taxation. However, it may yet be possible to get a minority report from one or more members of that and associated committees. If so, the matter can still be brought before the Convention. To this end it will be in order for the New York members of the Freethought Letter-Writing Corps to continue their missionary work with the members of these committees. Urge the necessity of getting a guarantee of justice in taxation into the fundamental law of the state. It is given out that it is not deemed expedient for the Convention to meddle with the details of taxation, which should be left to the legislature. This seems to us absurd, in so far as it is implied that the broad general question of equity in state burden-bearing involves the "details of taxation." It does nothing of the kind. We may hav to appeal to the legislature ultimately, but so long as the Convention is in session it is that body which must receive our attention. Here are the names of committeemen:

Mr. Milo M. Acker, of Hornellsville; Commodore P. Vedder, Ellicottville; I. S. Johnson, Warsaw; Owen Cassidy, Havana; A. B. Steele, Herkimer; S. B. Jacobs, Brooklyn; O. A. Fuller, Wellsville; F. B. F. Tibbetts, Ithaca; C. R. Pratt, Elmira; A. L. Kellogg, Oneonta; William P. Goodelle, Syracuse; John A. Barhite, Rochester; D. Gerry Wellington, Hamilton; B. S. Dean, Jamestown; Charles H. Moore, Plattsburg; W. J. Montayne, Cortland; M. L. Parker, Lyndonville; J. M. Maybee, Livingston M.; W. J. Roche, John H. Peck, Troy; Peter A. Rogers, West Troy; E. A. Brown, Dolgeville; W. M. Mullen, Stapleton; Wm. Kimmey, D. P. Kerwin, John T. McDonough, Albany; F. W. Holls, Yonkers; E. R. Brown, Watertown; H. R. Durfee, Palmyra; M. H. Hirschberg, Newburg; J. E. McIntyre, Potsdam; H. W. Hill, Buffalo; Frederick Fraser, Salen; G. R. Cornwell, Penn Yan; J. W. Riggs, H. A. Powell, Mirabeau L. Towns, Brooklyn; A. H. Peabody, New Lebanon; C. L. Phipps, East Rockaway; C. W. H. Arnold, Staatsburg; C. B. McLaughlin, Port Henry; L. M. Mauley, Long Island City; G. L. Danforth, Middleburg; F. T. Fitzgerald, W. McM. Speer, Nelson Smith, W. P. Burr, M. J. Mulqueen, J. W. McLaughlin, S. S. Blake, E. Lauterbach, L. A. Giegerich, Elliot Sandford, C. S. Truax, Robert E. Deyo, H. W. Platzek, Francis Forbes, Eugene Durnin, Thomas Gilleran, A. C. Hottenrorth, New York.

What some of the editors of papers in this state think of the proposition to tax church property can be ascertained by perusing pages 470 and 471. But the editor of the Geneva *Gazette* takes a different view of the question. Among other things, he says:

"A church edifice at Bellona, recently dedicated, costing $30,000 and upwards, was the memorial gift of a single woman, a non-resident. Taxes would fall upon a small congregation unable to bear them. St. Peter's church, Geneva, is of similar origin, although its cost of $50,000 was borne in large part by *many non-residents* as a testimony of reverential respect for the memory of Bishop De Lancey, the first bishop of Western New York; it is a *free* church—any and all who seek admission to its services are heartily welcomed. Is it fair to impose taxes upon this property which its comparativly few and for the most part *poor* communicants would be obliged to bear? The fact is, this proposition to tax property has its inspiration in sources of Infidelity, and should be vigorously opposed by the moral and religious sentiment of the state, which we firmly believe is the preponderating element."

The foregoing are fair samples of the fallacies indulged in by the pro-exemptionists. If the Bellona society has received a gift so valuable that it cannot pay the taxes upon it, it is certainly in an undesirable position, but we fail to see that other people should be compelled to help it out of the difficulty. Where would be the justice of such a transfer of burdens? Tax all church property, and benefactors would put less money into pretentious buildings, reserving parts of their gifts for the payment of taxes and other legitimate expenses. What would be thought of an individual who had received as a present a magnificent residence and who should appeal to the assessor or equalization board to exempt his gift from taxation on the ground that he was too poor to pay the taxes on it! Even if it is a heavy burden for him to bear, would it be just to remit the tax on his property and put it on the property of his equally poor neighbors? Suppose that the Geneva church is *free*, what of it? Why should people who do not care to attend its services be forced to provide religious "consolation" gratis to those who do? The *Gazette's* entire argument is trivial, misleading, and is, in effect, a plea for religious pauperism. It is within the limits of possibility that its editor would write differently if he did not believe that "the moral and religious sentiment of the state" is "the preponderating element" and that this element is opposed to church taxation. It would almost seem that he is writing in an ironical vein, so difficult is it to believe that any man with sufficient intelligence to edit any kind of a paper can be fooled by such humbug "arguments."

THE Freethinkers of Kansas will hold a convention in Lawrence, Kan., September 6th–9th. Preparations are being made to hav it a grand success. Excellent speaking and singing will be the distinctiv features of the occasion. Many Freethinkers—Agnostics, Spiritualists, and Liberals of other shades—hav signified their intention of being present and participating in the deliberations of the convention. Kansas is having good crops this year and, notwithstanding the calamity of the great strike, its people are hopeful and look forward to better times in the not distant future. W. S. Bell is now lecturing in Kansas, helping to prepare the minds of the Liberals for the coming intellectual feast. His address is 114 East Fourth street, Topeka, Kan.

NEW YORK EDITORS.

They Discuss the Problem of Equal and Impartial Taxation,

Basing Their Remarks on The Truth Seeker's "Church Property" Pamphlet.

WHICH HELPS TO SPREAD THE LIGHT.

The Subject is Very Ably Handled.
Lansingburg Times.

We hav received from the Truth Seeker Co., 28 Lafayette place, New York, a book entitled, "Church Property: Should it be Exempt from Taxation?" The subject is very ably handled, and very strong arguments given why church property should be taxed. This book, after telling what exemption has done in Italy, beggaring the people, says of Montreal: "The city is feeling more the burden of taxation. The largest owners of real estate are Protestants. Their taxes increase in the ratio of Roman Catholic institutions. Property which paid taxes is being sold to religious orders, and thus becomes exempt from taxes, and the burden of the city expenditure falls upon the few." In New York city alone the value of church property is $54,670,600, divided as follows: Episcopal, $16,393,000; Presbyterian, $9,354,000; Catholics, $8,124,750; Baptists, $3,878,800; Jewish, $3,740,000; Methodist, $3,971,750; Reformed, $3 448,000; Congregationalists, $1,015,500; Unitarian, $630,000; Universalist, $565,000; Friends, $448,000; Disciples of Christ, $113,000; miscellaneous, $1,367,000. In Troy church property is valued at: Episcopalian, $377,500; Catholic, $504,200; Presbyterian, $441,500; Methodist, $300,500; Baptist, $160,000; miscellaneous, $211,500; total, $1,995,200. In revising the Constitution, this would be a good subject to look after.

Church Property Should be Taxed.
Gowanda Herald.

That church property should not be exempt from taxation is an idea which is fast becoming a settled fact in the minds of a majority of thoughtful, practical people, and professed real Christians at that. The Truth Seeker Co., of 28 Lafayette place, New York, has issued a pamphlet containing so many cogent, powerful, and common sense reasons why church property should be taxed, that we do not see how any one can carefully read it and fail to become convinced of the strength of its arguments. It is an argument for equality of taxation, and a statement of facts, giving, from the census of 1890, the value, by denominations, of church property in the United States, and in the several states and territories, and in all cities having 25,000 or more inhabitants; so arranged as to show at a glance the relativ standing as to wealth of the leading denomnations and denominational groups, with much other matter of especial interest to certain cities, states, and sections. All comparisons are based upon official figures. Let us take New York state as an example. In this state we find one-fifth of the total church property in the United States. The figures as given by the census are $140,123,008. The denominations which are the chief beneficiaries of this enormous tax-emption roll are these: Protestant Episcopal, $31,142,613; Catholic, $25,769,478; Presbyterian, $22,727,192; Methodist, $18,305,200; Baptist, $13,625,588; Reformed, $7,698,280; Congregationalist, $5,175,262; Lutheran, $4,693,375; Jewish Congregational, $4,315,200; Universalist, $1,798,250; Unitarian, $1,117,500; Friends, $767,450; Independent Congregations, $722,400; German Evangelical Synod, $681,570; Evangelical Association, $401,850; Disciples of Christ, $363,650; The Christians, $257,850; New Jerusalem, $192,900; Moravians, $127,200; Adventist, $58,700; Catholic Apostolic Church, $55,000; United Brethren, $34,650; Spiritualist, $33,250; Chinese Temples, $25,000.

Some Observations on Exemption in General.
Nunda News.

"The amount of property exempt from taxation in the county of Livingston is over one million and a quarter of dollars."—*Ex.*

There is too much property that is exempt from taxation by law, and there is too much that escapes taxation by being covered up and sworn off so that the farm lands and village property, which is in sight, has to pay more than its share of the taxes. It is all wrong, and is an evil that ought to be righted. How personal property escapes taxation has been demonstrated in Portage by the investigation of the railroad officials. One man who used to swear off an assessment of $600 on personal property it is now known ought to pay a tax of $17,000 on personal. It is so everywhere, and from $75,000 to $100,000 of personal in every town escapes taxation, because assessors are not thorough enough, as well as for other reasons. But a widow, with a house and lot and a few hundred, is obliged to pay taxes on every dollar she is worth.

Quotes Generously From "Church Property."
Goshen News.

The question of the exemption of church property from taxation, and why it should be exempt, is one which has led to grave discussion in years past, *pro* and *con*, and is again prominently brought before the public by the advocates of non-exemption. A monthly publication bearing the very captivating title of "The Truth Seeker Library," published at 28 Lafayette place, New York city, is before us, earnestly dealing with this subject and advocating in strong and unmistakable language the taxation of church property by the same right and on the same footing as banks and other public institutions. While not deeming it advisable to offer any opinion of our own on this question at present, in the status of the question which the agitation has now reached, we giv, in lieu thereof, some of the more salient points made by "The Truth Seeker Library" in maintaining the right and justice of why taxation of church property should be imposed, and at the same time adduce some of the reasons of the advocates of exemption from such taxation of the property of all ecclesiastical denominations and organizations, without any exception whatever.

It seems in no spirit of hostility to religious beliefs or creeds that this question is now brought before the public on the lines we hav above intimated, as advocated by the writer, as he bases his argument and conclusions on the broad correlativ principle that whereas church corporations and societies claim there should be "no taxation without representation," on the other hand there should be "no representation without taxation." The conclusion naturally follows that so long as any kind of private property is subject to taxation, should not all kinds be equally subject? Each person invests his money where he believes it will yield him the largest dividend pecuniarily, or in mental or moral satisfaction. Because one man puts $1,000 into a church and another the same amount into a Masonic hall is no reason why the latter should be required to pay the taxes on both sums. It would be plainly an injustice to compel him so to do. Again, could anything be more inequitable than the exemption from taxation of a million-dollar cathedral, built and patronized by wealthy people, while the small stores and shops of the men and women who can barely make a living are taxed to the extreme limit of the rate?

As against this argument for taxation of church property it is offered as an off-set that church property is non-productiv and does not bear the same relation to civil and governmental obligations that require the levying of taxes on the subjects of a government for its maintenance and support. This is the main argument, besides the religious and charitable feature of the churches, which the advocates of exemption of churches and church property from taxation build their house of sand upon. But is there not also a vast amount of other property which is unproductiv, and shall it too be exempt from taxation? Many business investments turn out disastrously. Thousands of failures are recorded every year. Men put into various enterprises much more than they are able to get out of them. Should this unproductiv secular property be given a "free pass" by the state from all assessment of taxation? Why should non-productiv ecclesiastical property be exempt, while non-productiv secular property is taxed?

The homes of the people, from the laborer's cottage to the millionaire's mansion, are non-productiv. From the hour they are completed, until they are destroyed by fire or flood or tempest, or become uninhabitable through the slow but sure process of decay, they are constantly subject to deterioration, continually requiring repairs, alterations, and additions, which necessitate the expenditure of money that returns neither interest, profit, nor wages to him who spends it. Are these non-productiv houses, with their plots of ground, exempt from taxation? Many of the halls and rooms owned by secret and fraternal societies are non-productiv, and hence should be exempt from taxation if non-productivity is a legitimate cause for the exemption of churches.

But, as a matter of fact, all churches are not wholly unproductiv. In many of them pews are rented at large prices, which put them out of the reach of all but the more wealthy people of the society, making these churches practically Sunday club-rooms for the rich. Why should they not pay taxes on these luxuriant appointments of worship? In many ways the churches are productiv, and are money-making institutions. They are collectiv offices and workshops, and in them are gathered most of the moneys which pay the salaries of one hundred and twelve thousand or more clergymen, and in them these clergymen do much of the work which entitles them to pay. Here, also, are collected the vast sums which maintain great missionary boards, thus furnishing remunerativ employment to thousands more men and women. In the buildings owned by these religious corporations millions of dollars are annually raised by means of pew rentals, fairs, raffles, meals, collections, and subscriptions. How, then, we ask, can they be exempted from taxation on the ground of non-productivity?

Who will argue that property which one individual has received by gift from another should not be taxed? Certainly such a claim would be preposterous. Why, then, make it in the interest of a church? A church is nothing but a society of individuals. This society may or may not make a better use of the gifts it receives than does the individual of the gifts bestowed upon him. But whether it does or does not has nothing to do with the question of equal taxation, on churches as well as any and all other private institutions. It is claimed that the churches exercise a great moral influence, and therefore they should not be taxed, is another of the common objections urged by those who hav not thoughtfully examined this problem. Perhaps no other "argument" against justice in taxation has so much influence on the average man as this, and yet no defense of church pauperism could be weaker. Advocates of exemption should bear in mind that no one wishes to tax the "moral influence" of the churches; it is their *property* which it is affirmed should bear its proportion of the public burdens. The argument for the taxation of church property has been fairly stated, and challenges more forceful reasoning for its repeal by the advocates of its exemption.

Some Arguments from a Correspondent.
Le Roy Gazette.

EDITOR THE GAZETTE: The question of taxing church property seems to be a question of lively debate before the State Constitutional Convention. The public hav generally conceded it right and courteous to exempt church property from taxation. But, undoubtedly, very few hav given the subject due consideration. If the church was a public institution existing for the whole public, why, it would be just to exempt it from taxation. As it is, the amount of taxes which would be received from church property if not exempt from taxation, has to be raised from other taxpayers. Thus it can be readily seen, uninterested parties are obliged indirectly to support church societies, which are mainly private organizations, and should support themselvs. H.

It Offers Numerous Reasons.
Albany Times-Union.

This pamphlet contains an argument in favor of taxing church property and givs many reasons why it should not be exempt. (The Truth Seeker Co., 28 Lafayette place, New York.)

It Bristles with Statistics.
Syracuse Express.

"Church Property: Should it be Exempt from Taxation? Reasons Why it Should Not," is the title of an anonymous pamphlet published by the Truth Seeker Co. of New York. It bristles with statistics showing the value of church property in the various states.

Arguments Are Wholesome.
Oriskany Falls News.

We hav received from the Truth Seeker Co. a neat little volume devoted to the subject of taxing church property. The arguments are of a wholesome nature and will be of interest to all tax payers. Send 15 cents to the Truth Seeker Co., 28 Lafayette place, New York, for a copy.

It Is Worth Perusal.
Fulton Patriot.

Number 40 of the Truth Seeker Library deals with the oft-discussed subject of taxation of church property, and givs over one hundred pages in support of the argument that churches hav no more right in equity to be exempt from taxation than the homes of the workingmen. It is full of statistics and other data, and is worth perusal, whether you

agree with the ideas advanced or not. Price, 15 cents. Truth Seeker Co., 28 Lafayette place, N. Y.

A Western View.

Chicago Record (the most religious daily of Chicago).

The question of taxing church property is again the subject of discussion. The present movement seems to be carried on and encouraged by some Protestant churches. It is alleged, with how much accuracy cannot be said, that four-fifths of the Protestants in this country are in favor of church property bearing its just proportion of the burdens of supporting the government, and it is true that very many declare that the church ought not to be a pensioner on the state.

Every state and territory in the Union givs churches some exemption, most of them without any regard to values, while some tax those worth more than a specified sum. About one-third of the states exempt parsonages belonging to churches as well. Church edifices and land alone, exclusiv of parsonages, colleges and the like, are valued at $679,694,439, and it is probable that this would need to be at least doubled to include all other church property. It is safe to put the value of church property in the United States at $1,361,374,000. It is a question which seriously disturbs ministers and laymen alike whether an element of society that is so rich ought to ask any exemption from the burdens that fall alike on rich and poor, especially when the churches receive all the benefits of government that the humblest citizen can claim.

It may be said that one of the worst obstacles the church has frequently had to contend with is the favoritism which it has received from the state. A poor man, likely to lose his home for non-payment of taxes, is justly aggrieved that the costly church near him shares no part of the burden which the state imposes on him, and the wars and disturbances that hav been caused by large accumulations of church wealth in other countries show how intense this feeling may be. Confiscation of this property by the state has been sometimes the only way of restoring peace.

The feeling is becoming very general inside of the church itself that, as a matter of business, it would be better for the church to pay taxes on its property than to permit it to remain exempt, and that it is unwise to permit an institution of such high character to be to any extent a public pauper or pensioner and not assume duties and responsibilities which it regards as essential in a good, honest citizen. "Render unto Cæsar the things that are Cæsar's" is a command that many believe is evaded when exemption from taxation is asked or received.

Many of the strongest defenders of the church in this country heartily favor the taxation of church property. The one exemption that could be reasonably asked is for hospitals that are supported by charity for alleviating human misery and suffering without compensation. Public charities are not sectarian organizations, and although they may be supported by a sect they are for all sufferers regardless of religious belief.

It may be, as is urged, that taxation of church property would put a check upon much extravagance in building fine church edifices and would prove to be a barrier against church debts, which are often a greater burden than any amount of taxation that could legally be assessed against church holdings.

Perhaps if God's voice had not "walked in the garden, in the cool of the day," we might never hav been compelled to "sweat" while we dug up Canada thistles to save a $100 fine.

One of the things our heavenly father hates (Prov. vi, 17) are "hands that shed innocent blood." Therefore it is wrong for us to wonder if it is because of jealously for fear some one may beat his own passover record down in Egypt.

Presbyterians will soon be considering the question of whether or not the late frost in the bad place was not caused by the melting of that side of the great "fixed" gulf (now known to be ice) which has been exposed to so much heat that the lower levels hav filled with water and submerged their pet hobby.

Some enterprising Yankee who may possibly hav worked his way into heaven will no doubt undertake to locate and hold the riparian ownership of the stream which is reputed to issue from under the great white throne. If it is never needed there for irrigation purposes he could, no doubt, pipe it down and obtain an excellent pressure in the regions below, where is said to be a large permanent population in a climate of perpetual drouth and unprotected as yet from imminent danger of fire.

Mr. Hays and the Tariff.

"'Tis with our judgment as our watches; none
Go just alike, yet each believes his own."

If there were no axes to grind it seems to me that this everlasting wrangle about the tariff would soon cease. But those who work for self-interest and those who work for the common weal can never agree.

It is remarkable that at this late day, as shrewd a people as the Americans claim to be should still be disputing about the tariff. It ought to hav been settled in twenty years after it was taken in hand by keen Yankee intellect; and yet, after a hundred years of discussion, it is no nearer a settlement than when just taken up. And a hundred years hence the first question asked a man who shall arriv at the gate of St. Peter will be, "How do you stand on the tariff?" As I understand the tariff question, it is a tax levied upon foreign commodities for the privilege of being sold in our market, no matter whether the importer be nativ or foreign born. This tax, whatever it may be, is added to the price of the goods, and must ultimately be paid by the consumer.

There is a point of land in Spain, running out into the Strait of Gibraltar, called Tariffa. Formerly all vessels passing that point were laid under tribute; not because there was any justice in the claim, but because there was power to enforce it. The tariff had its origin in this circumstance, and it is just as dishonest to-day as it was then.

Because it makes the poor pay what the rich ought to pay. In other words, it taxes people according to what they are compelled to consume and not according to their ability to pay. This tax is supposed to be levied for a twofold purpose; to afford a revenue to defray the expenses of the government and to protect American industries. In the first place, there is but one honest way to defray the expenses of the government, and that is by laying a tax directly upon the people according to their ability to pay.

The poor ought not to be taxed at all. It is safe to say that one-half of the people hav no income above a bare living, and to tax such people is an outrage. The wealthy half of the people, who ought to pay all the expenses of the government, through this nefarious scheme shift a great proportion of the burden upon the shoulders of the poor, who ought not to be taxed at all. In case of a disturbance they are called upon to defend the property of the rich and are compelled to face the storm of war, and that is as much as ought to be required of them.

As for protecting our industries, it ought to be seen and understood that it is impossible to favor a man engaged in an industry unless it is at the expense of somebody else. A tariff produces nothing, and consequently there can be nothing to distribute as a general benefit to all. What one receives must be at the expense of somebody else.

We had in this vicinity three bachelors worth, in the aggregate, say, a hundred and twenty thousand dollars. There were at the same time a half dozen men with large families, each of which would consume more than the three rich bachelors, and consequently would pay more to support the government than the three rich men. A greater injustice could not be imagined.

The poor men hav nothing to be protected, but their sons may be called upon to protect the property of the rich men. Thus the poor in many instances are made to contribute more than the rich, and may be called upon to protect the property of the rich, while the rich are rarely called upon to sacrifice anything to the poor. This is the practical working of a tariff for revenue.

Take the tariff schedule and visit the apartment of the widow around the corner, who supports her, self by washing, and see how many articles there are in her scantily furnished room which do not bear the earmark of the tariff tax. Is this the best this great Yankee nation can do? Must it tax the poor widow at the wash-tub?

A half dozen men meet in the city of New York and agree to send the price of coal up a dollar on the ton. The widow around the corner is compelled to pay the advanced price. Some men from Nova Scotia tell her that they will furnish coal to her at a cheaper rate. But the government steps in and tells her that if she buys coal of the Nova Scotia men she must pay a tax which will bring the price up to that asked by the Pennsylvania men.

Two or three of the men who sent the price of coal up, own a hole in the ground in Pennsylvania. According to the laws of nature, they would be puzzled to show that they hav any better right to the hole, to the exclusion of others, than they hav to the sunshine. They hav a thousand men engaged in bringing coal out of the hole. These men are oppressed until they rebel, and there is great disturbance in the neighborhood of the hole. Troops are sent to shoot them down because they refuse to work for starvation wages. And then the widow is taxed to pay the troops. Will the men who own the hole ever be taxed to defend the widow? Her sons may be forced to protect the property of the men who put up the price of coal on their mother? Will Mr. Hays please explain how a tariff on coal makes it come cheaper to the widow?

Mr. Hayes says, "Under a protectiv tariff there is no free trade in labor." Will he please show when an embargo has been laid on foreign labor? While the cry has been constantly kept up against the importation of foreign manufactures to compete with American products—that if untaxed it would destroy our industries—the manufacturers themselvs hav been allowed to swarm to our shores, without let or hindrance, to underbid and displace our laborers, and to fill all the avenues to industrial pursuits.

"The benefits of the tariff are about equally divided between the employee and the consumer. The former gets more money for his labor, and the latter more goods for his money."

The protectionists hav been ringing the changes on this self-contradiction until it has become stale. One man writes an article to show that a tariff givs the grower a better price for his wool, and it is made to look quite plausible. Another writes an article to prove that the manufacturer gets a broader margin on his profits, and therefore can pay better wages to the operativs who reduce the wool to cloth, and then that competition between manufacturers will force prices down so that the cloth will come cheaper to those who wear it. Thousands hav been befogged with this kind of tariff philosophy, without being able to see the hole in the skimmer. These statements taken separately as they are generally presented to the reader, do not appear to be so very ridiculous. But when taken together and compared, one with the other, the absurdity involved is too great for serious consideration.

Now I will not analyze these statements, but will dispose of the whole in a batch by asking Mr. Hays to take a single fleece of wool and so manipulate it as to giv the wool grower a better price for his product, and the manufacturer a broader margin on his profits, and the operativs who reduce the wool to cloth better wages, and then make the cloth come cheaper to those who wear it.

If Mr. Hays is successful in harmonizing these palpable contradictions, I would to like hav him tell how the three boys who were shut up in the barn made seventy-five cents a-piece trading jack-knives, and each one got his old knife back again. And then he will be able to draw his suspenders tight enough to raise himself off the ground.

Again: "Europe can sell more cheaply than we." Then, according to this tariff philosophy, we must lay a tariff on the products of this cheap foreign labor which will bring it up to a level with American labor. In India a man works for a pound of salt a day. What kind of a tariff would Mr. Hays lay on articles manufactured in India to bring the price of labor up to what it is here?—for, according to Mr. Hays, it must be done or we cannot cope with Indian manufacturers.

With a machine propelled by steam a man will plow, cultivate, and sow a strip twelve feet wide, and move at the rate of three miles an hour. In India everything is done by hand. In a Western mine a powerful engin, with two men to 'tend it, throws out hundreds of barrels of water per minute. In Egypt, where labor is about as cheap as it is in India, they raise water with a human treadwheel. Does Mr. Hays think we could not compete with these people? Brains will always hav the advantage over muscle in the production of cheap commodities. England would prove the sharpest competitor that we should hav to contend with—not because she has the cheapest labor, but for the opposit reason, that next to America she pays the highest wages of any nation in the world, and her laborers, therefore, are the hardest to compete with because the most intelligent. American laborers are the best paid of any in the world, and therefore are the most independent, the most enterprising, and the most intelligent of any nation. They read more, think more, invent more, than any other people. The inventiv genius of this country turns out more labor-saving machinery and more useful inventions than all the European nations combined; and for this reason, with fair play and an open field, we can cope with any nation on earth.

"Under free trade," continues Mr. Hays, "European producers will lower prices until American competition is destroyed; after that they will charge what they please, and America is bound to pay." The time has gone by for men to be deceived with that old, worm-eaten chestnut. American competition will never be destroyed until the independence,

enterprise, intelligence, and inventiv genius of the American people are wiped out. We can enter the markets of the world to-day with any European nation and distance them in the production of cheap commodities. The higher wages are here, and the lower wages are in other countries, the easier we can compete with them. The civilization of any country may be inferred from the condition of the working people. One man in this country will produce more than a hundred men in some countries. To say that other nations will charge what they please, and that we shall be bound to pay, is little better than schoolboy talk. How can other nations compel us to pay what they are pleased to ask, any more than we can force our commodities upon them at what we are pleased to ask? Half the people hav been made to believe that without a tariff other nations could flood us with their productions, and that we would be compelled to buy without regard to our wants or their prices. I cannot see how they can compel us to buy what we do not want; and if they bring what we do want, is it not our privilege to buy?

JOHN PECK.

Naples, N. Y.

News and Notes.

I reach Chicago in the midst of the throb and excitement of the great labor strike. To the most careless observer it was evident that a tremendous and far-reaching movement was going on whose end would not be seen perhaps in this generation. It was not merely an ebullition. It takes on somewhat the proportions of a revolution. No such problem ever confronted the world as the industrial problem of to-day. Unless it is rightly settled the upheaval of our civilization is certain. There are incalculable forces at work. One thing surely must be eliminated before there is any successful solution, and that is the superstition of the past; and the strike has impressed upon me the necessity of Freethought as the first condition of reform.

Superstition, however, still parades the streets. The Salvation Army was out in all its glory and tatters a few nights since. There was to be a marriage, and a great deal of style was put on. It was a good chance for a financial gain. A procession of women clothed in white, with bells in their hands, marched along the principal streets of the West side. This was followed by the usual motley crowd of the Salvation Army. The band played at the front of the column, which finally reached the Princess Opera House, the headquarters of the army. The admission to the marriage scene was ten cents and twenty-five cents. I did not avail myself of the privilege, but quite a number did, and no doubt Cupid raked in the shekels for the Lord. As a business affair I guess it was a success.

Dr. and Mrs. de Lespinasse are in the city, and E. A. Stevens and wife, and so the few days I spent in Chicago were filled with social entertainment. At the home of Mr. and Mrs. Geo. L. Robertson, as elsewhere, there were pleasant gatherings.

On Friday, July 13th, Mr. Reichwald took me over to St. Jo, the great fruit section of Michigan, where land was once worth five hundred dollars an acre, but the uncertainties of the peach crop, etc., hav reduced the value at least one-half. It almost always happens that when man has a good thing in the way of fruit or grain, "God" is pretty sure to come in with the grasshopper, or locust, or scale, or "yellows," and prevent the harvest. Thousands of peach-trees hav been destroyed about St. Jo. When the "yellows" put in an appearance not only the fruit, but root and branch and everything hav to be burned up, or the disease is sure to spread. "Mysterious" indeed are the ways of "Providence."

It is a fine trip over to St. Jo from Chicago. Lake Michigan spreads before us like a great ocean. The city with its thousand palaces sinks from view. No land is in sight. On every side is a blue expanse of water and sky. We leave Chicago at 9 30. About 1 o'clock the sandy bluffs of Michigan appear and the towers and roofs of St. Jo, which is a pretty place of about seven thousand inhabitants. At St. Jo we take the electric car for Benton Harbor, three miles away. This is more of a business place than St. Jo, and has a population of ten thousand. We drive out to the Eastman Springs, somewhat famous in this country. There are seventeen springs and every one of a different quality. They are said to be quite conduciv to good health. One is called the "Rejuvenator." If you drink of this three times a day you are guaranteed to liv to a hundred years of age. I think I shall retire to this comfortable and somewhat romantic spot when I hav finished the Freethought work. It is much better than the orthodox heaven. It is a delightful little wooded ravine where the soft breezes and the gentle waters make music, the very place for poetic reverie and philosophic contentment. At Benton Harbor, after returning from the Springs, we spend the evening with Mr. Winslow and Dr. Ryno, both Liberals, and I presume there are others in the place; but they do not materialize sufficiently for Freethought work. However, those we did meet were stanch to the backbone, subscribers to THE TRUTH SEEKER and *Investigator*, and ready to entertain the Secular Pilgrim. At 10 o'clock the same evening we take the boat for Chicago, and the next morning are in the big and bustling city.

Sunday afternoon, at Robertson's, under the auspices of Dr. de Lespinasse and Stevens, we had some "table tippings." Mrs. de Lespinasse seems to hav a wonderful amount of electricity, or "spiritual power," or whatever you may call it, for the table was quite lively in its performances and generally intelligent in its answers to our queries. The "spirits" seemed to be about the most sensible I hav come across, for they did not require any reverent frame of mind in the interlocutors, or any faith. We were all Materialists, but the unseen power was just as voluble as if we had been believers. I hav no explanation as yet of these curious phenomena—I suspend judgment—but I hav no doubt, if the "spirits" consent to manifest themselvs in broad daylight and submit to rigid scientific investigation, that we shall be able to locate them somewhere in the natural processes of the universe.

Sunday evening I leave for Red Jacket, Mich. I had to giv up for the time being my lectures at Shell Rock, Ia., and vicinity. I shall make arrangements for that part of the lecture field later on; but having a call to Red Jacket, I felt it best to try this hitherto unexplored country. It is eighteen hours' ride from Chicago, and is one of the northernmost points of Michigan. Here are the famous Calumet and Hecla copper mines. There are about seventeen thousand people in this township, including Calumet and Red Jacket, which are practically one town. The pay-roll amounts to $250,000 per month. The mines are vast in extent and run down to the depth of 5,200 feet. An army of men are at work every day in the bowels of the earth. Enormous engins, 4,700 horse power and more, are kept constantly at work. The biggest engin is called Jumbo. It is a mighty and magnificent affair, and man, its creator, looks rather puny by its side. The chimneys loom up two hundred and fifty feet. The buildings are massiv. Indeed, these vast machineries are quite a manifestation of the imperial genius of man.

The men here are well taken care of, and are comfortable and happy. The employers seem to be animated by a just and generous spirit, and under such conditions a strike is impossible. The workmen receive, on an average, $2 a day, sometimes more and sometimes less, as they labor by contract. Houses are furnished by the company at the rate of $1 a room per month. A man with a family needs four rooms, which makes his rent $4 per month. Pullman charges $3 per month a room, which makes the rent at least $12 per month—quite a difference. The company repairs the houses here without extra pay, and furnishes wood and coal at cost. This shows something of what might be when justice prevails; when the workingman is not crushed, but is elevated and ennobled, and has a chance for leisure and improvement.

Red Jacket, however, is pretty well under the shadow of orthodoxy. There is a church at almost every corner; and almost every sect in Christendom appears. There is every nationality—a variety of people as well as of religions The Salvation Army flourishes, while the Romish Church is predominant. The Methodist comes next.

The opera house, which is owned and controled by the city, and is used for all sorts of entertainments, theatrical and otherwise, was secured for the lectures; but when the mayor found out that it was an "Infidel" lecture, he refused to let the opera house be open for any such purpose, and the doors were shut against us; and we were obliged to giv the lectures in Italian Hall. I doubt if this action of the mayor will add to his popularity, though he evidently did it for the purpose of making votes. There is some sense of justice in the minds of the people. The papers gav the officious proceedings a thorough condemnation, and advised the mayor to read Paine's "Common Sense," and find out the real purpose of Infidelity. The action of the mayor advertised extensivly the lectures, and the first evening the hall was crowded to its utmost capacity. The majority of the audience were Christians, induced by curiosity to come. They paid good attention. The subject of the lecture was the "Rights of Man and the Demands of Liberalism." About a couple of dozen of the Salvation Army left when it came to the question of the taxation of church property, etc. I had a much smaller audience on the second evening, most of the Christians staying away, but the audience I did hav was intelligent and appreciativ. The Liberals here are in a minority, but are not afraid to stand by their colors. No Freethought lectures hav been given here before, and I am breaking new ground. It is somewhat discouraging, but I think the result will be good. At any rate, there is agitation in the community, and new ideas. I had about five hundred present the first night, but only two women were there. This shows the drift of things and the prejudices to contend against. I giv three lectures in all at this place.

Mr. C. H. Chase is my mainstay here. He started the movement; bears most of the expenses and does most of the work. When he first came there were no subscribers to THE TRUTH SEEKER, now there are four, I believe. Mr. Chase is not afraid to express himself. He is an enthusiastic Freethinker, and has been so for years. He livs with his mother, and I enjoy while here the hospitality of their home. I don't hav to fight the battles alone. I hav good comradeship.

Mr. James Kenney has also been very efficient in the work. He has been fighting the battles of Freethought in regard to the Sunday question, etc. He is on the roll of THE TRUTH SEEKER and keeps it in circulation where it will do the most good. Dr. G. W. Tape I met formerly in Portland, Or. He was at one time located at Willapa, Wash., and joined forces with our friend Jake Dressler on that Liberal frontier field; and these comrades can shake hands through the columns of THE TRUTH SEEKER "across the continent." Mr. William Smith and Octave Brousseau are also on THE TRUTH SEEKER list. Some good has been accomplished. A few hav dared to stand up and be counted. The ball has been set in motion, and although the present outlook is not very favorable, yet, with the future before us, we hav hopes of victory.

Red Jacket has scarcely felt the hard times. There is enough ore in sight to keep these vast mills running for half a century. They say that these mines were originally discovered by a hog rooting in the ground. He threw the ore in sight, and from this further discoveries were made. But the man who dug the first ore and made the first location is now poor. He could not realize the almost boundless wealth at hand. He had not the means. It afterward passed into the control of the present company—most of the claims being located by Professor Agassiz, whose son is now one of the chief promoters of the enterprise, and is said to be enormously wealthy. He has an eye, however, to the happiness and improvement of those whom he employs. Calumet township seems to hav a bright future before it, so far as material prosperity is concerned. Freethought, we hope, will come on later.

SAMUEL P. PUTNAM.

A Pacific Greeting.

DEAR EDITOR: After two months of exile in mining regions I struck this hotel, where, on the public reading table, lay THE TRUTH SEEKER and *Secular Thought*. How my heart warmed at the greeting of these familiar friends! I fervently grasped the hand of the noble and courageous Freethinker Jensen, who thus dares to show his colors, and I resolved to ask you to tell your readers that one who has had a world-wide experience declares that he has never been in a more comfortable and better-managed house than the Hotel Dallas. Here, at the outer harbor of Victoria, lulled by the rippling of the Pacific waters, fanned by the cool, salt breezes, and inspired by the grand snow-crowned Olympic mountains that rise across the straits of Juan de Fuca, one can find all the rest and peace that nature's charms, added to human ingenuity, can bestow. Although nearly a mile from town, the electric cars run every ten minutes, and I advise any of your readers, who come to Victoria, to make their way at once to this hotel, which, in every sense, deserves the title Liberal.

Mr. W. Jensen, the proprietor of the Hotel Dallas, is an Englishman of Danish descent, who came to America in early life and, after engaging for eighteen months in the civil war, took Horace Greeley's advice, "Go West." For the last twenty years he has been engaged in hotel enterprises on the Pacific coast. He says that he received but little religious education and had not much to unlearn, but like all the practical men that one meets out West, in the effort to gain a living he learned the supremacy of natural law and the futility of all faith in miracle. Religion is ignored by the live man, and the only thing sensitiv to its influences that I hav heard of was a horse who dropped dead at the sound of a church bell.

It interested me to be accosted by the hotel porter, as I stood near the reading table, with the re-

mark, "Here's a paper, sir, that I am very fond of, and that expresses my opinions." He handed me THE TRUTH SEEKER, and when I told him that I had sometimes had the honor to contribute to its columns, his respect was manifest. He asked me if I would like a copy of Franklin Steiner's tract, "Infidels and Charity," and went to get it; but, upon his return, he walked past me across the hall and came back with the tract placed in the center of a silver salver, which he presented with a profound bow. Was ever Infidel literature honored in such a way before? This well deserved it. I read it on the rocks this morning and found it an admirable reply to the common Christian sneer against the charitableness of unbelievers, and it is a good summary of facts also. I read THE TRUTH SEEKER too. Let me congratulate you on your grand work in spreading ideas among legislators, and compliment you and your worthy co-workers on the truly magnificent literature that fills your columns. I hav had no greater intellectual treat for a great while, or more rational enjoyment, than when reading your clear, logical, and forceful editorials; the bright, pungent, and level-headed "Observations" of George E.; the vigorous, terse saxon of that grandest of the writers for the people, John Peck, and the flowing, poetic, and yet "solid" sense of the genial Putnam, whose energetic efforts deserve the richest reward. Then Heston's pictures appeal to other senses and enforce the same glorious lesson of Universal Mental Liberty.

I hope I may find a gold mine out here labeled "Truth Seeker," and secure you the title to it, for gold could not be better employed than in doing your great work of emancipating the human mind.

Accept these few lines, prompted by impulse, with the best wishes of your comrade,

Victoria, B. C. ROBT. C. ADAMS.

Observations.

The New York *Recorder* has published an old letter of Colonel Ingersoll's, descriptiv of the qualities of some whisky which he therewith transmits, and the Christian temperance people will of course make the most of it. The letter is short; hence it does not contain a fraction of the commendation of strong drink to be found in the Bible, but that won't make an atom of difference with the Christian temperance people, because when anyone discusses the Bible brand of liquor with them they take refuge in what is known as the "two-wine theory"—that is, that the wine manufactured by Christ and recommended by the patriarchs, prophets, and apostles was simply the unfermented juice of the grape, while the sort that is condemned had worked and had a fuddle to it. Eminent Hebrew and Greek scholars, like Dr. Funk of the *Voice* and C. C. Moore of the *Blue Grass Blade*, differ about the "two-wine theory," but it is generally accepted; and after reading Colonel Ingersoll's letter I think the anti-Prohibitionists will agree with me that there are grounds for a two-whisky theory. Certainly the kind described is not like that we usually run up against. "In it," says the letter, "you will find the sunshine and the shadow that chased each other over the billowy fields." Not in the article sold in Albuquerque, N. M. On the contrary, the cowboy and the wild Indian chase each other through the sagebrush. "The breath of June," it goes on. That is not the breath which goes with Chicago goods. "The carol of the lark." The lark but not the carol, in San Francisco. "The dews of night, the wealth of summer and autumn, rich content, all golden and imprisoned light." How many of us anti-Prohibitionists ever struck that variety? "Drink it, and you will hear the voices of men and maidens singing 'Harvest Home.'" "Home till Mornin'," in New York. "Mingled with the laughter of children." In the Northwest they ask where you got that jag. "Drink it, and you will feel within your blood the star-led dawn, the dreamy, tawny dusks of many perfect days." Kansas City truck sends the blood to the nose; the dreams it causes are delirious, its mornings tawny only with remorse, and the day tapers slowly toward another night of it.

If there is such cornjuice as the letter describes, it must be as innocuous as the grape-milk of the gospels, and twice as satisfying. That there exists the kind which produces the phenomena I hav mentioned is beyond dispute. When the first variety occurs, we will all drink to the apostle Paul and to the guests at the marriage feast in Cana of Galilee. With the fate of Noah in our minds we must touch the other more lightly, but let the gospel temperance people understand that we can hav a two-tanglefoot theory as well as they.

Mr. Robert Miller, in a letter to THE TRUTH SEEKER, remarks:

> Those, too, who hav been trying to convince us that all government is tyranny are having a little object lesson in their beautiful theory in the condition that confronts them in the present strike. On the whole, we who are not political economists are from the condition that confronts us inclined to believe that a little government influence rightly exerted would be a good thing just at present, at least, as what we see of the workings of the no government plan does not look very encouraging.

From what Mr. Miller says in other parts of his letter I judge that the foregoing was intended for my reproof, correction, and instruction in righteousness, and I hereby tender my thanks for the interest shown. So as not to remain misunderstood, I must tell Mr. Miller that the theory of government held by myself has been violated by the strikers who undertook by force to control the railroad's property and by force to govern the railroad's employees. If they had stood by the principle of self government and non-interference in the exercise of private rights they would hav kept their hands off. It will be seen, then, that the trouble arose out of the governing idea, not from a lack of it. What is called the government—which is the state—intervened, not to govern anybody, but to defend persons and property. If this thought has escaped Mr. Miller's attention, I hope he will accept it in return for the suggestions he has made for my benefit.

The Koran of Mohammed, speaking with reference to the Jews, makes this statement:

> They said, We hav slain the messiah, Jesus the son of Mary, the prophet and apostle of God. Certainly they slew him not, neither crucified him; they crucified one among them that resembled him.

The view is one with which I hav not previously met up, but it is corroborated, apparently, by the gospels, which inform us that several days after the apostles thought they had seen Jesus crucified they found him enjoying a stroll in the suburbs of Jerusalem. Mohammed's statement may hav been based on a wild rumor, but a modern insurance company would hav investigated it before redeeming the policy of the deceased.

On one or two occasions I hav commented upon the public utterances and writings of a Philadelphia lady who entertained and propagated, with much soberness and sincerity, some most peculiar views on spirit marriage, phallism, the *danse du ventre*, and other virile questions. The lady alluded to held that sex worship was the true religion, which except a man believed faithfully he could not be saved. She also maintained that the abdominal wriggle of the Algerian women from the Midway Plaisance was a longer and shorter catechism for married people; and by the same token she wrote breezy essays on connubial reserve as taught by Oneida Noyes, giving as her source of knowledge her two or three years' of wedded life with a spook. As for worship of the noticeable discrepancies between voters and others, it is probably true that such has been in the past one of the manifestations of religious insanity. Large volumes hav been written on that subject without doing more than to show that the aspirations of the pious soul are not always upward. It is possibly true also that the *danse du ventre* contains some suggestion of the lunar month as related to the constitution of our afflicted sisters. A person may hold to these as facts, and at the same time enjoy good health; but when a spinster announces in print that she is no longer a maiden, having been joined in the holy bands of wedlock to a spirit husband, we know that the crazy ward of the lunatic asylum has a promising candidate. Mental rickets is a natural accompaniment and insanity the outcome; and such, I am now informed, is the fact in the present instance.

It may be out of order for anyone not an authority on mental and spiritual hocus pocus to state more than the crude facts in such cases, but everybody who has not swallowed his eyes can see that the way of the Philadelphia lady is the one traveled by people generally that get into relations with imaginary powers or persons whose feet do not touch this earth and who are present only to the fancy. Here we hav a woman giving a wife's attention to a husband in the moon and wasting nervous energy on a conjugal mate who has none to return. The uncompensating character of the process is apparent. It is a broken circuit; it is like stepping on a missing round of a ladder—kicking a dog that has gone around the corner—cutting at something with half a pair of shears. The system is bound to go broke.

Under the same head take praying to God. The prayer habit practiced to excess is insanity. You do all the talking; God does not reply. You make all the exertion; he does nothing. He is a great sponge, absorbing all that goes his way, and he is too far off to be squeezed. "Arrested for praying on the streets—held for examination as to his sanity" is the last the public hears of many religious enthusiasts. The wasted energy has drained them. I do not need to mention the forces exhausted in obtaining through spirit mediums the information that we liv after the death of the body and may return to communicate with friends still in the flesh. I allude to it merely to say that such information, which comprises all that any reputable person pretends to know about the future life, is of no more value than the fact that a man who goes West may come back, or that a bad penny will return. The spirits will accept all the attention we choose to pay to them—possibly because they cannot help themselvs—but a ghost, a guitar, and a good-night are all we hav so far to show for it. Does anybody think that other-worldliness really pays? The point I would make is that it does not.

A London Anarchist, named Mowbray, has come to town. It is understood that he believes in "propaganda by deed," and will endeavor to instill that doctrin into the American citizen. If Mr. Mowbray understands the present temper of his pupils he will not allow his mouth to escape from the judicious control of his intellects; for however beneficent may be the theory that successful political candidates should be disintegrated by bombs immediately upon taking office, and that capital should be dissipated by the same means, the mind of this generation is not sufficiently advanced to receive it with cordiality. There is a prevalent notion that no system of political economy which the propagandist may indorse can make the irresponsible taking of human like anything else than murder. The French gentlemen who distributed bombs with such impartiality in Paris perhaps thought otherwise. Messrs. Lega and Santo, the assailant of Crispi and the assassin of Carnot, seemed to be under the delusion that killing done in the name of society would come under some other caption than homicide. They were in error. Vaillant and Henry simply got their heads cut off; Santo will get it similarly in the neck, and Lega will go to jail for twenty years. It is quite immaterial whether or not their victims were enemies of "society," whatever that may be; it is certain that they were entitled to enjoy life and liberty on their own account, and their slayers deserved death in the same way that a man who knowingly puts his hand in the fire deserves to be burnt. If Mowbray goes into the bomb business or induces others to do so, I expect he will be hanged. He may talk until his wind givs out, but if he attempts propaganda by deed he and his followers are sure to be exterminated like rats. You see, there are so many people who object to murder that it becomes impracticable as a method.

According to the rule of fair play, under the provisions of which a man is expected to accord to others all the rights he claims for himself, these propagandists hav no grounds for redress, though hanged. The worst they can charge against the "ruling class" is murder, and they claim that right also for themselvs. Atrocious as a bad government may be, it professes, when inflicting punishment, to distinguish between the accused and the unaccused. The dynamiter knows no such discrimination. When he projects his bomb, those who are admitted to be innocent must go with those who are alleged to be guilty. Such Anarchists are moral imbecils with homicidal tendencies. Their propaganda is without reason or excuse, for so long as they are in the minority they cannot win by force, and when they hav a majority they will not need it.

With the flag of his country folded across his breast, to which were pinned the badge of the Freethought Federation of America, and the last copy of THE TRUTH SEEKER, he lay as in state.—*Report of the Obsequies of Charles W. Goff.*

As a knight full-armed our friend sets out
To traverse the wide unknown;
No land of shadow and gloom and doubt
Can be the home of a heart so stout,
That never a fear has shown.

For all men know it, where'er men be,
That the badge and the flag and scroll,
The triple symbol of minds set free,
Hav never been borne on land and sea
As shield of a coward soul.

The Master of Life, if he be just,
Shall say to the stranger, "Stand
At the right of my throne, for gods august
The honor and fealty of him may trust
Who wrought for his nativ land.

"The badge thou wearest—nay, wear it still;
I hav given mankind Freethought.
Though other hav used that gift so ill,
Gagged it and bound it to thwart my will,
And hidden what thou hast sought.

"Fear not to read in thy cherished scroll,
I grant to thy vision youth;
They feign to know me who would control
The very pages thou dost unroll—
They find me who seek for Truth."

GEO. E. MACDONALD.

Letters of Friends.

Applauds the Speaking of Vital Truth.

ELMIRA, N. Y., July 16, 1894.

MR. EDITOR: I want to congratulate you for your editorial in last week's paper against Senator Vilas's "Drag-Net Law." You have spoken in telling words. Yes, it is time the truth should be spoken.

L. D. GRISWOLD.

He Died in This City.

DANBURY, CONN., July 11, 1894.

MR. EDITOR: Please send me "Thumbscrew and Rack." Will you be kind enough to tell me in your next issue where Thomas Paine died? Some say in New Rochelle and some say in New York.

DOUGLAS FAIRCHILD..

Well Pleased.

ALIDO, TEX., June 22, 1894.

MR. EDITOR: Two of my neighbors called on me to-day and one of them read Peck's sound logic on the money question, and it suited them both so well that I had to agree to let one of them take my paper to Fort Worth, to show the article to some of our gold-standard friends, and when they saw the advertisment of the issue of June 23d they wanted it, and also thought it should be scattered somewhat, for they both seemed to favor the taxing of church property.

I. C. MILLER.

Wants Heston to be a Modern Methuselah.

IRVING, MINN., July 8, 1894.

MR. EDITOR: I send you $1 to apply on subscription. This is all I can raise until after threshing, as money can be had only by the sale of wheat, which is played out in this region.

The best of farmers are refused any accommodation at the banks, and hav been for about a year, and this greatly aggravates the dullness and distress on every side.

I hope THE TRUTH SEEKER will survive these wretched and perilous times, and that your inimitable cartoonist may liv in luxury a thousand years.

W. G. JEBB.

Finds It as Represented.

WOOD'S HOLL, MASS., July 7, 1894.

MR. EDITOR: Inclosed find $7, for which please send me THE TRUTH SEEKER for one year and "Four Hundred Years of Freethought." For the remaining fifty cents send me Bell's "Handbook of Freethought." I hav read several copies of THE TRUTH SEEKER and hav found it all that it is represented to be. I hav also read some of Mr. Putnam's works. I think him well qualified for the work he has undertaken. Please insert my name in the book if I am not too late.

ALFRED LARSON.

Mr. Vennum's Mistake.

July 13, 1894.

MR. EDITOR: Is the Bible obscene? To be sure it is, judging by the late arrest of J. B. Wise, of Kansas, for sending through the mails a verse from the Bible to the Rev. Mr. Vennum. The question is, How could Mr. Wise be indicted for stating facts found in the Bible? It is somewhat singular that, at this late day, the reverend gentleman should hav found that Bible literature is obscene, and should not be transmitted through the mails. I think Mr. Vennum has put his foot in it, having introduced a subject of the most vital importance to Bible readers. It may be asked, Could one send through the mail the language found in Deuteronomy xxii, 13-21, without being charged with the circulation of obscenity?

S. R. THORNE.

Great Is the Mystery of —

OSCEOLA, IA., June 23, 1894.

MR. EDITOR: Please find inclosed $2, which you will please place to my credit. It is all that I hav at present that I can spare. I hope that shortly I may hav another that I can send you. I must hav the dear old TRUTH SEEKER as long as I can raise money to pay for it. Times are very hard here, owing to the financial condition of our nation.

This is the worst priest-ridden spot, I think, in the state. It is a small place of about twenty-eight hundred inhabitants, and they will blow in $35,000 in church building this summer. Murray, a small railroad station, ten miles west, will build a $12,000 church this summer, and when I see many robbing themselvs and families of the necessaries of life to build those churches, I think, Great is the "mystery of Go— ignorance."

R. JONES.

The World is Beautiful.

HILLSBOROUGH, WIS., July 9, 1894.

MR. EDITOR: Inclosed you will find $3.00 as subscription for the coming year for the old stand-by, THE TRUTH SEEKER. I hope that you may edit THE TRUTH SEEKER as long again as you hav been in charge of it. You will find my name in your subscription list long before Mr. Bennett was pounced on by A. Comstock. On the 26th of November coming I shall be seventy-eight years old, therefore may not much longer stick to this world, which is so beautiful for the young, and even so to the old, so long as they hav good health and be not too poor. Yours truly.

JOSEPH MANHART, SR.

Thought God Was Awful Good to Him.

NEW YORK, N. Y,, July 4, 1894.

MR. EDITOR: I inclose names and $3 cash. One dollar to pay for THE TRUTH SEEKERS you recently delivered me and $2 to assist in scattering the "Age of Reason." A little more than three years ago I was in the darkness of superstition, so dense that when I picked a berry I would think, How good God is to let me liv and pick and eat the berries he has placed here. Before I had read any of the writings of Infidels or heard Colonel Ingersoll, I dropped in occasionally for a few minutes Sunday evenings to hear Hugh O. Pentecost, when he was holding meetings in this city. At first I would stand at the door, and when he said something pointed against objectionable doctrins of the church would want to get up and say, "Let us pray." Many pointed things he said compelled my sense of truth and honesty to admit them true, however much I still opposed his aims. Finally, I felt a giving away in my orthodoxy, and the more I investigated the plainer it was to me that I had been misled by the church. When my change of views were made known to my relativs and friends it shocked them, of course, but a nature bold for truth and honesty is capable of withstanding the petty opinions instilled into, or absorbed during the period of youth.

When the Infidels of this country dare not, or at least do not spread abroad sound doctrins, our nation is in peril, as the church, controling, or trying to control, education, never fails to mix in plenty of guess-work with the facts it teaches. A young man must first seek common sense if he would hav a genuin mental foundation upon which to build his business career, and my only regret at present is that I was not converted many years before I was. There are many young men in our country to-day who hav not had the pathway of fact opened up to them, and no doubt many will liv and die in mental darkness.

LLEWELLYN D. CRINE.

Cassadaga Lake Camp—Its Growth and Social Features.

MR. EDITOR: The annual June picnic, held on the 8th, 9th, and 10th inst., was the formal inauguration of the present season of Cassadaga Camp, which has become one of the popular resorts of this continent—its primitiv features having given place to the permanent, the artistic, the esthetic, the scientific.

The rude lodgings of its incipient years are replaced by fine hotels with tiers of broad verandas. The shanty grocery has evoluted into two quite pretentious shops, where all the fruits and vegetables of the season are vended.

In the Camp there are about one hundred and fifty residences and cottages, ranging in price of structure from $400 to $3,000. Some of these residences hav elegant appointments, having genuin Irish point lace draperies of rich weave, while other windows show the delicate tints of silken folds; and within are fine upholstery, dainty carpets, pianos, and accessories. On the broad carpeted veranda are easy chairs, whose occupants look happy or grave as they discuss the questions of the hour.

The grounds are rendered enchanting by beautiful parks, elegant shade trees, blooming flowers, and singing birds. All over the island are found wells of pure, cool, sparkling water. The air is bracing and invigorating.

The Camp is supplied with a system of sewerage and an electric plant, a sanitarium, a bath house, where hot, cold, alcoholic, and vapor baths are given; so the thousands who rendezvous here for rest, social life, recuperation, and literary treats, find sanitary environments.

On the lakes are two fine steamers, built and supervised by Mr. Powell, of Cleveland, Ohio. These steamers offer delightful excursions to campers, who often, accompanied by an orchestra, glide over the sun-kissed waters as if to the cadence of sweet music.

From sixty to seventy-five families make this island their permanent residence. They are from the north, the east, the south, and the west.

Building and improvements are in constant operation. Camp, proper, opens July 20th, closing September 2d, although several hundred are now here to remain till cold weather.

In our next will speak of entertainments theatricals, literary treats, etc.

G. L. P.

Wants to Settle His Own Accounts.

ESKRIDGE, KAN., April 8, 1894.

MR. EDITOR: Why do Christians want their God in the Constitution? If there is a God I don't think he cares to occupy a position in the White House. There are other planets to look after without giving himself so much concern about this little grain of sand, and he ought to know that he could not be elected to any office in the United States without believing in some power higher than himself. Again, he ought to know that if he was elected to an office of any importance he would be scandalized. Why, he was here 1800 years ago and tried to officiate and they killed him. Some of the sky-pilots here claim "they don't want to use authority, they want only to be recognized in the government"—"we want equal rights." Great Scott! they hav more than equal rights now. They are protected in their religious worship as well as having their property exempt from taxation. If they don't want to exercise authority, what is their motiv? It will not do. Not long ago I was out at my barn nailing up some boards; it was Sunday. One of God's people came along on his way to church; he stopped his buggy and yelled, "Say, this is the Sabbath day; we hav a law in this country." As I was some distance from him I made no reply. I hav made some inquiry concerning this man, and I was told that he was the subject of a church trial not long since, and was also involved in a scandal. To say the least of it, he is not a gentleman, and I do not wish to know him. It would not do to giv absolute power to such men. If I work on Sunday I injure nobody, unless I work too hard, then I would injure only myself. The Christian may insist that I commit a crime against God. At the best, such a claim would be extremely foolish. Admitting it to be true, why not let me settle with God? I prefer to settle my own accounts, both in this world and in the world to come! If there is another state of existence, I want to hav the everlasting opportunity of doing right. I hav tried to be a gentleman here, and keep my accounts square. Why should the Christian try to keep me from working on Sunday? Why should he use force? It would do no good; I am an unbeliever, and if his position is true I will go to hell if I never work on Sunday. I hav almost infinit respect for every man or woman who has tried to make the world better. I am glad to say that my wife is free from superstition. She reads with pleasure the works of Ingersoll. I hav been invited to lecture in school-house District No. 49, subject: "Individuality."

C. V. WILLIAMS.

Converted by the Bible.

MILFORD, IND., March 4, 1894.

MR. EDITOR: I hav had the pleasure of reading several copies of your valuable paper through the kindness of one of your regular subscribers here, who is considered by this community as an iron-clad Infidel, but who is acknowledged to be a good citizen, an inventiv genius, a generous-hearted neighbor, and one kind to everything around him. I was once a Christian—yes, I say Christian, even if I did not accept the whole theory. I belonged to an institution known as Disciples, and was always ready with my mite for the propagation and defense of that deep-water department of Christianity. The brethren and a number of the sisters predicted that I would be a shining incandescent if not an arc light in the church, but since it has been so clearly demonstrated that I did not approximate a respectable tallow-candle power, I desire to tell, through your fable-extinguisher, how it all came about. I had never read much of the Bible. My good old mother had taught me, without mental reservation, that it was the word of God; and if I pointed out anything, however erroneous, she would tell me I had no right to pry into the wisdom of God.

Of course my mother never had a single good word for the devil. She had a great many different names for him, "the bad man," "the black man," "Lucifer," "the devil," *et al.* She tried to photograph him on my boy-mind as one of the most horrid beings that God could conceive of, as she rather admitted that God had made him, but seems to hav "had it in for him" from the start. Nor was this picture conjured up in her own mind, for right there, in our old family Bible, we had a full page illustration of him as a kind of hybrid between the Florida alligator and a prehistoric monster, ugly enough to frighten a braver boy than it was ever my good fortune to be. So in after years I joined church, as before stated, and was right on hand every Sunday for a number of years with my mite as the Lord had prospered me, or, in other words, according to the wages I had been able to earn through the week. I was required to giv some for the missionary cause, some for the Sunday-school, but more for the preacher, for it must be remembered that he had the same taste for good things that has ever characterized the fraternity from Aaron down to the present time. But they never failed to work it out of me, even holding up the dear, good-hearted little children as examples of willingness to giv, but it was not hard to discover that the generosity of the children was largely based on the abilities of the old men, nor was it a difficult mathematical calculation to figure the whole drainage back to that source. I remember an old deacon meeting a rosy-cheeked, chubby-fisted child one day with a penny in its hand. He kindly asked the child what it was going to do with the penny. The answer was, "Doin' to det tandy wif it." "Oh," said the deacon, "don't do that, darling; save it for the Sunday-school." Right there and then, Mr. Editor, the devil must hav entered my heart, for I had to bring forth all the energy and influence of Christianity remaining in my being, to keep from taking the old deacon one on the ear to remind him to respect the rights of a child. Our old preacher was not altogether confined to the die-to-win theory, for he often taught us to be on the lookout for Christ almost any day, when we would be caught up bodily to liv with him in the air, where we would be seated at the right hand, and be allowed to roam at will, with Abraham, Isaac, and Jacob. My wife was then young and beautiful, and on mature reflection I did not know whether that would be much of a treat or not to hav her roam around with three of the worst polygamists in the whole outfit. But I still read the Bible, till one day I struck the 24th chapter of Matthew, from the reading of which I was startled to learn that the second coming of Christ and the end of the world had passed by over 1800 years ago. I called my wife's attention to the matter. She agreed that we had missed the show by about 1800 years. The cap jewel of my faith was smashed and I so informed the church. Of course they set the old gospel carpenter to work on the wreck. He tried to make out that "this generation" meant the Jewish age, but in quoting the first chapter of the New Testament he found himself in deeper water than he had ever been. There are ten Infidels even in our little town to-day where there was one ten years ago, and I hope the day is not far distant when we will be thoroughly organized against the worst nonsense the world has ever seen.

TOM MCDONALD.

Mortuary—Charles W. Goff.

KEARNEY, NEB., July 8, 1894.

MR. EDITOR: I hav to convey to you the sad intelligence of the death of my father, C. W. Goff, on June 23. He was ill only a day or two, and the end came peacefully and painlessly, and he looked as peaceful when it was over as if he had fallen into a pleasant sleep.

We had a Freethought funeral, that is, no ministers were present. The orations were pronounced by Mr. Almon Stuart, of Minden, an old Freethought friend of his, and Hon. E. C. Calkins, an able lawyer of this city. Mr. Stuart is quite an aged gentleman, and never expected to be present at the funeral of his friend.

Mr. C. Putnam, of Gibbon, will write an obituary and send you, along with copy of the addresses to print if you hav space. Would like to hav you print them if you can without too much trouble, as many of his friends hav asked us if they would be printed. It is too bad that father had to leave his work so soon; he was doing much to free men's minds from religious and p litical superstition. As you know, he had stirred up quite an enthusiasm among people out here, and they manifested their respect by coming many miles (from Minden) to see him laid away.

His ailment was a slight rheumatism of the arm, but it went to his heart suddenly and was the cause of death. It happened that the two nights and days following his death were cool, calm, and pleasant, while the third day, the day of the funeral, was one of the most beautiful I ever hav seen here in this windy country, as it was perfectly calm, but the next day the wind blew furiously all day. So the pious people cannot say that either nature or their God was anything but kind to him in the end. Very sincerely yours,

HELEN M. GOFF.

Another friend of, and zealous worker in, the cause of Freethought has passed away. Chas. W. Goff, of Kearney, Neb., died on the 23d of June, 1894, of heart-disease. A large concourse of friends, who hold his memory sacred, were at the funeral to attest their sincere affection—to share the parting grief—to hallow the ineffaceable impress of the last good-bye.

Mr. Goff had often expressed the desire that he might die without pain. Was ever the prayer of Christian so fully answered? The angel of death was at the bidding of nature, and touched him gently as the dews of night. It is the lot of man that all must die. What nobler work of life, then, than by thought, word, and deed to plant the seed of lament which, when wet by the dews of death-sorrow, shall spring up in the hearts of the living and shower sweet blossoms of remembrance upon the consecrated grave? To this end we can truly say, Well done and faithful was his work. Into the arms of nature we consign his body, but in the all-pervading intelligence the leaven of his spirit will continue to "work out a far more exceeding and eternal weight of glory." With the flag of his country folded across his breast, to which were pinned the badge of the Freethought Federation of America, and the last copy of THE TRUTH SEEKER, he lay as in state—one of nature's noblemen, amid flowery tokens of love's sorrow, profusely laid upon casket and table.

His was a picture of death that needed not the touch of gods or angels to make it more beautiful. His wishes were scrupulously followed out in every feature of the solemn occasion. What sublimer test of an independent and fearless mind, what more touching regard in the hearts made sad?

All present could not but be impressed with the serious dignity, the religious fervency, the inexpressible pathos of the occasion, and I doubt not that many a heart welled up the involuntary wish—May I die the death of such a man, and may my last end be like his.

He leaves a wife and daughter esteemed in society, bright in intellect and noble in the virtues of heart and mind.

ADDRESS OF MR. ALMON STUART.

MY FRIENDS: When a few short weeks ago my friend, who now lies cold and lifeless before us, drove up before my home and invited me to ride with him, as I accepted his invitation and enjoyed the interchange of thought sacred to friendship, how little I dreamed how soon I should be called upon to redeem a promis made him then. The thought that his promis to officiate over my remains if he survived me seemed so much more likely that my promis appeared safe; he so much the younger man, and I with stumbling steps so near the end. And if, in paying my feeble tribute to his worth, that promis seems a rash one, you will attribute it to my inability to do justice to his merits. He was my friend. Into the inner sanctuary of his confidence he had deemed me worthy of admittance. My friends, on so sad and solemn an occasion as this, I deem it unfit to indulge in remarks of a proselyting nature; the parading of theories under the guise of facts is calculated only to wound the feelings or antagonize those who may differ from us; and so in my remarks I shall endeavor, as far as possible, in justice to my friend and his convictions of truth, to deal with no controversial questions. We stand here to-day in the presence of that great mystery of mysteries that men call death. Our lives are hedged about with mysteries which we cannot solve. Forms regnant with life, then rigid in death. And yet, are we sure there is any death? Our eyes are gladdened at sight of waving fields of grain, flush in their beauty, green in their luxuriance; the genial rains and sunshine robe those fields in gold; the grain is ripe; each kernel holds a germ of life; and yet the stalk, with all its leaves on which the kernels grew, is dead; the grain becomes food for man, and in a few short hours it is blood and flesh and thought.

"O mystery wondrous! Transformation strange!
Is not all life and death eternal change?"

My friends, I come not here to eulogize my friend; his life is his best eulogy; but you will pardon my mentioning some of the traits of his character which make his memory so dear to me. "He is a free man whom the truth makes free, and all are slaves beside." In a few days throughout all our land the cannon's roar, the waving flags, the oratory from thousands of rostrums, will proclaim the anniversary of our nation's birth, a mighty, a great people, free. Many years ago I heard a hymn sung which thrilled me with its sentiments. A small part of that hymn I yet remember, and you will please excuse my substitution of a few words in place of one or two which friend Goff and myself held as mythical.

"God made all nature free;" substituting

"All nature's realms are free,
He made all nature free,
Let earth reply to the sea and sky,
God made all nature free.
And shall the winds and the sea be free,
With all its rolling waves?
Shall nature sing such a glorious song
And men be willing slaves?
Ten thousand voices answer, No,
Till every rock and tree
Shall echo back the joyful sound,
God made all nature free."

Friend Goff, who leaves us so many precious memories, was a free man. Alas! how few are free. Slaves to passion, slaves of prejudice, slaves of superstition, slaves of ignorance, slaves of party, slaves to priestcraft, hugging their fetters, fancying they are free. Yes, my friend was free, honorable, faithful, truthful, loyal, and courageous; for freemen ever must be brave, not alone that physical bravery, laughing at danger and defying death, which I hav witnessed on so many battle-fields, but that higher, nobler, moral courage so few possess; a courage that can face the monster public opinion in defense of one's convictions; and this my friend possessed in an eminent degree.

There is yet a nobler trait of character, a higher standard of excellence to which but few attain, the crowning glory of the human race—honesty. A great poet has well said, "An honest man is the noblest work of God," which our great Ingersoll has paraphrased thus, "An honest God is the noblest work of man." I hav lived nearly seventy-three years, and in all the varied experiences of life, in an extensiv acquaintance and association, I hav found but few who were mentally, intellectually, free and honest. Of how very few of all that number could it be truly said—an honest man! I hav read much of what we term theologic lore; books claimed by their believers as revelations of the various Gods, but I hav never yet found an *honest* God. I doubt much if a dishonest God could make an honest man. I feel sure an honest man would not make a dishonest God. Our friend was an honest man—honest with himself and all with whom he came in contact. In the foul fields of superstition described in sacred books, where thorns and briars and noxious weeds luxuriate, we sometimes come across a flower of such rare beauty that we pluck it from its base surroundings to grace the brows of those we love, and so from the Bible field I glean this flower to place upon the casket of my friend: "To those, who by a faithful continnance in well-doing seek for glory, honor, immortality, eternal life"—not an eternal life of conscious, individual existence such as is implied in the quotation, for of that neither friend Goff nor myself kuew or believed aught.

O friend, thine was a "faithful continuance in well-doing," and thou hast gained the crown of immortality, a free man, an honorable, faithful, truthful, loyal, brave, and honest man. Can I, need I, add more? Thou hast left a priceless inheritance to thy loved ones and a noble example for us to strive to imitate:

Rest, brother, rest. We know 'tis best
Each halt we make on life's hard march to lay our burdens down,
So shall we better bear the cross and win the victor's crown,
We faithful all shall wear who make the quest.
Rest, brother rest.

ADDRESS OF HON. E. C. CALKINS.

In the early afternoon of life, while yet the sun was shining brightly, and before the shadows began to grow long upon his pathway, our friend fell asleep and now lies silent here. Neither disease nor wasting pain, nor yet the infirmities of age, had darkened his journey, but in the full tide of life and strength and usefulness, he laid his burden down and is at rest. To him who knew no fear it were happier so. Nature was kind in sparing him the pain and suffering that often wears out the blessing of life, and makes of it a useless and heavy burden.

In the mystery of death, which comes to all, there is infinit pathos, and for countless ages the human mind has beat its bruised and bleeding wings against the impassable barrier of the unknown, only to fall back breathless and exhausted upon its imagination with which it has sought to people the great beyond and fill the void of its ignorance.

The nations which worshiped in the ruined temples of India are gone; the people upon the banks of the sacred Nile, who for a hundred generations filled the temples of Isis, are no more; Zeus and Jove no longer interfere in the affairs of men, and some hav come to believe that the greatest happiness and sole peace possible in life is the consciousness of a life well lived and a work well done.

Of these was our brother here. He did not hesitate to utter what he thought the highest truth. He realized the fact that opinion expressed is a part of that force which works social changes and causes intellectual improvement, and that he might properly giv utterance to his innermost conviction, since each man is one of the myriad agencies through which works the universal cause. He believed that in uttering the highest truth, let what might come of it, he was playing the right part in the world, and there is no sublimer faith than this.

But not alone was he faithful in the world of thought and intellect. There came to him the full share of those prosaic burdens, the sum of which we call duty; it was for him to labor and practice self-denial for the good of those dependent on him by the ties of kindred or of sympathy, and by this test he never failed. In the hour of his country's peril he did not falter, and a part of the glory of those old heroic days was his.

Grief comes to sit in the household where the place of father and mother is vacant. So it has always been and always must be. Time alone can temper mourning and heal the lacerated ties of affection. But in the after days the recollection of those loved and lost comes like a benediction to console and cheer; we hear their step and the music of their voices, and in memory of their gentle deeds of love and kindness they liv with us again.

And now we bid our sleeping friend good night. We know not of the future, but Hope, the eternal, sits enthroned in the heavens, giving us the assurance of the resurrection of perennial nature and imperishable humanity.

The funeral services were held at the residence on Avenue F and Thirtieth street, Tuesday, June 26th, at 11 A.M., and were in accordance with the wishes of the deceased. The services were opened with a moment of silent thought, after which Mrs. Swenson sang in her soft, sweet tones "Lead, Kindly Light." After the addresses by Mr. Almon Stuart, of Minden, and the Hon. E. C. Calkins, of Kearney the services closed by Mrs. Swenson singing the hymn "Life" by Warren Sumner Barlow, beginning:

"Life illumes the radiant dew-drop,
Is the fragrance of a flower;
Animates all forms of being,
Is the essence of all power,"

and the benediction by Mr. Calkins:

"Now may the love of truth, justice, freedom and humanity abide with us all forever." C. PUTNAM.

Death of Hon. R. R. Laughlin.

FOREST GROVE, OR., June 23, 1894.

MR. EDITOR: It is my sad duty to report to the many readers of your valuable paper and the field workers that hav visited and lectured here, the death of Robert R. Laughlin, who passed to the silent land, June 19th, at his home, North Yamhill, Or. Mr. Laughlin has always been a broad-minded man and an avowed Liberal for thirty years. There is a large circle of relativs, the majority of whom are also Liberals. He leaves a wife and seven children—four sons and three daughters. I was telephoned to come and make the remarks at the grave. In company with D. C. Stewart and wife I drove to North Yamhill, and beside the open grave, in the presence of hundreds of people, sadly and sorrowfully gave the remains back to mother earth. I send synopsis of address.

MRS. A. E. BARKER.

This beautiful summer day, when all nature is dressed in her most beautiful garb, the air redolent with the perfume of flowers and harvests bountiful, we are led to contemplate man and his position in the universe—man with his intelligence, his emotions, his joys, and his sorrows, and his life with its sunshine and shadows. In our contemplation we are led to ask, "What is the most important event in the life of man; the one in which is incurred the greatest responsibility?" We can but answer, "It is at that time in life when through nature's sublime laws we bring into this world a new life." We look upon man in his infancy and helplessness; we see him evolve into childhood with his precocity and impetuosity; we follow him into his youth and watch with anxiety and mark with care and tenderness his every step until he reaches his majority; then on into the meridian, where he stands before the world in the full glory and grandeur of the noontide of life; then on down the western slope till the sun is set and the day is done.

We meet to-day to pay the last tribute of respect to the mortal remains of Robert Rankin Laughlin, born in Lincoln county, Missouri, Oct. 23, 1828. A man whose life and character we love to contemplate. A man who was never hampered by superstition; one who was made of that stern material necessary for an Oregon pioneer; he came to the far west in 1847 with others, and entered into the hardships and privations incidental thereto with the spirit of true manhood. His hand was ever stretched forth to help those in sickness, in distress, and in need; he knew no creed but honor and integrity. It needed such men to build up the great commonwealth of the state of Oregon. The people manifested their appreciation of his ability as law maker, when, by their suffrages, they elected him three times to the Oregon legislature. He was a devoted husband, a loving father, a kind brother, a noble citizen, a lover of humanity. He leaves to his children a legacy more precious than jewels, and more lasting than the whitest of marble monuments, more brilliant than gilded dome. We ask "What is life?" The greatest philosopher of any age has said, "Life is continued activities." Scientists tell us "a force once generated never ceases." Then, what is death? It can but be the continued activities of life's forces. There can be no person of any belief whatsoever, but has a hope that when this life is ended he will again meet and recognize those with whom he has journeyed side by side through life.

The Christian bases this hope upon a promis; the scientist upon a knowledge of his investigations. Let us then hope that life's fondest ideals will be realized. To the bereaved wife and children we can say we realize how deep is your affliction, how sad is your loneliness. The dear form once so fondly cherished will return no more; but the hope is certain that the spirit with others is waiting your coming just beyond the veil. We offer you our sympathies, we drop a tear for you in your grief. Let us throw around you that mantle of affection to shield you in your trials. Nature's laws are sublime and the noblest of human emotions is that desire within the human soul to comfort the sorrowing, aid the helpless, relieve the distressed, thus binding the race into one universal brotherhood. His was a nature exalted and ambitious. He loved nature in all her beauties. He loved the grand old mountains as they seemed to vie with each other to reach a higher altitude, and saw them reflected in human life. Their language to him was "come up higher." Every effort of his was to reach a higher altitude. Let us endeavor to embody his virtues within us, let us bask in the sunlight of truth and help others along the rugged path of life.

The remains were interred by the Odd Fellows according to their burial service.

A. E. B.

VIRGINITY, mysticism, and melancholy [were] three new diseases introduced by Christ.—*Théophile Gautier.*

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

He and She.

He was out on a hunt, 'twas an evening in June;
She was sitting alone and humming a tune—
Lillero, lallero, loo.
He was charmed by her song and entered the room;
She cried out "O Lord!" to the man in the moon—
Lillero, lallero, loo.
He was dressed in a suit of velvety brown;
She was not pleased at that, and gave him a frown—
Lillero, lallero, loo.
He came nearer to her, then stood by a chair;
She was still more alarmed and up stood her hair—
Lillero, lallero, loo.
He looked straight at her with a twinkling eye;
She called loud for help, but no help made reply—
Lillero, lallero, loo.
He said not a word, but he picked up a crumb;
She picked up the shovel with fingers and thumb—
Lillero, lallero, loo.
He no longer had fun, for the terrible whack
She suddenly dealt him had broken his back—
Lillero, lallero, loo.
He has gone, but which way the priest cannot tell;
She takes no thought whether to heaven or—well—
Lillero, lallero, loo.
He was only a mouse, and he died in June;
She can still sit alone, and she hums the same tune—
Lillero, lallero, loo.

—L. G. R.

Crime and the Criminal.

[CONCLUDED.]

Still another defect of our present system is that we make no provision to help a convict after he is discharged from the prison. We turn him loose in the world with a blemished name, and with only a few dollars in his pocket. Wherever he goes, as soon as it is known that he is an ex-convict, that fact alone serves to bar him from employment, and then, without work and with no means of subsistence, he is bound to return to crime, and then over the road he goes once more, only to be discharged when his term expires and to follow the same course again.

Of late years the Prisoners' Aid societies hav taken up the convict after his discharge from prison and aided him to get and keep employment, and by this means the society has greatly decreased the number of convicts who are recommitted. If these benevolent societies will enlarge the scope of their work so as to include all the prisons in the United States they will in a short time make a marked decrease in the number of convicts in our prisons, for, as you will remember, over fifty per cent of all convicts discharged are recommitted.

At present we take few measures to prevent crime; we wait till a crime has been committed, and then punish the offender. In place of this we should try to nip crime in the bud, as the prevention of a disease is many times better than the cure. One method is to reform the youthful offender, whose mind is easily shaped and trained. Under the new system, the youthful offender, in place of being sentenced to a term in the penitentiary, is sent to a reform, or, more properly speaking, an industrial school. Although he is kept in confinement, still he is treated with kindness and given a great many liberties. He is taught all the principal branches of elementary knowledge and his moral welfare is the object of special concern. He is taught the difference between right and wrong, and to avoid doing wrong, not from fear of punishment, but because it is wrong. He is also taught some useful trade, so that when he is released he will not only be morally and mentally better, but also able to make his way in the world. As the nature of each youth is different, it requires more or less time to train them, so they are generally sent to the school for an indefinit period and kept there till fully reformed.

About eighty-five per cent of the youths discharged from our reform schools hav turned out to be fairly good citizens, so by this means alone we hav gained a great advantage over crime, and hav also saved the state expense and burden.

As we hav already seen that drunkenness is one of the great causes of crime, the next reform is such restriction and limitation of the sale of intoxicating liquors as will keep men who are so disposed from drinking enough to make them drunk. One method of preventing drunkenness is to treat the drunkard himself, and thus try to destroy his appetite for liquor. The popular method of accomplishing this is the Keeley cure; but I am not prepared to say whether it is a success or not, as it has not been in existence long enough to giv us sufficient data on which to base an opinion. The other method of counteracting the habit of drink is to limit and fence in the sale of it, so as to make it impossible for men to get intoxicated.

After having thus overcome to some extent the effect of bad company and drink, there still remains a residue of adult criminals to be dealt with. Our present method of trying to deter them from crime by meting out severe punishment has proven an utter failure, so we must try to find some other method that will be more of a success. The first duty of our state is to protect its citizens from the criminal classes, even at the expense of the criminal's personal liberty. The only course left is to try to reform the criminal. Expense should not be considered, if only the desired end can be obtained; for every criminal reformed and made self-supporting adds to the wealth of the community, and the cost of reforming him is small in comparison to the cost to the state of keeping him imprisoned.

We hav made one great advance in prison reform—that is, all the prisoners are required to work, and are thus made to earn a part of the money which the state must pay out to keep them in confinement. The first step in the matter of reforming the criminal is to separate the convicts into classes according to their characters and previous records, so that the older and hardened convicts may not contaminate the better ones. The convict should not be sentenced for any definit period, as it should be left to the discretion of the managers to discharge the prisoner as soon as they consider him reformed, whether it takes one month or twenty years. New York state has adopted this method to the extent of allowing the convicts to be discharged when they are considered cured by the managers of the reformatory; the only restriction being that the convict cannot be detained for a longer period than that for which he is sentenced. In the New York prison the average time of detention under the new method was fifteen months, and out of the 1,205 convicts thus treated only 37 are known to hav been again sent to prison. This splendid showing indicates that the reform method, so far as tried, has proven a great success. Under it a great deal of attention is given to the convict's moral welfare, and he is governed by the hope of reward and mitigation of punishment, in place of the fear of punishment.

It might be asked what shall be done with those who cannot be reformed, and who continue to be criminals and transgress the laws? The only way of treating this class is either to imprison them for life as dangerous to society or else to kill them. The former is cruel to the prisoner and expensiv to the state, while the latter is considered inhuman. But still it seems that when a person has become a criminal and it is impossible to reform him, then the state, to protect itself and society, should dispose of him in the cheapest and quickest way, which is to deprive him of life.

Having hurriedly reviewed the subject, I hope that this paper will be the means of awakening some thought on this vital subject and thus prove of a benefit to you. Let us hope, too, that we may continue to improve in our reformatory methods, and that we may at last succeed to that extent that we will hav no further use for policemen, jailers, or penitentiaries, and that all men will be just and honest and treat one another as brothers. WM. L. PALM.

What the Little Folks are Saying.

DISAPPOINTING.

She was a very cultured and fashionable young lady, albeit she was only six years old, and she was a resident of New York. A gentleman calling on her parents had an opportunity to hav a brief tete-a-tete with her.

"I presume," he said, "that when you grow up you will marry, as all little girls do?"

"No," she replied languidly. "No, I hardly think I shall."

"Indeed! That will be so disappointing."

"Possibly it may be to mamma, and to the young gentleman, but not to me, I fancy," and she lolled back in her chair quite tired to death, don't you know.—*Detroit Free Press.*

EVOLUTION AS UNDERSTOOD BY A CHILD.

At the breakfast table in a St. Anthony hill residence the little five-year-old daughter of the house was asked if she would hav some corn bread and sirup. Turning up her nose in disgust, she replied:

"No, it tastes too much like old carpets."

"How do you know what old carpets taste like—did you ever eat one?" inquired an elder brother.

"Why, yes," said the youthful epicure. "Before I was an angel I was a moth, and when I was a moth I ate carpets and other things."

And they let it go at that.—*St. Paul Dispatch.*

CONDITIONS CONTRASTED.

A little girl took tea with her young friend who was the daughter of a grocery man. The latter asked a blessing at the table, which was something new for the little visitor. She asked her young friend afterward what it was that her papa was saying at the table. "He was thanking God for our food," was the reply. "Oh! was he?" said the visitor. "My papa pays for ours."—*Springfield Union.*

Naughty Maudie and the Sparrows.

A Brooklyn society woman of true culture met her husband (a professional man) at the door the other night as he returned from business, and with a serious face proceeded to hold a private consultation with him upon the all-important and absorbing topic, their only child, a midget of a few summers. It was decided that after dinner papa should interview the little one and correct some faults of speech which she had fallen into. He heard that she had taken to using strong words, but he didn't believe that. After supper he led his little daughter to the library, and standing her in front of him seriously said, looking her in the eyes:

"Maudie, I am sorry to say it, but they tell me you use swear words. Is that so?"

Maudie, with her hands clasped behind her and her round eyes fixed on her father, said defiantly:

"No, 'tain't."

"But," persisted her father, "they say you certainly do."

"Who says so?" demanded Maudie.

"Oh, a little bird told me," said her father knowingly.

"Well," with very emphatic emphasis, "it must hav been one of those —— sparrows, then."—*Boston Record.*

Correspondence.

MINNEAPOLIS, MINN., May 50, 1894.

DEAR MISS WIXON: As I saw my other letters in print I thought I would write again.

There is a church right across the road from our house, and on Sundays we can sit on our porch and hear the church bells ringing and hear the people sing.

It is called Christian Hill where we liv now, because so many Christians liv around here.

The weather changes very rapidly up here.

I am going to correspond with a girl named Nellie G. Rukke.

For fear my letter will find its way to the dreadful wastebasket, I will now close.

From your Liberal friend,
BLANCHE GERTRUDE CHAMBERLIN.

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MAMMA (to little daughter): "Never forget to thank God for everything, my child." Child: "If I didn't like it, too?" Mamma: "Yes, always; everything is for the best." Child (running in an hour later): "Mamma, thank God I've broken the pitcher."—*Harper's Young People.*

THE admission of a stranger, who had moved into the vicinity but recently, into full membership in the church bothered Deacon Johnson very much. He disliked the man, and felt quite convinced he was not worthy to become a member, but he could make no definit charge against him. When the church session had the man's application under consideration the deacon protested against his admission. When pressed to giv his reasons he said: "Wal, pahson, de fac' ob de mattah is I feels dat he's a wolf in sheep's clothing." "Dat's a hebby chadge. Brudder Johnsing," said the deacon. "W'y do yo t'ink so?" "I dunno', but it 'pears to me he don't bleat jest like de rest ob de flock."—*Harper's Magazine.*

THE DEATH OF ADAM.

Adam had finished a hard day's work, and sat half asleep in his arm chair. He was 930 years of age, and consequently was beginning to fail a bit. He had nearly "dozed off" when Mrs. Adam entered and handed him a letter. He at once opened it, and read aloud as follows:

"LAND OF NOD, March, 925.

"*Dear Father:* I take this opportunity of penning you a few lines. I wrote 400 years ago, but perhaps the letter got miscarried. I often think of you and mother, and would be delighted to receive a letter from you now and then—say once a century. I hav not forgotten that unfortunate affair with brother Abel. I know it was wrong of me to kill him. But it was provoking to an enthusiastic agriculturist like me to see the Lord accepting his half-starved sheep and rejecting my champion turnips. I hav got married since coming here, and am now the father of a family of three. My eldest will be 400 years old next September; and is beginning to think about the ladies. My next—a daughter—was born 150 last birthday. She goes messages and rocks the baby. Baby, dear thing, is 50 years old this very day, and is getting over its teething beautifully. My lad—who you must know is a bit of a wag—bids me send his best wishes 'to grandfather and his rib.' I remain,

"Your loving son, CAIN."

Upon reading this epistle Adam began to sob bitterly, exclaiming every now and then, "My poor lad; my poor lad; my poor, poor Cain." "Come, don't be a softy," said Eve reproachfully; "you've nothing to make you cry like a big baby." "You shut up," said Adam, "that's no way to talk to an orphan like me." "Well, what makes you get on that way about Cain? I think we've reason to be thankful that he has got married and settled down comfortably." "Why, lass," said Adam, the tears streaming from his eyes, "it's the thought o' his being married that cuts me so." "In other words," retorts Eve, sarcastically, "you hav experienced matrimony to be a curse. Thank you, sir." "You don't understand me, lass." "That I don't." "Well, I'll make thee," said Adam, taking Eve's hand in his own. "Am I not the first man?" Eve assented. "And you the first woman?" Eve smiled affirmativly. "Well, then," continued Adam, "can't you see that when my poor lad went to that d——d land of Nod he must hav married an animal of some sort. Just fancy your own flesh and blood settling down in life with a baboon!" Here Adam went into fits. Eve saw that his condition was serious. She did not get medical aid, because there wasn't any. She would hav unfastened his shirt-collar, only he hadn't one. The good woman did what she could, but it was of no avail. In a few moments Adam, to use the pathetic words of the poet—

"Slept the endless sleep that knows no sorrow."

The sad affair filled every heart with sorrow except the undertaker's. The unseemly callousness of that gentleman may be excused when it is remembered that Adam's death furnished him with a second order since he set up in business. It is calculated that had Adam lived a day longer this worthy would hav been a bankrupt.—*Wallace Nelson, in Melbourne Liberator.*

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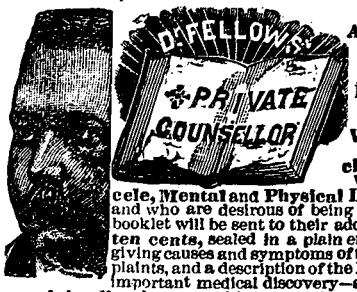
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DAN HAS THE NIGHTMARE.—Dan. viii.

News of the Week.

EMIGRATION from our ports at present exeeds immigration.

A NATIONAL bankruptcy bill (Bailey's) has passed the House.

PRESIDENT CLEVELAND has signed the bill admitting Utah to statehood.

THE United States offers to mediate the trouble between China and Japan.

THERE were fifty-three strikes in Pennsylvania last year, all unsuccessful.

CHARLES MARIE RENÉ LECONTE DE LISLE, a great French poet, is dead.

THE Populist state convention at Little Rock was attended by many thousands.

PAPAL delegate Satolli sustains a decision condemning Catholic liquor dealers.

MASSACHUSETTS Populists nominated George H. Cary, of Lynn, for governor.

THE Bundesrath has rejected the bill for the repeal of the anti-Jesuit laws of Germany.

EIGHT miners were killed at Hazelton, Pa., by an accidental explosion of dynamite.

THE Democratic Convention of Michigan nominated S. O. Fisher, of West Bay City, for governor.

FOREST fires in Minnesota hav been very destructiv. Many villages and mining camps threatened.

IT is stated that Governor Tillman, of South Carolina, will reopen the state dispensaries August 1st.

THE cholera is spreading in Russia, two hundred new cases and one hundred deaths being reported daily.

THE suffrage committee of the New York Constitutional Convention reports adversely on woman suffrage propositions.

THE United States has brought suit at Los Angeles to break up the trust combination known as the Southern Pacific Railroad.

THERE is a serious strike at Oswego, N. Y. The longshoremen are out, and the lumber yards of the Standard Oil Company were fired.

ON July 21 there was a fight at Scottsdale, Pa., between deputies and striking miners who had attacked some jeering negro boys.

THE New York millionaire, William Fellowes Morgan, had to pay a fine in New Jersey for having the tail of one of his horses docked.

THERE is trouble at Bluefields, Nicaragua, between Indians and Nicaraguan soldiers. Citizens of the United States are in danger.

C. W. MOWBRAY, of England, editor of a London Revolutionary Communist journal, has landed in New York in spite of the alleged vigilance of the police.

THE East River Gas Company's tunnel under the East River and Blackwell's Island has been completed. It is a great achievement. The tunnel connects New York and Long Island.

LAST Sunday was the first comfortable day New Yorkers hav seen for more than a week. The average of the temperature has been very high and the atmosphere humid much of that time.

E. U. LE BRETON, an ex-priest, who has been delivering anti-Catholic lectures in Massachusetts, now says that his narrativs were lies. He will return to the Catholic fold and enter a monastery.

IN the New South Wales election the government was defeated. Fifty-eight Free Trade, thirty-nine Protection, and twenty-eight Labor representativs were elected to the provincial parliament.

WHEN Casimir-Perier entered upon the duties of the French presidency he pardoned many prisoners, as is customary. The total was 374, including all who had been of guilty of violence or intimidation in connection with strikes.

THE House, by thirteen more than the necessary two-thirds majority, has adopted Tucker's resolution for the submission of a constitutional amendment which will secure the election of United States Senators by the people. The vote was nearly on party lines.

IT is rumored that China has declared war against Japan. Preparations for the struggle are activly proceeding. Corea yields to the demands of Japan. United States and British marines hav been landed at Seoul (capital of Corea) to protect their consulates.

THE Senate committee on the sugar trust scandal is again in session. Charges of bribery are in the air. Senator Allen of this committee handed in a report in which he exonerated Senators Ransom and Jones and Secretary Carlisle, but states that Senators Quay and McPherson speculated in sugar stocks.

CHIEF HAZEN, of the United States Secret Service Division, demands that Mississippi shall discontinue the issuance of her warrants and shall forward the plates to Washington. It is alleged that the warrants resemble U. S. treasury notes, and hence violate the law against counterfeiting. Governor Stone protests and appeals to Secretary Carlisle.

THERE is serious trouble at Enid and Pond Creek, Oklahoma, growing out of the refusal of the Rock Island road to stop its trains as the towns order. Bridges hav been blown up and other violence committed. The mayor of Enid asks for an increased force of U. S. troops. The mayor of Pond Creek also asks for federal soldiers to help enforce ordinance against the railroad.

THE Senate, by a majority composed of the Populists and part of the Democrats and Republicans, has refused to act favorably on Secretary Morton's recommendation for a decrease of the yearly appropriation for the agricultural department. One million dollars has been voted for the destruction of the Russian thistle. It is not improbable that the House will reduce or strike out this item.

THE House and Senate conferees on the tariff bill failed to agree. Chairman Wilson of the House representativs presented a report and urged the Democrats to stand by the House bill. His appeal was vigorously applauded. He read a letter written by President Cleveland to himself, and dated July 2d, in which the president said that the Senate bill was a betrayal of the party's principles, and urged that a stand be taken for free raw materials. He declared that the principle was a fundamental doctrin of the party. Many Senators are very angry because of the president's attitude and utterances. Senator Hill supports the president in the demand for free raw materials and Senator Vilas has moved that the one-eighth per cent differential on sugar be stricken out of the Senate bill. The Democratic press is solid in support of the president and House and against the Senate.

THE American Railway Union strike is over, practically. There are a few points at which troops are yet needed, especially along the Northern Pacific. Some other roads are experiencing a little difficulty in moving their trains. In California, one of the most persistent storm centers, the strike was officially declared off last Saturday. The most important incidents of the week are here enumerated: The attempt to resume work in the Pullman shop has resulted in several small riots, necessitating the intervention of state troops. Laundresses, oilers, ballasters and other non-union workers were attacked by strikers. There were riots in Oakland over the attempt to move trains. Troops dispersed the crowds. The House of Representativs, by a nearly unanimous vote, approved of the action of President Cleveland. E. V. Debs, and his cabinet—G. W. Howard, S. Keliher, and L. W. Rogers—were committed to jail on July 17th for contempt of court, in violating injunction order. They could hav given bail, but refused. The eminent jurist, Thomas M. Cooley, warmly indorses the action of President Cleveland. Regulars hav been withdrawn from Chicago to Fort Sheridan, near the city. Federal troops are concentrating in Idaho and Montana. Roughs or strikers caused a serious fire in Chicago stock yards July 18th. All but one of the directory of the American Railway Union hav been arrested for contempt and conspiracy. Most of them are out on bail. President Gompers of the Federation of Labor issues an appeal for funds to pay for the defense of Debs and associates in the coming trials. The American Labor Union, a new organization, will take in all but railway men. It is thought that it will absorb the Knights of Labor. Judge Seeds at Santa Fe sentenced fourteen strikers to imprisonment varying from fifteen to fifty days. Offense, contempt of court.

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THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 31 {PUBLISHED WEEKLY.} New York, Saturday, August 4, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



TOO SOON FOR THE RESURRECTION OF PURITANISM.

UNCLE SAM (*to Puritanism*): See here! You just keep your coffin on! The "kingdom" hasn't come yet, and that racket you hear is not Gabriel's trumpet by a darned sight.

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of political missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work, in this state particularly. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of hot weather the political bodies will soon adjourn, but the people of the country will remain in session right along. And they are of not less importance than the politicians, and we want to devote a little attention to them.

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read.

Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

Samuel P. Putnam has latterly been ranging around in the woods of Michigan. He seems to enjoy it, which is probably largely due to the fact that he has found a place free from the shadows of the church and the meddlesome scheming of the preacher. It is only on the far frontier that such elysiums can be found. As soon as the country becomes thickly settled and there is enough money ahead to build conventicles Mrs. Grundy and the parson assert their power, and business and professional men and politicians respectfully doff their hats and shut their mouths. But it will not be always thus, we hope. The extension of the circulation of Liberal papers and the distribution of good books will enlighten and liberate. We are still offering THE TRUTH SEEKER for one year and Mr. Putnam's "Four Hundred Years of Freethought" for $6.50, cash in advance. This secures the enrollment of the subscriber's name in the book. Since the last report we hav recorded the names of Wm. H. Baier, of Minnesota, and J. A. Raves, of Utah.

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THE FIRST PART of the book will deal with Freethought as a Universal Power, as a Spirit, a Method, a prevailing but unorganized Influence in every Department of Human Growth.

THE SECOND PART will deal with Freethought as an Organized Movement, especially in America and Europe; and this history is of equal importance with the first, and should be justly understood and the Pioneers of our work recognized.

The first part will embrace the following Grand Departments:

Philosophy.	Science.	Education and Ethics.	Literature.		Government and Politics.		Woman's Emancipation.
Bruno.	Copernicus.	Bacon.	Boccaccio.	Lessing.	Voltaire.	Gambetta.	Madame Roland.
Spinoza.	Galileo.	Comenius.	Rabelais.	Schiller.	Rousseau.	Castelar.	Mary Wollstoncraft.
Descartes.	Kepler.	Pestalozzi.	Cervantes.	Goethe.	French Salon.	Bradlaugh.	Harriet Martineau.
Locke.	Da Vinci.	Froebel.	Marlowe.	George Sand.	French Revolution.	Garrison.	Frances Wright.
Hume.	Newton.	Combe.	Shakspere.	George Eliot.	Thomas Paine.	Phillips.	Lucretia Mott.
Hobbs.	Humboldt.	Spencer.	Gibbon.	Victor Hugo.	Jefferson.	Parker.	Ernestine L. Rose.
Kant.	Lyell.	Owen.	Burns.	Emerson.	Mazzinni.	Sumner.	Lydia Maria Child.
Hamilton.	Darwin.	Holyoake.	Shelley.	Heine.	Bentham.	Lincoln.	Margaret Fuller.
Comte.	Tyndall.	Haeckel.	Byron.	Thoreau.	Mill.	Bakounine.	Elizabeth Cady Stanton.
Büchner.	Huxley.	Girard	Pushkin.	Whitman.	Garabaldi.	Warren.	Susan B. Anthony.
Feuerbach.		Lick.	Tcherny-chewsky.	Ingersoll.	Heinzen.	Petrofsky.	Matilda Joslyn Gage.
							Helen H. Gardener.
							Annie Besant.

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It will give a history of the

GREAT INTERNATIONAL CONGRESS

at Chicago, the Freethought Federation of America, the American Secular Union, the various state and local organizations, the Canadian Secular Union, the British Secular Union, and other Liberal associations throughout the world.

It will contain the portraits of those who, up to the present time, have been identified with Freethought work—editors, lecturers, officers of societies, and those who, as representative men, have won distinction in other fields of effort. There will be the portraits of

Horace Seaver,	George E. Macdonald,	Capt. R. C. Adams,	Dr. E. B. Foote, Sr.,	Susan H. Wixon,
J. P. Mendum,	E. M. Macdonald,	John R. Charlesworth,	Dr. E. B. Foote, Jr.,	Mrs. Charles Watts,
D. M. Bennett,	L. K. Washburn,	Samuel P. Putnam,	Prof. J. H. Cook,	Mrs. Robert C. Adams,
Parker Pillsbury,	Ernest Mendum,	John E. Remsburg,	E. H. Heywood,	Mrs. M. A. Freeman,
Elizur Wright,	Charles Watts,	Franklin Steiner,	Otto Wettstein,	Katie Kehm Smith,
T. C. Leland,	G. W. Foote,	J. D. Shaw,	Stephen Pearl Andrews,	Lucy N. Colman,
T. B. Wakeman,	Saladin,	E. A. Stevens,	James Parton,	Lillian Leland,
Judge C. B. Waite,	J. R. Monroe,	H. L. Green,	Abner Kneeland,	Amy Post.

and other men and women who have contributed to the advancement of Freethought and whose names should be remembered throughout the Liberal ranks. There will also be about

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THE TRUTH SEEKER
28 Lafayette Place,
NEW YORK.

THE TRUTH SEEKER

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Vol. 21. No. 31 {PUBLISHED WEEKLY.} New York, Saturday, August 4, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.

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FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - AUGUST 4, 1894.

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This is a splendid opportunity to obtain books which every Liberal desires to hav, at an exceedingly low price. Old and new subscribers can avail themselvs of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

The Sad Dilemma of the Educated Christian.

The uninformed Christian has few difficulties to contend against. His capacity for belief is commensurate with his ignorance. He is told that the Bible is inspired, is the word of God, and he accepts the statement as true. His lack of education and his wholly undeveloped critical faculty protect him from the skepticism which reading of the Bible would otherwise develop. He is defenseless in the grasp of his leaders. He meekly pays his devotion and his money to the underwriters of the church to insure him against conflagration in an asserted post-earthly existence.

With the leaders themselvs it is vastly different. They are confronted with a thousand unconquerable enemies, and they stumble against a thousand insurmountable obstacles. They must either tunnel under or make a detour of each of these mountains of fact. They must constantly parley, feint, compromise. In the center front they face with blanched cheeks the swiftly augmenting, never retrograding, slowly but relentlessly advancing, armies of natural science; on the left front and flank they press in vain against the batteries of historical and literary criticism; on the right front and flank they look upon the perpendicular, unscalable walls of granit reared by logic and philosophy, while in their rear their only reserve is a disorganized mass of camp followers, who are indifferent, tired, fearful, famished, or disgusted, and who wait only to be sure the battle is lost to openly join the victorious forces of the foe. The chiefs are at their wits' ends. They hav compromised until further compromise seems impossible, so much hav they surrendered. The six days of creation are gone; the earth is no longer flat, and it has ceased to be the pivot of the solar system; Moses yields the claim to the authorship of the Pentateuch; the flood story is no longer believed; the devil is almost dead, and the fires of hell hav been transformed into the fangs of conscience; the "conflict between religion and science" goes on, and so far religion has not a single victory to her credit, and few and scattered are the scholars within the church who dare claim that the Bible is wholly inerrant. In practical life, the Christianity of the Bible and of the first centuries is a thing of the past. But the name remains, and it is still the rallying-cry of priests ambitious for power and of politicians anxious for the suffrages of the masses who still believe that it represents vital truths.

What is to be done? What *can* be done? What is the next concession to be made? Can *anything* be saved? Did the Bible reveal to us *one* truth? If so, and if we surrender everything else, will criticism leave this for our consolation? Will evolution spare to us what criticism may fail to take from us? We will now see what two Christians hav to say in answer to these questions which their fellows despairingly ask, first permitting another Christian to outline the issue. The editor of the religious department of the *Literary Digest* says:

"There are two questions that go to the very root of Christianity. These are: (1) Does evolution leave us a God, such a God as a Christian can implicitly believe in? (2) Does criticism leave us a Bible, containing a special religious message? Two contributions hav recently been made toward answering these questions in the affirmativ, which claim special recognition. These are: Professor Drummond's 'Lowell Lectures on the Ascent of Man,' and 'The Message of Israel,' by Miss Wedgwood."

It will not escape notice that all that is asked of evolution is to leave the Christian a god in whom he can believe, and of the critic to leave a Bible containing "*a* special religious message." We shall see further along that all the rest of the Bible is to be sacrificed, if need be, for the sake of this one message. The *Literary Digest* proceeds to quote from a review of Miss Wedgwood's book, written for the *Fortnightly Review* by Prof. A. B. Bruce, D.D. The professor says that the work in question is "not less valuable, as an aid to faith," than Drummond's "Ascent of Man." He adds:

"The position taken up by the author in this book is, in brief, that Israel's election stands, and that she has a message, criticism notwithstanding. As to the election, there need be no difficulty about that, if, with our author, we hold that every nation has its special vocation, could we only discover it, and very notably the great classic nations of Greece and Rome. In that case, the only question is as to the nature of the vocation, the purpose of the election. Israel's vocation has always been understood to lie within the sphere of religion, as that of Greece is the sphere of art, and of Rome in legislation and government. If Israel has a message of permanent value for the world, it is one relating to God and the Eternal. And the contention of the writer is not only that Israel still has a message, but that the message has been made clear by all that modern criticism has discovered in reference to the Hebrew sacred literature."

The assumptions, in their order, are that each nation has a message, that the message of Israel pertains to religion, that Israel's religious message relates to "God and the eternal," and that modern criticism has made clear this message. It may be perfectly true, and it probably is true, that each nation, or more correctly, each race, has a genius for some particular work and that it excels all other races therein, and it may be further true that the Semites had a special faculty for the development of religious conceptions, and that they, more than any other people of old, elaborated the monotheistic idea, but it is certain that many of those who contributed to the works which together constitute the present Old Testament were polytheists. Jahveh was simply a tutelary divinity, bigger, more powerful and wise, more bloodthirsty and cruel, than his rivals, the "false gods" of the neighboring nations and tribes. However, we are not called upon to pursue this side issue at length in this article, which has another purpose, that being to show that scholarly Christians are now trying to save the dogma of the revelation through the Bible of the concept of the oneness of God at the expense of the other tenets of Christianity and of all the rest of the Bible. Professor Bruce says that the belief of Miss Wedgwood is that "criticism has given us our Bible" and he quotes this paragraph from her book in substantiation of his statement:

"It is in the belief that the work of criticism is fitted to restore to us our Bible with the freshness of a new Reformation and the preciousness of an ancient faith, that one who has no pretensions to the title of critic here undertakes to set before the public the results of criticism as they bear on the value of the Message of Israel. The critic has his part, and no mean one, in the work of revelation. His office is destructiv; but what it destroys has hindered and disguised, not transmitted the message of the Old Testament. He sets us free to read as the contemporaries of the prophets were free to hear. He can giv no spiritual insight, can insure no harmony between the inspiration of the seer and the aspiration of the learner; but by the mere fact that he removes inconsistencies and repetitions, that he givs us the work of many instead of the work of one, he brings us nearer an appreciation which is made impossible by the endeavor to read as a single consecutiv narrativ the whole collection of a nation's legendary and mythical lore."

Of the "whole collection of a nation's legendary and mythical lore," all that the critic leaves to the Christian of to-day is the conception of the unity of God! This is "The Message of Israel," this is the essential, the permanent; all else was incidental and ephemeral. Of course it is not meant that there is nothing left of human history, nothing of ethical teaching; what is intended is that of all the alleged divine truths said to hav been revealed by God through the Old Testament, only this one is spared

by the critics, only thus far dare these educated and pious men and women go in defense of the "inspiration" of the collection of ancient writings once thought by all Christians to be the very word of the Most High.

Incorporating in his comments some words, phrases, and sentences from "The Message of Israel," Professor Bruce continues:

"It will be evident from these sentences that the writer has no sympathy with the notion that an inspired book is above criticism. On the contrary, it is her deliberate conviction that no writing needs criticism so much as that which is the result of inspiration. It is necessary to distinguish between the precious and the vile, to find the Bible within the Bible. For where there is inspiration there is also 'intermission,' 'interruption,' lapse from the divine to the human. Refusal to see this, and resolute determination to treat the whole contents of the Bible as of equal importance, forming together a consistent harmonious revelation, has for its inevitable result that the pathos, the dramatic interest, the profound spiritual teaching of the Old Testament are all hidden from the eye. The highest and best book is leveled down to that which is least valuable, and the whole becomes a volume which it is our religious duty to read, and which we do read with a uniform listlessness and 'devout inattention.' How vain the attempt 'to carry on into Leviticus the reverence with which the story of Joseph had at first been heard, ending by associating that also with tedium and disgust.' How necessary, if we would really profit and enjoy, to recognize degrees of interest and value."

Except for the saving claim that *something* in the old book is inspired, this is an excellent Freethought argument. Rationalists hav ever argued that the attempt to prove that all the Bible—good, bad, and indifferent, true, false, and doubtful—is inspired, has made the work a curse to humanity, when it might hav been of considerable benefit if it had been accepted and studied as a human production. Many a good man has turned from the volume in disgust and horror when it was thrust upon him as the immaculate and inerrant word of a just and all-wise God. Yet he gladly would hav separated its wheat from its chaff and pursued its historical clues, had it come to him from the hand of the antiquary, accompanied with full liberty to read or leave unread, to accept or reject, as his inclination and reason might prompt. But while Miss Wedgwood's argument is in so far sound, it is to be remembered that the moment the Bible is placed on the same level with other books, to be subjected to the same canons of criticism and measured by identical ethical standards, that moment all *a priori* assumptions that any portions of it are inspired must, logically, be abandoned. When it is admitted that different parts of the book are of varying "degrees of interest and value;" that there are "intermissions," "interruptions," "lapses from the divine to the human," etc., it becomes a question of early impressions, of prejudice, of belief, of capacity for analysis and synthesis, or of learning whether a given portion shall be assigned a divine or a human origin. There can be no certitude for you. It cannot be proved, for instance, that the conception of the oneness of God came from outside of and above man. You are not able to get back of man in your study of documents. You may assume that the doctrin in question *must* hav had a supernatural source, and when asked why this must be you will reply that man, unaided, *could not* hav evolved the idea. How do you know that he could not? The idea is here and you hav never been able to go back of the human brain in your attempt to trace it to its birthplace. Human brains and human hands, for all that you can prove to the contrary, formulated the conception and impressed the characters expressing it upon bricks, parchment, vellum, and paper.

Professor Bruce is apparently painfully conscious that the acceptance of Miss Wedgwood's theory leaves little of the Bible as coming from God, and he sees that the diminished claim made for the book once considered infallible in all its parts and teachings must shock the rank and file of the church membership; he realizes that science and scholarship hav left little of the asserted divinity anyway, and he thinks it will be best to giv the defeat of inspiration the appearance of a treaty of peace between approximately equal powers, thus saving for a little time the ecclesiastical forces from utter rout. How both he and Miss Wedgwood reach out eager hands for the crumbs left of the once large and abounding loaves of revelation, and how they try to make "The Message of Israel" explain the chronological disorder and historical blundering of the Bible writers, are shown in the quotations which follow:

"Israel's message made clearer by criticism—such is the thesis of the work before us. What, then, is Israel's message? In general it is *that unity belongs to the Eternal;* in other words, that God is one, not many. A very bald message, we may be inclined to think, but the commonplaces of later generations were great originalities in earlier times, and it is the duty of a student of the religious history of mankind to endeavor by a sympathetic effort of imagination to transfer himself to the time when monotheism was a grand, startling revelation to a world accustomed to polytheism. It was Israel's honor and privilege to be the medium of this revelation. Her one God was her glory. Her own unity lay in steadfast witness throughout all her generations, and through all her representativ men, to this truth. In virtue of this witness-bearing, she was the prophet among the nations. Her long-continued prophesying, with the unity of the Eternal for her august theme, accounts at once for the grandeur of her literature, and for the strange state of confusion in which it has been transmitted to us, with an utter disregard of dates and historic order. For the eye that is fixed in the eternal is indifferent to the distinctions of time.

"'The distinction of first and last loses its importance. A history which depends for all its value on the revelation of the unseen is comparativly indifferent to chronology. A parable has no date. · · · The seer stammers when he seeks to define between *is* and *shall be;* he often blunders when he seeks to define between *shall be* and *was*. His history is a part of his prophecy. He is not conscious of fiction in explaining his vivid consciousness of a national tendency as an event in the past for which no evidence can be produced, except the very vividness of this consciousness and its resemblance to a memory.'"

Professor Bruce perceives that the lines of the legions of Christianity must be reformed; her armies must again "about face" and "move on" at the imperativ command of the genius of the age; she, the divinely commissioned teacher of "God's truth," must once more adapt herself to the enlarged intelligence of mortal man or yield up her life. The unchangeable must change or perish. Inspiration cannot successfully cope with investigation; revelations from God must assimilate the truths of the revelations of science or take their place in the museums of dead creeds and gods. The clerical reviewer says, referring to the book, "The Message of Israel":

"It will be specially helpful and suggestiv to clergymen who know something of criticism and feel the need of aid in interpreting scripture along the new lines. They cannot go on much longer dealing with the Old Testament literature in the old-fashioned way, as if nothing had happened. They must find a way of popularizing critical results, and of making the people feel that the Bible still remains a divine book."

Yes, something *has* happened, but the theocrats go on in the attempt to more closely unite church and state and thus assassinate liberty, as though they were wholly unconscious of the fact that many of the dogmas, claimed by them to be of God, are admitted by the most intelligent champions of Christianity to be of human origin and sanction. They are trying to vote admitted falsehoods into the constitutions and statute-books of the states and of the nation.

An Oasis in the Statutory Desert.

When Mayor Hopkins of Chicago vetoed the Sunday-closing ordinance passed by the city council he was evidently acting fully in harmony with the opinions of the higher courts of the state and was faithfully carrying out the law of that commonwealth. In his message he says:

"In most of the states all worldly labor or business is prohibited Sunday, following in that regard the British statute enacted under the reign of Charles II. But in Illinois a different rule prevails. Worldly labor and employment are prohibited only in case they disturb the peace and good order of society. This distinction has been expressly recognized by our supreme court in the following language: 'The offense by that [British] statute is the performance of labor or business; and by ours it is the disturbance of the peace and good order of society.'

"And the appellate court in construing our Sunday law declares: 'Labor Sunday is not of itself punishable under this statute nor can it be said that the statute prohibits labor Sunday. The offense that is punishable is the disturbance of the peace and good order of society.'

"It is owing to this distinction that our courts hav held that a contract made Sunday is valid and that even the operation of a reaping machine the Lord's day is not in itself punishable."

Illinois is assuredly in advance of all her sisters. Her Sunday law has in it much of the elements of common sense and justice, and it is gratifying to know that her courts hav interpreted the law so broadly, especially in affirming the validity of Sunday contracts. Such a judicial opinion slaps legalized knavery sharply in its impudent face. But it is to be regretted that her lawmakers, seeing so much more clearly than their brethren in other states, did not decline to enact *any* law particularly for Sunday. "The peace and good order of society" need protection equally on all days and a special statute for their defense on Sunday while they are guarded by general laws only during the rest of the week can do no good and may be productiv of much harm when administered by weak or bigoted law officers. Had Chicago possessed a fanatical mayor a scheme of inexcusable tyranny would hav been consummated. With a secular constitution and no Sunday statutes local theocrats will not be able to take snap judgment by ordinance of councils or decisions of rural Dogberrys.

Mayor Hopkins agrees with Justice Walker of the Illinois Supreme Court, who, when pasing upon the validity of Sunday contracts, said:

"Must a person be criminally punished for writing a letter to a friend Sunday, or a barber for shaving a customer, or a person for selling another a cigar, or purchasing or reading a newspaper Sunday, and for almost innumerable like acts? The statute could never hav been adopted in such a spirit and for such purposes."

Yet this is precisely what the Sunday statutes of other states permit to be done, nay, declare shall be done. None but a priest or preacher could hav first promulgated the notion that it is morally and should be made legally a crime to enter into a contract on some particular day of the week, but rascality was quick to see that here was a chance to defraud the unthinking and the confiding, and so the infamous aid to the cheater went into the statute-books.

Christianity Not Self-Sustaining.

Christianity would go down to death were it not for statute laws. It cannot stand by its own strength. Such is the candid confession of some of its representativs. Pleading for the preparation of Sabbath observance books for use in the common schools, the *Christian Reformer* brings a paragraph to a climax with this sentence:

"*If the Christian Sabbath goes, Christianity goes with it.*"

We cease to wonder that Christian propagandists, who are all honorable gentlemen, could send to Congress tens of millions of forged signatures in favor of closing the World's Fair on Sunday, when we realize how much they think depends upon the enactment and enforcement of Sunday laws. For it must be understood that the *Reformer* and its congeners mean that Christianity will go when Christians lose their power to enforce Sunday observance by statute law. They do not mean that Christianity depends upon the respect and obedience which individual Christians render to the Sabbath law of the Bible or the Sunday law of the modern Christian church. They are much more solicitous to compel dissenters to conform through fear of fines and imprisonment imposed by earthly courts than they are to induce church members to liv up to their professions through fear of hell or love of God. To be sure, they scold recalcitrant Christians for their disregard of strict Sunday observance, but they also take particular pains to make such neglect the pretext or justification for still more rigid Sunday laws, and they insist that the nation is going to perdition at express train speed because there are not many more and better enforced Sunday enactments. Whatever happens in the community that in their estimation is an evil, they at once attribute to "Sabbath desecration." They are determined that the Sunday of Constantine shall receive the outward respect of every inhabitant of the country, no matter whether he really respects it or not, and regardless of the wrongs they inflict upon those who hav precisely the same right to work or play on that day that they hav to spend it in pious meditation and church attendance. Wholly disregardful of

the only Sabbath for which there is any sanction in the Bible, which they claim is the word of God, they are rancorously eager to send to prison, and believe that God will send to hell, whoever does not make himself the slave of the holy day which was set apart from secular uses by the first Christian emperor of Rome, the cruel and murderous Constantine.

So mad hav they become that they now declare that the whole superstructure of Christianity will tumble into ruin if the entire population of the republic—Christians, Freethinkers, Jews, Pagans, and the unclassified—are not forced by human law to grovel in the dust at the feet of the priesthood on a day of sanctified idleness, a day of which, as such, the reputed founder of Christianity never heard. So far as the alleged sacred record tells us, Jesus never said that his gospel would fail unless through all the coming ages the external observance of the "Christian Sabbath" was enforced by civil law. On the contrary, he intimated that of more importance even than obedience to the fundamental laws of society—among which he did not include the law of the Sabbath—was generosity to the poor. He told the ruler who came before him to "keep the commandments" if he would "enter into life." The man wanted to know which of the commandments he meant, and Jesus answered: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and Thou shalt love thy neighbor as thyself." Not a word about Sabbath "rest," Jewish or Christian. The young man said he had obeyed these laws from his youth up. To which Jesus responded, according to Matthew, "If thou wilt be perfect, go and sell what thou hast and giv to the poor." According to Mark he said, "One thing thou lackest," etc. Still not a syllable about the Sabbath idol, which Jesus' Covenanter followers say is the keystone of the arch of Christianity.

Paul did not think that Christianity was going to eternal smash unless the consciences of all men who might not willingly observe a certain holy day should be outraged by the minions of the state acting as the servants of an intolerant church. On the contrary, he emphatically declared that "one man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Nothing in that about the "persuasion" that resides in policemen's clubs and warrants of commitment. In another epistle Paul said with, if possible, even sharper distinctness: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." Affirmativly, Paul often laid great stress on the necessity of charity, which he in one place avers is the end of the commandment. This is frequently interpreted to mean love. Base ball players fined at Pittsburg and barbers in Kansas City; Adventists in jails in Tennessee and Maryland and in chain gangs in Arkansas, find great difficulty in discovering either charity or love in Christian Sunday laws.

It is evident that James was unacquainted with the theocratic notion that Christianity is dependent for its existence upon the enactment and enforcement of invasiv and cruel Sunday statutes. He thought that religion was a matter of individual choice and conduct, not of law, for he said that "Pure religion and undefiled before God and the father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The political Christians of all ages—and this class has made the history of the church and written it in blood with the pen of Fear upon the heart and brain of the race—had and hav precious little use for James's definition. It is much easier to pass laws to compel people to pretend to agree with you or punish them if they do not make the hypocritical profession, than it is to mind your own business and set the example of good lives to those whose brains are so constructed that they cannot look at everything through the same mental eyes that you do.

The *Christian Reformer* has much to say about our opposition to the schemes of the theocrats and it warns more liberal or indifferent Christians who do not join with the National Reformers in the effort to Christianize the Constitution that they are making common cause with the Infidels. This, it is supposed, will frighten some of the more timid progressiv Christians into the ranks of the reactionists, for it is recalled that the Bible states that Jesus declared that "he that is not with me is against me." This saying has in times past done much to keep the ranks of the churches' adherents closed, and it is fondly hoped that it will be not less effectiv in this crisis, which threatens, through the defeat of the Sunday-law crusade, to overwhelm Christianity itself, as we are informed by the Sundayites. Now we respectfully submit that the nontheocratic Christians are much nearer to Jesus in their opposition to enforced Sabbath observance than the theocrats are in their advocacy thereof, and we ask Dr. McAllister and his associate editors of the *Christian Reformer* if they hav the courage and manliness to lay before their readers the before-quoted utterances of Jesus, Paul, and James and attempt to reconcile their letter and spirit with the Sunday despotism which they, as latter-day Christian editors and ministers, champion in their papers and pulpits, on the platform and in the committee rooms of Congress, constitutional conventions, and state legislatures. Will they do it?

On page 494 of this issue will be found a list of "Scientific Books Cheap." They are all valuable and standard works, and you may find among them the very books you want.

A twelve-page protest against the Sunday bills offered in Congress by Kyle, Johnson, Gallinger, and Morse will be sent for five cents. Twenty-five copies, three cents each; one hundred copies, $2.

A theocrat asks why a Protestant nation should provide both Protestant and Catholic schools. There is no reason, of course, but the United States is not a Protestant nation. Protestantism is not the recognized state religion, for there is *no* recognized state religion. Our schools are, or should be, common, not Protestant schools.

A correspondent of the *Christian Advocate* states that the Moody meetings in Washington converted about two hundred persons at a cost of over four thousand dollars. But it was cheaply done; only twenty dollars per "soul." At that rate the money the churches save each year by the exemption of their property from taxation would bring at least eight hundred thousand perishing sinners into the fold of righteousness.

An insect has been discovered in Japan which feeds on the caterpillar, so injurious to fruit and other trees. "It catches the caterpillars and holds them firmly with its strong arms while it sucks the juices out of them." The Oregon Horticultural Society has made some successful experiments with this insect. "It is called the 'praying mantis,' from the devotional attitude it assumes while watching its prey." So says the *Daily America*. We hav about one hundred and twelve thousand "praying mantis" in this country, but instead of sucking the life juices cut of humanity's enemies they confine their delicate but effectiv attention almost entirely to man himself. One of their neat tricks, performed in a very "devotional attitude," is to induce the foolish people to exempt their, the praying mantis', property from taxation. Some of the more audacious and greedy of these pious insects are now at work on a scheme to hav their most dangerous doctrins taught in a series of special text books to be prepared for use in the common schools. Cannot Japan furnish us with a parasite that will suck the juices out of these praying mantis of the pulpit?

All members of the Freethought Letter-Writing Corps will this week write to the Attorney-General of the United States, Richard Olney, Washington, D. C., in regard to the prosecution of J. B. Wise, of Clay Center, Kansas, indicted for sending through the mails a postal card upon which was written a passage from the Bible. Ask him to investigate the case and hav it dropped. Call his attention to the opinion given by Assistant Attorney-General James N. Tyner in his letter to the postmaster of Cedar Falls, Iowa, the letter bearing date of April 10, 1891, and also to a similar opinion given by the same official to the postmaster of Denison, Texas. This letter was dated April 24, 1891. Mr. Tyner held that the Bible did not come under the condemnation of the Comstock postal statutes, and that a publication made up wholly of extracts from the Bible could not be denied transmission in the mails. This surely covers the case of Mr. Wise. If you wish to quote from these decisions of Assistant Attorney-General Tyner, refer to THE TRUTH SEEKER of July 7, 1894, where they are printed in full. Make a strong, courteously-worded statement.

H. M. Taber sends $5 for the Wise defense fund.

Rev. H. D. Jenkins, D. D., of Sioux City, Iowa, writing in the Presbyterian *Independent*, refers to the American Railway Union, and says that that organization denied membership to his friend and fellow-soldier, the colored sexton of his church. The man had served bravely under Farragut in Mobile Bay. After his rejection he laid "his little bunch of flowers, from the garden of his cabin," upon the communion table of Dr. Jenkins, indicating "that as between the imported lords of labor lodges in this country, and the church, he had found the laboring man's friend and his friend beside the altar of the church of Christ." The comparison in this single instance is certainly favorable to Dr. Jenkins and his church and against the railway organization, but it is proverbial that one swallow does not make the summer. We call the attention of the *Independent* and of its correspondent to the fact that the Southern Presbyterian church refuses all overtures for union with the Northern church because it fears that such union would necessitate the church association of white and colored Presbyterians. Although white Presbyterians say that they expect to share a future heaven with Negro Presbyterians they positivly refuse to sit in the same churches with them on earth. We notice that this identical prejudice is manifested and that the same divisions exist in other Christian bodies. So long as those who claim to be the heaven-sent teachers of the gospel of "the fatherhood of God and the brotherhood of man" set no better example, what can we expect of uninspired and undelegated labor unions and cycling associations?

The *Christian Reformer* is strangely misinformed concerning the Sunday ordinance vetoed by Mayor Hopkins of Chicago. In his message Mr. Hopkins stigmatized the act as class legislation, whereupon the *Reformer* observes:

> "If a Sabbath-closing ordinance is class legislation, we would like to know what kind of laws would not fall under the same condemnation? The opponents of any law on our statute-books could make the same plea with just as much reason."

This is preposterous. Does not Dr. McAllister know that the act which Mayor Hopkins vetoed was framed to close only a very few classes of business houses? It did not touch the manufactories, the drug stores, the churches, the street cars, the railroads, and scores of other industries. This was the reason that Mayor Hopkins said that it was class legislation. Again, the ordinance was vetoed because it was in conflict with the Sunday law of Illinois and the decisions of the state Supreme Court, not merely because it was class legislation, although that also was cited as one of the objections to it. The Illinois law does not forbid work on Sunday, but only the disturbance of peace and good order. Once more: Does Dr. McAllister think that anyone could object with good reason that laws against murder, theft, arson, etc., etc., are class legislation? What classes of citizens are discriminated against by those laws? What classes are exempted? As a matter of fact, Sunday statutes differ fundamentally from laws of the kind we hav named. All Sunday laws and ordinances are class legislation, for all allow some kinds of business to be conducted on Sunday. Where, for instance, is the Sunday law which punishes the preacher and church organist for pursuing their vocations on the first day of the week?

Communications.

Do We Need a Deity?

I see that THE TRUTH SEEKER has been granted permission by Miss Chapman to "batter the little tin god of orthodoxy to the end of the chapter," provided only that you will deal tenderly with her particular god.

Now when I recall the philosophy of Ingersoll, that men create their own gods, I am inclined to concede the ownership of every god in fee simple to its creator, provided always that the god is to be kept strictly upon its owner's territory, and not allowed to forage upon the neighboring premises. But whether a god can be kept within bounds depends upon the sort of god it is. And "there's the rub."

This god is introduced to the Truth Seeker family as a Freethinker's god, but comes adorned with all the toggery of the orthodox article; has the same impossible attributes, infinit power, unerring wisdom, and mighty salvation, and has the same irrepressible power to subdue all things to himself.

And Miss Chapman, like all other possessors of omnipotent gods, quietly proceeds to remove all obstructions to his omnipotence, gravely urging that her god is much more real than the physical universe; that there are, in fact, some grounds for the notion that the physical universe does not exist at all, as an objectiv reality. In short, that there is nothing in the universe at all but her god (and, perhaps, spirit).

Now this is where my objection comes in. I am perfectly willing Miss Chapman shall deny her own personal existence (as she well-nigh does) rather than imperil the existence of her god. That is all right, for it is her own affair. But when any god crowds the whole physical universe out of existence to make room for himself, I insist that he is altogether too infinit. He has outgrown his usefulness, and become a mere extravaganza. I can't afford to take my godliness in such huge doses.

Does Miss Chapman realize how she came by these extravagant notions of an infinit deity? Does she understand that *ideas* are creatures of growth, most of them developed from germs as unlike themselvs as the acorn is unlike the oak?

We all know (or ought to know) that in primitiv times there were no infinit gods. Infinity had not dawned upon the human intellect. The old-time gods were the various natural objects and processes: sun, moon, earth, fire, water, wind, storm, etc.—all of them finite, as Miss Chapman has said all nature is. Each god had his strange, fantastic attributes, but there was none with infinit power, wisdom, or love. The great glittering vault of the heavens, encircling the whole world, was the most high God, the eternal presence, within whom all things liv and move and hav their being. Being a complete hollow sphere, it was, of course, without parts, without parallax or shadow of turning, the same yesterday, to-day, and forever.

You could not say this of any of the other gods. And this was the ancient Ziu (or sky), the dyaus, deus, or deity of Miss Chapman; infinit and endless in the sense of an endless chain—well represented by the ancient Egyptian symbol—a circle—now translated eternity or infinity.

These attributes hav been constantly applied to the dyaus, while down through the ages the great drift of word-meaning has borne their import far from their ancient signification, and the very dyaus himself has drifted with his environment entirely out of sight, into a realm of pure ideality, the only place where he could possibly fill the extravagant proportions of his modern attributes. Besides, we hav made him doubly miserable by heaping upon him most of the ill-fitting adjectivs once adorning the other gods.

In this and other similar ways hav all our absurd religious ideas come into existence. They thrive upon our vague definitions. They are the legitimate fruit of loose methods of thought.

Infinit love, eternal verity, perfect wisdom, spirit of the universe, what are they when tried in the crucible of modern thought?

To illustrate: In conversation with a genial yet *orthodox* minister, the Rev. A. D. Finch, once the Iowa state evangelist for the Christian denomination, I said: "In my search through this vast universe, I am unable to find any room for a deity unless it be the spirit of nature (of the universe)," to which the good minister gave his unqualified assent, saying he too had arrived at the same thought. Now here are three of us, the orthodox believer, Miss Chapman, and myself, all defining their deity in precisely the same terms. Their vagueness becomes apparent when the second taunts the first with a little tin god, and the third with peril to the whole cause of humanity.

It might be profitable for Miss Chapman to explain how the spirit of nature can possess attributes not inherent in nature itself—how it can be above and beyond nature, and she might try to explain precisely what she really sees that the Atheist or Agnostic does not see, when she looks up into the heavens and sees his name there, etc.

And if Miss Chapman will reflect that modern science has thoroughly established the fact that ideas grow up through the ages, and are born into us with a grim persistence like bones and muscles, always more or less modified by the environment (teaching, etc.); that they constitute our sole intellectual individuality, our personality—bearing this in mind, Miss Chapman may profit by the knowledge that modern thinkers will understand exactly the divine presence with which she is suddenly brought face to face when she turns to the innermost chambers of her soul and finds them full of the god idea. She has only unveiled her lineage and environment, her personality, her very self. Nothing else can possibly be there, for no idea ever penetrates the human brain from any other source. It may be no mistake to call it my Lord and my God, but to clothe it with infinit perfection and wisdom that never errs is (in my estimation) to fall into the one human weakness which, above every other folly, has baptized the world in anguish and despair—viz., to mistake human ignorance for divine wisdom.

This brings us to the most vital consideration in this whole controversy—viz., the ethical question propounded by Miss Chapman herself near the close of the November article: "How will it injure mankind to look up through the fog of their own folly to an infinit wisdom that never errs · · · and to link their feeble efforts with an infinit power · · · able to subdue all things to itself?"

How will it injure mankind? Aye, verily! Let the pages of human history furnish the overwhelming reply.

Very naturally that wisdom which never errs has always and everywhere furnished creeds for human thought, while infinit power has covered the earth with costly churches, and divine guidance has led the world into the snare of priestcraft and pretension.

It is the identical power that controls all the colleges, ordains armies of preachers and priests, robs the people of uncounted millions, creates cardinals and crowns popes.

It requires a bull-dog at every school-house door to keep away its divine presence, and the strong arm of the secular law cannot always prevent it from imprisoning Adventists in Tennessee, driving a whole race from their homes in Russia, and dispersing the world's great Congress of Freethinkers from Madrid, not to mention a hundred lesser evils, such as confiscating heretical bequests all over England, and closing the world's great fair one-seventh of its time to conserve its omnipotent interest.

It deludes very good people into the monstrous notion that all the world (except themselvs) are staggering under awful loads of original sin and ineradicable cussedness, as it is now deluding Miss Chapman and the great mass of its votaries.

And having betrayed the people into the disastrous error that primitiv ignorance is original sin, it proceeds to nail fast the door of their intellectual dungeon with the terrible falsehood that the surest cure for original ignorance is not so much a liberal education as baptism into the holy ghost, and unerring wisdom always has a snap link for instantaneous connection.

To-day its whole mighty energy is expended all over the earth in the one task of decoying ignorant men and frail women into its snare, and to this end it employs the most gigantic enginry and the most fox-like cunning; and it baits its trap with the most tempting illusions—infinit wisdom, mighty salvation, and never-ending life; and it throws in a robe of respectability and the title of the very elect.

The result is everywhere the same, viz, to exalt primitiv ignorance into infinit arrogance.

It always fires the human heart with a spirit of conquest, everywhere adorning its banners with the same despotic legend, "He is able to subdue all things to himself," and no thought of equality can possibly consort with its retinue of kings, and lords, and masters, and gods. The final result is summed up by Miss Chapman: "A universe without a sovereign ruler is an unthinkable impossibility" (to any one badly linked with infinit wisdom). Of course, it is much easier to think of a universe without an objectiv existence.

It is true that by linking our feeble efforts with infinit wisdom we easily accomplish some things wholly inaccessible to unaided human persuasivness. I hav known the few dollars so carefully saved by a dutiful father to buy boots for his barefooted boy in the dead of a Northern winter—all the money he had in the world—to be easily transferred to the pocket of the stylish preacher, while the bare feet and quivering lips of the boy and the unavailing tears of the father as they fell upon the precious coins bore competent testimony to its ample power to subdue all things unto itself.

It can suborn witnesses to testify falsely for its sake, as Paul and most of the early Christian fathers did. It can bribe judges and legislators to disregard their oaths and trample their country's laws under their feet with easy impunity. Blackstone says: "A judge is sworn to decide according to the laws of his country, even though contrary to his own private opinion. But there are exceptions, as when such a verdict · · · clearly contravenes the divine law." In this latter case he may turn traitor, hypocrit, and perjurer, and all because of this pitiful linking with some sort of supposed unerring wisdom.

The unspeakable injury which humanity has suffered and is yet suffering from this source is conspicuous on every page of human history. Nor do I think it is overlooked even by Miss Chapman, who admits that the most abhorrent tyranny has always been ecclesiastical tyranny—that deriving its authority from unerring wisdom.

It is, without doubt, the most dangerous way that human feet can follow, full of yawning chasms and lined with cruel snares, and all its guideboards point a hundred ways, so that the traveler in this perilous way is almost certain, sooner or later, to go astray.

It not only deludes men into every possible absurdity, but prepares their minds for every form of foolishness and folly. It is certainly the father of bigotry and mother of credulity, and its companions are folly, poverty, and wrong.

In response to unerring wisdom man has committed every conceivable abomination and lent his energy to every conceivable crookedness.

"Divine guidance" has induced fathers to slay their sons, burn their wives, and giv away their daughters, and caused millions of hapless babies to be drowned in sacred rivers, burned in sacred fires, and slain in holy sacrifice; and yet every actor in all this miserable business has been just as sure of his connecting link as A. Augusta Chapman is of hers.

Men hav not stopped with the erection of prisons for heretics, but, when "linked to unerring guidance," they hav cheerfully incarcerated *themselvs* in cloisters, prisons, and dungeons. Not only hav they torn the flesh of supposed enemies of God, but they hav followed this wretched guide cheerfully into self-torture, mutilation, and suicide. Not only induced to burn others, but hav been led into such utter delusion as to cheerfully burn *themselvs* at the stake.

It has despoiled the whole earth of beauty and gladness, to mannfacture harps and crowns for impossible angels in an impossible heaven. Nay, more, it created yawning hells and conjured up legions of devils to do its wicked work.

I know Miss Chapman has said that "without God and eternal life this world is all a dreary muddle." But Miss Chapman is not the proper person to offer such information. I would prefer to hear it from the many among us who hav the adequate experience to know whereof they speak; from the Ingersolls, the Rowleys, the Putnams, etc., to whom there is no God, nor any eternal life. But, alas for Miss Chapman's philosophy! all these are unanimous in their opposit testimony that earth is a lovely paradise when relieved of its incubus of faith and fear.

Will Miss Chapman undertake to inform us how it will imperil the cause of humanity to even question the existence of a deity or of eternal life? Will it impoverish the soil, bankrupt the finances, poison the mother's love, or disturb the happy dreams of the dimpled cherub at her feet? Is the cause of humanity identical with the cause of the church, the clergy, and the pope? I concede that it might disturb the prayer-meeting, dethrone the pope, and disinherit the clergy. It might shock the angels, kill the devil, and bankrupt the Holy Ghost. But how about humanity? Has Miss Chapman never yet discovered that man will ever hav his ideals, his angels of purity, and paradise of gladness, without reference to God, eternal life, or any other freak of faith or fiction? Surely they come not from without, but bud and bloom within the heart itself, the simple image of earthly hope and flower of human expectation. Part of humanity itself, destined to be forever among the children of men, even though God and eternal life should fade away into the buried ashes of a dead hope.

Miss Chapman has in none of her articles even mentioned the vital thought that underlies the whole

secular philosophy, and I therefore infer she is yet a stranger to its deeper meaning, and so excusable for repelling it. She may not know that we gladly brush away the shadowy forms of far-off hopes, only to bring the heart's ideals into living contrast with the earthly life.

It may be a new philosophy and perchance a glad surprise to Miss Chapman, when she realizes that when the whole panoply of the Christian heaven is swept from the arena of human thought, its galaxy of glory simply falls richly over the face of the earth, and not a jewel is lost to human hearts. And so in the very name of precious humanity itself we urge upon Miss Chapman and others never to forget that every angel driven from paradise above reappears in the homes of men, and every flower plucked from the sweet fields of Eden blooms ever brighter in richer soil below. S. F. Benson.

Pierson, Iowa.

Nature vs. Gods.

The untutored Indian feels his dependence on the glorious sun, and to him that orb is the Great Spirit. The ancients—we know not how many thousands or millions of years ago—worshiped the sun, knowing or believing rightly that in its benign power they lived and moved and had their being. And what more natural or reasonable? All warmth, all vegetation, all life, traced to its influence. When at the autumnal equinox they saw the *light of the world* gradually receding, the earth growing colder and darker—suggesting the thought that possibly it might go away forever and leave the earth and them in eternal night and death—as both praise and prayer they built sacred fires on their altars and kept them burning. And when on the first evidences of the sun's return, assuring the world again of life and plenty, universal festivals were held in its honor. How beautiful this nature worship! Our Christmas is a perverted survival of it.

The manifestation of the sun-god is visible to all, and its benefits impartially bestowed. With this god, therefore, there is small room for priestcraft. But in process of time designing or crazy men declared that in dreams and visions they saw or heard a monster-god that commissioned them to set up altars and command the people to obey them. They gradually changed the term and sense of sun-god, first to Sun *of* God, then to Son of God, thereby necessitating a Father God; and hence the anthropomorphic God derived from dreams and visions. At different times and places the dream-god or gods differ in character; but they all giv chance for priestly hocus-pocus, senseless theology, and call for much sacrifice and revenue.

To proclaim a god and play its priest is a notable method of getting a fat living without toil. The priest succeeds in making most folks fear the god and credit it with all their woes. All such gods are bad, but some are worse than others. Our Bible God is the worst. He is a personification of cruelty, with no redeeming trait. He brings upon his own creatures slaughterings, drownings, burnings, famins, pestilences, slavery, and then "laughs at their calamities." This god is supposed to be altogether supernatural—outside the world of nature; a creator so purely good that the sight of his creatures enjoying themselvs kindles his wrath. In trying to pacify this God man has always made matters worse. The devotees may continue to pray and sacrifice and slaughter one another, but the God is still seen only in dreams and visions. He is not seen riding the whirlwind that demolishes their own altar.

When we come to think of it, the natural world is a field about large enough for the biggest kind of a man to cultivate thoroughly; and the returns are better when he confines himself to it. From gods come never our weal or our woe, from realms of nature all blessings flow.

Nature, along with its many rough features, presents an unlimited field for delightful study and activity. There is nothing supernatural in the work of converting marsh and woodland into luxurious farms for happy homes, nor in changing the roughness of Manhattan island into grand streets and beautiful parks. There is nothing supernatural in all the splendid evidences of human genius and progress displayed at our World's Fair. There is no supernaturalness in music, or in other arts and sciences that afford us so much enjoyment.

Man's greatest drawback to making the best use of the things of nature is his belief in some fearful supernatural God, who may devour him any minute. And he knows most of this king of kings who knows the least of natural things.

"But weak, finite man," saith the priest, "cannot create anything—not even a blade of grass" Well, Sir Oracle, does even the pious farmer, when cutting a heavier yield of grass in a field which had been extra-well manured, think there is any supernaturalism in it? Does he attribute his superior potato crop to supernatural agency? or, when blight and bugs injure it, does he think that his God is doing the mischief? When lightning strikes and sets on fire his barn, does he fancy his savior playing the incendiary? He may, on Sundays, flatter himself that he is a believer in an overruling providence, but during the rest of the week he doesn't believe a word of it. He sets the trap to catch the skunk that misbehaves, and, at nightfall, he bars the door 'gainst Christian knaves.

Nature is not altogether unkind. It givs us the universal law that, while in health, we do not realize the event of death. This merciful law enables us to liv as if we were never to die; to go about the business of life cheerfully, borrowing no trouble about another world. It enables even the average Christian in five minutes to forget a terrorizing sermon, and sit down to a good Sunday dinner with as much relish as if he had never heard of a hell.

Yet the priest makes it his Christian business continually to remind us that life is short; that we may die within the year—perhaps before another sunrise! His croaking does not disturb the strong man, however; but he does succeed in fixing a banner inscribed, "Death, Judgment, Prepare to meet thy God," as a frontlet before the mind of each weak, timid believer, that casts a perpetual shadow on the pleasures of life. He thinks to placate his God by slandering nature. If there is such a thing as blasphemy, he is the blasphemer.

The same merciful law of nature operates inversely in sickness. As sickness increases, the appetite for the enjoyments of life decreases. There is no pleasure in a table of luxuries when taste and smell are gone. Music givs no joy when the ear ceases its function. As the senses become weak and dim, resignation naturally follows; and then calm peace molds and fixes the last expression of the dying one. There has been no thought of meeting an angry God. It is only when the priest enters the sick-room with his book of spiritual nostrums that the sick one is alarmed. The priest solemnly approaches the patient and, in sepulchral tones, asks the weak mortal, whose vision is already indistinct, if he can see Jesus—if he is prepared to meet his God—as though he is expected, immediately on drawing his last breath, to engage in a wrestling match with a God almighty.

The priest may get the dying one to repeat, in whispers, the stereotyped words, "O Lord, hav mercy on me, miserable sinner!" But the excitement proves too much—the fever increases, and there is a corpse on the morrow. Then it is proclaimed, with a flourish of lies, that Smith, who had not been near a church in twenty years, died peacefully in the arms of Jesus.

The priest by his conjuring cannot prolong life; he may shorten it. His presence in the sick-room only excites the weak, fevered brain of the patient, and is positiv cruelty. With no priest there is no hell. L. G. Reed.

Taxation of Churches.

The New York Constitutional Convention has of late had this important question, among others, before it. *The total value of church property in the state*, it seems, according to published statistics, is $140,123,008, taking the figures from the census of 1890. The same census, which of course is the latest, places the total value of church property in the United States at $679,694,439.

The former saying of President Garfield is cited by those who believe that church property *should be taxed, viz.:* "If you exempt the property of any church organization, to that extent you impose a tax upon *the whole community.*" But the exemptionists argue that church property is non-productiv, and for that reason should be exempt. In reply, the non-exemptionists say that a great deal of secular property is likewise non-productiv; and they add: "But, as a matter of fact, *are* churches wholly unproductiv? In many of them pews are rented at prices which put them out of the reach of all but the more wealthy people of the society, making these churches *practically* club-rooms for the rich. *Why should they not pay taxes on these luxurious apartments of worship?* People who own club-rooms, in which they worship, probably, just as sincerely on week days, as they and others do in the fashionable churches on Sunday, must pay taxes on their places of resort; and there is really no sound reason why *owners* of the churches should hav more favors than they."

"In another way," they argue, "the churches are productiv. They are collection offices and workshops. In them are gathered most of the moneys which pay the salaries of one hundred and twelve thousand or more clergymen, and in them these clergymen do much of the work which entitles them to the pay. In the buildings owned by these corporations millions of dollars are annually raised by means of pew-rentals, fairs, raffles, meals, collections, and subscriptions. How can they be exempt on the ground of non-productivity?" But, again, the exemptionists claim that churches should not be taxed because they exert a great moral influence. The non-exemptionists reply: "Perhaps no other 'argument' against justice in taxation has so much influence on the average man as this, and yet no defense of church pauperism could be weaker. What can be said for the moral influence of an organization which deliberately refuses to pay its just dues? Fundamental to all morality is justice. The man who will not deal justly with his fellows *is not* moral in any practical way. He may cry aloud for morality, and decency, and purity until he is exhausted, but if he systematically defrauds his neighbors or denies to them equality of opportunity, he is dishonest. It is a hollow mockery to claim that the church is a healthful moral influence, while she each year puts her hands into the pockets of the people and gets millions of dollars. She owns the property, and she should pay the taxes upon it at the same rate that the individual citizen is assessed for his property."

Then it is contended, too, than a fine and costly church enhances the value of the adjacent property, and for that reason it is just to exempt it from taxation. The non-exemptionists here quote from Rev. Dr. Wayland's "Political Economy" as follows: "All that religious societies hav a right to ask of the civil government is the same privileges for transacting their own affairs which societies of every sort possess. This they hav a right to demand, not because they are religious societies, but because the exercise of religion is an innocent mode of pursuing happiness. If it happens accidentally that others are benefited, it does not follow that they are obliged to pay for this benefit. It cannot be proved that the Christian religion *needs* the support of the civil government, since it has existed and flourished when entirely deprived of this support." Dr. Franklin once said: "When a religion is good I conceive that it will support itself; and when it cannot support itself, and God does not take care to support it, so its professors are obliged to call for help from the civil power, it is a sign, I apprehend, of its being a bad one." And again President Garfield said: "The *divorce* between church and state ought to be absolute. It ought to be so absolute that no church property *anywhere*, in *any* state or in *any* nation, should be exempt from *equal* taxation."—*Banner of Light.*

A Peculiar View of Church and State.

In the *Forum* for June the Rev. J. M. Farley, Catholic priest, and vicar-general of the diocese of New York, givs expression to a peculiar view of what constitutes a union of church and state. Strange as it may appear, the same idea is held by Protestants, even by the most radical National Reformers. Here it is:

> The union of church and state is a bugbear in America, for the simple reason that not one in a thousand knows its meaning. When the state formally names a church the church of the community ruled by the state, builds and supports its churches, schools, and charities, pays salaries to the clergy, treats with the church authorities as to duties and privileges, and has a voice in the appointment of church officials, then you hav a union of church and state. Such a union exists under very few governments to-day, and where it does, as a rule, the results are often unsatisfactory to the churches.

Of course the rival churches in America do not want to see one church at the head. They therefore use this kind of logic. Union of church and state is when one church receives all benefits of state patronage. We do not desire this, because we want all churches to be recognized! When one particular church receives governmental support, it is union of church and state; when all churches place their nimble fingers in the government till, it is not such union. If but one rascal in a community is addicted to stealing, it is theft and should be severely panished; but if all the rascals in the community steal, it is not theft and should not be so designated!

They do not consider that if Christianity is made the state religion, it will only be a question of time before the most powerful church will be in the ascendancy. They are quarreling now because the Catholics hav received more money for Indian schools than the Protestants. If some of our religious politicians should be successful in their measures they will begin their quarreling in earnest, because then the spoils will be greater.

Des Moines, Ia. Franklin Steiner.

It is very, very wicked to wonder if the little son Isham, who was driven into the desert to die, is now in Abraham's bosom.

News and Notes.

Sidnaw is a small place in the great lumber region of Northern Michigan. The forests stretch about it in seemingly endless desolation and grandeur; and it looks as if you were out of the world. The hamlet contains about three hundred inhabitants. It is a new town, and has all the aspects rude and motley of a frontier settlement. There are some fine blocks and pretty houses, shanties with one or two rooms, tents, stumps, etc. It is five years old, and up to date there is no church built or minister resident here. It was quite refreshing to find such a gem of civilization in the midst of this mighty wilderness. The people here are quite intelligent and progressiv, too much so for the clergy to find an abiding-place. Generally where there are half a dozen houses the priest is on hand to draw his rations, and take what fat of the land there is. Sidnaw so far is fortunate. I do not know how long it will escape the plague.

There was quite a fire here after the arrangements had been made for the lectures, sweeping away about half the town, I should judge. Among the buildings destroyed was the Maccabees' Hall, where I expected to hold forth. The blackened ruins made it look at first as if the Freethought campaign must be postponed, but Isadore Goulette, our pioneer captain at this post, is one of those who never giv up, and he determined to hav the course of lectures even if they were given out of doors beneath the arches of the boundless forest. The only place to be secured was the schoolhouse, and the use of it was kindly granted for the occasion. I gave six lectures. The schoolhouse was well filled every evening with an equal number of ladies and gentlemen. So it seems that the brain of woman is fully as large and emancipated as that of man in this country where the ax and gun are still combating the almost unbroken ranks of primeval nature. These were the first Freethought lectures in this community, and they created quite an agitation. Nowhere hav I found more quiet or attentiv audiences, although many of them were Christians and had never listened to the like before. It is evident that for this community a radical and far-reaching movement has been started.

Isadore Goulette and Isadore Caron are our leaders at this point. They meant to hav the lectures even if they paid the entire expenses themselvs; and they did pay the major part of them. They are enthusiastic readers and supporters of THE TRUTH SEEKER, and for this reason are ready to do their level best for the Liberal cause. They were both baptized into the Catholic church, and hav had many varied and interesting experiences. They were born in Canada, in an almost exclusivly orthodox community, and hav had to work their own way to liberty and to science. They hav learned by practical experience, and received their education in the struggle of existence and the battle of ideas. They certainly, still in the flush of youth, hav a bright career before them in the work for humanity and progress. Dr. Wm. McBirney is also a splendid comrade in this campaign. He recognizes the demands of science, and is not afraid to say what he thinks even if he is in professional life.

Mr. Ray D. Curtis is another advanced Freethinker, thoroughly up with the times and without a particle of superstition, although he inclines to the spiritualistic philosophy of the universe. Mrs. Ray D. Curtis, Mrs. Isadore Goulette, and other ladies I find deeply interested in Freethought. In fact, for its size, this is one of the best Freethinking communities I hav labored in. I visited the mill, which turns out about seventy thousand feet of lumber per day. At present it is running day and night. There is also a planing mill here. Timber claims are quite valuable in the vicinity. Some hav been sold for as high as $18,000. But little farming has been done. It is a good place for strawberries and potatoes. Scarcely anything else has been raised so far. Very little land has been cleared of the forest.

I visited Goulette's cabin in the woods, which reminds me of Ingersoll's description of the pioneer's home. Mr. Goulette has taken up a claim and intends to liv the free and independent life of a farmer. The next time I come here I expect to find a welcome in his forest homestead, where he will make the oxen plow and the ax ring. There is excellent hunting and fishing about here, and I could hav had plenty of fun in that direction under the expert guidance of Isadore Caron if I had been versed in these arts. Those who like these things could not find a better companion than my friend. I hope I hav not seen the last of Sidnaw or its genial comradeship. I was pleased also to meet H. W. James, a reformer and Freethinker of many years, and whose name is enrolled with the TRUTH SEEKER corps.

I left it in the middle of the night, Monday, July 23d, and my birthday. But birthdays do not count with me any more. I no longer keep track of time. The best way is to keep young, whatever happens.

I travel through vast regions of wooded land. Now and then a village gleams upon the sight. I arrive this morning at Sault Ste. Marie, at 10 o'clock, nine hours' ride from Sidnaw. I remain here over night, and to-morrow go to Drummond by boat, seventy miles. I anticipate a delightful voyage.

"Soo," as this place is called, is a very pretty summer residence. The water prospects about it are beautiful. It is a lively town. The weather is cool. The traveling public seem to find it a pleasant location. The boats ply in all directions. Over across I can see the Canadian shores.

SAMUEL P. PUTNAM.

Observations.

The political suicide of Henry George is announced. At a recent mass-meeting held in this city for the purpose of expressing sympathy with the railroad strikers, Mr. George made a speech in which he said that "the right of laborers to work for whatever wages they choose must be protected." The audience hissed him, and a few days later, after due deliberation, the Socialistic labor unions decided that he wouldn't do. I would remark that it was a noble sacrifice on the part of Mr. George, and that such sentiments as he expresses, if rigidly adhered to, would not only do away with violence in times of labor troubles, but would also keep many a misguided striker out of the penitentiary.

After a long time between drinks, the governor of South Carolina has reopened his dispensaries. It is claimed that the state saloons furnish a better article of liquor for the price than private enterprises of the same class, but that claim has still to be substantiated. Having no license to pay for and no expense for police protection they can surely afford to do a square business. The objection to state institutions of this kind is that they ignore the fraternal principle of liv and let liv. They hav a monopoly of the trade, so that in the absence of competition it will never be learned whether the state system is the best or not. In order to demonstrate the superiority of the dispensary, it will hav to be run alongside the private saloon. Let the state be a gentleman and accord to individuals the rights which it claims for itself. Giv the other fellows an equal chance. If the state dispensary is the best, it will survive and competitors will go out of business. If it is not the best, there is no reason why it should exist. The question of public or private ownership of other large industries might possibly be settled in the same way, which is a fair one.

Col. W. H. Burr, of Washington, D. C, writes:

For quoting Isaiah xxxvi, 12, on a postal card and sending it to a parson the sender has been imprisoned and is to be tried for obscenity. I once read that passage aloud as it came to my turn in the course of devotional exercise—reading and praying—at my brother's house. Three females were present, but I didn't shirk duty.

Why not now print it on thousands of postal cards and giv it a wide circulation?

Such experiences are embarrassing, nevertheless. I once had to read Romans iv, 19, in school. The teacher was a married lady without children, and her name was Sarah, too. It was this which first led me to inquire why such a book as the Bible should be read in the schools of our land. The climax of this sort of thing has been capped by the Rev. Samuel Earngey, of Elgin, Ill., who, on a $50 wager, read the whole of Numbers xxxi to his congregation. The chapter, though inspired, is quite offensiv to good taste and smell.

Anyone anxious to go to jail might adopt Mr. Burr's suggestion, and print Isaiah's impurity on postal cards for general circulation, but it would be more to the point to indict the American Bible Society, which is committing a similar offense daily and paying the postage.

C. R. Bennett, of California, has again been shot at, his escape from mortal injury indicating that bullets are not directed by any providence to be relied upon in an emergency. Bennett, who livs in Oakland, was formerly western agent of Anthony Comstock's Society for the Suppression of Vice. He is from New York, where, it is reported, he held the office of secretary of the Young Men's Christian Association. This report may be untrue, but there is nothing in Bennett's career to contradict it. When Bennett went West, he left a wife in the East. In Oakland he represented himself as unmarried, and his first exploit out there was the seduction of a school-girl named Gray. Like the Breckinridge-Pollard arrangement, it involved a promis to marry, but the wedding being long deferred the girl's parents organized an exploring expedition and found Bennett's wife. The girl did not bring suit for damages; she took a very sensible course, forbidding him to again visit her, and procuring employment for her own support. Then the villain blackmailed her; lied about her in the church of which he was a deacon, and endeavored by this means to force her into her former position toward him. Old man Gray appealed to him to let the girl alone, but he was altogether too mean a person to do that, so the parent pulled a gun and began pumping lead at him. Unfortunately Gray is half blind, which rendered his aim inaccurate. Bennett sustained no injury, but Gray was arrested for assault, and during the trial the facts came out. The jury acquitted the old man. Thereafter Deacon Bennett pursued the girl as before, and whenever she found a place he visited her employers and procured her dismissal by representing her as an immoral person. If I remember the circumstances as they were, he prevented her from obtaining a teacher's berth in the Oakland schools. At the same time he tried to bribe her to accept him again as her "friend." Latterly, the public has got on to Deacon Bennett's curves, and not long ago he was incontinently ejected from the establishment of a firm of stationers in whose employ Miss Gray happened at that time to be. I judge, however, that his sneaking tactics hav not been abandoned, as the papers state that on Saturday last the elder Gray opened fire on him again, slightly wounding him in the side. If there is a good occulist on the coast I believe that the public would remunerate him for fixing Mr. Gray's eyes so that next time he could hit his man at a vulnerable point.

My Western experience included an episode in which this Bennett figured. He came to one of Putnam's lectures with Clark Braden in tow, and demanded a hearing for that notorious swashbuckler. Putnam was discoursing on Genesis and geology, and did not care to be interrupted; besides, he declined to occupy the same platform with Braden. In answer to Bennett's inquiry why, Putnam candidly said that Braden was a liar and a rascal. At that Braden started up the aisle toward the front and I wandered after him. If he had attempted to reach the platform I was prepared to nail him, and there would hav been perspiration shed on the spot. Before he had gone far somebody suggested that the matter of listening to Braden be put to vote, which was done, all voting nay except Bennett. Both then made their escape, and the lecturer concluded his remarks. Bennett is now referred to as ex-agent of the vice society, but he ought to be reinstated, because in that position he might sometime run against an independent Californian who knows how to hold a gun.

How many people are there in the world who, if asked the meaning of the word "labor," would define it as "a term which, in a commercial sense, may represent value, condition, or quantity?" Just one, I think—to wit, Mr. Chas. O. Hays, of Locust Corner, Ohio. And how many, having listened to such a definition, would know any more about labor than they did before? None, in my opinion—certainly not the undersigned. The same definition applies to capital, to raw or manufactured material, to commerce, or anything else. I hold that that is not a good definition of one word which defines with equal exactness all the other words in the class to which it belongs. The simplest definition of labor is work; but the word has been more or less modified by custom. There is a very familiar figure of rhetoric known as metonymy—that is, the calling of one object by the name of another that sustains some relation to it. It is never misunderstood. For example, when we say that people are suffering for bread, we mean food; the power of gold means the power of money; the crown means the king, and the administration means the president. In the same manner a labor parade is a procession of laborers, a labor union is a combination of laborers, the labor vote consists of the ballots cast by laborers, the importation of labor is the bringing hither of laborers; and, also, free trade in labor is the absence of a tariff on laborers. Is there a tariff on laborers? The secretary of the board of immigration commissioners at this port informs me that there is not. The case, then, is this: That while the workingman must sell his labor for the same price as the foreigner, the manufacturer may charge the foreigner's price for his goods with the tariff added. Let us reverse the point and see whether Mr. Hays can feel it. To illustrate, then, impose a thousand dollars' tariff on every workingman brought to this country, and take all tariff off imported goods. Then we would hav the laborer where the manufacturer now is, and the manufacturer would occupy the present position of the laborer, as regards the tariff. Since Mr. Hays contends that protection

for manufactures means protection also for labor, and that free trade in labor is possible only when accompanied by free trade in its products, will he hold that, under the reversed order, trade in labor would be free and manufacturers protected? If not, why not?

One of the Nine Demands of Liberalism makes the point that chaplains should be abolished from penitentiaries and other penal institutions. Peradventure it will become necessary to add a proviso to the same, exempting from its operations such chaplains as get there by due process of law. In the East river, a few miles from its mouth, is an island called Blackwell's, the site of a big jail, where New York city's petty offenders serve out the sentences imposed by the police courts. It is quite a populous resort, and has a chaplain in the person of the Rev. Cecil Pennyngton Wilson, a clergyman of the Protestant Episcopal denomination. These remarks are preliminary to the statement that a few days ago the Rev. Mr. Wilson took a day off from the duties of his holy office and came to the city for spiritual and intellectual repose. Nobody knows where he got it, but within a few hours he acquired a phenomenal load of whisky. Stationing himself at the corner of a street and an avenue uptown, he placed his hands beneath his clerical coattails and showed the nativs how to dance. As this seemed to please his auditors, who soon numbered some hundreds, he broke forth into song also, and then, by way of a collection, he hugged as many of the females in his congregation as would permit him to do so. A papist policeman interrupted the services by arresting Mr. Wilson, but the latter was agile and long-legged, and would hav effected his escape, but he had the misfortune to collide with a pillar of the elevated railroad. After that he went willingly to the station-house, praising the Lord all the way, and dropping asleep immediately upon his arrival. With waking came remorse and a fine of $10. But the Rev. Mr. Wilson was broke, and his pride prevented him from sending for a friend, so that there was nothing in view for him but a return to Blackwell's island as a member of his own flock. He had the presence of mind to point out to the justice this complicated state of affairs. It could not be expected of a clergyman, he said, to occupy a pulpit and a pew at the same time. The court saw the point, and considerately remitted the fine.

So the question of state-paid chaplains in penal institutions remains unsettled. While I am a thorough Secularist in this respect, I am not rabid enough to deny that under some circumstances their presence there is necessary to the maintenance of good order outside. GEO. E. MACDONALD.

Zacharias and His Baby.

A certain priest named Zacharias, pious—
Says Luke, was blest with an Elysian vision.
His wife a daughter was of Aaron—barren—
And both were superannuated, fated,
As it might seem, to hav no baby—may-be.
So when he saw this angel, apparition, vision,
Or ghost, it only made his trouble double,
Until the angelic message, presage
Of yet an heir, made all his sadness gladness.
"And thou shalt call him John," this cad-head added.
Yet somewhat doubting Zacharias' pious
Requests some *sign* to what was spoken, token
In hand, earnest of promis, something, dumb thing!
Why, *I* am *Gabriel!* No higher flier
Flaps wing, for I am chief of Wingdom's kingdom.
You wish a sign! well, from my spirit hear it!
Signs, *signs* shall be your *language, wholly, solely.*
The ghost then spread his wings and tail to sail to
His happy nativ home in Wingdom's kingdom,
And left that ancient Zacharias pious,
Than even that unborn on-comer, dumber.
Now came the infant's time of christ'ning, list'ning
In vain, sat speechless Zacharias pious,
Relations—uncles, aunts, and cousins, dozens
Had come to feast and make it very merry.
These chose the name of its own father, rather
Than that of distant kin; the mother other.
"It must be John," she cried, "sweet, bonny Johnny.'
"What do you mean by this cognomen, woman!
Not of the infant's kindred many, any
Was ever called by this cognomen, woman!"
Then they made signs to Zacharias pious
That he himself should do the naming, aiming
That they should thus ahead of Betsy get—see?
Then he made signs, his fingers going, showing
That he would do so if he might in writin'.
And then that good old Zacharias pious,
Did write, without a flaw or single jingle,
"His name is John," just as that cad had added.
Forthwith his mouth he opened quickly slickly;
He praised, prayed, preached completely neatly;
Sang sweetly meetly, and discretely featly.
Now I, like good old Zacharias pious,
Hav (being likewise smitten) written,
And fancy I can feel my hearing clearing
To catch the notes of no archean pean—
The future age with joyous singing ringing.
But I would scorn to call a baby "Gaby."
After that angel of untender gender,
That Magpie of the Christian churches' perches.

J. K. P. BAKER.

Progress of Our Missionary Work.

When any one sends us one dollar with the request that we mail a copy of "The Age of Reason" to each of the eight addresses of ministers, deacons, elders, and other Christians which accompany the money, we are sure that our correspondent is alive to the importance of disseminating good Liberal literature among church members and other religious believers. No better work for this purpose could be selected than the book we are scattering in this way from ocean to ocean. We print below a few of the letters which hav lately come to our desk freighted with dollars and names:

"NEW YORK, July 21, 1894.

"FRIEND MACDONALD: I feel like chipping in $1 to that TRUTH SEEKER missionary scheme, but I will leave it to you as to where the tracts are to be sent.

"E. B. FOOTE."

Eight of the representativs of the Court of Heaven who are located in this city were made the recipients of Dr. Foote's thoughtful kindness and untiring zeal.

"MARTIN'S STORE, ILL., July 16, 1894.

"EDITOR TRUTH SEEKER: Inclosed please find $1 for Paine's 'Age of Reason,' to be sent to the persons named herein. WM. NIKSCH."

"SAVANNAH, MO., July 16, E.M. 294.

"MR. EDITOR: I inclose $1 for the 'Age of Reason' to the inclosed names. I regard this as a grand scheme and will probably contribute more to it. Also inclose $1 for ten church property taxation pamphlets to myself.

"WM. COOK."

"MR. EDITOR: Within please find $2—one apply on my subscription, and for the other send as directed eight copies 'Age of Reason.' CHESTER BEDELL."

"KEARNEY, NEB., July 14, 1894.

"MR. E. M. MACDONALD—*Dear Sir:* I would like to take advantage of your liberal offer in TRUTH SEEKER of July 7th, so inclosed you will find $1, for which please send 'Age of Reason' to eight names given.

"Respectfully, C. F. ROBINSON."

"LA RUE, O., July 20, 1894.

"MR. E. M. MACDONALD—*Dear Sir:* Find inclosed $2; also sixteen names, to each of which please send one copy of that grand eye-opener, Thomas Paine's 'Age of Reason.' I consider this the grandest missionary scheme that was ever started in the cause of Freethought. Once you get the people to read the other side and do their own thinking, the priest's job is gone. HENRY WEISE."

"WATERTOWN, MINN., July 19, 1894.

"MR. E. M. MACDONALD: *Dear Sir:* Seeing your generous offer in THE TRUTH SEEKER of July 7th, I take advantage of it and inclose you $1, for which please send by return mail one copy of Thomas Paine's 'Age of Reason' to each of the addresses accompanying this.

"You will notice that I hav down the names of two ministers, neither of whom is very fond of Paine. One day I heard one speaking against Paine and Voltaire, and I asked him if he had ever read any of Paine's writings. He said that he had not and I should judge that the other one is not any more enlightened, but if they will read the 'Age of Reason' perhaps a ray of light may penetrate the orthodox fog that clouds their brains. Hoping that your offer will be taken advantage of by all who can afford it, and that it will accomplish much good, I remain yours for truth and reason, JOHN P. THORNQUEST."

This is encouraging. One "Age of Reason" shall put to confusion ten thousand Bibles—to slightly change a scripture hyperbolism and bring it more nearly into harmony with reason and facts.

Time to Be Moving.

The readers of THE TRUTH SEEKER are all sufficiently informed of the facts in the case of Mr. J. B. Wise, the last arrest of a Liberal under the Comstock obscene literature mail law. They know that this earnest, wide-awake worker was confined during four long weeks, between the ninth of June and the middle of July, in jail at Leavenworth, Kansas, for mailing a postal card containing only a quoted extract from the Old Testament. He is now out on bail through the kindness of his Liberal brother, George Harrison, of Clay Center, Kansas, awaiting trial in October next. The National Defense Association has held two meetings to consider what ought to be done in this matter, and has decided that it is time to make a general call upon the Liberals of the country to stand by the one in distress. It is not only necessary that we should do all that can be done to prevent injustice and punishment being inflicted upon Mr. Wise, but it is also important that this event should be made use of to create as much discussion as possible as to the moral quality and character of scriptural texts and the question whether millions of books should be distributed in the hands of young and old if one brief verse here or there may be bad enough to cause the imprisonment of a man who quotes and sends it by mail. A good many very interesting problems and opinions will be likely to be brought out in the full and wide discussion of this affair. If the Liberals of the country will provide a liberal fund for offense as well as defense, it would be employed as judiciously as we know how to awaken public sentiment previous to the trial and to defend Mr. Wise on trial. There are practically only about two months to work in, and therefore we request an immediate response to this call for subscriptions from all who are willing to chip in and lend a hand in making this a celebrated case. The chip is knocked off our shoulder and it is time to show what we are good for. It is some time since we hav had such a fight on hand, and really a long time since the Liberals hav been called on for any subscription to the Defense Fund. Subscriptions may be forwarded directly to THE TRUTH SEEKER office or to E. B. FOOTE, Jr., Sec. N. D. A., 120 Lexington ave., New York city.

The newspapers say that in Muncie, Indiana, the preachers and Christian Endeavorers hav had an ordinance passed requiring all business houses to be closed on Sunday. This is a mistake; the churches are running wide open morning, afternoon, and evening, and reliable reports state that the proprietors are taking in more than the usual receipts owing to the cutting off of competition.

We are informed that the audiences at the Moody services at the capital "were almost entirely made up of church members." This would seem to indicate that even that popular expounder of the word cannot always reach the "unchurched masses," a majority of whom are already Christians, but are not inclined to "work at their religion." The old fanatical zeal grows weaker and weaker, and it is well for the race that it does. A nobler enthusiasm is taking its place.

Among the two hundred men, women, and children "converted" at the Moody revival in Washington, how many were converted to Christianity from any other great world religion or from Infidelity? Possibly one or two; probably not any. What does the "conversion" mean, then? Simply that two hundred Christians, not members of any church immediately preceding their "change of heart," hav been induced to affiliate with Christian organizations, and that some of them will, for a time, at least, attempt to order their lives more in harmony with those social precepts which the church has appropriated from the common store of human ethics and now claims as her private property. But most of the "saved" souls will be content with a temporary outward observance of certain fashionable conventions which hav little if any relation to essential conduct, while nearly all of them will be made more intolerant of differences of opinion and consequently less just in their dealings with their non-believing or differently-believing fellows.

S. P. Putnam's Lecture Appointments.

Neillsville, Wis., Aug 2-6.
Whitehall, Wis., Aug. 7-9.
Fargo, N. Dak., Aug. 11-14.
Crookston, Minn., Aug. 15-17.
Hoople, N. Dak. Aug. 18-21.
Fort Maginnis, Mont, Aug. 26th to Sept. 10th.

From July to September 10th in Iowa, Michigan, Wisconsin, Minnesota, North Dakota, and Montana. Those in Washington and Oregon desiring lectures during September and October will please address S. P. Putnam, in care of E. C. Reichwald, 234 South Water street, Chicago, Ill.

THE Freethinkers of Kansas will hold a convention in Lawrence, Kan., September 6th-9th. Preparations are being made to hav it a grand success. Excellent speaking and singing will be the distinctiv features of the occasion. Many Freethinkers—Agnostics, Spiritualists, and Liberals of other shades—hav signified their intention of being present and participating in the deliberations of the convention Kansas is having good crops this year and, notwithstanding the calamity of the great strike, its people are hopeful and look forward to better times in the not distant future. W. S. Bell is now lecturing in Kansas, helping to prepare the minds of the Liberals for the coming intellectual feast. His address is 114 East Fourth street, Topeka, Kan.

Letters of Friends.

Two Years and Eight Ages.

RIDGEWAY, N. Y., July 15, 1894.

MR. EDITOR: Inclosed find $6, for which please credit my subscription for THE TRUTH SEEKER for two years and send $1 worth of "Paine's Age of Reason" to the addresses given. I write hoping some good may result. GEO. L. PRATT.

Somewhat Liberal Out There.

NEW CAMBRIA, KAN., July 15, 1894.

MR. EDITOR: Baseball playing has been all the rage here on Sundays this summer and spring. The church people did considerable growling in the early part of spring, through the local papers, about it. At this time the boys had their playgrounds away down on the prairie among the coyotes, but later they secured grounds almost under the nose of the church, as it were. A few years ago a like attempt was made, but was suppressed by the strong arm of the law—by fining the boys. How times hav changed! When popular opinion is against church rule she is as harmless as a lamb; when in her favor she is ferocious as a lion. The boys drew immense crowds to witness their games, and hence the church's lamblike disposition. She hoped that by such a course she could induce the boys to drop their nickels in the slot.

JOHN W. ABBOTT.

An "Original" Freethinker.

HAWKINS, N. Y., July 17, 1894.

MR. EDITOR: Although I am somewhat tardy this year in my remittances, I believe it is the first time since I hav been a subscriber. I would hav sent my subscription before, but I wanted to take your offer and hav my name inscribed on the everlasting monument of that grand and good man, Samuel P. Putnam, "Four Hundred Years of Freethought," therefore I inclose $6.50. I wish you would see to it that the name of my father, William Thompson Galloway, is placed there also. He has subscribed for the book. He has been a Freethinker for the last forty years or more. His Freethought was "original." I hav heard him say that he was of that belief for twenty years before he knew there was another person in the world who believed as he did. He had never seen a Freethought tract or publication of any character. He has probably read the Bible through more times than Talmage has, and that is the cause of his Freethought.

WM. S. GALLOWAY.

Mortuary—Joseph Maxwell Libby.

HASTINGS, PA., July 16, 1894.

MR. EDITOR: A good man, a stanch Freethinker, and a radical has disappeared; a busy, activ life on earth is stilled. Joseph Maxwell Libby was born in Saco, Maine, June 17, 1810, and passed away June 9, 1894, at 11 P.M., at his home near Hastings, Pa. His sickness was short; he took to his bed but two weeks before his death, which was peaceful and without a struggle. He became unconscious several hours before passing away.

He received but a common school education, but being very fond of reading he soon evoluted into more light and became a Freethinker of the broadest and most advanced type. Though quiet and unassuming in manner he was always among the advance guard in reform, ready to accept any truth and to aid in any cause tending to free the race from any and all forms of superstition and tyranny. He was a great reader, having a library of history and the various reforms of our time, and was familiar with most of them.

He left a wife, eighty-six years of age, and two sons, besides other relativs. The funeral was held at Chest Springs, Wednesday, June 11th, Mr. Dawson officiating. Our friend was a firm believer in immortality. Liberal, just, and charitable to all is the record of Mr. Libby.

SUE DOWNEY.

Will Not Co-operation of Ranchmen Solve the Problem?

FAYETTE, IDA., July 13, 1894.

MR. EDITOR: Inclosed find $6.50. This is for a year's subscription and Brother Putnam's great book. Procrastination is the thief of time, and I hav had to let her procrastinate, and now I am obliged to let some others wait for that which is due them, so that we can hav our names enrolled with, I hope, three thousand others in this book of all books. There are quite a number of Liberals in this vicinity and there could be a very good society organ if only some lecturer would come this way. Yet hard times are here, made harder by the monkeying with the wool tariff, as there are a great many sheep raised on our hills. Then we hav a cussed corporation that has dug a ditch and wants to control all the land under and above it. By unscrupulousness and misrepresentation it has so far kept the farmers from digging an independent ditch. The strike tied up the railroad, but as it happened there was not much fruit to ship. If the government would pay more attention to the water question and not delay in digging ditches in the arid region, so that the farmers could own the water with the land and hav to pay only for maintaining the canal they would be more prosperous and happy. As it now is, no man with limited means can open out a sage brush ranch and pay the assessments now asked, with the prospects of having to pay more, and be happy or independent in five years, say. Some think that this corporation is a lamb, but they are sure to find it another Pullman in its demands. Yours for liberty, DR. A. A. BRAUTHOOVER.

How Would They Vote?

UKIAH, CAL., July 10, 1894.

MR. EDITOR: You will recollect the little package of seven books which I got from your office some eight months since consisting entirely of Old Testament Illustrated, as a trial package in the retail trade. Well, six of the seven were disposed of to different individuals of professed Liberal sentiments, and men of families. Two were sold on time, but instead of pay for the books forthcoming, one of them has been returned, with the statement that the purchaser's wife insisted on its removal from the house. The other man has just informed me that his wife holds a standing threat over him that if he ever pays for that book she will leave him, and if she can get sight of old man McCowen she will throw the book at his head. This givs you a glimps of the status of the retail trade of Liberal literature in this vicinity and the spirit manifested in opposition to its distribution, and against any one who may engage in the line of missionary work. Whoever engages in it puts himself very much in the position of him who throws pearls before swine. Of course, Brother Putnam's narrow escape in our courthouse escapade and the narrow escape from a general conflagration of our forty thousand dollar court-house has not been forgotten; and, of course, such occurrences and similar incidents are well calculated to stir up our "pure minds by way of remembrance," and likewise to prove to a demonstration that the opponents of Freethought are determined it shall not be forgotten, or at least the spirit which heretofore has prompted these deeds of ostracism and persecution shall still be fanned and kept alive. Therefore, it would seem to me that it would be well for Liberals to take our opponents at their word, and at least not leave them the privilege of saying we are treating them with silent contempt. Yours for reform, THOS. MCCOWEN.

"Labor" Defined.

LOCUST CORNER, O., July 15, 1894.

MR. EDITOR: In THE TRUTH SEEKER of July 7th, friend George Macdonald asks two questions of me, namely:

1. What did I suppose he meant by "free trade in labor?"

2. What do I mean by "no free trade in labor?"

I reply that before I had read his remarks in the last issue I supposed he meant precisely what he said, viz., free trade in labor; but since he has explained that he meant the absence of a tariff on immigrants, that supposition is no longer tenable. I could not assume that free labor meant free laborers, any more than he would assume that free wheat would mean free harvesting machinery.

A *laborer*, according to my understanding, is an individual who performs labor; while *labor* is a term which, in a commercial sense, may represent value, condition, or quantity. A piece of unmined iron ore is of little or no value, but when changed by labor into watch-springs may represent thousand of dollars.

Thus we may assume that labor represents an average of 90 per cent of all value; and if we admit foreign goods free of duty we shall hav free trade in labor, but upon no other conditions.

The bundle of foreign manufactured goods contains a certain value in labor already performed, which might otherwise hav been performed in America, and lessens by its own amount the opportunities of American labor to obtain employment.

That the portion of our labor which is done abroad cannot be done here would seem to be an axiom needing no demonstration, and a tariff levied upon the fruits of foreign labor is a tariff on labor itself, rendering free trade in labor an impossibility. CHAS. O. HAYS.

There is Some Growth.

NORTH BENTON, O., July 16, 1894.

MR. EDITOR: THE TRUTH SEEKER is a great lever to break the power of the clergy. I hav seen a revolution in religious dogma; I hav seen the time when Infidels were tarred and feathered and ridden on a rail in this township. There is a revolution in that respect here. Few hold to the religious dogmas now but the low in intellect. I hav seen the time here that most any average Christian would swear in court that he would not believe an Infidel. I hav heard them asked the reason they could not be believed, and the answer was that they did not believe the book called the Bible. But times are not what they were. I hav heard a preacher, who was also a professor in Hiram College, at Hiram, O., say in his sermon that man had an environment greater than that of any other sentient being, and beyond that environment he knew nothing; there was a veil, and beyond that veil he knew nothing; and he also said, in connection with that subject, that the scientific men of this age had demonstrated facts contrary to former Biblical theories, and they were all skeptical. He also said that their best clergymen in Cleveland had attended Liberal lectures, and he told his congregation the next Sunday that he heard arguments that he could not answer. I told the clergyman at the close of his sermon that if he kept on preaching such sermons he would hav his congregation Infidels. He said that he hoped not, but the Bible must be taken in a different light from that in which it had been viewed formerly. There are indications of the dropping off of the divinity of the Bible. We can see that a great majority of the adherents to the church are such to hide some meanness and dump their wickedness on some scapegoat, as taught in the Book. The divinity part of the Bible, in my judgment, was conceived in fraud. Why not teach the people to do right for the love and beauty of doing right?

CHESTER BEDELL.

Outdoes Brother Peck.

July 9, 1894.

MR. EDITOR: I do not wish to interfere with the discussion of Messrs. Peck and Perry, but I feel that Brother Peck is quite lame in his reasoning as well as an illiberal Liberal; and as he seems to sit at ease on scientific positivness, I wish to ask him some questions for my own information, the answers to which I cannot otherwise obtain.

I am an idiotic Agnostic Materialist, believing in no personal or individual god, devil, ghost, witch, or hoodoo; neither do I accept the truthfulness of the miraculous conception, Jonah, Samson, or rib stories, but am rather a believer in attraction, repulsion, and some few other forces said to exist, and to settle my mind on the subject more fully I wish Mr. Peck would explain to my rather incomprehensiv intellect what attraction is, for if it is anything it must be something and hav materiality, dimensions, etc., and take up some part of space. I wish to know how it looks, feels, or tastes, also how it smells—whether beautiful as a rose, sickly as a dead carcass, or "divine" as a death-bed repentance? Has it weight or tangibility, and can it be compressed or expanded, and what is its analysis? When a boy I used to hear my teacher say, "Matter is classed in three divisions—solids, liquids, and gaseous;" and I know not which head covers attraction, repulsion, the centripetal and centrifugal forces, neither polarity, mesmerism, and some other things that both Webster and science undertake to explain, but which, like a "spirit," are too abstruse for my understanding. Is it not a fact that science hides itself behind a mountain of words in telling us many truths, yet leaves us in the dark as to the *nature* rather than the *effects* of many things?

I know not how the variegated rose derives its kaleidscope of colors from the same root, soil, moisture, atmosphere, and really would like Brother Peck to explain. I know nature is a grand old mother.

The theory of sound waves which enable us to hold conversation through brick walls is good but not satisfactory to my reason; we recognize the voice of a friend through the telephone, yet science does not explain why the peculiarity of voices. Should I catch Mr. Peck in Chicago and ask him to describe to me his home in Buffalo, would not his mind seemingly hav to return to Buffalo before he could giv me anything of a description? Why need the store-house of memory "take a walk" (if it does) before it can giv a reflectiv answer?

Mr. Peck says, "I never had an opportunity to investigate Spiritualism," and from his own words I condemn him as an illiberal Liberal, for he has no right to take what others may say *pro* or *con* on a subject he knows nothing of personally and condemn it, when he has every chance to learn the truth of the subject for himself. Four years ago I was forced to acknowledge from personal observation the truthfulness of spirit phenomena (although I had discovered frauds), but being very skeptical, I reasoned that it might not be caused by "spirits," but the reflex of my own brain or knowledge or from other laws of nature unknown to me and perhaps unknown to science, for I hav long since thought that what man really knows compared to what he does not know is like a molehill to a mountain. I wish to remind Mr. Peck that I am not a full-fledged spiritist, but still an investigator, and wish him or some other learned scientist to tell me how it is that public lecturers from Maine to California, who hav no way of knowing me from other idiots in their audiences, pick me out, leave their rostrum, and come to me, saying: "Your son Frank sends me to tell you he is here and wishes to tell you that he is always with you." Also I hav often had old friends and relativs, many of whom I had nearly forgotten, come (or said to "be here") and tell their names and incidents in their lives that "stagger my understanding," and I wish Mr. Peck to explain whence comes the intelligence. How can they tell me where I will be on a certain day, which invariably comes true, when I had no such thought at the time. I believe in more than three divisions of matter and that what is called spirit is but a certain consistency of matter of which science has not yet learned. If Spiritualism is true, every thing as well as man livs in the shadowy future in an evoluted state and much more refined and perfected than in earth life. My spirit friends seem to know of no god, devil, or savior, and say there is no literal heaven or hell, but that with spirit eyes they can see, spirit skulls can think, and if John Peck is not fully intelligent and perpetually "flavored" he can by the law of evolution hav a "chance for his life" and continue toward perfection after death, and never will hav to fry in an orthodox hell in obedience to the dictates of pope or vicegerent of Jehovah.

How beautiful, if true, to know that we are to clasp glad hands with those loved ones from whom death has separated us; to impress a loving kiss upon a remembered mother, who so fondly nursed us at her bosom in earth life! How cheerful the evoluted songs of birds as they perch upon the more perfected branches of spiritual trees that know no decay! Can it be thus?

Brother Peck, let us investigate and hope that no hell is to torture an innocent darling, forced by the hand of nature into an eternal damnation; neither that mother's love is to be cleft asunder by the sword of mortality. A. D. SWAN.

The God of Moses.

RAPID RIVER, MICH., July 16, 1894.

MR. EDITOR: In reading the old Mosaic legends it cannot escape the notice of any critical reader that the acts for which God rewarded and applauded his favorits would send them to the penitentiary to-day. And these acts must hav been looked upon as crimes in all ages and among all classes of men. We believe the explanation is this: Moses worshiped the serpent, which he believed to be the incarnation of evil, and naturally he believed that evil was what he approved.

Although Bibles are plentiful, few read them except Freethinkers, and in support of our position we will recount a few of the acts done by God's favorits.

Abraham made a journey into Egypt, and while there his aged wife, Sarah, because of her beauty caught Pharaoh's eye and he inquired of Abraham who she was, and Abraham said she was his sister, and Pharaoh took her to wife. As s on as Pharaoh discovered the fraud he, like an honorable, upright man, returned her. Pharaoh and all his house were punished for his honorable conduct, while the liar Abraham was comforted with great promises. All this occurred over again with Abimelech, king of the Philistines, and again the honorable king was punished and the lying rascal Abraham rewarded. God's punishment of Abimelech was something very remarkable (Gen. xx, 13). As far as satisfying justice went, God's judgment might as well hav lighted on a grindstone. But had this attempt to palm off his octogenarian wife as his sister on an unsuspicious man been proved in any of our police courts, the father of the faithful would hav served a term in the house of correction.

In Gen. xxi, 14, we hav the story of Abraham turning his wife Hagar and their son adrift into the wilderness of Beersheba: "And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, and putting it on her shoulder, and the child, and sent her away." This was a piece of cool rascality, as turning a woman and child adrift in the wilderness meant murder in intention, and yet God approved of the act. This story is inconsistent and unreliable, as we find in Gen. xvii, 25: "And Ishmael his son was thirteen years old, when he was circumcised." The journeyings and adventures which are recorded since then would make Ishmael at least twenty, perhaps thirty, years of age. Poor old Hagar! no wonder you gave out, staggering through the wilderness of Beersheba with all the provisions and a full-grown man on your back.

Our own modesty and the Comstock obscenity laws forbid us going into the details of the Lot scandal, but we must say that as we never read nor heard of as flagrant a case of incest as occurred among the Lotites, it is reasonable to suppose they were kicked out of somewhere for their immoral practices, and in that way secured a passport to the favor of the God of Moses.

In reading Abraham's record thus far, any thinker would naturally conclude that if God was searching for an unprincipled scoundrel from whom to raise a peculiar breed, Abraham was the man he was seeking; but God's final test seems to hav been to discover if he had a grain of humanity left; if it was not for this purpose, we fail to see what it was for: "And God said, take now thy son, thine only son, Isaac, whom thou lovest and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains I shall tell thee of" (Gen. xxii, 2). To this Abraham never made a protest, but, as if delighted with the job, got up early in the morning and started with Isaac on his murderous mission, and as if anxious to crowd in every item which would add to the horror and cruelty of his act, he made Isaac carry the wood on which he meant to butcher and burn him. When Abraham had the sacrificial knife upraised to take Isaac's life God arrested his hand. If a civilized human being in our Western world had arrested his hand in this act, Abraham would hav spent the remainder of his days behind penitentiary bars, and been pointed out to the curious visitor as the monster who tried to murder his own son in such a brutal manner. This is in all probability a warped edition of an old Aryan or Hindoo legend, where a king with a large family of daughters but no sons in brooding over his sonless state came to look upon it as a reproach and made a vow to God if he granted him a son he would offer him up a sacrifice. His prayer was granted and a son was born unto him, and, with one excuse and another, he kept the child and put God off from time to time. At length God agreed to allow the king to keep his son until he was twenty-one, at which time the sacrifice was to take place without fail. Before the fatal day arrived the son, warned of his danger, fled into a neighboring kingdom, and the king tried to get out of the difficulty by declaring his son beyond his jurisdiction. God was very much displeased, but finally agreed to accept a substitute. The king was a long time seeking, but at length found a rascal who was willing, for a hundred cows, to sell his son to be sacrificed. When the priest was sharpening the sacrificial knife the substitute, who was bound to the altar, seeing his danger called out lustily in his terror to all the gods whose names he could remember and Vahwas (the dawn), hearing his cries, came to his assistance, when his bands fell off and he stood up free. In the wind up the great God commends the king for saving his son and the greedy trading villain who sold his own flesh and blood is condemned. These are the main points in the old legend, and it is too evident to require comment that the people who made it believed in a god fairly virtuous, while those who warped it to fit our Bible believed in a god entirely vicious.

Jacob was God's especial favorit and an all-around scoundrel. If he had begun life in the United States with a twenty-dollar pack of shoddy, in ten years he would hav been a Congressional lobbyist and boodler swindling the country out of millions. He forced his brother Esau, who was dying of hunger, to sell him the land of Canaan for a bowl of soup, as the birthright, according to the story, meant this. He perjured himself twice to secure his father's blessing. By knavish schemes he robbed his father-in-law. By a pious, lying, religious ruse he and his sons got the Shechemites in their power and butchered them in cold blood. And we are forced to believe from his record that to help his own interests he was capable of committing any crime ever thought of by man. We hav from his record a highway robber and murderer, a perjured liar, a brother-deceiver and -hater, and a knavish thief. Is there a man in all the prisons and penitentiaries of the world to-day with a reputation as bad as this? And Esau was a noble, upright, forgiving man, for after all Jacob's treachery he forgave him and took him in his arms and wept over him; wept no doubt to think Jacob was his brother and such a scoundrel; and God declares, "Jacob hav I loved and Esau hav I hated." It is impossible to conceive a plainer declaration that he loved evil and hated good. As these Esau and Jacob tales are all inconsistent and incredible, it is likely they are a warped edition of another old Aryan legend, where a noble, upright elder brother forgivs and shows great kindness to a poverty-stricken, broken-down, vagabond younger brother, who in their youth had done him great injury. The most careless reader will see at a glance that these tales, as they stand in our Bible, are fables and poorly told. Neither Esau nor Jacob had left their father's establishment at the time of the birthright trade, and their father must hav been immensely wealthy, as Abraham when he fought with and defeated Chederlaomer, had three hundred and eighteen fighting men born in his own house; and the Lord had been blessing and prospering the outfit ever since, and two thousand is a moderate estimate of Isaac's household, if there is any truth in the story. And Esau, the prospectiv lord of all these people, on his return from hunting, would hav been waited on and attended like a prince, and when we find him begging and selling his birthright for a bowl of soup in his wealthy father's establishment, even the religious fanatic must admit it is a fraud. When Isaac gave Jacob his blessing he was an old, feeble, blind, bedridden man, and yet we find he did not die till eighty years afterward. These contradictions and inconsistencies are far too glaring to be either ignored or denied, and leave no doubt on the mind that they are not in the form in which they were first told. In all probability the original legend exalted virtue, while our warped edition crowns vice with an aureole. The man who first told these legends would hav an eye to consistency for reputation's sake; but the man who warped them would care nothing for this if they served his purpose, which was evidently to unite piety and crime.

We will now take a look at some of the crimes of Moses. In Ex. xxxii we read that when Moses was away on law-making intent, in his sanctum sanctorum, on Mount Sinai, the priests and people, when freed from their fear of Moses, made a god in the form of a calf. They would no doubt hav made a full-grown bull had the stolen gold ornaments held out. When Moses returned and saw this calf his indignation burst all bounds, and the tables on which he and God had spent forty days and forty nights he broke to pieces in his rage. And he took the calf, and burned it and ground it to powder, and mixed the powder with water, and made the people drink it (he stole the gold without doubt, and made the people drink the ashes of the fire mixed with sand). When this was done he held a council to investigate. And Aaron, put on the witness stand, tells his story (verse 22): "Let not the anger of my lord wax hot, thou knowest the people, that they are set on mischief, for they said unto me, Make us gods, which shall go before us, for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him; and I said unto them, whosoever hath any gold, let them break it off, and they gave it me. Then I cast it into the fire, and there came out this calf." It must be admitted that this was a miracle. Without forming, molding, or intention, this god created itself, not out of nothing but out of gold, and took the form of a calf; and, what makes it more perplexing, Aaron frankly acknowledged that he collected the gold to make an idol, and it could, from our standpoint, make little difference what form it was fashioned in, but there was good reasons for Aaron telling this lie, disclaiming all intention of making it a calf, to which we will call attention later. Moses has been called the great lawgiver, and we see in this case how he administered law. After examining Aaron, Moses stood in the gate of the camp and called to all who were on the Lord's side to come to him, and the Levites came to his side, and he told them to take their swords, and, in the words of the book: "Go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his friend; and the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men, for Moses had said, Consecrate yourselvs to-day to the Lord, even every man upon his son and upon his brother, that he may bestow upon you a blessing this day." What a god to receive a blessing from! If you had not slain a brother, or a son, or some dear friend, you were unworthy of a blessing. No trial, evidence, or judgment, but the sword was drawn, and haphazard, pell mell descended on the heads of the people. The more slain and the nearer and dearer they were to the slayer, the better God would like it. Could any man working in the interests of the incarnation of evil, hav devised a surer method of outraging, degrading, and vitiating all the best instincts of humanity? When we examin this story critically, it seems that the slaughter was among the Levites themselvs; it is sons and brothers that are to be slain; not the men of other tribes. And all the religious squabbles that took place were confined to the Levites. This is curious and excites suspicion as to the respectability of the God of Moses, for of necessity Aaron and the Levites would know more of his God than the rest of the people, and although he was very generous to them, they seem to hav had little love for him, and had not Moses returned at this time, God's peculiar people, led by Aaron, would hav deserted to a man; and the strained relations which we can see existed between Moses and Aaron, all the way through the story, must at last hav reached a climax. In proof of this we only need to read Num. xx, 25, 26: "Take Aaron and Eleazar his son, and bring them up into Mount Hor, and strip Aaron of his garments, and put them upon Eleazar his son, and Aaron shall be gathered unto his people, and shall die there." We hav here a cold-blooded murder, very piously told. As soon as Aaron was disposed of Moses lost no time in setting up the image of his own God. Num. xxi, 8: "And the Lord said unto Moses, make thee a fiery serpent and set upon a pole, and it shall come to pass that every one that is bitten, when he looketh upon it, he shall liv." The natural instinctiv abhorrence the human hav to the serpent family made this a very unpopular god, as we can understand from the howling, angry remonstrances of its prophets, and the seceders seem to hav been in the majority, until a priest, shrewder than his predecessors, stirred up King Hezekiah to destroy all images, holy serpent as well as the rest (2 Kings xviii, 4), and issue the second commandment forbidding image worship, and the void, endowed by this priest, through the imagination of his dupes, with the serpent's attributes, modified and improved, they were enjoined to worship. This void, they were told, was everywhere, and took notes of all their actions, especially their evil ones, and even their thoughts were not private to themselvs, for the void overheard them. Of course neither the priests nor their dupes pretended to comprehend this muddle; but this made it more fascinating as there is nothing the human race takes such delight in as humbug in the shape of a mystery, and this, as the priest had shrewdly guessed, was the most popular god ever made by man, and the cheapest, as the priest made it by a word of his mouth. This destroys the fiction that Moses issued the second commandment; how can we believe that Moses who commanded and compelled his followers to trample the second, sixth, seventh, eighth, ninth, and tenth commandments under feet, made them? The blackest page in history is the Mosaic raid on Midian; the Midianites had been the best of friends to Moses; when he fled from justice, a murderer, they took him in, and he married a daughter of one of their chief men. And when he returned with his slavery-sodden people they were all made welcome, and camped on the borders of the land of Midian. In Num. xxv we find Israel gone wandering after Baal-Peor, the god of Moab; and to counteract this Moses held a revival meeting, and when the people were worked up to the hallelujah state and the serpent god coming out a winner, Zimra, an Israelite, went past on his way to his tent, with Cozbi, a woman of Midian, whom it would seem he had taken to wife. This probably distracting the attention of the penitents, enraged Moses and his priests, and one of them, Phinehas by name, took up a javelin (verse 8); and he went after the man of Israel, into the tent, and thrust both of them through, the man of Israel and the woman. This pleased and pacified God and Moses; and on the spot Phinehas was promised an everlasting priesthood. And God told Moses to vex the Midianites for this. As Moses was married to a Midianitish woman, and the Midianites seem to hav been the best people, it would hav puzzled a Philadelphia lawyer to make a case out of this, but the Midianites had just cause of complaint for the death of Cozbi. But the Lord had a very peculiar way of balancing justice; if he was on the bench to-day and had the same ideas of justice he had then, if a murderer came before him, he would hang all the murdered man's relativs and friends, perhaps the whole village where he had lived, if it was a wicked, wilful murder, and then take the murderer home to dine. God, thinking Moses too slow, again called his attention to the Midianites (Num. xxxi), and he sent twelve thousand soldiers to slaughter them. They killed the unoffending men, and brought back the women and children captiv; this threw the meek Moses into another rage, and he commanded the Israelites to take all the maidens who had never known man, and butcher the rest, both women and children, of whom there were sixteen thousand; out of this sixteen thousand, thirty-two were sacificed as a heave offering unto the Lord. The maidens whose lives were spared numbered thirty-two thousand, and after seeing their kindred slain, they were handed over as a prey to this licentious soldiery, to be torn from the arms of one brutal ruffian and clasped in the foul embrace of another, ruffians bespattered with the blood of their nearest and dearest, and all for the glory of God.

TOM WALKER.

[TO BE CONCLUDED NEXT WEEK.]

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Soulless Prayers.

I do not like to hear him pray
On bended knee about an hour,
For grace to spend aright the day,
Who knows his neighbor has no flour.

I'd rather see him go to mill
And buy the needy brother bread,
And see his children eat their fill
And laugh beneath their humble shed.

I do not love to hear him pray—
"Let blessings on the widow be,"
Who never seeks her home to say—
"If wart o'ertake you, come to me."

I hate a prayer so loud and long,
That's offered for the orphan's weal,
By him who sees him crushed by wrong.
And only with the lips doth feel.

I do not like to hear her pray,
With jeweled hand and silken dress,
Whose washerwoman toils all day
And then is asked to work for less.

Such "pious" falsehoods I despise!
The folded hands, the face demure,
Of those with sanctimonious eyes,
Who steal the earnings of the poor,

Those sainted faces that some wear
To church and for the public eye,
Hide things that are not on the square,
And wickedness done on the sly.

I do not like such soulless prayers!
If wrong I pray to be forgiven;
Such prayers no angel upward bears—
They vanish ere they get to heaven.

The Inquirendo Club.

III.

"We hav here," said Florence, with much formality, holding up a small visiting card, "the name of Prof. Agassiz H. Morse, of the New York Historical Society, with the modest request penciled underneath to 'admit one.' Of course, the matter rests with the club for decision. What shall it be—aye or no?" "Oh, aye, of course! How delightful," they all exclaimed, while Arthur observed that the pater was a "trump." Ernestine declared it was *so* fortunate. "For," she said, "with his exhaustiv knowledge Uncle Agassiz could giv us so much valuable information."

Because the professor was no other than the father of our president, Master Arthur, Lillie and the three younger children, Ralph, Wilfred, and tiny Miss Rosalie, aged three, who always attended the club meetings, perched upon Aunt Margaret's lap, gravely listening to the various subjects of discussion. Now, she observed that she hoped papa would tell about pillow-flies. "I hope she will, Dodo," rejoined Arthur, "for I am sure I havn't the ghost of an idea what you mean by 'pillow-flies.' Not the kind that haunt pillows, surely," he asked, as though frightened by the suggestion, "*I* know all about *them*." "O Arthur," laughed his sister, "don't you see? She means butterflies, and calls them 'pillow-flies,' because papa explained the word metamorphosis to us one evening, using the transformation of a caterpillar into a butterfly as an illustration. Dodo heard him, and has been talking of 'pillow-flies' ever since. No, dear," she continued, unfolding the leaves of a rather bulky looking manuscript, "papa has chosen a more prosaic subject this time for an essay, but one which I am sure will be none the less interesting. He desires me to read it before this club, as business commands his attention elsewhere this afternoon. Now be very attentive, for I am confident it will contain many important facts. As for myself, I can only hope that I shall do justice to it." And then she read:

"EARTH-WORMS AND THEIR USES."

"Charles Darwin, in his work upon 'The Formation of the Vegetable Mould Through the Action of Earth-Worms' shows very plainly that no object is too small or insignificant to be deserving of our attention, since much of the earth's condition and richness of soil is due to the existence of these little creatures. Every plant or animal has its particular purpose, and years of exhaustiv research has convinced the great scientist that the least of these are not earthworms. He tells us of the burial of an ancient Roman villa at Abinger, Surrey, kept in an excellent state of preservation by the castings of earthworms, and adds that archæologists are probably not aware of how much they owe to worms for the preservation of their ancient objects, as anything left undisturbed upon the earth's surface for a short time is completely hidden from sight by the action of these worms. Although of a terrestrial nature they can liv under water for a considerable time, inhabiting low, marshy places, where vegetable matter grows. Dryness is unfavorable, and sometimes even fatal to them. During the dry months of summer, and the frozen period in winter, they burrow into the ground quite deep, and cease to work.

"Worms are nocturnal in their habits, and can be seen at night crawling over the ground, more often moving their heads and bodies, with their tails still in the burrow. Only sickly worms, covered with the parasitic larva of a fly, hav the disposition to travel in the day time. Those seen dead on the ground after a heavy rain are supposed to hav been creatures afflicted in some way that hav died of weakness rather than drowning.

"Worms hav no eyes, yet owing to a peculiar sensitivness are enabled to distinguish night from day. Mr. Darwin, in a course of interesting experiments, has shown how a continued stream of moderate daylight affects them. Heat they are inclined to disregard, while being extremely averse to cold, quickly retreating into their burrow when struck by a sudden wave of fresh air. They possess a certain amount of intelligence for so minute a creature, as Mr. Darwin further explained, lining their tiny caves with leaves and leaf stalks, for the obvious purpose of keeping warm. Care and careful manipulation is rendered necessary in drawing the leaves inward to fold nicely, but the little furnishers are equal to the occasion, discriminating between the easiest way to draw the leaf in and other ways.

"Closer investigation shows how the seeds owe their germination to having been covered up by 'castings' of the worm. Others, more deeply buried, lie dormant until brought forward under conditions favorable to germination, by the working over of the earth by worms.

"It is thus we learn the earnest, useful lesson wherein nature has decreed that each one, great and small, shall liv for something; that

'Small service is true service while it lasts.'

"'The plow,' said Mr. Darwin, in conclusion, 'is one of the most ancient and valuable of man's inventions; but long before he existed the land was in fact regularly plowed and still continues to be plowed by earth worms. It may be doubted whether there are many other animals which hav played so important a part in the history of the world as hav these lowly-organized creatures.'"

"And now," said Florence, in conclusion, "we hav some illustrations to examin, if you wish."

"I think not this time," said Aunt Margaret, rising. "It is after four now, so we will postpone all further conversation until next time."

Little Rosalie, or "Dodo," as they called her, slipped from auntie's lap, apparently disgusted with the essay. They were amused to hear her exclaim as she walked away, "Nasty worm! My dracious!"

"She don't like them as well as the 'pillow-flies,'" laughed Florence. "I am afraid onr Dodo is inclined to be esthetic."

"At any rate she has helped break up the meeting," said Arthur, as he helped Florence put away the curiosities the kind professor had sent, and the untouched quirendo box. IDA BALLOU.

Heaven and Hell.

James Taylor, Willard Grav, and Tom Lindsmore were a trio of as rascally rascals as ever trod the earth. They had lied, cheated, forged notes, robbed, and I believe once killed a man. James died a natural death, repenting at the eleventh hour of his sins, and went to heaven, where, after resting awhile in Abraham's bosom, he was arrayed in a white gown and given a harp. He did not know how to play, so held it in his hands and made believe while kneeling with the other saints around the great, shining white throne where God sat listening with a very high crown of gold and jewels on his head. He did not seem to notice that one harp made no noise, and so James was happy, at least for the present. Sometime afterward Willard and Joe were killed on the plains by Indians, and had no time to repent. They were, therefore, sent to hell. When they arrived at the gate the old devil was away; probably "tempting mortals," and the young devils were having a grand time playing ball just outside, and so engaged were they that they did not notice our friends' arrival. So they hid behind a pile of brimstone that was waiting to be shoveled in when it should be needed, and after counseling together awhile, they determined to go to heaven and tell the servants that a mistake had been made and the devil had sent them back to heaven. They accordingly went and told this story, which was believed, and they were taken in, divested of their clothing, and given a white dress like the others to wear, and a harp to play upon. Observing James they went and knelt down one on each side of him. "I don't know how to play," whispered Willard. "Nor I," said Tom. "Do as I do, make believe," returned James. "But let me tell you that when you've knelt here as long as I hav you'll wish you could stir around a little, if nothing more."

God raised his great right hand, and in a voice of thunder that shook the very heavens, said, "Where I should hear tuneful voices singing praises, I hear talking, which is blasphemy in heaven."

"There are men here in number three
Who hav never sung a praise to thee,
And they know not how to play,
know not how to play,
how to play,"

sang the group of angel kneelers.

"Send 'em to hell!" came again in thunder tones. "I wish I was going with you," said the door-tender, "for they hav jolly times there, and the devil isn't such a conceited, stuck-up fellow that he has to hav praises sung to him all the time." "Why, don't they burn there, and—" "No, bless your soul," interrupted the door-tender. "You see it is cold up here, terrible cold; too high up, I suppose. You know how it is when you take a balloon voyage, the higher up you go the colder it is. If they ever kept a fire here it would be some warmer. In hell they keep just enough to be comfortable, and the smell of the brimstone goes up chimney and inconveniences no one; and you can even sit down and hav a game of whist with each other or the young devils. It's awfully dull and monotonous here, but it is pleasant and jolly there. But you will hav to go, for there comes an old man and a young woman. Good day." "Good day."

They descended very rapidly. "Here we are," said Tom. "And there is the old devil himself," added Willard. "Hop on," said his satanic majesty, holding out his fork. "One at a time; I'm used to this business. The young ones will catch you all right and set you down by the fire, and I guess you will find it will feel comfortable, for your teeth are chattering and you are blue with cold. No wonder, either, with that thin dress on. Been up to heaven, I guess, and forgot to put your trousers on when you came away. Pretty cold place up there, and they don't dress warm enough. On good? All right, away you go." S. ATHENA MAGGOON.

Correspondence.

ATCHISON, KAN., July 2, 1894.

DEAR MISS WIXON: As several long months hav passed since I last wrote to the Corner, I will take advantage of the opportunity that is before me by presenting a few lines, to prove to the readers that I hav not "got religion," although I hav attended a revival meeting pretty regularly which has been in progress for some time, but I will say that the more I attend the less I become infatuated with these religious ideas, consequently making me believe more strongly that Freethought is the right and only religion. Should I hear that the friends of the Corner hav been thinking that I hav accepted the dogmas of superstition, on account of being so delinquent in writing, I should certainly feel it a most miserable insult.

One night of the revival the minister spoke in regard to the Freethinkers trying to get Christ out of the world, but he said before they could accomplish their act they would hav to destroy all the churches, and collect all the Bibles in the world and place them in a heap and set fire to them, and he wanted to know who would hav the courage to strike the match to them He had the impudence to say that he did not think Ingersoll would hav the courage to do such an act. It made me feel pretty warm, and I felt as though I would hav to get up and tell him that Ingersoll had the courage to do so, but was only too glad to hav the Bible in the world, as he proves by it that Freethought is the right religion; and not only that, but is using it as his bayonet in the battle between reason and superstition to wipe the churches of superstition out of existence, and to erect Freethought churches in their place.

But the fools can't see it in that way. They can't see why it is that Freethinkers keep Bibles in their homes, but, before we get through with them, we will hav their eyes pulled open so wide that they will not hav to use their spectacles to see why.

The preacher also advertised that he would giv a lecture on a certain evening for the special benefit of the young men of Atchison; so it aroused my curiosity to an extent that I went to hear him. On entering I found that his text was, "Against Bad Habits." Well, his sermon interested his Christian friends, but to me it was nothing, as Freethought advises me against them, and I hav taken its advice.

After the close of his sermon he told all that were Christians to arise; well, they all arose but me, consequently, after the meeting had adjourned, one of those soft-headed, long-legged religious young men came around and shook hands with me, and asked me if I stood up with the rest of them. I emphatically told him that I did not. Then he asked me why I did not arise. I said because I am not a Christian. Then, for curiosity's sake, he asked me why I was not a Chistian. Then I further aroused his curiosity by telling him that I did not think that the Bible was inspired; that it was not the word of an infinitly wise and benevolent God. And I told him that I thought I was just as good as he was, and a great deal better than half the Christian young men that were present. "Well," he said, "you may hav reasons to think so." I told him that I had reasons to know, without thinking anything about it, but as he did not ask for my reasons, I did not state them. So we parted; he taking his old road to the fossil's niche of faith, and I the path of truth and justice. As ever,

Your Liberal friend,
JOHN J. I. REMSBURG.

[The readers of the Corner of the requisit age should remember Mr. Hudor Genone's offer of a copy of "Inquirendo Island" for the best definition of God. There should be many essays on the subject by our young readers.—ED. C. C.]

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CONGRESS AND SUNDAY LAWS. Truth Seeker Pub. Co., New York. Price, 5c.

The wickedness, the criminality, the brazen yet hypocritical villainy of all Sunday legislation, and of the "Kyle Sunday Bill," in particular, are well shown up in this little pamphlet.—*Lucifer.*

RIGHT LIVING. By Susan H. Wixon. Truth Seeker Publishing Co., New York. Price, $1.

The author has not chosen a commonplace subject, but has gone into a comparativly unoccupied field. About fifty years ago "Corbett's Advice to Young Men" obtained a larger circulation than any work of that day, although parents cautiously placed it in the way of their children to be slyly read, because the subjects treated were not, as now, matters of common confidence between parents and children. But it taught what parents wanted their grown children to know—the ways of right living. Miss Wixon has hit the mark in her aim, and we predict great success for her new work.—*Hanford (Cal.) Journal.*

WOMAN: FOUR CENTURIES OF PROGRESS. By Susan H. Wixon. Truth Seeker Co., New York. Price 10 cents.

We hav received a thirty-four page pamphlet under the above caption from the pen of our esteemed friend and coreligionist, Miss Susan H. Wixon, the editor of the Children's Corner in THE TRUTH SEEKER. The *brochure* is a lecture delivered at the International Congress of Freethinkers, Chicago, October, 1893. Miss Wixon wields a facil pen, and her subject is well chosen. She puts forward with clearness the wrongs which woman suffered and still suffers at the hands of Christianity.

Miss Wixon is one of the foremost female Freethought advocates in the United States, and anything from her pen is sure to be one more nail driven into the coffin of Christianity.—*Progress, Trinidad, West Indies.*

ABRAHAM LINCOLN: WAS HE A CHRISTIAN? By John E. Remsburg. The Truth Seeker Co., New York. Cloth, $1; paper, 50 cents.

Was Abraham Lincoln a Christian? The martyred President has been dead less than thirty years, and here is a book written by Mr. John E. Remsburg presenting the most violently diverse and antagonistic opinions upon this point The writer has made a very close study of all the accessible testimony bearing upon this point, and the result is another illustration of the difficulty of writing human history. Mr. Lincoln was assassinated on the 15th of April, 1865, and the same year Dr. J. G. Holland published his "Life of Lincoln." In this he makes use of these words: "Moderate, frank, truthful, forgiving, loving, just, Mr. Lincoln will always be remembered as eminently a Christian President, and the almost immeasurably great results which he had the privilege of achieving were due to the fact that he was a Christian President." Dr. Holland's testimony seems to hav been based upon a conversation Mr. Lincoln had in 1860 with Hon. Newton Bateman, of Illinois. In the course of the conversation it is affirmed that Mr. Lincoln said: "I know there is a God and that he hates injustice and slavery. I see the storm coming and I know his hand is in it If he has a place for me—and I think he has—I believe I am ready. I am nothing, but truth is everything. I know I am right, for Christ teaches it, and Christ is God." In 1872 Lamar's "Life of Lincoln" contains statements which tend to dispute the testimonies of Dr. Holland and Bateman. Then the Rev. Dr. Reed, of Springfield, attempts to sustain the testimony of Dr. Holland, calling to the witness-stand the Rev. Drs. Smith, Sunderland, Miner, and Gurley. The evidence they giv all tends to show that Mr. Lincoln had been converted from his early "Infidelity" and accepted the orthodox view of Christianity. One witness says that "Mr. Lincoln was at heart a Christian man, believed in the Savior, and was seriously considering the steps which would formally connect him with the visible church on earth." Dr. Miner, after a long conversation with Mr. Lincoln, "felt certain" that if he was "not really an experimental Christian, he was acting like one." Dr. Gurley affirmed that Mr. Lincoln said to him that he had lost confidence in everything but God, and that he now believed his heart was changed, and that he loved the Savior, and if he was not deceived in himself, it was his intention soon to make a profession of religion." Hon. Isaac N. Arnold published his "Life of Lincoln" in 1885. He says: "No more reverent Christian than he ever sat in the executiv chair, not excepting Washington. . . . It is not claimed that he was orthodox. For creeds and dogmas he cared little. But in the great fundamental principles of religion, of the Christian religion, he was a firm believer." Rev. Mr. Willets, of Brooklyn, tells of an interview which Mr. Lincoln had with a very devout lady who lived in Washington. The President, it is asserted, asked the lady for her opinion respecting the nature of a true religious experience. The lady said that, in her judgment, it consisted of a true conviction of one's own sinfulness and weakness, and personal need of a Savior for strength and support; that views of mere doctrin might and would differ, but when one was really brought to feel his need of divine help and seek the aid of the Holy Spirit for strength and guidance, it was satisfactory evidence of his having been born again. Mr. Lincoln replied: "If what you hav told me is really a correct view of this great subject. I think I can say with sincerity that I hope I am a Christian." In the "Lincoln Memorial Album," Mr. Lincoln is reported as having said to said to an "Illinois clergyman:" "When I went to Gettysburg and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ. Yes, I do love Jesus." Rev. Dr. John H. Barrows givs his testimony to the same effect. Rev. Dr. Francis Vinton, of New York, claims to hav converted Mr. Lincoln to the "Christian doctrin of the resurrection and the immortality of the soul." Mr. Remsburg analyzes this mass of testimony in a very admirable and logical fashion. He shows from the testimony of Mrs. Lincoln, Mr. Hay, Judge Davis, Mr. Lamar, and Mr. Herndon, those people who had lived in the closest intimacy with the great President, that the statements made by the witnesses to Lincoln's orthodoxy cannot in the nature of things be true. Perhaps the most valuable and trustworthy evidence is that offered by Mr. Wm. Herndon, one of Lincoln's biographers. He was the President's law partner for more than twenty years, and evidently enjoyed his fullest confidence. Mr. Herndon says: "From what I know of Mr. Lincoln, and from what I hav heard and verily believe, I can say, first, that he did not believe in a special creation, his idea being that all creation was an evolution under law; secondly, that he did not believe that the Bible was a special revelation from God, as the Christian world contends; thirdly, he did not believe in miracles as understood by Christians; fourthly, he believed in universal inspiration and miracles under law; fifthly, he did not believe that Jesus was the Christ, the son of God, as the Christian church contends; sixthly, he believed that all things, both matter and mind, were governed by laws, universal, absolute, and eternal. Law was to Lincoln everything, and special interferences shams and delusions." Mr. Remsburg is very severe and denunciatory of some of the clerical defenders of Lincoln's orthodoxy, even going to the length of calling them absolute falsifiers. But such extreme denunciation is probably not justified by the facts. Very few men ever deliberately falsify in matters of this kind. The fundamental mistake which is apt to be made by orthodox people is in supposing that when men talk of Christianity they must mean their type of Christianity. Theodore Parker claimed to believe in the Christian religion, although he held every one of the convictions which Herndon attributes to Lincoln. There is a loose way of talking about Christianity into which Mr. Lincoln may hav unconsciously fallen, and those zealous and intensely orthodox gentlemen who were anxious to enroll the great President among their number may hav, quite innocently, biased and discolored Mr. Lincoln's words to fit their own ideas.—*Rev. John Snyder in St. Louis Globe Democrat.*

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You speak of coöperation. The big individual is the best coöperator. He brings a giant force to the pull. He meets every event with deed, and to him all time is daybreak.—*Horace L. Traubel.*

MAN is completely turned around. His *Eden* is in the past, and so of course he thinks he must look that way for example and guidance. And this all comes from that one false notion that man *was*, but *is not!* instead of recognizing the fact that man *was not*, but *is*, and *is to be!*—*F. D. Cummings.*

Do you get away from the individual? Do you escape him? How but by destroying him? And in destroying him you destroy the society about whose safety you profess to be concerned. Crown the individual and he will bring to the social board the fruit of a kingdom. Beggar that individual and he will stand at your feast, an eternal specter and reproach.—*Horace L. Traubel.*

RELIGION itself means intolerance. The various sects tolerate nothing but their own dogmas. The priests call themselvs shepherds. The passiv they drive into their folds. When they hav folded you then they are satisfied, they know you fear them; if you stand aloof, *they* fear *you.* Those who resist they consider as wolves, and, where they hav the power, stone them to death.—*Percy Bysshe Shelley.*

SCARCELY any connection exists between morality and the disciplin of ordinary teaching. Mere culture of the intellect (and education as usually conducted amounts to little more) is hardly at all operativ upon conduct. Creeds pasted upon the mind, good principles learned by rote, lessons in right and wrong, will not eradicate vicious propensities; though people, in spite of their experience as parents and as citizens, persist in hoping they will. —*Herbert Spencer.*

EVERY advance in science, every improvement in the command of the mechanical forces of nature, every step in political or social freedom, has risen in the first instance from an act of skepticism, from an uncertainty whether the formulas, or the opinions, or the government, or the received practical theories were absolutely perfect, or whether beyond the circle of received truths there might not lie something broader, deeper, truer, and thus better deserving the acceptance of mankind.—*James Anthony Froude.*

THE Bible states that God created all things in six days. No scientist believes this. Astronomy opens up vistas of time which baffle the longest sight. Nature works slowly and gradually, though surely, and a million years are as nothing in her infinit processes. Nor does science recognize the *order* of creation as given in Genesis. The Bible says that light existed three days before its source, and that the earth revolved three days before the attractiv power of the sun began to operate, or, in other words, that the effect existed three days before the cause It says that fish and fowl were created together, when geology shows us that the earliest fish lived millions of years before the earliest fowl. —*George W. Foote.*

A MAN believes in the immaculate conception. He denies, then, that a certain event took place in accordance with laws exemplified in all similar cases. He impugns, in this instance, the validity of that inductiv process upon which he counts at every step in every-day life. He is a scientific skeptic in the strictest sense, for he is throwing doubt upon the trustworthiness of one of the primary ratiocinativ processes The same is true, whenever an event admitted by all parties to hav occurred is ascribed by one party to supernatural interference. An amiable apologist expressed his surprise the other day that men of science should take into account such trifles as the existence of flint implements, and refuse to take into account the existence of the Bible and Christianity. Surely he never heard of the man of science who denied the existence of the Bible and Christianity. Which man really declines "to take a fact into account"- the man who declares it to be altogether exceptional and supernatural, or the man who regards it as a result of the normal operation of recognized forces—which implies the greatest "skepticism"—the assertion that somebody wrote the book of Genesis by faculties similar to those which enabled another to write Homer, or the assertion that it was utterly impossible that anybody would hav written down the legends of the garden of Eden and the ark without the direct assistance of God Almighty? If it is skeptical to deny one agency, it is equally skeptical to deny the other. What is given to Jehovah is taken from Moses.—*Leslie Stephen.*

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And the death of the statute await;
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IN a local church meeting one of the deacons suggested that an entertainment of some kind be given for the purpose of raising enough money to clear off the church debt. "How much is it?" asked a member. "Only $200." "And what was it for?" asked the interested pewholder. "Why," said the deacon, "it was for flowers and decorations used in celebrating the church being at last freed from debt."—*Oakland, Cal., Saturday Press.*

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THE DEATH OF THE DEVIL.

For the miracle that I'll retrace
Quickly as the sketcher paints,
Glory be to the Saint Ignace,
Patron of all our little saints.
By a trick which really would seem most
Infernal if ever saints misled,
He has made the devil giv up the ghost;
The devil is dead, the devil is dead.

Satan found him going to dine;
Drink, or own yourself second best;
Done! but he poured in the devil's wine
A powerful poison potently blest.
Satan drinks, comes the colic quick;
He swears, he writhes, he dashes his head
At last he bursts like a heretic:
The devil is dead, the devil is dead.

He is dead! the monks all cry,
None will purchase another *agnus:*
He is dead! the canons sigh,
Who will pay now for an *oremus!*
The conclave shook in mortal fear,
Power and strong-box, adieu! they said,
We hav lost our father dear:
The devil is dead, the devil is dead.

Love won't serve us as fear of old
Whose gifts hav overfilled our hands;
Intolerance is almost cold,
Who will kindle again its brands!
If man escapes us, slips our rope,
Truth will begin to lift her head,
God will be greater than the pope:
The devil is dead, the devil is dead.

Ignatius runs to them with the cry,
Giv me, giv me his place and power;
No one was frightened of him, but I—
I will make even the monarchs cower;
Robberies, massacres, plagues, or wars
Everywhere, oh, I'll flourish, he said;
God may hav what I fling out of doors;
The devil is dead, the devil is dead.

Ah! brave homme! cried all the court,
We bless thee in thy malice and hate;
And at once his order, Rome's support,
Saw its robe flutter at heaven's gate.
From the angels' tears of pity fell;
Poor man will hav cause to sue, they said,
Saint Ignatius inherits hell—
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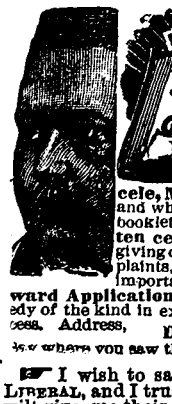
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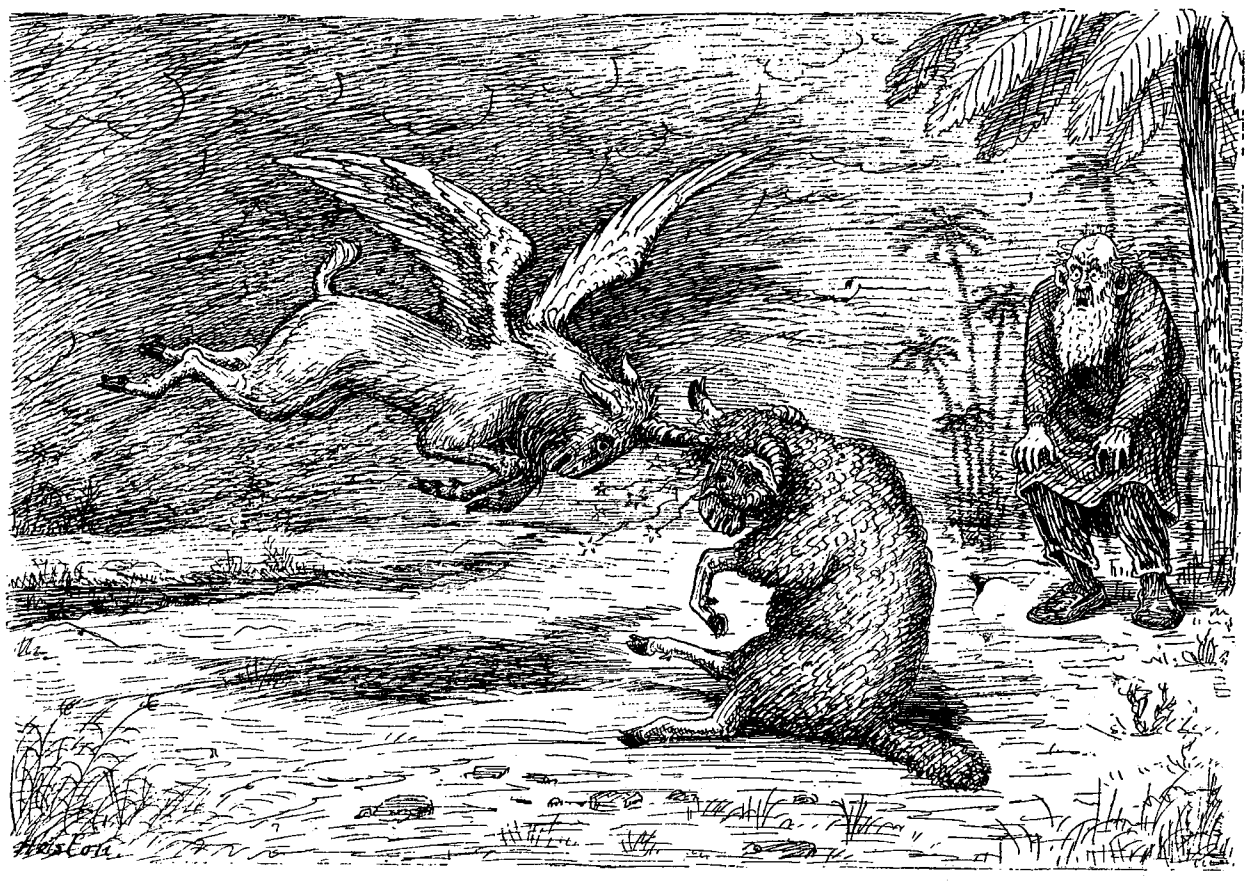
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News of the Week.

CHOLERA is spreading in Russia and Austria.

THE Sante Fé railroad receivers will not employ union labor.

THERE has been more turbulence in the Pennsylvania coke district.

THE gold reserve in the treasury has fallen to about $55,000,000.

IOWA and Kansas Republicans in their state platforms entirely ignore prohibition.

A CONFERENCE of the Democratic leaders in New York has been in informal session at Saratoga.

NON-UNION railway and other workmen are killed here and there in different parts of the country.

IN a head-on collision on the Big Four near Cincinnati on July 23d three persons were killed and ten injured.

FRUIT is scarce in the Eastern markets. California has long been unrepresented and the nativ crop is very short.

TENNESSEE convicts at Tracy City mutinied and one guard and one convict were killed and others wounded.

THE Senate Committee on Territories has reported favorably on the admission of Arizona and New Mexico as states.

AT a fire in Washington, D. C., on July 25th three firemen were crushed to death and two hundred draught horses burned.

THE Republicans of Wisconsin hav nominated William H. Upham for governor. The nomination is said to please the A. P. A.

THE A. R. U. strike leaders are out on bail and their cases hav gone over to September, owing to the illness of government attorney Edwin Walker.

MENIUER, the Anarchist, on trial for blowing up the Café Véry in the spring of 1892, has been found guilty and sentenced to penal servitude for life.

DENGUE fever has broken out in the detachment of the Third Artillery stationed at Key West. There hav been 55 cases in the garrison of 115. No deaths.

A. W. CARPENTER, editor of the *Vindicator*, organ of the Populists of southwest Texas, was shot and killed by Populist Sheriff Walter Durbin on July 22d.

THE attempted investigation of the charges of corruption against the officials of the Kansas penitentiary at Leavenworth led to a fight between Warden Chase and Judge McDonnell.

THE war between China and Japan has been opened by Japanese victories on the sea, several Chinese transports loaded with troops being sunk, while the Chinese warships sailed away.

THE business part of Belle Plaine, Iowa, was destroyed by fire on July 28th. Among the property burned was the hardware store of that prince of Liberals, Charles P. Hosmer.

IN the tariff Cleveland-Gorman imbroglio every Democratic paper in the country stands by the president. Gorman has the support of the more partisan of the Republican papers and of the New York *Sun*.

THE Brotherhood of Railway Trainmen for the district between and including Boston and Troy will expel all members who participated in the late sympathetic strike, Rule 10 of that organization forbidding such strikes.

THE assassination of President Carnot and the commission of other crimes has led to the adoption by the French Chamber of Deputies of a most drastic anti-Anarchist law. It may lead to a reaction against the government.

CAPTAIN DOHERTY and wardmen Hock and Meehan of the New York police force, who were tried before the commissioners for receiving money from keepers of disorderly houses for "protection," were found guilty and dismissed from the force.

THE commission appointed by President Cleveland, under the law of 1888, to investigate the A. R. U. strike, consists of Carroll D. Wright, commissioner of labor, —— Kernan, of New York, and Judge N. E. Worthington, of Peoria, Ill.

AFTER several days of caustic debate in the Senate, in which Gorman, Smith, and Vest sharply attacked the president, and Hill, Vilas, Caffery, and Daniels defended him, the tariff bill was sent back to the conference committee without instructions.

NIKOLAI M. YADRINTSEF, the well-known Russian author and publicist, has just died at Barnaul. He was the founder and editor of the *Eastern Review*, and was considered the best-infor medman in the world in regard to the history, archæology, and anthropology of Asiatic Russia.

THE new Russian settlements on the Zerafshan River in Asia hav, with the special favors granted to Sarmacand, which is under Russian control, so reduced the water supply that Bokhara seemed doomed to extinction. Now a canal is to be dug from the Oxus to Bokhara. It will be one of the great industrial achievements of the century.

A MOB attacked a flock of sheep near Meeker, Colorado, on July 25th, and, after tying Gen. S. Allzbrook and a deputy sheriff who had them in charge, stabbed, clubbed, and shot to death about 250 of the sheep. Then they went to Smith & Timmer's camp and killed 101 blooded rams. This is one of the periodical skirmishes in the chronic war between the sheep-raisers and the small rauchmen of the West.

NORTHERN Wisconsin has been swept by the worst forest fires in the history of the state. Several towns within a radius of one hundred miles of Ashland hav been partially or wholly destroyed. These include Phillips, Prentice, Mason, and Shore's Crossing. Many lives were lost, including sixteen on a raft upon which people were trying to escape from Phillips. Many railroad bridges and other railroad property destroyed. Relief is being rushed to the sufferers. Governor Peck went to Phillips to take charge of the work of succor.

THERE is a severe drought in several of the Western states. Last week a "hot wave" aggravated the trouble, and on Friday, Saturday, and Sunday New York was scorched almost beyond precedent. The government thermometer observations, taken at quite an altitude, giv no adequate idea of the temperature at the street level. In New York and Brooklyn ten persons were killed and many others prostrated by the heat on Sunday. Central Park was practically deserted, while hundreds of thousands went to the more distant parks, where they could get on the grass, and to the seashore.

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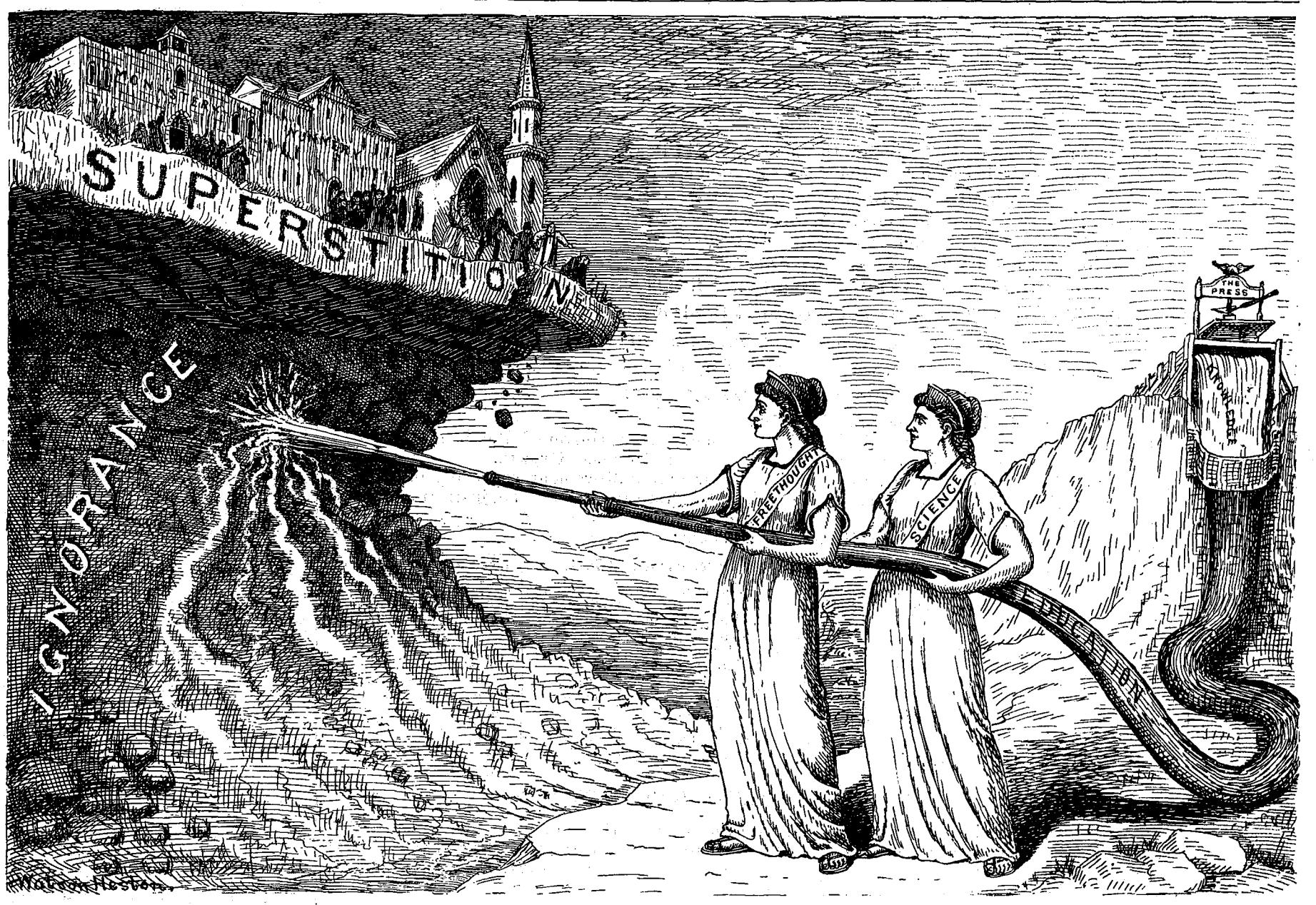
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THE TRUTH SEEKER
28 Lafayette Place,
NEW YORK.

THE TRUTH SEEKER

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FOUNDED BY D. M. BENNETT.

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28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - AUGUST 11, 1894.

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Is the Bible Under the Ban of the Laws of the United States?

It has several times happened that officials and special agents who were themselvs Christians hav endeavored to punish Liberals for sending extracts from the Bible through the mails. This was attempted under what are popularly known as the Comstock postal statutes, or, less ambiguously, the Obscene Literature law.

Among those thus attacked was George Francis Train. He published certain Bible passages, without comment. He was thrown into the prison known as the Tombs, New York city, but was never brought to trial. It would appear that his persecutors became ashamed of their accusations against God's infallible word, for they wanted to release Mr. Train without a trial. He, however, would not be a party to any such arrangement, refusing to leave the prison until tried and discharged. But his pious enemies would not meet the issue squarely. At last an order came from Albany to take down the Tombs prison, which was very unhealthful. This, of course, necessitated the removal of the prisoners, and Mr. Train could no longer refuse to leave. Having thus gotten him off their hands by a dishonest ruse, the prison was not touched. He had been immured six months on a charge which his accusers did not dare press, lest they should damage the Bible, all this time denied his constitutional right to a speedy trial by a jury of his peers. It was an outrage reflecting infinit discredit on all who were concerned in the cowardly attempt to strike down the liberty of the press and mails and render of no value the most precious guarantees of citizen rights. Mr. Train's right to send a part of the Bible through the mails was assuredly not less than that of the Bible societies to send the book as a whole.

If the Christians regard the Bible as obscene, why do they continue to circulate it by the millions of copies, and put it into the hands of children in homes, Bible classes, Sunday schools, Epworth Leagues, Young People's Societies of Christian Endeavor, and the common schools? If it is not obscene, why do they prosecute Freethinkers who transmit through the mails ungarbled excerpts from it? If it be said that the book cannot fairly be judged by isolated passages, that its general character must be taken into consideration, and that the intent of the writers and disseminators plays a very important part in determining the legal status of the work, we reply that the reasoning is sound, but we ask at once why the publications of Freethinkers and physiologists, prosecuted under the same statutes, are not given the benefit of these facts and arguments? To illustrate: Take "Cupid's Yokes," the pamphlet which caused the imprisonment of Mr. D. M. Bennett, the founder of THE TRUTH SEEKER, and of its author, Mr. E. H. Heywood, and what were the rulings of the judges who presided at the trials of these earnest reformers? The indictments were based upon a few short, scattered passages in the pamphlet, and it was held that these, being found, in the opinion of judge and jury, within the inhibition of the statute, were sufficient to convict the defendants and subject them to the very severe penalties of the law. It was plain that the general character of the pamphlet was not such as to bring it within the purview of the statute against obscene literature, for the language in which it was couched was unobjectionable even to the prosecutors, except in the few places covered by the specifications of the indictments, and it was undoubtedly an earnest protest against all forms of prostitution and other censurable sexual relations. But all this availed nothing; the pamphlet, as a whole, must be relegated, in the estimation of the uncritical public, to the limbo of obscene literature because of the strained interpretation put upon a few lines by judges and juries.

Neither were the manifestly good intentions of the author any shield for himself or Mr. Bennett. No reasonable, fair-minded reader of "Cupid's Yokes" could help seeing that Mr. Heywood meant well, whatever might be thought of his style, his methods, or his ideals of social life. He did not intend to corrupt, he did not intend to diminish the sum total of health, honor, and happiness; he did not intend to destroy anything which he regarded as good and helpful to men and women. It was in vain that Messrs. Bennett and Heywood and their counsel sought to impress these truths upon the minds of the jurymen. The general character of the book went for nothing; the self-evidently good intentions of the writer had no weight, the accused were railroaded to prison because judges and jurors thought they had found something obscene in a few plain words in half a dozen or so short passages. So judged, what would become of the Bible and its circulators?

Neither Mr. Bennett nor Mr. Heywood was permitted on his trial to show by the testimony of reputable publishers and book dealers that "Cupid's Yokes" was circulating in the regular channels of trade, and consequently could not be assumed to belong in the class of unquestionably interdicted literature. They were not permitted to call in evidence literary experts, although expert testimony is readily admitted in all other trials; they were not permitted to show their juries that the Bible, that Shakspere, that Byron, that Smollett, and scores of other classics contained matter fully as open to the charge of obscenity, to state it very mildly, as anything in the little work of the Princeton agitator. If the Bible were to be judged by the same rules of evidence that Judges Benedict and Clark insisted upon enforcing when D. M. Bennett and E. H. Heywood were on trial, what jury could avoid declaring it in offense under the obscenity statutes, and bringing in a verdict of guilty against whomsoever should be found to hav deposited a copy of it for mailing?

When Mr. Moses Harman was given a sentence of five years in the penitentiary for sending through the mails a copy of his paper containing the "Markland Letter," he was, in fact, punished for just one word, a Latin physiological name, which is found in all standard medical books and journals where the anatomy of the human reproductiv functions is described or its pathology explained. No sensible person could claim that the article which contained the scientific term was, on the whole, calculated to promote vice or encourage the invasion of the weak by the strong, and that Mr. Markland's intention was to induce a greater respect for the person and rights of woman was clearly shown in every line of his righteously-indignant exposure and condemnation of a foul wrong. But because he was so imprudent as to make use of a physiological term which vulgar minds hav stained with their own pruriency, his letter was pounced upon by the agents of a society which terrorizes the writers and publishers of the country and helps keep the people ignorant in regard to matters concerning which they most need information. Arrest the Secretary of the American Bible Society for mailing a copy of the Bible, and a hundred passages in the "sacred" volume could be cited, any one of which would send him to prison for the longest term allowed by the obscenity law if the same rules of evidence were enforced against him that were used to crush Moses

Harman when he was tried for mailing the "Markland Letter."

Of course there are Christians who attempt to save their fetich by asserting that there is nothing in the Bible which properly can be called obscene. We are treated to dissertations on the "honest bluntness" of the Old Testament writers, and are told that they are "frank," "candid," and "plain," and call "a spade a spade." They did not think of impurity, did not intend to demoralize, we are assured. But cannot the same truthfully be said for "Cupid's Yokes," Trall's "Sexual Physiology," "Marsupial Animals," "The Markland Letter," and for the writers of these books, pamphlets, and letters? Where is the obscenity—in intent or in fact—in any of these works, when measured by the same standard that the Christian defenders of the Bible wish to apply to the phraseology of that book? If Heywood, Bennett, and Harman were justly convicted, not another copy of the Bible should be permitted to befoul the mail bags of the United States.

THE CASE OF J. B. WISE—ITS HISTORY.

Mr. J. B. Wise resides at Clay Center, Kansas. He is a man past middle life and carries an empty sleeve. Although a stanch Freethinker, he has the respect of the Christian people of the community. When not engaged in other useful labor, he travels about the country selling Liberal and scientific books and soliciting subscriptions for Freethought papers. In this way he adds a little to his very scanty income, and helps bring nearer the time when such outrages as that we are about to describe will no longer be possible in this land that should be free. His canvassing work brought Mr. Wise into contact first and then into conflict with an orthodox minister stationed at Industry, Kansas. This man's name is H. B. Vennum. He is described as of great stature and abundant girth, overbearing and dictatorial in his manners, much inclined to substitute denunciation for argument, and, as the event has proved, perfectly willing to invoke the mighty power of the nation to help him crush a poor and crippled antagonist whose offense consists in calling the attention of the divine to a certain passage of "holy" scripture. A more unmanly act than this of Rev. Mr. Vennum's it would be difficult to imagine. The two men had got into a discussion regarding the Bible and were carrying it on by means of letters and postal cards. In answer to some assertion made by the preacher, Mr. Wise copied on a postal card the twelfth verse of the thirty-sixth chapter of Isaiah, and sent it to the reverend gentleman who pretends to believe that it is his duty, when smitten on one cheek, to turn the other for another blow. He had received no physical wound, and so had no occasion to appeal to the law for vengeance, even if he has found a way to excuse himself to his own conscience for not obeying the non-resistant commands of his "master" when he *is* personally assaulted, if ever. He claims to be fighting the battles of the Lord with the sword of the spirit. Mr. Wise had not been able to reconcile the claims made for the Bible as a divinely inspired book with the internal evidence which it furnishes that it is the production of men neither intellectually infallible nor morally perfect. Mr. Vennum, vaunting himself as a gentleman of education and refinement, had no business to resort to physical force, legal or extra-legal, so long as his Freethought antagonist made use of mental and moral weapons only in attack and defense. Even had Mr. Wise assailed Mr. Vennum with his one hand or slandered him with his tongue, the latter, as a Christian and a minister, would not have been justified in retaliating either with his fists or through the law. If he is a consistent follower of the man whom he claims as God and accepts as his leader, he cannot return evil for evil, nor even ask back the garment stolen from him. On the other hand, dismissing the teachings of Jesus and Mr. Vennum's positive assertions that he accepts them as the very oracles of God, and stepping on to a purely human plane of motive and action, we are still unable to find even the shadow of an excuse for the dastardly conduct of this minister. He has not been in any way injured in his person; he has not been despoiled of his property or any portion of it; he has not been slandered by the utterances of old Mr. Wise, nor has he been libeled by the card which that gentleman mailed to him. He had no claims for damages. He had no decent reason to desire revenge.

Let us reverse the positions of the Christian priest and the crippled Freethinker. Let us suppose that, in the course of a discussion of the merits of the writings of Voltaire, Mr. Vennum had transcribed on a postal card a passage from one of the works of the great French Infidel. Then suppose further (which we admit puts a hard strain on the imaginative faculty) that Mr. Wise had lost his temper and caused the arrest of Mr. Vennum under some unconstitutional law of the United States, thus subjecting him to inconvenience, ignominy, serious expense, imprisonment in jail pending the procurement of bail, indictment, trial, and possible incarceration in the penitentiary, which would carry with it the probable destruction of his business and not unlikely the undermining of his health and his premature death. What would be said of Mr. Wise under such circumstances? Would not the Christian brethren of Mr. Vennum call the Infidel a coward and a scoundrel? Would they not say, and truly, that his villainous attack upon the clergyman was a confession that he did not dare attempt the defense of Voltaire's works with the weapons of reason and honest, fair examination? And what Freethinker who respected himself would stand by Mr. Wise in a fight so inaugurated? But the comparison is a feeble one, for Mr. Wise does not believe that Voltaire was inspired; he does not believe that he was morally without fault; he does not believe that his intellect was unlimited in its capacity to acquire knowledge and communicate it to his fellows. Mr. Vennum does believe—at least he says so—that the Bible is God's revelation to man, inerrant and without stain of immoral teaching. And yet he solemnly declares that Mr. Wise is amenable to the laws of the United States against *obscene* literature because he deposited for transmission through the mails a postal card upon which was written an extract from the Bible—only this and nothing more! In the name of all the saints of all the churches, what a confession! How many honest, sensible Christians will defend and sustain Mr. Vennum in this miserable attack upon the one-armed Freethinker?

As we wish to giv in this issue a full statement regarding the persecution of Mr. Wise, so far as it has developed itself, that the editors of the country may comment intelligently upon it, we reproduce some letters, etc., that have appeared in previous numbers.

The first intimation of Mr. Wise's trouble that reached the Freethinkers of the East was the information contained in this letter:

"CLAY CENTER, KAN., June 26, 1894.

"EDITOR TRUTH SEEKER: Inclosed you will find a letter from J. B. Wise, with whom you are more or less acquainted, as he is the distributor of Freethought literature in these parts. For some time he carried on a correspondence by letter with the Rev. Vennum. Each was trying to convert the other, and of course quoted scripture. I have read one or two of Vennum's letters, and advised Mr. Wise to quit, as it was doing no good; he promised to do so, but wound up by quoting the twelfth verse of the thirty-sixth chapter of Isaiah on a postal card, without comment. The reason he used a card was that, being very poor, a cripple with only one arm; also crippled in his chances of making a living because he is a Liberal, he at the time was out of funds; no stamps or stationery, but happening to hav a postal card, he used it, thinking no harm. Now about two months ago a postal inspector came to my place, where Wise happened to be that day, and asked if he wrote the card. 'Yes,' replied Wise, and the inspector asked the reason why. He was told and then left. We thought the matter had dropped, hearing no more of it for so long a time. But about the 22d of this month Wise disappeared, and by accident I heard about it three or four days afterward, but could not find out where he was until I heard from Sheriff Neeley, of Topeka, and Sheriff Rothenberger, of Leavenworth, having previously written to them. Mr. Wise's letter will explain the rest. I am now going to try to bail him out if it is possible for me to do so.

"GEORGE HARRISON."

Accompanying the letter from Mr. Harrison was one from Mr. Wise himself, in which he wrote, among other things:

"LEAVENWORTH, KAN., June 24, 1894.

"MR. HARRISON, *Dear Friend:* Your kind and welcome letter received to-day. I was promised a speedy hearing by the United States marshal from Topeka (the man who brought me to this place), but as yet I hav had not even a hearing, and it seems I can get no satisfaction from anyone—not even the United States Marshal Neeley or the United States District Attorney Perry—and what to do I do not know. This I do know: I am now in the Leavenworth jail and have been ever since Saturday noon, June 16th, and have spent half of that time in a locked cell, which is anything but pleasant, especially this hot weather. I wrote day before yesterday to friend Tebbe in regard to my case, as I could get no hearing and no satisfaction whatever in regard to it, and that I would like very much indeed if it suited him to come and see about it. I was going to come to see you before the United States marshal and I started from Clay Center, but I did not have time, as I had to start with him directly after he had me arrested, in order to take the evening freight train east. Your true friend,

"J. B. WISE,

"Leavenworth, Kan. (Care of Sheriff.)"

The National Defense Association and THE TRUTH SEEKER immediately interested themselves in the case, and the Freethinkers of the country were soon made acquainted with all the circumstances then known to us and to Mr. J. E. Remsburg. Counsel was retained, a call for defense funds made, and prompt steps taken to obtain bail for this victim of a clergymen beaten in argument and ashamed of his Bible. Mr. Wise obtained a bondsman two weeks before he was released. We will let him tell the story himself. In a letter dated at Clay Center, July 16th, he says:

"I was confined just four weeks last Saturday noon, July 14th, at which time I was released on a bond of $300 furnished by my Liberal friend, George Harrison, of Clay Center, Kan. My bond was given almost two weeks before I left jail, but I could not get any one to release me. United States Marshal Neeley of Leavenworth was the proper one to do that, but for the last four weeks he was away from home most of the time looking after the strikers, and for that reason I was not released. Therefore I spent just four weeks in jail, coming home last Saturday evening, July 14th.

"The court will convene October 8, 1894, at which time I will have to make my appearance. . . . I intend to go around in the meantime among my Liberal friends in this community and see whether they will assist me to secure a lawyer. What I want is an able lawyer, and one that will not charge too much. As you are aware, I am a very poor man financially, and hav to depend on my friends almost entirely if I secure a lawyer at all. If not, I will hav to depend on the state to provide me with counsel. I hope all the Freethought papers throughout the United States will hav something to say about my case and shame the Christians so that they will go to work and investigate the Bible thoroughly and see for themselvs what that Bible really is."

It is a shame that any man, who must be assumed to be innocent until adjudged guilty, should be compelled to remain in prison weeks after his bonds have been signed and approved. The federal courts are badly managed, persons charged with crime being often kept in prison for many months, sometimes for a year or more, before they are granted the "speedy" trial to which they are entitled by the Constitution. Mr. Wise is certainly justified in feeling that he has been badly treated by the officials and he should receive heavy damages for those two weeks of imprisonment to which he was subjected through no fault of his own. Whoever is responsible should pay for this flagrant neglect of duty.

Can Mr. Wise be convicted of violation of the national obscenity statutes? Was the mailing of the postal card on which he had written the verse from the Bible a contravention of the law? Will the courts hold the Bible, or any part of it, to be obscene? Of course it is impossible to forecast the decision of a court, but it does not seem possible that any judge and jury will declare that the defendant in this case is guilty. If they do, such decision will shut the Bible out of the mails and put it fairly upon a level with other books. This would be a substantial victory for equal rights and would do much to open the eyes of the people to the actual composition of the Bible and to the evils that are inevitable under the national obscenity statutes. But if Mr. Wise is acquitted it will show that there is not one law for the Bible and for Freethought

and scientific works. It will reveal in a still stronger light the real motives of Comstock and his confrères in securing the enactment of the law, which motives Comstock partially betrayed to the public gaze when he boasted of the Liberal and radical literature which his society was going to "stamp out." In another view of the matter, the release of Mr. Wise would be a victory for fair play, for it would show that Freethinkers have equal rights with Christians in the dissemination of the Bible or parts thereof. On the other hand, it would emphasize the fact that the Bible is by law a privileged book. So, however we look at this prosecution and whatever its outcome, we see that Bible idolatry will be weakened, the one-sided and unconstitutional obscenity statutes discredited, and some more brains made receptive to the truth that the mail system was designed for the use of all the people, not to enforce any coterie's standard of good taste in literature and art.

Why we are inclined to believe that Mr. Wise will escape conviction will appear in what immediately follows. In April, 1891, Mr. B. C. Murray, editor of the *Sunday Gazetteer* of Denison, Texas, wrote a long letter to the postmaster of that city, telling him that he had a book (the Bible) which he wished to send through the mails and calling the official's attention to the statutes against transmitting obscene literature by post, and also to Postmaster-General Wanamaker's report for the fiscal year ending June 30th, quoting from the statutes and the report. Mr. Murray next called the postmaster's attention to a large number of passages in the Bible and closed his letter by asking if he could send by mail a book containing such matter. Mr. Dougherty, the postmaster, wrote at once to the department at Washington, stating the question, and this reply was promptly forthcoming:

"OFFICE OF THE ASSISTANT ATTORNEY-GENERAL,
"FOR THE POST-OFFICE DEPARTMENT,
"April 24, 1891.

"C. T. DOUGHERTY, Postmaster, Denison, Tex.:

"*Sir:* In your letter of the 18th inst. you stated that Mr. B. C. Murray 'is anxious for a ruling from the department on the question he raises,' in a certain communication of his bearing date of the 17th inst., which was transmitted with your letter.

"The question that Mr. Murray raises is as to the mailability of the volume entitled 'Holy Bible.' I find no other question involved in his communication, and I think I do not misunderstand the full scope of the question, for he says: 'I have a book which I would like to have transmitted through the mails; but before mailing the same, I wish to be sure that, in doing so, I would not be violating the act of Congress passed March 3, 1873, and amended July 12, 1876.'

"If Mr. Murray should offer the Holy Bible for mailing, you can receive and deliver it at your office, or transmit it in the mails; for it is not believed in this department to come within the prohibitory clauses of the act referred to. The penalty portions of said statute are enforcible by the courts, and the question of his liability thereunder is a proper one to be submitted to the United States attorney.

"You may assure Mr. Murray that the mailability of the volume will not be questioned by the post-office department or by any postmaster.

"The volume sent with your communication is herein returned. Very respectfully, JAMES M. TYNER,
"Assistant Attorney-General."

At about the same time, Mr. M. W. St. John, living near Cedar Falls, Iowa, left a copy of the "Holy Bible Abridged" with Postmaster Humbert of that city, with the request that he send it to the postmaster general in order to ascertain if it was mailable. This is the reply received from Mr. Tyner:

"OFFICE OF THE ASSISTANT ATTORNEY-GENERAL,
"WASHINGTON, D. C., April 10, 1891.

"S. B HUMBERT, Postmaster, Cedar Falls, Ia.:

"*Sir:* With your letter of the 7th inst., addressed to the postmaster-general (which has been sent to me for reply), you submit a volume entitled 'The Holy Bible' (abridged), and inquire if your opinion that it is unmailable under the provisions of Section 380 Postal Laws and Regulations, would be concurred in by this department. I answer in the negativ. The volume is made up exclusivly of reproductions of chapters and verses from the Bible and we have not progressed here to the extent of regarding that sacred book as obscene or indecent.

"If the volume referred to is offered to you for mailing, you should take it without question.

"Very respectfully,
"JAMES N. TYNER,
"Assistant Attorney-General.

"The volume is herewith returned."

In how far Mr. Tyner was guided by religious prejudice or political policy in reaching his decision we cannot tell, and it may be that he was led only by sound legal maxims and considerations of equity. He may have justly concluded that a book could not fairly be condemned for the primitiv plainness of isolated passages, reasoning that the general character of the volume and the apparent intention of the writer must be taken into consideration. Had the judges who tried D. M. Bennett, E. H. Heywood, and Moses Harman, known and respected these unassailable principles great wrongs would have been prevented, and the lives of two earnest humanitarians been lengthened by, perhaps, many years. If the judge who sits at the trial of Mr. J. B. Wise knows the fundamental axioms of the law which he is charged to execute, the prompt verdict of the jury will be "Not guilty."

We will close this statement with the appeal of the National Defense Association for funds with which to conduct the defense of Mr. Wise:

"TIME TO BE MOVING.

"The readers of THE TRUTH SEEKER are all sufficently informed of the facts in the case of Mr. J. B. Wise, the last arrest of a Liberal under the Comstock obscene literature mail law. They know that this earnest, wide-awake worker was confined during four long weeks, between the 16th of June and the middle of July, in jail at Leavenworth, Kansas, for mailing a postal card containing only a quoted extract from the Old Testament. He is now out on bail through the kindness of his Liberal brother, George Harrison, of Clay Center, Kansas, awaiting trial in October next. The National Defense Association has held two meetings to consider what ought to be done in this matter, and has decided that it is time to make a general call upon the Liberals of the country to stand by the one in distress. It is not only necessary that we should do all that can be done to prevent injustice and punishment being inflicted upon Mr. Wise, but it is also important that this event should be made use of to create as much discussion as possible as to the moral quality and character of scriptural texts and the question whether millions of books should be distributed in the hands of young and old if one brief verse here or there may be bad enough to cause the imprisonment of a man who quotes and sends it by mail. A good many very interesting problems and opinions will be likely to be brought out in the full and wide discussion of this affair. If the Liberals of the country will provide a liberal fund for offense as well as defense, it would be employed as judiciously as we know how to awaken public sentiment previous to the trial and to defend Mr. Wise on trial. There are practically only about two months to work in, and therefore we request an immediate response to this call for subscriptions from all who are willing to chip in and lend a hand in making this a celebrated case. The chip is knocked off our shoulder and it is time to show what we are good for. It is some time since we have had such a fight on hand, and really a long time since the Liberals have been called on for any subscription to the Defense Fund. Subscriptions may be forwarded directly to THE TRUTH SEEKER office or to E. B. FOOTE, Jr., Sec. N. D. A.,
"120 Lexington ave., New York city."

Mr. A. B. de Guerville, who went to China as a commissioner for the Columbian Exposition, tells a reporter of the New York *Herald* what the Chinese think of some Western things. He says that he once had a talk with the Chinese Secretary of the Navy, Loufan Louf, and the Governor of the Military School, both graduates of the English army and navy, when one of them exclaimed:

"Why, we hav never had yet a show against you foreigners! We were living quietly in our country, not caring for what was going on outside, which, after all, is our right, when all at once the French appeared under the pretext of sending us missionaries, who would giv us a better God, the real one. The English came under some Bible pretext, too, saying that the Catholic God of the French was not any better than our own, and both countries, with guns and cannon, obliged us to accept the one its missionaries, the other its goods and its opium—which was still worse for us than the priests. . . . Missionaries then came to us from all parts of the world, not one of them believing altogether in the same church or God—for you can never make us believe that the God of the Catholics, of the Jews, of the Protestants, is the same! They laughed at us because we had a God of the Sun, and gods of war, but they began to teach us that in the history of their church a man stopped the sun in its course for several hours. They also spoke of a flood which covered the earth. Well, we can easily prove to them that such a flood never existed in China and never destroyed the Asiatic races! . . . ."

We suggest that the American Board of Foreign Missions send half a dozen of the best missionaries it has at its command to convert to the "true faith" these educated "heathen." Perhaps if they succeed in getting them they will stand a little chance of winning a few hundreds of China's four hundred and fifty million inhabitants.

Our impulsiv contemporary, the *Ironclad Age*, seems to need a careful editor. Referring recently to the severe Sunday laws of Arkansas, which forbid dancing and all games of amusement, even in the seclusion of the home, it says: "In this way the legislators pass as saints, but in spite of all, godlessness is on the increase there." It immediately adds, in the next sentence: "Lawlessness was never greater, and never were more crimes committed than now." Does Mrs. Powers wish to be understood as saying that the increase in lawlessness and crime is due to the spread of godlessness or to the rigorous religious laws? Probably to the godlessness, for if there is more crime "now" than at any previous time, it means that when there was *less* godlessness there was also less crime. We should hav said, what observation in other localities convinces us is the truth, that the intolerant laws drive thinking men and women into skepticism and Freethought, while doing nothing to restrain the classes inclined to crime; in fact, such statutes, by limiting the opportunities for innocent recreation, are real stimulants to viciousness and crime. There is always mischief ready for idle hands and brains.

Here is a sample of the average "argument" for the divinity of the Bible. It is from the *Baptist Gleaner:*

"A thoughtful gentleman who has read every book that he could find against the Bible, says three things kept him from being an Infidel: 'First, I am going somewhere. To-night I am a day nearer the grave than I was last night. I hav read all such books can tell me. They shed not one solitary ray of hope or light from the darkness. They shall not take away the guide and leave me stone blind. Secondly, I had a mother. I saw her go down into the dark valley where I am going, and she leaned on an unseen arm as calmly as a child goes to sleep on its mother's breast. I knew that was not a dream. Third, I hav three motherless daughters. They hav no protection but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel.'"

We fear that this "thoughtful gentleman" has had access to very few Freethought and scientific books. Because his reading of secular works has not furnished him with an indexed guide and section map of the New Jerusalem and hell, he is not going to giv up his faith in the Bible, a book whose writers had as little accurate knowledge of those worlds as they had of the western hemisphere of the earth, a part of this globe which God, who made it and inspired them, had not yet discovered. No doubt his mother died serenely; millions of adherents of all religious faiths, and those who are the adherents of no religious faith, hav died serenely. But that hardly proves that all these divergent faiths, and Infidelity also, are from God. Such an "intelligent gentleman" should know better than to generalize so broadly from so narrow a basis of fact. This man of extensiv reading reaches the climax of absurdity when he says that he would murder his three motherless daughters, if he was going to die, did he not believe in the Bible. It is well that the Bible has some restraining influence over some Christians who were unfortunately born with homicidal tendencies. If he were less emotional and more "thoughtful" he would realize that all the perils that threaten motherless and fatherless girls are ever present in this world, God or no God, gospel true, or gospel false, and that God has permitted millions of these unprotected ones to liv lives of agony and go down to premature destruction. And other millions whose good Christian parents survived them suffered the same terrible fate, in spite of the saving grace of the gospel and the hand of the omnipotent god. The *Baptist Gleaner* should put on the witness stand a man who knows something of the world in which he livs.

The Church and Freethought.

From the time when man evolved from barbarism into that state of intelligence which gave him some knowledge of his natural rights, the history of the human race has been emblazoned by the story of his glorious struggles for liberty. When we think of this, we are compelled to ask, Why the struggle? Why must the sword of war be unsheathed, strife take from the brow of the world the laurels of peace, and the earth be drenched in blood that man might obtain justice from his fellowmen? Was not man born with his rights? In the infancy of the human race, were they not cradled with him? To our primitive ancestors, we are led to believe, serfdom must have been an impossible state. Did not the vast earth upon which they trod, with its illimitable resources and countless benefits, over which was the smiling welcome of nature, breathe the air of freedom? The heavens, with their myriads of stars and unbounded space, while they inspired the deepest emotions, also seemed to proclaim liberty and equality. Yet here was the foundation of superstition, the cause of all the evils to which flesh is heir. Here the mind of man in its undeveloped state became the slave of every fancy. He had not yet begun to think. He was awed by the wonders of nature. Life consists of a conflict for the means of existence, and in the struggle he was compelled to battle with the elements. But he did not dream that he was "a part of one stupendous whole," governed by immutable law. His surroundings led him to feel that a personality that acted capriciously with special reference to himself invested all phenomena that he beheld. His reason had not yet begun to assert its sovereignty, and his every thought was controled by his passions and emotions. His

> Untutored mind,
> Saw God in clouds and heard him in the wind.

And—

> His soul proud science never taught to stray
> Far as the solar walk or milky way.

Here is a demonstration of the fact that ignorance of natural law is the mother of superstition. It follows, then, as the night the day, that superstition blinds us to a recognition of our natural rights and liberties. On all sides, man was under the dominion of spooks, who, he thought, held his very life in their hands. As centuries rolled on, and knowledge increased, the spooks, which at first were on all sides of us, were relegated farther away, and their numbers also began to diminish. He could breathe more freely now, as the supernatural agencies were largely withdrawn. Science had not yet begun to unfold the secrets of the universe, and the lesser spooks were finally concentrated in one great spook called God, without whom, it was said, we cannot account for our existence.

The followers of the great Persian philosopher, Zoroaster, believe that there is a never-ceasing conflict between two elements, one the element of good, and the other the element of evil. If we call the element of good knowledge, and the element of evil ignorance, we must admit that the Bactrian sage, whose life furnished the material out of which the mythical Moses was constructed, truly described the state of the world. The element of good has been Freethought, and the evil element the priests. To-day the great conflict is still raging. Intelligence has still to pay toll to ignorance. The priest claims the exclusive privilege of instruction concerning the things of the next world, and he has tried to possess himself of the keys of knowledge in this one, and considering the misery, degradation, and crime of which he has been the instigator, we may also truthfully say that he is the possessor of the keys that unlock the gates of hell.

In the Christian religion these two forces have met together in their greatest conflict. There are two reasons for this: First, Christianity is formed from the union of two elements of antiquity, Asiatic and Egyptian asceticism moulded by the laws and institutions of Rome. Draper says that, in a political sense, Christianity is the heritage of the Roman empire to the present world. He might also have said that every impression that Christianity has made for the past eighteen hundred years has been because of its alliance with the political powers of its time. Christianity seized upon the fragments of the decaying empire of the Cæsars. The Roman augur was replaced by the Christian priest. The temples of the gods were used for Christian churches. The pope took the place of the emperor, and the world which had been subject to the one now became the vassal of the other. The ministers of him who said, "My kingdom is not of this world," found themselves joined in marriage with the kings of the earth.

The second reason is the Christian doctrine of the divine inspiration of the Bible. That book was declared to contain the sum of all knowledge. What conflicted with it was to be destroyed. Those who rejected it were considered unfit to live in the next world, and when not desirable occupants of heaven they were consequently not desirable for association with the saints in this world.

In the outset we are told by Christian apologists that we must draw a distinction between the church and Christianity. They say that while Christianity is a perfect system of religion, the church has sometimes deviated from the true principles of Christianity. In reply to this, I would say that the church is the representative of Christianity, and the only one it ever had. When considering the effects of the Christian religion, we look only to its organized form, and that is the church. It is folly to say that the church departed from the teachings of Christianity. The Protestant would say that the Catholic church was the counterfeit church. Then for one thousand years there was no true Christianity on earth, and Christ said, "Lo, I am with you always, even unto the end of the world." Where was he at the time true Christianity had no representative? or did he sometimes join bad company, as when Satan led him up into the mountain?

The union of these two elements in Christianity caused it to suppress the old Pagan religions by force. It suppressed the philosophical schools of Athens and Rome. It raised up a Constantine, a Charlemagne, a Torquemada, and a De Montford. It extinguished the light of science, crushed Freethought, imprisoned and burned a Bruno and a Vanini. With the power of the state behind it, it enacted laws prohibiting freedom of speech and liberty of the press. Christianity boasts of being the cause of our civilization. Liberty of thought and speech are the forerunners and accompaniments of a high civilization. Yet show me a Christian country that has not at one time or another in its history enacted laws denying both of them an existence. When united with the state, Christianity has ever made itself a monster of tyranny and oppression. Again, we are met by the Christian apologist, who undertakes to enlighten us by saying that the persecutions of Freethought by the church, which have made the very name of Christianity odious to liberty, are not the result of the Christian system when properly understood.

The Christian historian Prescott expresses surprise that a religion whose cardinal principle is peace on earth and good will toward men should have been propagated by the sword and stake. But in the same work he himself explains the true cause, when he admits that the very tenets of Christianity themselves cannot make it other than a bloody, intolerant creed. He says that from the earliest history of the church it was taught that the only proper punishment for the Infidel was fire, as it is a forerunner of what he will receive in the next world. Ergo, the doctrine of hell, by arousing the most brutish passions, has ever inspired Christians with a thirst for the blood of those whose honesty of mind compelled them to reject its teachings. Still we are constantly told by Christians that we ought not to blame Christianity for the misdeeds of its followers. Christianity I arraign at the bar of history, and I charge its doctrines and precepts with having corrupted the minds of the best of men, and while a tree is known by its fruits it is equally true that the fruit of persecution is invariably the offspring of that poisonous vine called Christianity. So I say to the Christian apologist: The monstrosity, religious persecution, is the child of your religion; you have nursed it at your breast for centuries. Do not be so dishonorable as to cast it now upon the world, a nameless and unnamable foundling.

The church bears in a certain sense two relations to Freethought, and in another sense there is but one. I refer to the two great divisions of Christianity, Protestantism and Catholicism. The Reformers of Luther's day had no higher conception of Freethought than had the church of Rome. The Reformation was a rebellion based upon dogma, not upon principle. While Luther denied the supreme authority of the pope, he maintained the supreme authority of the Bible. He looked upon disbelief in the paper pope which he set up with as much horror as the Catholic dreads rejection of the one of flesh and blood. He believed in religious persecution, not only of the papist, but of the Protestant who did not share his views.

Catholicism denies the right to exercise the private judgment. It steps up to the independent thinker, and demands an unconditional surrender. Protestantism permits us to use our reason, but holds us responsible for the conclusions thereof. George Jacob Holyoake draws the best picture of Protestantism I have ever seen. He says that it places before the world a Bible; underneath it the infernal regions. In front of it a creed, and above, the gentleman whose name it is not always polite to mention. Then it says: Read the book, but if after having done so you do not arrive at the creed in front, the gentleman above will pay his respects to you and politely conduct you to the regions beneath.

In spite of this, Freethought owes something, however insignificant, to the Reformers of the fifteenth century. When they declared their independence of the Roman church, there was an innovation of thought that encompassed the world. Not that religion was wholly responsible for it. Not so. The Reformation was equally the result of a political disruption. Its real cause was deeper than either of these. It was the revival of learning which followed the Turkish invasion of Europe. When Luther denied the infallibility of the pope, he logically admitted the right of anyone to deny the infallibility of the Bible. But how many know that Protestantism has always fought to abolish the effects of its own teachings! We are told by Protestants that the Catholic church is guilty of the crimes which we charge upon Christianity, but that their church is innocent of them. Now I would not make such allusion to the Catholic church as would lead anyone to think that I was not aware of the bigoted and intolerant spirit of the Lutheran, Presbyterian, Congregationalist, and Episcopal churches. We must remember that these churches never possessed the power of the church of Rome. Measure their crimes by their opportunities for committing them, and you will find that their enormities when they had supreme power were not inferior to those of the Catholic when in a like position. For evidence of this we need not go back four hundred years; we have only to direct our attention to the conduct of these churches toward Freethought in the nineteenth century. Was it not a Protestant government that imprisoned book dealers for selling Thomas Paine's "Age of Reason"? Did not the same government imprison Richard Carlile and Edward Truelove for publishing Freethought literature, and Robert Taylor for delivering Freethought lectures? In what country was George Jacob Holyoake sent to Gloucester jail for the crime of being an Atheist, and G. W. Foote to Holloway jail for blasphemy? In Protestant England, a country whose greatness is said to have its source in the Bible, the bishops, priests, and preachers of all denominations united their forces to keep one Atheist from its legislative assembly after he had been duly elected, but by the indomitable pluck of Charles Bradlaugh and the perseverance of English Freethinkers the combined forces of bigotry were defeated.

Our own country is not free from the stain of Protestant persecution. Blasphemy laws have been in force and prosecutions have been made within late years, as in the cases of Abner Kneeland and C. B. Reynolds. It is said that the Protestant church established and perpetuates Freethought, but it nevertheless imprisoned Viktor E. Lennstrand in Sweden and Dr. Voelkel in Germany for delivering Freethought lectures. Christ said, "He that is without sin among you, let him cast the first stone." The Protestant church is not so free from the sin of persecution that it is entitled to cast the first stone at Catholicism or, in fact, at any other religion.

When we consider the great conflict between the church and Freethought, which has been raging for centuries with the entire Christian world for a battleground, we do not often think how great was the disparity in numbers, wealth, and opportunities between the combatants. Except in abundance of truth and right, Freethought has been poor compared with the church, but the church has always been a pauper in the light of these. The church has been upheld by the force of law, prejudice, custom, and military power. It has had popular literature and wealth behind it; Freethought has had none of these. It has been proscribed by law. The galling prejudices and fanatical passions of man hav been brought into operation against it. It has had to contend against unjust and discriminating laws in the past as it has to do in the present. It has been taunted with the poverty of its followers. Yet Freethought has ever been the torch of the investigator, the road to truth, the guiding star of him who looks forward to the betterment of humanity, until to-day it invades the church itself, and in the persons of its most brainy and progressiv ministers demands that the dogmas which the intelligence of the nineteenth century has outgrown be cast aside, even though they lie at the foundation of Christianity.

Consider the opportunities of the church for doing good and contrast them with the evil it has done instead. It might hav spread knowledge, but it used its power for the perpetuation of ignorance. The one thousand years of its history when it existed in its greatest prosperity are designated as

the "dark ages." Well are they named, for the vandal hand of the Christian priest put out the light that had been shed by the ancients and left the world in the dark shadows of ignorance and barbarism. Read the history of Greece and Rome, compare it with the history of the Middle Ages, not extenuating the vices of either period, and witness the transition downward that Christendom made.

The church might hav been a power for the advancement of science. Instead of thus bringing blessing upon the world, it deemed the study of nature's laws unnecessary and sinful, declaring that the wisdom of this world is foolishness with God.

The church might hav been a great power to fill the world with peace and love and hasten the practical brotherhood of man. Instead it has caused during the eighteen hundred and ninety years of its existence more strife, hatred, and bloodshed than cursed the world during any other equal period known to history.

The church might hav been a power for liberty, but it has been the bulwark of slavery, and has ever been arm in arm with the rich against the poor.

The church claims that its object is to prevent crime. For fifteen hundred years it has had unlimited power to accomplish this, and we still hav crime and oppression that startle thinking minds for the safety of the commonwealths. The rope is still prone to encircle the necks of Christians, and the jails, state prisons, and lunatic asylums are filled with the products of the church. In the face of this, we are told that all the blessings we enjoy are the result of the churches being among us, and we are asked what the world would be without them. I answer, We well know what the world has been with ecclesiastical organizations and we know it could be no worse without them, and hav reason to believe that it would be better.

Look now at another picture. Behold the effects of Freethought wherever it has gone, whether by its spirit or the individual work of its great apostles. It has ever lifted its voice against Christian oppression. It has ever stood guard over the priceless heritage of man—liberty. In England it has made the three great struggles for liberty of the press, which was finally achieved in that country. Charles Blount, in the seventeenth century, struck the first blow. The Christian historian, Macaulay, has been obliged to admit this. Thomas Paine, in the eighteenth, by his "Rights of Man" struck another, and Charles Bradlaugh, in the nineteenth, fought the fight that brought complete victory.

Through Franklin, Jefferson, and Paine in America, the seeds of independence were sown, and the result is the Constitution of the United States, which declares absolute separation between the church and government, retiring the Christian God from participation therein. In France, Freethought was instrumental in bringing about the revolution which banished the last relic of feudalism in Europe.

Nearly three hundred years ago, Freethought, in the person of one man, battled against the Catholic and Protestant world in behalf of the right to teach science to the people. Though Giordano Bruno perished in the flames Freethought here gained a great victory, which the present generation is willing to recognize. When seeking for a savior of the world, I would prefer Bruno to Christ. He gave up his life with greater courage and for a much better cause. Christ died to save people from a hell in which they were never lost. Bruno died in an effort to save them from a hell in which Christ's followers had placed them. Christ, who had claimed to be the son of God, and who said that no man could come to the Father but through him, in the agony of death cried out, "My God! my God! Why hast thou forsaken me?" Bruno, who had taken upon himself no such distinctions, coolly replied to those whose taunts he had received, in the sarcastic prophetic sentence, "It is with more fear that you pass this sentence upon me than that I receive it." From Bruno to Darwin Freethought has been the protector of science. The greatest scientists have been Freethinkers, and science is the basis of every true Freethinker's philosophy.

Let no man ask, What has Freethought done? Let him look about him and see the work of Christianity swept away, and the results of Freethought shining like precious gems in every department of civilization. It does not appear to-day as the mere destructive critic of theology. Being based upon science, and science being impossible to the human mind when under the bondage of superstition, its scope is wide as the universe, its methods those of the greatest minds of the age.

There is coming another conflict between the church and Freethought. It is for the complete secularization of the government. The church has always been the great monopolist. It has been the chief of the privileged classes. It has never been willing to stand upon its own feet. That it might accumulate property it has succeeded in escaping its just share of taxation. That it might obtain the attention of the people, it has succeeded in passing Sunday laws, thereby having a monopoly of the first day of the week. It has encouraged rascality by making it possible for Sunday contracts to be nullified and voided in many states. It insists on thrusting the Bible into our schools and haughtily offers up its prayers in our Congress. The strength of the church is in its union with the state, and when this union is severed its power for evil will cease. Freethought must soon gain another victory over the church. Let us not think that the battle is ended. We must profit by the advantages already gained, and we can do so only by pushing forward to greater results in the future. The struggle in years to come will be on the same lines that it has been in the past. Not until mankind shall stand erect before reason with the same force and numbers that once knelt down to superstition will it cease.

Freethought, in the guise of heresy, is in the church to-day. It is breaking out on all sides. Rev. Dr. Pierson, who for a time was Spurgeon's successor, said that the fundamental principles of Christianity, "the inspiration of the Bible and the divinity of Christ, are assailed." We seldom hear of the fall of man. They draw lightly on hell. Infant damnation is a thing of the past. The thoughts, and not the words, of the Bible are inspired. Blessed are the defunct dogmas of Christian theology. They have died in the Lord. They rest from their labors, their works do follow them. May they never have a resurrection.

It is often said that Freethought offers nothing as a substitute for Christianity. The great English author, Dr. Thomas Inman, said he thought it impossible for an iconoclast to tear down prevalent beliefs without, in the nature of things, furnishing something in their place. Through skepticism, we are enabled to see the errors in prevailing systems of theology. But what is behind those errors? Truth, which we believe should be sought by all. When we deny Christian dogmas, what do we offer in place of them? We are frank to admit that some of them are so barbarous and silly that we would bury them all, without even a tombstone to perpetuate their memory. But for the following Christian doctrines which we deny we would substitute the subjoined affirmations which we claim to be true:

1. We deny the infallibility of the Bible as a guide. We affirm with equal force the superiority of reason, aided by experience, and test everything by its standard.

2. We deny any knowledge of the supernatural. On the other hand, we declare the existence of the natural, believing it to be the all-in-all; that it contains the entire sphere of human duty, and will satisfy the needs of man.

3. We deny God's government of the universe. We affirm that it is governed by immutable law, independent of any personal supervision.

4. We deny God's providence. We affirm that effect follows cause, and that the history of the world does not justify us in assuming that any law of nature has been changed. We have a providence, however, but instead of it being a God of whom we know nothing, it is science, of which we know much. By science as a providence we mean that by knowledge of the working of natural laws we are enabled to thwart danger, and embrace opportunities of relief from ills that assail us.

5. We deny the efficacy of prayer. We affirm the necessity of personal effort to secure everything required in life.

6. We deny the moral right of any deity or government to punish an individual for any opinion he may hold upon any subject. We affirm absolute liberty of conscience, and maintain that honest opinion upon any subject should be respected and its holder exempt from prosecution here or hereafter.

7. We deny that morality is founded upon supernaturalism. We affirm that its necessity exists in the very nature of the individual and of society; that it is a matter between man and man, not between man and God.

8. We deny that Christ can save the world from sin. We affirm that salvation from what is immoral and degrading must come through intelligence, the cultivation of virtue, and the control and direction of our desires by reason.

9. We deny that the chief end of man is to glorify God and prepare for a future existence. We affirm that his highest and noblest object should be to bring this world to a state in which his conception of heavenly bliss shall be a reality.

FRANKLIN STEINER.

Church Bells.

The bells, the bells; the brazen-mouthed bells;
Scattering their discord wherever man dwells;
Clanging, resounding, disturbing the air,
Calling the faithful to church and to prayer.
Relic of barbarous rite of the savage,
When will this inhuman noise cease to ravage
The ears that are deaf to the creeds they proclaim,
The hearts that care not for their time-honored fame?
Down the next street a sick mother may lie,
Watched over, cared for, and dreading to die.
Praying to liv for her children, who tread
Softly the floor as they near the sick bed.
Quiet and rest the sick mother may save;
Physicians are helpless, but rest she must hav.
Out bursts the ear-splitting, nerve-racking call,
Of the merciless bells; can she liv through it all?
How many invalids, powerless to move,
Are killed by the bells that announce so much love?
But what does it matter; the death of a stranger
Is nothing when immortal souls are in danger.
Reader, stand with me beside a church door,
While up overhead can be heard the loud roar
Of the bells as they call on their owners to come
And receive what they pay for, a sermon and some
Fine music, and also a chance to uphold
Their dearly-bought standing as lambs of the fold.
Watch, as they slowly approach at a pace
Quite in keeping with sanctity; look at each face.
Observe what a saintly expression it wears.
Their motivs are good and no Infidel dares
To assert for an instant his doubts as to whether
Religion or fashion has brought them together.
Clang go the bells; can you hear 'tween the peals
The message, this call to the godly, reveals?
Like the apostles of old, the tongue in the steeple
Speaks different language to different people.
Clang! come along Mrs. Portly, array
Yourself in your raiment and come here and pray
That your health may be spared, that you may not get fat,
And that Portly will buy you that dream of a hat.
Clang! come along Mr. Portly, arise;
Your business will prosper if you are but wise
And establish your fame as a God-fearing man;
Be seen in your church-pew as much as you can.
Clang! come along, and, Miss Portly, remember
The splendid young man that you met last December,
Is going to sing in the choir from this out,
And perhaps you can bring a flirtation about.
Clang! and the eloquent minister hears
And, gathering the notes of his sermons, he fears
That he will be called to a flock very soon
Who will pay him more money for salvation's boon.
Clang! and the lame and the halt and the blind
And the deaf and the dwarfed and the feeble of mind
Are told by the bells to be thankful the curse
Rests so lightly upon them; it might hav been worse.
Clang! and the bells to the stranger declare,
That beneath can be heard a most eloquent prayer.
Clang! and a sermon of excellent piety,
Also, he'll find here the best of society.
Clang! and our organ is matchless in tone,
And our choir, we assert, is inferior to none.
Clang! you are welcome, but stranger, of course
We expect you will leave us a mite from your purse.

There once lived a preacher, so history tells,
Who preached out of doors and knew nothing of bells,
And nothing of churches, or dogmas or creeds,
But whose life was replete with beneficent deeds,
And who taught a philosophy simple and grand.
In his name all the churches of Christendom stand,
And his simple philosophy claim that they teach;
But where do they practice the things that they preach?
If their master should come and be with us once more,
And liv out the life that he lived once before.
What bell-ringing church would a welcome extend,
Would lend him its pulpit or make him a friend.

MORGAN A. ROBERTSON.

Call for the Eighteenth Annual Congress.

At a meeting of the board of directors of the American Secular Union held at the residence of Dr. Juliet H. Severance, July 28th, it was decided that the Eighteenth Annual Congress of the organization be held in Chicago, Oct. 26th, 27th, and 28th.

Various religious denominations, ignoring past differences—and the history of Christianity demonstrates that these hav been most serious—recently convened in a parliament and agreed to work in unison for the uplifting of humanity. Certainly Liberals should not display a less conciliatory spirit than the orthodox sects. Assenting to this, and remembering that only in union is there strength, the board adopted the following resolution:

Resolved, That the Freethought Federation of America be invited to unite with the American Secular Union in holding its Eighteenth Annual Congress, and that Mrs. Freeman be requested to communicate this resolution to Mr. S. P. Putnam.

It is also urged that all societies which accept the "Nine Demands" send delegates to the Congress, and that Liberals make a grand effort to attend this Freethought Parliament. Let every auxiliary send its representativs. The World's Fair Congress was a splendid success, but this is its equal in importance. The enemy is activ, enforcing Sunday laws and securing Sunday legislation, opposing the taxation of church property, the value of which is assuming alarming proportions, securing the appropriation of public funds to sectarian institutions, demanding that the Bible be read in the public schools—in fact, not one effort to rob the people of liberty has been relinquished. The National Reform Association, the Sabbath

Union, the Epworth Leagues, the King's Daughters, the Women's Christian Temperance Union—all these hav banded together, presenting a formidable front, and it will require the united efforts of Liberals to defeat so unscrupulous a foe, owning allegiance, as it readily admits, not to this government, but to a heavenly ruler, thus endeavoring to establish a theocracy on the ruins of the republic. How to best oppose this purpose and the other unpatriotic schemes of our antagonists must be considered at this Congress. We must work together, accepting this much of the wisdom of our opponents, that "those who are not for us are against us."

MRS. M. A. FREEMAN,
Cor. Sec. American Secular Union.

News and Notes.

On Wednesday, July 25th, I leave Sault Ste. Marie for Drummond, Mich. I voyage along the broad and sweeping St. Mary's river, which pours from Lake Superior into Huron, a distance of sixty or seventy miles, the pathway of the great ships and steamboats from Chicago, Buffalo, etc. It seems to be a busy thoroughfare for the commerce of the lakes. The shores are thickly wooded, with low mountain ranges and an occasional village. Very few cultivated lands appear. It looks as if the primeval forest was still flourishing, and amidst it the cabin of the frontier settler, where for his morning meal one can even now shoot the partridge or club the porcupine or catch fish, but can rejoice only in a scanty quantity of bread and potatoes.

It is a beautiful day, and though one might welter in the crowded city, on board the swift steamboat the cool gales constantly fan the cheek and the roughening waters spread away in ever-changing expanses. At 1 o'clock, when we reach Detour, the nearest shipping point to Drummond—which is nine miles away—and to reach this point I must take a sailboat, which adds to the variety of my journey. There is not much breeze and it takes about four hours to make our destination. It is pleasant to thus drift almost unconsciously along the waters, where there is scarcely a ripple—the white sails idly spread and the shores slowly changing along the glittering horizon. Right here begin the Thousand Isles, large and small, scattered for a hundred miles into the Georgian bay with every variety of form and making picturesque scenes through the winding liquid pathways.

I arrive at Drummond at 6 o'clock. This is the only settlement on the island. Farms are scattered over it, and here about the post office, store, and hotel are gathered twenty or thirty houses. There is a primitiv aspect about the place. The bustle of civilization is entirely absent. It is a haven of quiet where the days and the years might roll by with scarcely any alteration. This place was started over forty years ago by Mr. Daniel Murray Seaman and family of the Mormon church, after it was broken up and scattered by the death of Joseph Smith. The Seaman family are here unto the present day and are stanch Liberals.

I giv six lectures at this place and the hall owned by Mr. Edwin Seaman is about full every time. Pretty nearly everybody comes, except the minister and some faithful disciples who will not run the risk of losing their faith. There is one church here, the Methodist, which exists rather as a formality than anything else. I hav been in hopes that the "elder" would attend the meetings and giv a chance for debate, but so far he has kept quiet, although he is generally belligerent on theological questions.

I find Drummond on the whole to be quite a Liberal community. As far as ideas are concerned it is as advanced as any place on the continent even though it is so far from the center of activity. It seems to draw a good deal of freshness and vitality from the bosom of nature itself. It is a lovely place to spend the summer days. The groves about it of pine, oak, maple, birch, etc., afford many a delightful shady retreat. The broad waters, flowing among scores of islands in view, present a brilliant panorama from morning until evening. Sometimes the surface is perfectly glassy; then the breeze sends a million ripples rolling over it; then the sudden squall darkens the view. The boats skim along, the yacht is occasionally seen and the whistles of the steamboats are heard at Detour, as they come and go on the great main channel. There is an interesting variety of prospects; not of the grand or exciting order, but of the gentle and alluring kind. It does not seem dull here a bit. In fact, it is a luxury to be thus out of the strifes of civilization, where nature breathes her spell of soft contentment. One scarcely takes any note of time as the gorgeous days pass with variable light and music.

On Thursday Mr. Edwin Seaman and myself voyage over to Harbor Island, to the residence of Mr. Wells Church. This island is quite a resort for parties from Chicago, "Soo," etc. The waters about take the shape of a horseshoe, and that name is applied to it. Among these innumerable isles both the water and the land assume almost every imaginable object.

Mr. Church is a Liberal all over and exceedingly well posted, and many a confab has he had with the priests, and hoisted them with their own petard. He has been in this country over a quarter of a century, and is one of its leading men. He has been county superintendent and is quite interested in educational matters. Like Alexander Selkirk, he is lord of all he surveys. He owns nearly all the island. There is talk of putting up a hotel and starting a summer colony at that place. It is one of the most attractiv spots I hav visited.

Mr. Edwin Seaman, who has taken THE TRUTH SEEKER from the beginning, came here forty years ago, when he was about ten years old, with his father. He has thus "grown up" with the country, and has progressed from the "Latter-Day Saints" to science and humanity. He has been prominently identified with the Liberal cause for many years. It was through his efforts that this Freethought campaign was started—the first thing of the sort in this part of the country. In previous years there has been some Liberal organization, and TRUTH SEEKERS and Freethought books hav been well circulated. Mr. Seaman has been variously interested in the material and business prosperity of the country, as well as devoted to advanced ideas. He has found good support in the work.

Samuel Seaman, Ludlow Seaman, Don Carlos Seaman, Murray Seaman, George Seaman, and David Murray Seaman are of the same stock, and stand by the colors with the same generous spirit. Samuel Seaman is the eldest of the brothers and is especially well equipped for Freethought service, and is able, if need be, to speak upon the platform. Church history is his favorit field of discussion. Mr. C. H. Fairchild, who introduced me at the lectures, has been here ever since the organization of the township and is one of its officers. He is not afraid, if need be, to plunge into the wilderness and blaze the path of progress.

Wm. Denion, James Melvin, John Gates, Captain Morgan, George Morgan, Lafayette Morgan, Wm. Anderson, Daniel Willoby, and others, are among the number who contribute to the work and are enrolled in the advanced guard, willing to be counted for Freethought.

Mrs. Betsy Elizabeth Seaman, mother and grandmother of the Seaman family, is the "oldest inhabitant" of Drummond, and with her husband was the first to make a home on the island forty years ago. She has passed through many trying experiences since that time. She has now passed into a sunny old age, and can rejoice in the fruits of the pioneer struggle. It is humanity that has shone out, and not divinity, in that varied pathway.

The clergyman of the place, Mr. Strickland, did put in an appearance on Saturday night, and asked a few questions, but not after the Socratic method, but in a rambling sort of fashion wherein curiosity seemed to prevail over logic. I thought he would ask all about my cousins and aunts and everything connected with the family tree. To use his apt simile, he was like a mule kicking in every direction without much reference to the point to be made. He seemed to hav no idea of parliamentary rule. However, I made out to get him down to something relativ to the subject; and there was some order in the debate. To giv the people a chance to hear both sides I asked him to meet me on the following day, Sunday, and uphold his religion. But this he refused to do. The day was too holy for the logical defense of Christianity. It seemed to me, however, that that was just what he ought to be doing, and the holier the day the better the deed, even from his standpoint. He declared that he would "stand up for Jesus" sometime in the future. If I ever do return to Drummond I shall certainly make him toe the mark, and meet the issue if he has the courage of his convictions. I am sorry that during the whole of my six lectures he could be present only one night, and showing by his questions then that he had not the slightest idea what Freethought is, which ignorance might hav been removed had he listened with his own ears to what I had to say and not trusted to the reports of others, which is too much the fashion with orthodox clergymen, who are so valiant in knocking down a man of straw.

Monday, July 30th, was a clear and breezy day, and in good time we made the voyage from Drummond to Detour. While at Detour I enjoy the generous hospitality of Mr. and Mrs. Fred Bunker, who are stanch Freethinkers. Mr. Bunker is foreman of the mill here, which is one of the largest in this part of Michigan. I hope some day to be able to giv a lecture at Detour, Sault Ste. Marie, etc. There is a Liberal element which, at present, is inactiv. Mrs. Bunker, who is of the Seaman family, was present at my lectures, and returned with us on Monday. Mr. John Gates and Ludlow Seaman are the faithful pilots of the boat in which I hav an exhilarating voyage. No matter how swift the wind, they can trim the sails and bring the Secular Pilgrim safe to shore.

I leave Detour at half past one Monday afternoon, and arrive at Mackinaw city just in time to take the train for Chicago, whence I proceed westward. The strikes, and hard times generally, and bad harvests, make it impossible to go to the Pacific coast this fall. I shall put in my work in the interior states, with Chicago as my headquarters. I shall also help arrange for a joint congress of the Freethought Federation and American Secular Union the latter part of October. I hope there will be a great rally to this congress, and from this point we can push forward to a good winter campaign. Wherever it is possible let arrangements be made to push the work by platform and press.

SAMUEL P. PUTNAM.

The Cause in Oregon.

The Oregon Secular Park is dedicated. The day was a delightful one and everybody was happy.

Not only the Secularists of Oregon, but of every state, hav reason to feel proud of the splendid gift of David and Caroline Wittenburg, of New Era.

On the Fourth of July the Oregon State Secular Union laid the foundation of a magnificent enterprise, but it will require the co-operation of the thousands of Liberals on this coast to make it as successful as we wish it to be. The large and handsteamer Geo. W. Shaver, of Portland, was chartered by the First Secular Church, and a jollier crowd of merry day makers never boarded a vessel. Our Portland friends were joined by a delegation of about thirty from Forest Grove, while Scappoose, Corvallis, Milwaukee, Canby, Oregon City, and other places were represented.

B. F. Hyland and D. C. Stewart, of the executiv board of the Oregon State Secular Union; John Price, of Scappoose, and B. F. Jagger, of Oregon City, old stand-bys of Secularism, who support it not only with "best wishes" but with money wherewith to carry on the good work, were there to giv us strength and hope for the future.

For ten days previous to the excursion Mr. Smith superintended a crew of men at the park, clearing away the underbrush, cutting out pretty trails, and making shady nooks for the picnickers. A force of carpenters, for whose work Mr. Gustav Hicketheir, of the Portland Secular Church, paid, erected a 40 x 40 foot dance pavilion, booths, and stand. Mr. H. H. Wheeler, of Canby, of whom the lumber was ordered, donated $20 worth of lumber; while our farmer friends at New Era, Messrs. Friedrich, Spulac, Veteto, and Irvine Wheeler hauled the lumber from the mill to the park—six miles.

Too much cannot be said in praise of our friends Mr. and Mrs. Burgoyne, Mr. and Mrs. Friedrich, Mr. and Mrs. Spulac, Mr. and Mrs. Wink, of New Era; Mr. and Mrs. W W. Irvin, of Barlow; and Dr. and Mrs. Olds, Mr. and Mrs. W. T. Booth, Mr. and Mrs. E. N. Ford, and Mary A. Booth, of McMinnville, and others, for their generous donations of food for the men at work.

While there were a number of Portland merchants who gave contributions, and to all of whom we feel grateful, yet I wish particularly to mention Closset & Devers, wholesale coffee and spice deslers. Mr. Devers is such a whole-souled, splendid fellow, so straightforward in his dealings, and withal has been so generous to the Secularists, that it givs us pleasure to recommend this firm to Secularists everywhere. We believe in patronizing people who patronize us. Don't forget this firm, and country merchants going to Portland call and see or write them, and be sure to tell why you do so.

Among the retail grocers, Mr. Steinfurth and Mr. Chas. Saunders, both of South First street, hav contributed so generously that we will always feel indebted to them. Were I to mention the names of all the good and generous friends who helped make this affair a success, this letter would hav to appear in several numbers of our Liberal papers.

The hard times hav made our work very, very difficult, but through all the encouraging letters and support of these friends hav given renewed hope.

I cannot speak of the program in detail. The children of the Forest Grove and Portland Secular Sunday-schools sang, Nettie A. Olds delivered the Declaration of Independence, and addresses were made by Annie E. Barker, Edw. Alisky, Thos. Kemp, and myself.

In a neat little speech, Edith Kemp, daughter of the president of the Portland Secular Church and

librarian of the Portland Secular Sunday-school—thirteen years of age—on behalf of the donors, presented the deed for the park to President W. W. Jesse, for the Oregon State Secular Union, who responded briefly, outlining the past work of the Oregon State Secular Union, the outlook for the future, and thanking Mrs. and Mrs. Wittenburg for their generous gift.

Both Mr. and Mrs. Wittenburg responded, wishing success and prosperity to the Union and its friends.

The dedication of the park was a most enjoyable affair, but the real hard work is yet to follow. Before another camp meeting we want to hav laid the foundation of the Pacific Coast Secular University, and also, in the vicinity of the park, build a crematorium, and a joint stock company for this purpose is about to be organized.

New Era is on the Willamette river, twenty miles from Portland, has both steamboat and railroad facilities, and is as pretty and healthful a place as anyone would wish.

Even the name of the place is strikingly appropriate, and with the coöperation of Secularists, we can here build a magnificent university where parents all over the world who wish their children educated without superstition, will hav an opportunity to do so.

The park is about three hundred feet above and overlooks the Willamette river and valley for miles.

MOSES AND MATTIE E. HULL

The past two weeks the Spiritualists hav been holding camp-meeting at New Era. Moses and Mattie E. Hull were the leading speakers, and their brave words attacking theological humbugs, and in behalf of the emancipation of the people from all superstitions, did incalculable good for Secularism. Mr. and Mrs. Hull are well known all over the world as thorough Secularists, and if more Spiritualists were as honest, sensible, and broad as they are, the phenomenon of Spiritualism would attract more attention than it now does.

Nettie A. Olds, of the Portland Secular Sunday-school, Annie E. Barker, of the Forest Grove Secular Circuit, and Mr. and Mrs. Hull spent a most delightful day at Castle Kehm, enjoying its rugged scenery, and discussing past and future work of the Oregon State Secular Union. While Mr. and Mrs. Hull are on the platform, Secularism will hav at least two talented teachers.

To Mr. and Mrs. Brettel, of Rochester, N. Y., we wish to extend our thanks for their constant contributions of reform literature, which has enabled us to send out scores of pamphlets and papers.

Also to the Editor of THE TRUTH SEEKER, for his encouraging words in regard to the work of the Oregon State Secular Union, recommending its plan to other states.

SHELTON AND ROSEBURG, WASH.

The Oregon State Secular Union is not confining its work to this state. One circuit and two Secular Sunday-schools in the state of Washington hav organized under its jurisdiction. Mrs. M. E. Shelton-Cyphert is the leading worker at Shelton, while Mr. and Mrs. O. C. Lee hav charge of the Roseburg circuit.

In localities where we hav not been able to send a lecturer, a copy of one of my lectures is read each week by a member of the local auxiliary.

A Teacher's and School Director's Coöperativ Bureau has been organized, whose purpose it is to register the names, etc., of school teachers and directors who are Secularists, and introduce them to one another, with a view to supplying, as far as we can, teachers for the public schools of this state who are Secularists, knowing that in this way religion will not be taught in the schools. We would like to hear from every teacher who is a Secularist and competent teacher.

We also want members of school boards, in Oregon and elsewhere, who are Secularists, to write us if they want such teachers.

We need your help in this matter. You want your public school free from religion, and we want to help you to hav it so. Don't be indifferent.

The Sixth Annual Convention of the Oregon State Secular Union: The executiv committee hav not yet decided when the convention will be held, but Forest Grove wants it, and it may be held there. We understand that the townsite of Forest Grove was dedicated to "Almighty God," and with the understanding that there should never be a saloon in the place, and that only things of a religious nature should be allowed there. Mrs. Barker, our able lecturer, in charge of the Forest Grove circuit, is rapidly educating the people there out of religious nonsense, and if the convention is held there we hope to go a thousand strong, and for three days hold a convention such as the Secularists of Oregon hav never seen.

MEMBERSHIP.

Since last convention 355 new members hav joined the Oregon State Secular Union. Is your name there? If not, write for membership blank now. You can at least join the Union.

DEBT.

There is a balance of $68.45 due for lumber, and twenty-five thousand shingles and several thousand feet of lumber are yet to be purchased before the speaker's pavilion, dance hall, and necessary walks for future use can be completed.

Robert R. Laughlin, of North Yanhill, who has been one of the stanch Secularists of this country, and made many contributions of money for the work, died at his home, June 19th. Annie E. Barker, lecturer of the Forest Grove Secular Circuit, conducted the funeral services.

Annie K. Miller, wife of P. H. Miller, of Canby, died June 19th. Funeral services were conducted by me.

KATIE KEHM SMITH,
Sec. Oregon State Secular Union.

Oregon City, Or.

Nodding Philosophers.

Anti-vaccinationists hav unearthed an enemy in the person of Prof. Thomas H. Huxley, who, as quoted in *Dr. Foote's Health Monthly*, says:

> If my next door neighbor · · · is allowed to let his children go unvaccinated, he might as well be allowed to leave strychnine lozenges about in the way of mine; and if he brings them up untaught and untrained to earn their living, he is doing his best to restrict my freedom, by increasing the burden of taxation for the support of jails and workhouses, which I hav to pay.

Dr. Foote casts some doubt upon Mr. Huxley's authorship of the foregoing, but I find by reference to the professor's lecture on "Administrativ Nihilism" that the words are there sure enough. The lecture as a whole shows that the author is something of a Populist. There is, however, a suspicion of carelessness in his argument, especially as applied to vaccination; because if that rite—that is, the rite of vaccination—has the value claimed for it, those who practice it hav nothing to fear from small-pox. If Professor Huxley's children contract small-pox, that fact would demonstrate one of two things—either that inoculation is not a preventiv, or that he has allowed his children to go unvaccinated and has thereby been guilty of an offense equal to disseminating strychnine lozenges or hunting his neighbor with a gun. Where he finds a leg to stand on while advocating compulsory vaccination is something which I am totally unable to discern.

Professor Huxley has contributed a great deal to strengthen the position of Freethinkers. Whether other Freethinkers hav ever assisted him to strengthen or to attain his own position I do not know, but in all my reading of his works I do not discover that he givs them any credit for doing so. He has, I believe, about equal disregard for believers and unbelievers. His dissertation on the Mosaic "wall," which has been quoted in THE TRUTH SEEKER, shows that he certainly has no appreciation of the labors of his predecessors—Paine, Volney, Taylor, Bolingbroke, and others—who had so riddled the Mosaic wall that he need not for a moment hav debated the question of going around or over it. It was already full of holes. Huxley's main fault is his failure to recognize the services of his co-laborers. I once sent him a copy of Taylor's "Diegesis," with a view to finding out what he thought of it. Professor Huxley replied in words to the effect that while a hundred years ago there might hav been some excuse for a man in jail to write such a book, there was none for its continued circulation and perusal outside. To be sure, Taylor lacked the advantages of the knowledge acquired in the past century; possibly some of his remarks were crude; but if biblical criticism advances in the next century as it has in the past, how will Mr. Huxley's own words sound in 1994? Does he think that his ideas about vaccination will be accepted then? Would he even repeat them now?

The fact is, the philosophers must be read with suspended judgments. In 1861 Mr. Herbert Spencer, noting the failures among the attempts to run cars by electricity, said: "Daily are men induced to aid in carrying out inventions which a mere tyro in science could show to be futil. Had those who supplied the money [for the construction of "electro-magnetic engins"] understood the general law of the correlation and equivalence of forces, they might hav had better balances at their bankers." Electric motors were running almost within the sound of my voice when I first read the foregoing quotation, and I imagin that the balance at the bankers of the electric motor companies is quite satisfactory. Poor old correlation and equivalence are passengers.

In the court of the undiscovered one man's guess seems to hav about the same standing as another's.

G. E. M.

An Earnest Worker's Greeting.

TO THE EDITOR OF THE TRUTH SEEKER: So long a time has passed since I hav talked with you or to the readers of THE TRUTH SEEKER, that I'm afraid I shall seem to most of them, or at least to the many new readers, a stranger. I used to feel, in the "long ago," that though you, like the late editor of the New York *Tribune*, was born an editor, a little help would always be acceptable; but to-day, with the weekly "Observations" of your more than talented brother (a genius of the first order), with "News and Notes," the interesting letters from across the water by our friend Charles Watts, and sometimes a communication from John Peck (who hammers his objector as he hammers the iron upon his anvil till he becomes smooth and pliable), what can your readers need with the dry words of one who has entered her seventy-eighth year? It is not you that need me, but I that need you.

What a grand time you all must hav had around, not the grave but the monument which bears the name of Thomas Paine; and the deed, so like you, Mr. Editor, to giv us, the many who could not be with you, the entire proceedings. I do not wonder that Mr. Remsburg has read "The Knight-Errant of Freedom" so many times. The conception is so beautiful—an entirely original thought in words as fine as were ever wrought into verse. What shall I say of the rest of the program? Surely it was everything that could be desired. I'm glad that we hav had these yearly demonstrations of honor to the memory of Thomas Paine, for I hav no doubt the church will soon claim him as a Christian, and make the arm-chair which is supposed to be the resting-place of Washington in heaven, wide enough to hold Thomas Paine. What think you, dear friends who read THE TRUTH SEEKER, about miracles, when I tell you that the young people of the society who worship in the Westbourne Park Chapel, London, Dr. Spurgeon's church (now, since his death, Dr. Clifford's), invited M. D. Conway to lecture in that chapel upon Thomas Paine, and he complied; and Dr. Clifford in the pulpit offering prayer, and the enthusiasm over the lecture breaking out into frequent and loud applause! I am old enough to die, but I think I shall liv to know that Colonel Ingersoll has by invitation lectured in the most orthodox churches in Boston and New York upon Thomas Paine. I ought to hav said in its place that Dr. Spurgeon preached the most terrific "hell-fire and brimstone" doctrin, and sent more people to endure it than any modern minister I hav ever read; and Mr. Conway, surely all Freethinkers know of him and his works; his "Earthward Pilgrimage" has been my bible many years, and now his "Life of Thomas Paine" is grand.

I am hoping to liv long enough to see "Four Hundred Years of Freethought." I hav no doubt the old adage, "A patient waiter is no loser," will be exemplified in the case of this book, but we began to expect it without counting the cost. I hav finished my sheet, and nothing of Heston; no matter, he speaks for himself and will always be heard. I am always yours,

LUCY N. COLMAN.

Syracuse, N. Y., July 29, 1894.

Lectures and Meetings.

THE Freethinkers of Kansas will hold a convention in Lawrence, Kan., September 6th-9th. Preparations are being made to hav it a grand success. Excellent speaking and singing will be the distinctiv features of the occasion. Many Freethinkers—Agnostics, Spiritualists, and Liberals of other shades—hav signified their intention of being present and participating in the deliberations of the convention. Kansas is having good crops this year and, notwithstanding the calamity of the great strike, its people are hopeful and look forward to better times in the not distant future. W. S. Bell is now lecturing in Kansas, helping to prepare the minds of the Liberals for the coming intellectual feast. His address is 114 East Fourth street, Topeka, Kan.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meetings.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Monroe avenue.

S. P. Putnam's Lecture Appointments.

Fargo, N. Dak., Aug. 11-14.
Crookston, Minn., Aug. 15-17.
Hoople, N. Dak. Aug. 18-21.
Fort Maginnis, Mont., Aug. 26th to Sept. 10th.

From July to September 10th in Iowa, Michigan, Wisconsin, Minnesota, North Dakota, and Montana. Please address S. P. Putnam, in care of E. C. Reichwald, 234 South Water street, Chicago, Ill.

Letters of Friends.

Would Like to Enroll His Name.

CHRISTINE, CAL., June 24, 1894.

MR. EDITOR: Inclosed find $6.50 for the books you sent me some time ago and for the renewal of my subscription to THE TRUTH SEEKER. I would like very much to hav my name enrolled in Mr. Putnam's book, "Four Hundred Years of Freethought," but times are too hard just now, so will hav to forego for awhile the pleasure of reading it. Respectfully yours,

JONAS MYERS.

Success is Sure.

NEW YORK, July 27, 1894.

MR. EDITOR: Since I ordered the book, "Four Hundred Years of Freethought," and THE TRUTH SEEKER for one year, I hav a little audience of neighbors nearly every night to read the paper. They are too poor to order it themselvs, but they devour every word of it. This paper is really a gem of its kind. It is an intelligent, truthful, and progressiv work. It strikes home. Keep it up, friends, and we will surely gain in the end. Wishing success, I remain, Yours truly,

LEWIS CHASKIN.

Tiresome, but Must Be Done.

EDDYVILLE, N. Y., July 16, 1894.

MR EDITOR: Please find inclosed $3 for renewal from February. I am in love with the paper and think it is doing a great good, but it looks like a thankless task to keep up a continual fire on all the superstitions of the times. But it must be done or our liberties are gone, and we are bound down with all the old Puritanical laws that were enacted when the church held the power; when they could burn witches according to law. I see that you are vigilant and watchful, with your eye on all the tricks of God's holy men. Yours for progress, F. LARABEE.

He is Dead Asleep Now.

CLOCKVILLE, N. Y., July 20, 1894.

MR. EDITOR: Please find inclosed fifty cents for "Thumbscrew and Rack," "Self-Contradictions of the Bible," "Religion a Curse, a Lie, a Disease." I rode fifteen miles one day to see an Infidel. I wanted him to giv twenty-five cents to distribute the Paine memorial paper. He would not giv five cents. He said he expected to sleep when he was done with this life, and he didn't fret himself over Freethought or politics. I am going to see him again and lend him a few copies of THE TRUTH SEEKER and other Freethought reading, and see if I cannot arouse him to the idea that there is work to be done in this world, and that he can sleep just as sound in the hereafter for doing it. I lend or giv away most of my papers. There are not many Freethinkers in this community.

Yours for Freethought and free speech,

R. L. STISSER.

A Few Words for C. W. Goff.

COLUMBUS, KAN., July 24, 1894.

MR. EDITOR: I am sick, but must write. Do not refuse to publish a few expressions of grief and appreciation for my departed friend. "How blessings brighten as they take their flight!" As I was reading, in pain, your items, the death of my noble friend caught my eye, and spontaneous tears rushed down my cheeks to relieve unutterable emotions. During the Convention at Chicago in October last, he and I were at the Russell Hotel. Incidentally on the first dav I gav him a clue to my history, especially the persecutions—rough treatment, personal dangers, mobs, and perils of life—I encountered forty to fifty years ago, when I had told too much heretical truth, and that I had come there as an object of charity at the risk of my life. Few strangers (even Freethinkers) would do as he did, giv me $5, with spontaneous sympathy and generosity. I hav no doubt if he had been present he would hav added to his gift in the public contributions I remember with great gratitude. His zeal, enthusiasm, energy, love of truth, and humanity were conspicuous to the convention, as well as his generosity and public spirit, in behalf of a scientific, humane, truth-teaching Freethought college. I observed his frank, plain way of expression in his discussions, which many did not like, but I wish we had far more such men. Whatever his faults, I think he could say like me, I am neither a liar nor a hypocrit. Dear friend, farewell. You leave an indelible record on my impressible brain. J. H. COOK.

Freethinkers Should Not Fear Free Thoughts.

WESTBORO, MASS., July 24, 1894.

MR. EDITOR: Inclosed please find $5, which credit to my account. With a growing and increasing family it is not a little difficult keeping even with the world. Still times are not so hard in the East as in the West; for the reason that communities whose wealth consists largely in money feel the contraction of currency last of all. It is only, to use a homely expression, when the old cow is milked dry that they suffer.

You probably hav a tolerably clear idea of how to run your paper; but in reply to those who seem to think the observations of your brother George, in regard to finance, are detrimental to THE TRUTH SEEKER, I will say its sale will increase; furthermore, I cannot understand the opposition of Freethinkers to free thoughts properly expressed. An old slave owner cared mighty little about the thought of the slave so long as he got the result of his labor. Just so we can talk about mental liberty until we are black in the face, but if we are financial slaves what does it all amount to?

In regard to woman suffrage, perhaps I do not get Mr. George Macdonald's idea, but it looks to me like this: Women ought not to vote, for the reason that a majority of them are likely to vote for unjust measures. Bearing in mind that a large proportion of the present legislation of the English Parliament and the American Houses of Congress is intended to mitigate the legislativ wrongs of the past, the above argument would hav a tendency certainly to disfranchise men. It is not unlike the mental process of the boy holding his companion down on the barn floor. "I'll not let you up, for if I do you might get me down."

I hav a friend who says he will subscribe for your paper. Respectfully,

Z. A. GLEASON.

Mortuary—Jackson Shull.

DELPHOS, O., July 23, 1894.

MR. EDITOR: On Thursday, July 19, 1894, Jackson Shull, a pioneer of Allen county, Ohio, died at his home in Beaver Dam.

With the consciousness of an honorable and virtuous life well spent, at the age of sixty-seven, while lying in the arms of his daughter, and as if falling asleep, he passed peacefully away. Death had no terrors for him; he died as he had lived, without fear of the future.

In an early day he came with his father from Wayne county, Ohio, and the family settled in the dense forest where the village of Beaver Dam is now located. His father laid out the village in 1851. Jackson Shull followed his trade of stone and brick mason nearly all his life. In youth he obtained only a common-school education, but he was a life-long student and had few, if any, intellectual peers in Allen county. His library was filled with the best of books, among which was Thomas Paine's complete works in three large volumes. Kind and charitable to all, it has been said he had no enemy in the world. He was always willing for others to enjoy all the rights he claimed for himself. By his death the Freethought cause has lost a faithful and effectiv worker.

He left to mourn the loss of one they loved so dearly, Julia Ann, the partner of thirty-eight years of happy wedlock, and his two daughters, Mrs. Cora Weaver, wife of B. W. Weaver, and Miss Lula Shull. No man was more kind to his family. They can go to his grave and truthfully say: "He who lies here never gave to us a moment of pain; from his lips, now dust, there never came to us an unkind word." He laid up no "treasure in heaven," but by his industry and frugality he has left for the maintenance of his loved and loving family property valued at over twenty thousand dollars.

On Saturday, July 21st, the relativs and friends met at the old homestead to pay their tribute of affection, to perform the last sad act of love to him who lay wrapped in quiet sleep. A beautiful and touching oration, prepared by John R. Charlesworth, who could not attend, was read by the undersigned. Hon. Charles N. Lamison, of Lima, O., a life-long friend of the deceased, followed with a fitting tribute of respect and love to departed worth. The remains were then borne to the Beaver Dam cemetery and, after the casket was lowered into the grave, the following benediction, also prepared by Mr. Charlesworth, was pronounced: "And now into the arms of Nature, our universal mother and our final home, we consign thee. Forever past the trials of life, forever free from the tears of sorrow and of pain, rest oblivious forever in thy windowless tomb, under the blue canopy of sky—in the sunlight, moonlight, and starlight. Sleep forever in summer's golden dawn, in autumn's chilling frost, and winter's shroud of snow. Sleep amid the warbling of birds, under the green of the grass, amid the perfume of flowers. Rest, sweet rest; sleep, eternal sleep, whose dust knows no awakening and whose repose dreams of no future. Peace, quiet, and rest; a last, long, and forever farewell."

B. A. ROLOSON.

The Lecture Field.

MOSCA, COL., July 24, 1894.

MR. EDITOR: From California to Iowa, and back to Colorado, is a long journey and full of interest in a Freethought way. I began my lecture trip at Merced, Cal., where some Freethinkers thought I was not severe enough in my arraignment of Christianity, to Boulder, Col., the prettiest city I hav seen in this Centennial state, and where I gave six lectures, and a funeral address over the remains of William E. McIntosh, a college graduate and young soldier in the state militia called out by Governor Waite to restore peace at Cripple Creek. While on duty at the mines he fell down a shaft 250 feet. The body was sent to Boulder, where he had resided with his parents.

By special request of the parents, thorough-going Freethinkers, I remained two days after the close of my lectures to deliver a discourse in accord with their view and his. They now particularly desire that every word of that address be published in our Liberal journals. I herewith submit it verbatim, leaving my notes of Pierson, Iowa, to come next in order, and so on back to Merced—"the first shall be last and the last first!"

A very large concourse attended the services at the house, among the hearers several clergymen, I am told, who had an opportunity for once in their lives of listening to a funeral "sermon" without one word concerning Christ, God, or other theological speculations. Mr. McIntosh next morning told me that it met his views and his wife's exactly.

The elegant casket was almost buried in flowers. His student associates in rich, melodious voices, sang selections from L. K. Washburn's Cosmian Hymn Book, one of the hymns repeated at the cemetery.

THE DISCOURSE.

On an occasion like this it is our custom to be brief.

We bring to you a philosophy of life filled with love for our fellow-beings; a philosophy which teaches us the value of reason, man's best guide; a philosophy of right-living, of moral worth; of nature; of all beauty and art; a philosophy which teaches us that nature is the only infinit, and that all events take place under the dominion of law—from the rolling of the mightiest orb in space to the rounding of a tear-drop or the fall of a leaf. Nothing is governed by mere chance—from birth to death, and including death, all is natural—pain, misery, sorrow, as well as joy—all are natural.

The Freethinker accepts the good, the beautiful, the true wherever found; proves all things, holds fast the true; endeavors to square his life by justice, mercy, kindness, good-will, irrespectiv of mere beliefs; grants to others all the rights he claims for himself; frankly and rejoicingly accepts the teachings of science, the true interpreter of nature; accepts honor as the pole-star of existence; rejects every creed which is not in harmony with canons of common sense; fears no master, and acknowledges none; stands self-reliant when clouds shadow; firmly faces danger, and, if possible, averts calamity through the exercise of intelligence; sings hymns of Freedom; believes in humanity; hates cant, hypocrisy, and cruelty; despises despotism; loves liberty better than life.

These are the principles of Mr. and Mrs. Lemuel McIntosh, and these were the principles of their son whose body here before us rests in the silent halls of death toward which our feet are hastening. "'Tis only a question of time." He has simply gone before us.

No mere words of human sympathy can obliterate the dull pain of separation, nor fill the void which death makes in the heart of mother, father, brother, sister, friend.

Time may assuage grief; but the wound remains, a scar—a lingering memory. We accept the inevitable, hopes and fears, and cannot blot it out. This is the decree of nature, which has never been set aside.

But there is a joy in the night of gloom—the sunshine of a happy disposition—the bright promis of a noble manhood.

William E. McIntosh had fairly entered upon manhood's career, full of courage, nearly twenty-four years of age—would be the 11th of August—a general favorit, beloved by a large circle of friends in Boulder and vicinity. He was conscientious, studious, true. This young patriot, when he heard the voice of duty, sprang to the service of his country, to the very front of danger. He met his death in the discharge of that duty; brave young comrade, as deserving of honor as if he had yielded up his precious life amid the din and smoke of the battle-field. Long will he be remembered by every friend with pure affection. His memory is a benediction.

These words are for you, father, mother, for every member of the home circle. As for the rest, silence is the most eloquent tribute.

AT THE GRAVE IN PRESENCE OF MILITARY, COMPANY H.

TO HIS COMRADES: Devoted to the welfare, the perpetuity of the American republic, you are soldiers not for conquest, but for equal rights, for liberty, for universal freedom under the glorious flag of our union.

Beneath the clear blue skies of Colorado, his nativ state, your comrade, manful and true, sleeps his last sleep. In your hearts his memory will be ever cherished.

Company H then went through the impressiv military salute, three volleys over the grave of their comrade

The Freethinkers of Boulder are:

Dr. L. Z. Coman, Lyman W. Leland, N. D. McKinzie, M. G. Smith, N. M. Howard, James Walker, Josh Woosley, W. G. Cook, Lemuel McIntosh, James Bateman, and more than one hundred others. W. F. JAMIESON.

P.S.—Will the Boston *Investigator* and *Ironclad Age* please copy?

Not His Position.

BYRON, ILL., July 14, E.M. 294.

MR. EDITOR: Mr. S. P Putnam evidently misapprehends my position in regard to an alleged universal intelligence if he considers it analogous to that held by Mr. D. W. Church, of Greenfield, Ia., as defined in "News and Notes" in yours of July 14th. This definition of Mr. Church's views is: "That the universal ether is a kind of universal intelligence, and that this intelligence, if we are open souled, will flow into the brain, and illuminate it, and thus we hav a power of insight that transcends knowledge and of which knowledge is simply the instrument. He denies personality to this infinit intelligence, and so practically denies that it is God" This latter part I indorse, but the other "definition" stands sadly in need of a definition that will render it luminous to the ordinary mind. For how any insight can transcend knowledge passes my comprehension, and that knowledge is supposed to be the instrument of insight is placing the cart before the horse, for knowledge must precede insight in every case, since there can be no insight into anything unless knowledge of it is first obtained; if not knowledge, at least strong grounds for assuming its existence, such, for instance, as that upon which the belief in the universal ether is based. And that this universal intelligence, if we are open souled, will flow into the brain and illuminate it, needs "illumination" about as badly as the former definition. It affords us, however, a sufficient insight into Mr. Church's philosophy to reveal that it is decidedly idealistic and pantheistic in its tendency, thus assuming positions in the polemical arena which I hav always repudiated.

While I concede a very low form of mind to the constituents of the ether, *i. e.*, the ultimate atoms, I hav always strenuously opposed the assumption that there is a universal intelligence or mind diffused

through the ether or immanent in nature, my main reason for denying the possibility of such universal mind being that the warring or clashing of the elements precludes the unification of the atomic minds into one universal intelligence. What produces our intelligence but the harmonious and united action of the mind-energy resident within our constituents? Disrupt this harmony and our mind or intelligence immediately terminates. The proper harmony to generate intelligence has its inception when the great elements, carbon, hydrogen, oxygen, and nitrogen, unite in protoplasm, provided they happen to unite in the right proportions. This is the starting point to higher forms of intelligence than what is innate within their components. While their harmonious action and coöperation persist, higher types of mind are the result through the centralization of their vito-psychic energy in a cerebral organ, but the moment inimical agencies enter the organism to destroy it, the intelligence which was but the result of a fortuitous concourse of certain elements in proper proportions and of the fusion of their immanent psychic energy, must cease and relapse again into its primordial atomic state. The same conditions, then, which would destroy intelligence in an organic being would preclude the possibility of the existence of the universal intelligence in space, since the eternal turmoil and confusion in space, outside of organisms, precludes the harmonious action which is essential to intelligence. There can be no more intelligence in nature, as a whole, than there can be in a brain or an organization on the point of dissolution by having introduced into it a deadly substance, which interrupts the harmonious action of the various parts. Absolute harmony and co-operation are essential to intelligence within organism; then why should they not also be outside of organism? But where do we find them in space?

Again, intelligence, as we know it, is a product of evolution. But evolution implies a beginning. How, then, can there be an infinit intelligence in the universal ether which had no beginning and is not subject to evolution in itself?

On the other hand, it is strictly in consonance with scientific data to concede an exceedingly low form of sentience to atoms, a mind or "primitiv judgment," as Edison calls it, on a par with or of the same caliber as the vital principle conceded to atoms by all scientists. We know that mind is associated with life. Go wherever you will, find life in its normal state, and you will find mind connected with it. Even many plants manifest low forms of consciousness, not to say intelligence, as well as the very lowest animal organisms in which not a trace of a nerve-system or cerebral organ is to be found. Their psychic acts beheld through the microscope are truly marvelous, proving, beyond all reasonable doubt, that mind exists outside of brain, and that it is therefore not dependent upon, or the product of, brain, but that the latter is essential only by the evolvement of higher types of intelligence. Mind, then, being inalienably associated with life in its highest as well as in its lowest forms, it follows that it must also be associated with the life conceded by all scientists to atoms.

Instead of the universal ether being a kind of universal intelligence, which Mr. Putnam believes to be my contention, I maintain that the universal ether, as well as its concrescence, matter, contains an infinit number of segregate atomic minds which when aggregated into the proper form produce the higher phases of sentient life. Still, we must also concede to these atomic minds judgment sufficient to start evolution in its career of development; but that it was immeasurably assisted therein by the various other factors of evolution. In other words, I hold that the mindless factors of evolution were vastly more instrumental in evolving the delicate adjustments and coaptations of organisms than the innate mind-principle of atoms; that without these auxiliary agencies the mind in nature could hav accomplished nothing.

If it had the intelligence to design, it would hav the intelligence to preserve for a reasonable period what it designed; but the horrible manner in which its formations are often destroyed proves that it is absolutely devoid of such intelligence.

Atomic mind can consist only of a mental tendency to aggregate into certain specific forms, but the various contingent factors of evolution do the actual work, carrying out this tendency to its inevitable sequence. HERMAN WETTSTEIN.

The God of Moses.

[CONTINUED]

RAPID RIVER, MICH., July 16, 1894.

MR. EDITOR: The soldier with the blighting foam of battle on his lips, and the war plague turning his blood to gall, may take part in the sack of a city, slay the helpless and innocent, outrage the noble and pure, and yet for him there is a feeble hope, a slim possibility, that when far removed from blood and battle, returned to the haunts of his childhood, he may remember his share in the carnage and crime with sorrow and regret, and some weak bedraggled virtue may struggle for existence in his war scorched mind. But for the soldiers of Moses there could be no such hope. Cruelty with them became a home pastime, torture a religious luxury, and the screams of outraged maidens, the agonized shrieks of the dying, were things to be remembered and recounted with delight long years afterward. Any virtues they ever had were as hopelessly dead as the antediluvians who perished in the flood. If such another act of ungrateful, unprovoked cruelty was ever conceived and carried out with such fiendish ferocity, in a manner so utterly degrading to all who took part in the butchery, it is buried in oblivion, as no historian has recorded it. Here every virtue was dishonored and every vice paraded in triumph, and we can read the teachings of Moses as plainly as if written in letters of fire. Make criminals and degrade yourselves, fawn, cringe to, and flatter the Lord God alone, and he will be to you a peculiar god, and you will be to him a peculiar people. It is an almost universal opinion that piety in itself is virtue; nothing could be falser than this, as the devotee who conceives his imaginary god to be of a cruel and revengeful nature will, as a matter of course, imitate the manners of his superior whenever he has the power; and as all gods are more or less cruel and revengeful, so all religions are more or less dangerous. And as religion is built by fear and selfishness, any priest would starve in the service of a deity who hated cruelty as much as the average civilized human, as the people would cease to fear him. God's vengeance is the lever by which the priest raises his salary, and the slimmer the contribution box the more vengeful his god becomes.

But no god was ever supposed by his followers to be all evil excepting the God created by this man Moses, and judging by the records in the Bible we cannot doubt that the conception Moses formed of his own god was that he loved evil for evil's sake; even the promises made to his own people contained the most dangerous viciousness; namely, commands to rob, torture, and slay all others. And we naturally inquire where, how, and by whom was this vicious worship formed? And all our knowledge of the bigotry displayed by all religious votaries would lead us to believe that it first took form among the Persians. Many considerations lead to this belief, but chiefly the following: 1. No nation or people of any importance was known to any ancient historian as inhabiting the land of Palestine until the time of the Maccabees.

2. At the time the Jerusalem colony or mission was established by Cyrus the power of the Persians throughout Asia was absolute, and Philip of Spain would hav been as likely to build a Mohammedan mosque for some tribe of Moors, as Cyrus, a bigoted believer in Ormuzd, to assist an insignificant captiv tribe to erect a temple to any god except his own. In fact, according to all religious notions, he would hav been committing a deadly sin, for which his own priesthood would hav placed him under the ban.

If we knew nothing more than this, it would be strong circumstantial evidence that the Jewish religion emanated from the Persians. But in reading the Jewish historical books in our Bible carefully, it becomes clear that they contain the history of two distinct peoples, one a fierce, cruel, fighting, numerous race, which all things point to as the Persians. The people led by Moses, interpolated into this history, was a weak, insignificant, tribal kingdom, with Jerusalem for its capital, tributary to Egypt until wrested from its grasp by Nebuchadnezzar, and to what race of people this tribe belonged will never be known, as Nebuchadnezzar wiped them out as clean as a school teacher could wipe a blackboard. We will quote a few of these interpolations and their opposits. When David numbered Israel, Judah had 500,000 men who drew the sword, and during Solomon's reign of peace they must hav increased. When Israel and Judah became separate kingdoms and Rehoboam reigned over Judah, he must hav had an immense army, and yet we find that in the fifth year of his reign Shishak, king of Egypt, came to Jerusalem and plundered the city, king's house, and house of God included, and Rehoboam and his immense army never lifted a hand to defend themselvs.

The supposition that vanity tempted the historian to exaggerate their strength does not explain it, as all vain, unscrupulous historians try to reduce the numerical strength of their own army and magnify the numbers of their opponents. And if this cowardly act of Rehoboam had been recorded by one of his people, he would hav been more likely to hav subtracted from than added to their numerical strength. And we cannot believe that any king with an army five hundred thousand strong was cowardly enough to allow his kingdom to be overrun by an invader without a severe and protracted struggle. Jehoshaphat of Judah, a successor of Rehoboam, as we are told, had an army nearly a million strong, and we find him and the kings of Israel and Edom going to war with the little kingdom of Moab, and but for some pious, deceitful ruse, recommended by one of God's prophets, they would all hav been annihilated.

From the time of Jehoshaphat until Palestine passed into the hands of Nebuchadnezzar no wars or pestilences of any account are recorded, and yet all the able-bodied men fit for his army found by Nebuchadnezzar throughout all the land was seven thousand. From these instances quoted, and a great many more that any careful reader can discover, it becomes evident that these books contain the history of two very different peoples; and we assert that the numerous and powerful fighting people whose history is recorded in these books was the Persian, and a well-known fact in their own history taken in connection with the Mosaic legends proves this: The early home of the Aryans and Persians was between the Oxus and Jaxartes in Central Asia, but whether the Persians were the kinsmen or bondmen of the Aryans is uncertain; all philology can do is prove a common language, and this would hav been so in either case. The well-known fact that the Persians, after separating from the Aryans, worshiped the Aryan demons and made their gods their demons leaves no doubt on the mind that they had some bitter cause of enmity against the Aryans. To understand how very bitter the hatred of the Persian leaders for the Aryans was we must imagin one Roman Catholic nation oppressing another until the leaders of the oppressed people become so infuriated at their God for turning a deaf ear to their prayers that they meet in solemn conclave and make a vow to their devil that if he will deliver them from their oppressors they will be his peculiar people and he alone shall be their god. The leaders would not tell the common people this or they would be denounced to their oppressors, as the more down-trodden a people are the more superstitious they become. If to encourage them they promised supernatural aid, it would be in the names of Mary, Jesus, Ghost, or God, and if success crowned their efforts, the names of old gods would be discountenanced and at length prohibited and their god be known by a new name, and the leaders, if true to their old devil and new god, would teach and lead their followers into all manner of crime and their old tales and legends would be turned upside down to put virtue in the mud and vice on top. They could imagin no other way to serve Satan. (Could the most intelligent believer in a God and a devil imagin any other way of serving his devilship?) In the Mosaic legends we find this was the course pursued by Moses. He pretended to be sent by their own god I Am to their aid with the promis of I Am's assistance; but as soon as they were free and desertion no longer to be dreaded, I Am disappeared and their god took a new name, and anything more criminal than the god-commanded acts of Moses is unknown to history, and in the old Abram or Brahma legends the scoundrel became the saint; and all through these Mosaic legends we can see the process by which the superstitious Persians were bullied and coaxed to abjure their god and worship their own devil without knowing it; and as they were the only people known to history who did this, it saddles the origin of the Mosaic worship upon them beyond a peradventure.

The I Am with whom Moses tried to encourage his people is, without doubt, a corruption of the old Aryan or Hindoo letters of holy mystery, A U M or O M, and as these sacred letters were unknown in Syria or Egypt, this again points with no uncertain finger to the Oxus and Jaxartes as the land from which these people, led by Moses, came. As there has been a good deal of speculation about the origin and meaning of these letters, I will tell a story and allow every one to draw his own conclusions.

Returning one evening from school with some comrades, a bull in a field by the wayside at sight of us commenced to bellow, and as the owner was not in sight, and there was a good fence between the bull and us, it was an opportunity not to be lost to imitate and tease him. While engaged in this frolic, one of the crowd exclaimed, "Let us spell it!" and I remember some of the different combinations of letters used were, A U M, and I A M, and A U O M; but we finally agreed among ourselvs that O M drawled to the time and tune of the bellow best expressed it. I may add that we knew nothing about Hindoo mythology or theology. In reading the old Aryan or Hindoo mythology or theology it is plain that their first and highest god, Indra, evolved from the bull and that his ancient enemy was Vittra, the serpent. This accounts for the fearful frenzy of Moses at sight of the golden calf, and Aaron's reasons for making it. Thinking Moses was lost he had returned to his old god, and his fear of Moses made him attribute its formation to pure accident, well knowing that Moses would resent a god fashioned in this form more than in any other. It is plain from the story that Moses, as well as Aaron, believed in images, and that he murdered Aaron, who stood in his way, in order to establish the worship of his serpent god. The image of his god was worshiped by the Israelites for hundreds of years. And this likewise accounts for his murdering all the priests, from a month old and upward, who had left their nativ land, and filling their places with creatures of his own training. Between these priests, whom he had trained in the doctrin that cruelty and crime were piety and dear to God, and him some rupture must hav occurred, and as they had been his tools and knew all the schemes and murderous plans he adopted to rid himself of obnoxious parties, they seem to hav lost no time in taking a hand in the game and bowling the old man out, as their priestly story of a man like Moses, full of health and vigor, who would without doubt hav hung on to life with the greatest tenacity, going quietly of his own accord to Mount Nebo to die is too thin to be treated with anything except contempt by even the most superstitious. That Moses ascended some mountain with the intention of sacrificing a priest who had offended him is likely enough, but he had made a trip too many, and that his own rascally anatomy ascended to heaven in the smoke of a burnt sacrifice is confirmed by the continuation of the priestly yarn, where we are told that God went into the undertaking business and buried his old favorit with such care and secrecy that his sepulcher would never be discovered. Knowing he had dissolved in smoke, they would feel perfectly safe in making this assertion. Whatever we may think of these priests we cannot help feeling thankful that they saved earth, rock, or gravel on our globe from being contaminated by contact with the decaying remains of that out-and-out scamp and cutthroat, Moses.

TOM WALKER.

[TO BE CONCLUDED NEXT WEEK.]

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Every Day Philosophy.

When weariness with life my spirit fills,
When deep disgust consumes me with my lot,
I draw some store of comfort from the ills
I havn't got.

To find that fortune at your coming flies,
To be bankrupt in health, in fame, in purse
Is bad enough; but I philosophize
It might be worse.

Incessantly we make a great ado,
The mouth of misery is wide agape;
But happier we, I fancy, if we knew
What we escape.

The common woes of life are bad enough,
Misfortunes fall as easy as the dew,
And still for every morning steak that's tough
There might be two.

This one is sick; his wayward fate cries out
Against the leech, the calomel, the bed;
O inconsiderate person, cease to pout—
You might be dead!

And this one hath the mitten; he has wooed,
Vainly, alack, his wooing it has sped,
Well—even in this there's comfort, rightly viewed;
He might be wed!

And here is one who whines; his all is swept
Away in panic; he has had to "fail."
He should, I think, be cheerful that he's kept
Safe out of jail.

But late I lost a twenty dollar bill—
And did I wring my hands that I had b'undered?
Not I indeed—I'm very thankful still
'Twas not a hundred.

Sooth should I o'er capsize when walks are bad,
And my good clavicle involve in wreck,
Serene'y, I should say, how very glad
It's not my neck.

Oh, trust me—better not to make ado
At the few miseries of our common lot.
There's millions of 'em—if we only knew—
We havn't got.

Lincoln's Religion.

The popular belief concerning the religious views of "the grandest man ever made President of the United States" is that he was a believer in Christianity. Almost immediately after Lincoln's death Dr. J. G. Holland rushed from the press his "Life of Lincoln," affirming that he was a devout Christian. Dr. Holland's work had the slight demerit of being in essential particulars unreliable from the first page to the last. However, coming from the press when the public was horrified over the details of Lincoln's tragic death and deeply interested in everything pertaining to his life, Dr. Holland's biography of Lincoln had a large circulation and a great influence in making his claim concerning Lincoln's religion popular.

After two of Lincoln's intimate friends, Hon. W. H. Herndon and Col. Ward H. Lamon, exposed and refuted Holland's willful misrepresentations he modified the claim in *Scribner's Monthly*, and finally virtually abandoned it.

The testimony of Mr. Herndon alone is sufficient to establish the negativ of the question. If any one in the world knew the religious convictions of Abraham Lincoln that person was W. H. Herndon, for twenty years his law partner and beloved friend. So strong was their attachment for each other that the partnership was never formally dissolved, and to the night of Lincoln's assassination all the business of the law firm was transacted in the name of "Lincoln and Herndon."

The following letter from Mr. Herndon states most emphatically that Lincoln was not a believer in Christianity:

SPRINGFIELD, ILL., June 13, 1890.

MR GRIFFEN—*My Dear Sir:* Your letter dated the 6th inst, making inquiries about Mr Lincoln's religion, was duly received. You ask me this question substantially: "Was Mr. Lincoln a Christian?" and in answer to the question let me say that Mr. Lincoln did *not* believe in the dogma of the fall of man, did *not* believe that the Bible was the special and divine revelation of God as the Christian world contends, did *not* believe in the atonement, and did *not* believe that Jesus was the only begotten son of God as the Christian world professes and contends; *did* in 1835-6 write a little book against Christianity and never revoked what he then wrote. In short, Mr. Lincoln was a Liberal—an Infidel, if you please.

Yours truly, W. H. HERNDON.

See my "Life of Lincoln," pages 439-447, for further information.

If Lincoln became a Christian after his election to the presidency he would at least hav intimated the fact to Mr. Herndon, whom he made an Infidel, and who was one of his dearest friends. The fact that he did not do so shows, as some of Lincoln's most intimate friends at Washington testify, that he died an unbeliever.

Mr. Herndon's testimony is corroborated by that of one hundred friends of Lincoln whose testimony is given in Mr. Remsburg's unanswerable work, "Abraham Lincoln: Was He a Christian?"

Christians believe in Hebrew ghost stories and infinitly absurd dogmas without a scintilla of evidence. But the majority of them believe that Lincoln was a Christian in spite of the testimony of all those nearest to him in the confidential relations of life who affirm the contrary.

A good many Christians seem to consider Infidel synonymous with Atheist, and Christian with Theist. They argue that Lincoln was not an Infidel but a Christian, because he believed in a God. If this argument proves anything, it proves that all Jews and Mohammedans are Christians, because they believe in a God, and also that two of the world's greatest Infidels, Voltaire and Paine, were Christians. Both Voltaire and Paine believed in a God, but even the most liberal Christian would be slow to admit that they were Christians

Hannibal Hamlin, vice-president with Lincoln, in a letter replying to an inquiry of mine concerning Lincoln's religion, calls him a "Christian man," simply because he was a moral man. A good many other Christians do the same when they know that goodness in itself does not constitute Christianity. A man can be a moral man and not a "Christian man." Christians hav not as yet a monopoly of virtue nor will they ever hav.

The fact that Lincoln was a Freethinker does not prove the Christian religion false or the principles of Secularism true, but it does show that the majority is sometimes mistaken and not on the side of truth; that Dr. Holland and many other "D. D.'s," who misrepresented Lincoln's religion, were not honest, and that the greatest, noblest man born on the continent of America was not a believer in Christianity. FRANKLIN J. GRIFFEN.

Omaha, Neb.

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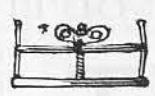
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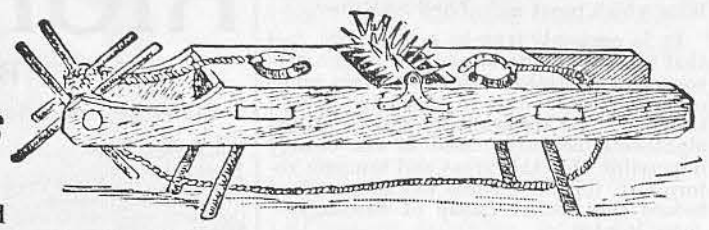


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REASON and experience show that no evil can be changed or diminished by applying to it a remedy similar to itself. Evil cannot be cured by evil. If you want to teach men not to be brutal, then you must not set an example of brutality in your law courts. Besides you yourselvs are largely responsible for the crime, because so many crimes spring from want, misery, and ignorance.—*Annie Besant.*

IF it is a function of beneficence to mitigate, so far as consists with other ends, the injustices of nature, then the lowly-endowed should not hav those injustices of nature from which they suffer made harder to bear by the needlessly harsh treatment of men. Negativ beneficence requires that such blame as their failures call for shall be sparing in amount and gentle in kind.—*Herbert Spencer.*

THE Bible states that God began his creation less than six thousand years ago. Now Darwin speaks of the known history of the world alone as "of a length quite incomprehensible by us," yet even that, he says, "will hereafter be recognized as a mere fragment of time." Even *man* is at least fifty times as old as the Bible allows. Professor Draper says that "it is difficult to assign a shorter date for the last glaciation of Europe than a quarter of a million years, and human existence antedates that."—*George W. Foote.*

O THAT the free would stamp the impious name
Of God into the dust, or write it there
So that this blot upon the page of fame
Were as the serpent's path, which the light air
Erases, and the flat sands close behind!
Ye the oracle hav heard:
Lift the victory-flashing sword,
And cut the snaky knots of this foul gordian word,
Which, weak itself as stubble, yet can bind
Into a mass irrefragably firm
The axes and the rods which awe mankind.
—*Shelley.*

THE preachers to the contrary notwithstanding, the trouble is not so much with men's hearts as with men's heads. Selfish as the world is, there is not so much selfishness as ignorance. For generations men hav been exhorted to righteousness by priest and prophet and in the name of righteousness hav wrought every evil under the sun. The cry, the unanswered cry, that is arising in the market place today is not the cry of the prophet to people, "O people, do righteousness." but the cry of people to prophet, "O prophet, what is righteousness?" This unanswered cry it is for us, in so far, to answer, because for us it has been answered.—*Marshall E. Smith, in Conservator.*

THEOLOGY of the old stamp, so far from encouraging us to love nature, teaches us that it is under a curse. It teaches us to look upon the animal creation with shuddering disgust; upon the whole race of man outside our narrow sect as delivered over to the devil, and upon the laws of nature at large as a temporary mechanism, in which we hav been caught, but from which we are to expect a joyful deliverance. It is science, not theology, which has changed all this; it is the Atheists, Infidels, and Rationalists, as they are kindly called, who hav taught us to take fresh interest in our poor fellow denizens of the world, and not to despise them because almighty benevolence could not be expected to admit them to heaven.—*Leslie Stephen.*

THE real democrat disdains interferences and interruptions. He approaches laws direct, not by intercession. Priests in pulpits and professors in universities may become obstructions to the vision. I would look the gods face to face, not by sufferance of classes who claim a special right to carry my message and swear to my credentials. He recommends himself who shows most insight. The mariner who drops a line deepest in the sea, the telescopic vision that farthest pierces space, the rapid intuition that most subtly and infallibly fathoms the mystery of being, holds in fee the authority of my credit. But formal knowledge piled heaven-high, and books of learned men, and merely verbal paraphernalia encyclopedic in its range, may hav no exchange relations with good sense and spiritual insight.—*Horace L. Traubel.*

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FRIEND: Your husband seems ill. The Minister's Wife: He is overworked, but he will take no rest. Three nights last week he insisted on going to see those hateful living pictures in order to more effectivly denounce them from the pulpit.—*Puck.*

A FEW days ago I attended a school examination. Here is an item for your "Not for Parsons" column: Teacher: What are nouns? Pupil: Nouns are names for persons, things, and abstract ideas. T.: Giv me an example. P.: Pedro, table, and (after hesitation) saint. T.: What means Pedro? P.: The name of a person. T.: What means table? P.: The name of a certain thing or object. T.: What means saint? P. (after some moments' reflection): A thing that does not exist. The boy could not explain better for smiles and laughter all around.—*Martin Stecker.*

RESPONDING to a toast at the Bristol Press Fund dinner on Saturday night, Rev. A. N. Blatchford said he could not help telling a Devonshire story illustrating the modern desire for short sermons. A country vicar, he said, once went to fill the pulpit of a colleague who was temporarily absent from home. After the service he thought he would gauge the effect of his discourse by the opinion of that very fair index of public feeling, the parish clerk. "Well, Rogers," he said, "did you like my sermon?" "I did," was the reply. "I hope I wasn't too long?" he anxiously inquired. "No, you wasn't too long about it," rejoined Rogers. "Well, then," said the vicar, "I hope I wasn't too short." "No," answered Rogers, "nor yet too short, neither. You was just about right." The vicar felt relieved, and said: "I am glad of that; because, to tell you the truth, while I was writing that sermon my little dog got hold of four of the folios and destroyed them, and I was afraid it would be too short." Rogers looked very thoughtful for a moment, and then very confidentially remarked: "Lor'! now; did he? I suppose you wouldn't mind lettin' our vicar 'ome 'ere 'ave a pup 'o your dog?"—*Toronto Empire.*

THE LATEST DECALOG.

The following appears in "Selections from the Poems of Arthur Hugh Clough" [Macmillan's], the latest addition to the Golden Treasury Series:

1 Thou shalt hav one God only! Who
Would be at the expense of two?
2 No graven images may be
Worshiped—except the currency.
3 Swear not at all; for by thy curse
Thine enemy is none the worse.
4 Fail not on Sunday to attend
The kirk—'twill keep the world thy friend.
5 Honor thy parents—that is, all
From whom advancement may befall.
6 Thou shalt not kill—but need'st not strive
Officiously to keep alive.
7 Do not adultery commit;
Much trouble often comes from it.
8 Thou shalt not steal—an empty feat,
When it's so lucrativ to cheat.
9 Bear not false witness; let the lie
Hav time on its own wings to fly.
10 Thou shalt not covet—but tradition
Approves all forms of competition.

—*Secular Thought.*

I DOUBT not that you and your readers will be pleased to learn of two amusing incidents that occurred in our vicinity. The Rev. Mr. Mott, a local preacher, gave his congregation an interesting account of an adventure, of which he was the hero, while on his way to church that morning, and which may best be told in his own words: "As I was coming to church this morning ah, I met a young man carrying a violin ah; I told that young man to turn from the error of his ways ah, to drop that bundle of sin ah, and enter into the house of the Lord ah, and what do you think he said to me ah? What do you think he said to your humble servant ah? Why, he said, 'Blank, blank you, go to h— ah.'" The other incident that I hav to relate is that the name of a very pious member of the fold in a neighboring village, by some unaccountable means, reached your office, and as a result a sample copy of THE TRUTH SEEKER found its way to his residence. He is not accustomed to receiving very much mail, and there was some speculation before the wrapper was broken, which was done with great care, and in due time the full wickedness of the paper was discovered, whereupon, with all proper indignation, it was consigned to the flames, with the remark that "I'll show 'em how to cast their pearls before swine, blast 'em!" —*Chas. O. Hays.*

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KING DARIUS WRITES SOME LETTERS.

Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.—Dan. vi, 25.

News of the Week.

BOSTON will soon hav a system of elevated street railroads.

WYOMING Republicans hav nominated W. A. Richards for governor and declared for free silver and protection.

LEVI P. MORTON, ex-vice-president, is being boomed for Republican governor of New York. He seems to be willing.

JOSEPH BYRNES, a non-union engineer, was shot and killed by some unknown person at Danville Junction, Ill., July 28th.

IDAHO Populists hav nominated K. J. W. Ballentine for governor. They declare against fusion, and favor woman suffrage.

A STRIKE was ordered last week among men employed on New York city's new school buildings. About 400 out of 1,800 men stopped work.

THE American yacht Vigilant beat the Prince of Wales's cutter in the Solent race last Saturday, and around the Isle of Wight on Monday.

THE New York Constitutional Convention will doubtless reject the proposed Woman Suffrage amendment, as well as all other important measures.

THE Western corn crop has been badly damaged by hot winds, but late advices say that the injury has been greatly exaggerated by press reports.

REPUBLICAN and Populist fusionists in Tennessee were beaten in the state election. The American Protectiv Association (anti-Catholic) greatly influenced the result.

GEORGIA'S state convention of Democrats was held at Atlanta, August 2d. The platform adopted contains a silver plank which does not indorse President Cleveland's policy.

THE Senate has passed the last of the appropriation bills—the General Deficiency bill—which will now go to the conference for adjustment of differences between the two houses.

IN Monday's elections, W. C. Oates, Democrat, was chosen governor of Alabama over Reuben F. Kolb, Populist-fusion candidate. Oates is at present a member of Congress.

GEN. J. B. WEAVER, Populist candidate for Congress from the Ninth Iowa district, has resigned his place on the *Farmer's Tribune*, Des Moines, of which he was editor-in-chief.

GEORGE INNESS, the eminent American landscape artist, died last week in Scotland, where he was traveling for his health. He was a resident of Montclair, N. J., and his body will be brought home for burial.

THE electric motor company of Jersey City, N. J., has issued an order that motormen must pay for all damage done to their cars, "no matter under what circumstances the damage occurs." The employees naturally protest.

JAPAN has declared war with China and has won several important naval victories. It is doubted that she can maintain her prestige on land against the Chinese hordes. The trouble arose from disputed supremacy in the island of Corea.

SENATOR HILL of New York has presented an anti-Anarchist bill. It provides for immigration inspectors to be located at foreign ports, with power to keep undesirable persons from embarking for this country. It has passed the Senate.

THE committee appointed to investigate charges of bribery against members of the United States Senate, has reported that said charges are unproved. A minority report claims that the sugar schedule of the tariff bill was nevertheless dictated by the sugar trust.

NORTH CAROLINA Populists hav chosen their candidates from among the nominees of the Republicans and Democrats. The platform denounces the old parties, and demands the issue of greenbacks and the free coinage of silver, but omits the subtreasury bill.

BRIGANDS are terrorizing the vicinity of Cripple Creek, Col. They are mounted on stolen horses, and make raids, seizing cattle, poultry, and horses. The marauders are said to be recruited from the ranks of coal mine strikers. A vigilance committee has been organized.

EDITOR TEUFEL of the Socialist paper, *Volkstimme*, of Mannheim, Germany, and his printer hav been arrested on a charge of high treason, in having printed, August 3d, the republican manifesto of 1848. The printer, Dreesbach, was formerly a member of the Reichstag.

FIRE in the grand stand stopped the Chicago-Cincinnati ball game at Chicago last Sunday. Many persons were injured by contact with the barbed-wire screen, but there were no fatalities. Damage to club property amounts to $15,000. A cigar stump started the blaze.

CITIZENS of Defiance, O., celebrated this week the centennial of Mad Anthony Wayne's victory over the Indians and British at the junction of the Miami, Maumee, and Anglaize rivers. Governor McKinley and other distinguished guests were present, with 50,000 people.

NON-UNION railroad men at Brazil, Ind., were mauled and robbed last week. Union men deny complicity in the outrage. As a result of the trouble, the mayor ordered the police to arrest every man or woman who calls another a scab. A popular uprising will support the mayor.

LUMBER piles containing 25,000,000 feet of lumber, situated on the west bank of the river within a quarter mile of the center of Minneapolis, Minn., were destroyed by fire last week, causing a loss of fully $300,000. Railroad round houses and cars, together with the Pintsch gas plant, were also burnt.

AT a meeting of the General Strike Committee of the American Railway Union, held at Uhlich's hall, Chicago, August 5th, it was decided to declare the great strike off in that city. This does not include the Chicago and Eastern Illinois, nor the Santa Fé, where the men hav voted to continue the strike to settle local grievances and where they think they hav a fair show of winning.

SANTO CASERIO, the murderer of President Carnot of France, was found guilty and sentenced to suffer death at the guillotin. There was practically no defense and the jury was out but thirteen minutes. Caserio denied that he acted as the agent of any association of Anarchists, and claimed that all members of such orders worked independently. He received his sentence with tokens of defiance.

DR. E. B. FOOTE, SR., who on July 4th was nominated at Yonkers, N. Y., as the candidate of the People's party for Congressman from the Sixteenth district, has accepted the nomination. In his letter of acceptance he expresses his sympathy with organized labor, and says the only doorway of relief for the laborer, producer, artisan, tradesman, working capitalist, and true Jeffersonian Democrat, is the ballot box. Whatever political party Dr. Foote may be affiliated with, his sincerity and motivs cannot be questioned.

THE most dangerous counterfeit of United States money discovered for years is announced from the Treasury Department. Because it is so difficult of detection from the genuin note, and in order to put the public on its guard, the counterfeit is described in minute detail by the Secret Service. It is of the ten-dollar legal-tender note, series of 1880, check letter B, face plate No. 2,250, back plate No. 2,292, signed by W. S. Rosecrans, Register; James W. Hyatt, Treasurer, and bearing a portrait of Webster and a large round seal.

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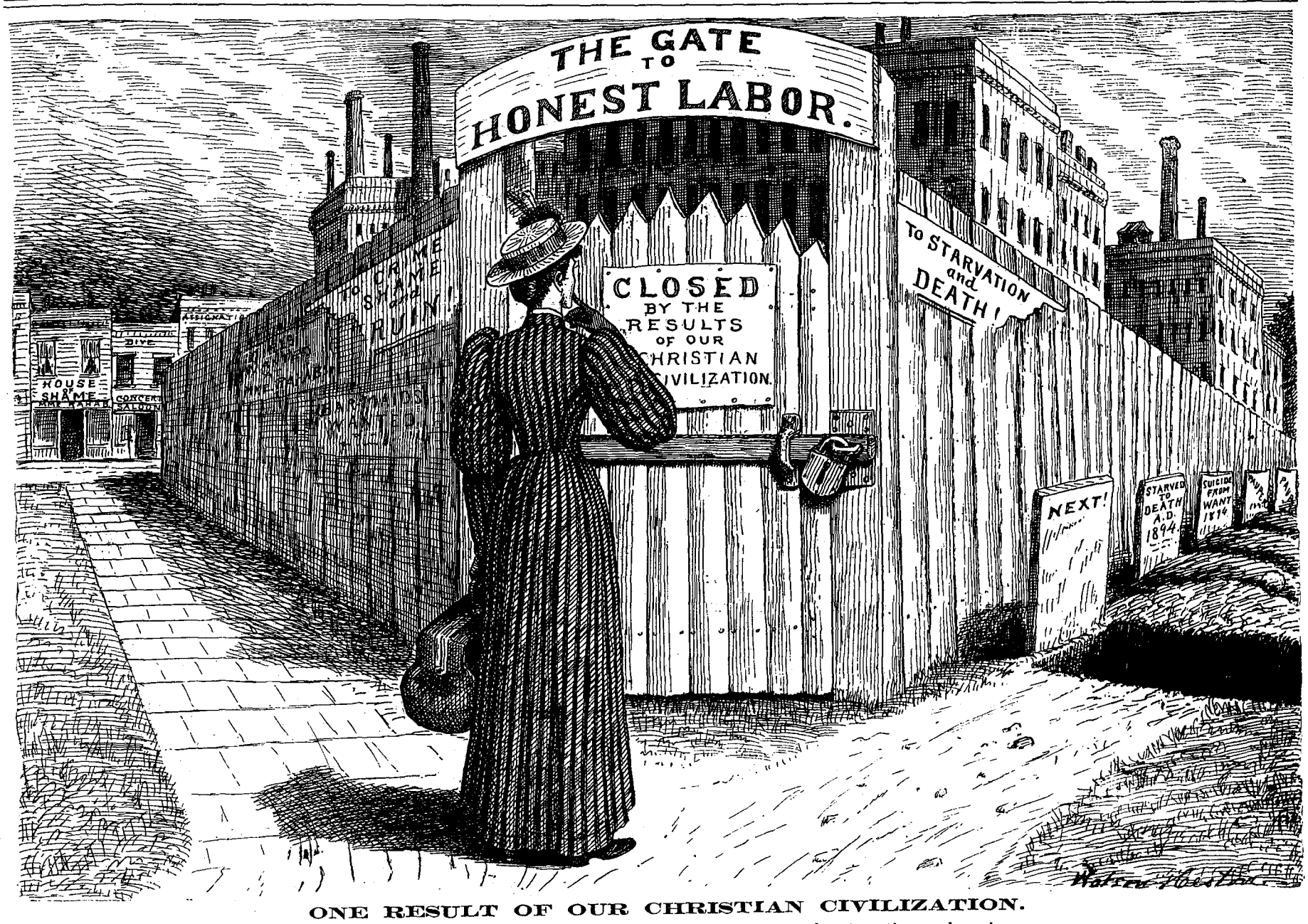
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THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 33 {PUBLISHED WEEKLY.} New York, Saturday, August 18, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



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A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of political missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work, in this state particularly. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of hot weather the political bodies will soon adjourn, but the people of the country will remain in session right along. And they are of not less importance than the politicians, and we want to devote a little attention to them.

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

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At Washington, Indiana, an impromptu dance was in progress not far from the house of the Methodist minister, Rev. Mr. Grayville. Suddenly the preacher appeared among the dancers and ordered them to disperse. As he was not obeyed, he overturned the violinist and put out the lights. Taken before a justice of the peace, he was fined. Denying the authority of the justice, he soon found himself within the walls of a jail. If he considered the dancing wicked, he should at least hav remembered that that was only his private opinion, which he had no right in law or equity to force upon his neighbors. If, however, the music and hilarity disturbed his quiet, he should have remembered that hundreds of people are disturbed every Sunday by church bells, but they do not rush into the churches and throw out the sextons. Then people living in houses situated near churches are often seriously annoyed by noisy religious services, Sundays and evenings. And, finally, he had a remedy at law if the ball was really a nuisance. He seems to be an "Anarchist" as well as a bigot.

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THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 33 {PUBLISHED WEEKLY.} New York, Saturday, August 18, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - AUGUST 18, 1894.

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Secular and Religious Education.

The *Independent* of August 2d has a symposium on education. Two of the contributors deal with the question of religious instruction in the common schools. Prof. Edgar W. Work of the University of Wooster, Ohio, writes about "Education Without God," and the Rt. Rev. William Croswell Doane, D.D., LL.D, bishop of Albany, tells wherein he agrees with and opposes the Catholics.

Professor Work thinks that the drift of the time toward secular education "is no chance current, seeking whither it may go. There is an undercurrent bearing it on, which is perfectly conscious of itself, which knows whither it wishes to go, and is bent on making the way." After animadverting upon the theory of education held by Rousseau, and the ideas of German radicals and English and American Transcendentalists, Professor Work continues:

"Again, these theories mark a wide departure from the long-accepted definition of the purpose of education. The end of education is complete life. We hav the exact phrase, 'to prepare us for complete living,' from Herbert Spencer. Probably no one would desire to amend this definition. But now we are asked to subscribe to the doctrin that the preparation for complete living may wisely and safely omit, until the period of childhood is past at least, all reference to the Theistic beliefs and hopes of our common humanity and may satisfy the natural questionings of the child mind by the most indefinit, unsatisfying statements, such as the common experience of any thoughtful parent would repudiate, because he has found how constantly such answers are repudiated by the child. If we find little comfort in the scholastic extreme of Romanism which would wholly *theologize* the child life, there is none at all in this other extreme which has the cold hand of the naturalist upon it, and the chill of materialism about it."

The fundamental error in this reasoning is that it utterly ignores the fact that those who oppose religious instruction in the common schools hav no desire to interfere with parental freedom; rather, that is the very liberty for which they are contending. They wish to be left entirely free to giv their own children such information concerning religious theories and systems as they believe to be true and beneficial, and to leave to all other parents the religious education of their own offspring. This is the secular theory which Professor Work clearly perceives is at the bottom of all agitation against religious training in the public schools. While it is true that the end of education is "to prepare us for complete living," as Herbert Spencer aptly phrases it, it is equally true that no one would more quickly resent the deduction that the public school is capable of giving us this complete preparation than would Mr. Spencer himself. For instance, let us take the phrase which Professor Work has quoted and read it in connection with its context. Here it is:

"In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilize those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselvs and others—how to liv completely! And this being the great thing needful for us to learn, is, by consequence, the great thing which education has to teach. To prepare us for complete living is the function which education has to discharge."

This is that complete preparation for the battle of life which education is to giv us, and it is itself part of the battle of life. How preposterous to say or to intimate that Herbert Spencer supposes all this to be acquired in the few years which the child spends in the primary school, where he remains not more than the fourth part of each day! The truth is, all that the common school should attempt is instruction in those rudimentary branches which lie at the base of all other education, and which include respect for the equal rights of all. It cannot properly be an institute of theology. There is no agreement among the patrons of the schools concerning religious dogmas. Hence none can be taught therein without infringing the equal rights of some parents. Union of church and state is always unwise and dangerous, and religious teaching in the public schools constitutes union of church and state. No majority is justified, under the law of equal freedom, in compelling the children of any minority to receive instruction in religious doctrins to which the parents or guardians object.

There are a thousand things which parents may wish to teach their children that cannot be, except through gross injustice, included in the course of study of the public schools. The instruction and practice which will fit each youth for a special career must be found elsewhere. And most and the best part of his or her moral training will be received in other places that the public school, although no inconsiderable instruction of this kind can be given there, both directly and indirectly, and without the inculcation of dogma. That this can be and is done on a large scale is shown by the experience of France. The reader's attention is invited to the article, "Moral Education in France," that will be found on another page of this issue.

Bishop Doane is of the opinion that Protestants are not wise in retaining the Bible in the common schools. Supposing that the Catholic protest is made in good faith, he says now, as he said thirty years ago, that it should hav been heeded. He adds:

"Our theory ought to hav been that the reading of a few verses of the Bible could neither hurt nor help the children. It is folly to call it religious teaching. It is hardly true to call it a religious act. If we had, on this ground, abandoned the practice, we should hav taken out of their mouths, first, the demand for parochial schools, and next, the attempt to support these parochial schools with public money. It is not pertinent to discuss the first question; but one may say in passing that a far less clannish condition of things in this country would be brought about if all the children of the state who are to be educated free could be educated together. Since then the steps hav been absolutely serial and sequent. And the excuse which led to the use of parochial schools, with the insistence upon their use, led to the claim for money from the public school fund to support them. Granted that the common education of all American children in one great common school system is important, and it follows that it must not be destroyed by the attempt to introduce the teaching of definit religion into them. I claim that there is no other way of teaching religion than by the teaching of distinct, definit, dogmatic truth. Here I agree thoroughly with the Roman Catholics. But they do not like my dogma or believe in my doctrin any more than I like or believe in theirs (which is saying a good deal). And the only apparent conclusion is, that as there is no *common* dogma, therefore *common* schools must be left without the teaching of religion."

This is a very frank admission that the violation by Protestants of the basic American principle of separation of church and state has led to the present struggle over the school question, and has opened the way for Catholic teaching in the public schools if ever and wherever they become the dominant power. The various "patriotic" orders would do well to carefully ponder Bishop Doane's admissions and reasoning, with their direct and collateral deductions. It would be somewhat unseemly as well as unpatriotic to plunge the country into an internecine conflict in order to punish a "foreign church" for resenting the "un-American" acts of other churches.

So far Bishop Doane has been perfectly clear and understandable, but now he becomes ambigu-

ous, and it is somewhat difficult to tell just what he means. This is his next paragraph:

"Religious teaching, the teaching of the great principles of religion; a careful avoidance of the contradictions and denials of much modern thought; the inculcation of the morality which rests upon the revelation of God; the recognition of the soul in a child, of the believing instinct which is inherent in all childhood—these there must be; just as in our government, which recognizes no religion, the fact of God is recognized and turned to account in securing the responsibility of those intrusted with government. But the *non-religious* character of the public schools as equally opposed to the *irreligious* or the *ecclesiastical* idea is of the essence of the system. They can be maintained in no other way. Hebrew and Roman Catholic, and Catholic and Protestant can all meet here on common grounds. Once touch the other ground, and there is nothing ahead but strife and rivalry and ruin."

Does this mean that the dogma of the existence of a God and the dogma of a soul and the dogma that God has made a revelation of a system of morals should be inculcated in the public schools? If this is not its meaning, what is it? If it does mean this, what becomes of the exclusion from the common schools of all dogmas which are not held in common by all the patrons of the schools? Assuredly, Bishop Doane knows that many tax-payers reject one or all of these dogmas. Hav they not equal citizen rights with Catholics, Protestants, and Hebrews? Is there to be a truce between these three chief divisions of the American religious world and a combination of their forces in order to foist upon the irreligious and non-religious supporters and patrons of the public schools the dogmas which the supernaturalists hold in common? Is "rivalry" to be eliminated so far as the educational question is concerned that the common enemy may be despoiled of his equal rights in the republic?

Bishop Doane refers to the oath taken by public officials upon their induction into office, to illustrate his contention that our government, "which recognizes no religion," nevertheless recognizes and turns to account the "fact of God," and therefore should (if we interpret him correctly) teach "the great principles of religion" in the common schools. But he forgets that, except in a few benighted states, the official may, if he prefers, make affirmation instead of taking the oath. The oath-recognition of the "fact of God" is not forced upon the dissenter. So Bishop Doane's illustration proves just the opposit of that which he employed it to show—the recognition of the "fact of God" should *not* be forced in the school upon the child of the Agnostic or the Atheist.

Our Episcopal friend closes his article with these words:

"It certainly must be noted that the meaning of all this is that every Christian church, every Christian parent, every faithful Hebrew, must more than ever see to it that in the home and in the church and in the synagog, the child is rooted and grounded in the tenets of his faith."

We will add that "every Christian church, every Christian parent, every faithful Hebrew," must teach in the home, in the church, and in the synagog, "the great principles of religion" as well as "the tenets of his faith," if they are taught at all. They hav no more right in the common schools than has the Bible, which Bishop Doane is willing to exclude.

An Atheist, Not Atheists.

The *American Sentinel*, the Adventist anti-theocratic paper of this city, quotes from the *Ironclad Age*, as follows:

"At Wilmington, N. C., one man sued another. As the plaintiff arose to testify, objection was made on account of his disbelief in a god. After some consideration by the judge the man was allowed to testify on condition that he declared his belief in a god. To the great surprise of all present he did so. But as his non-religious views were well known, he prejudiced his case to such an extent that no conviction can be had. And such is our boasted religious liberty. · · ·

"We trust that the time will come when the cheerful doctrin of eternal torture will no longer be bellowed forth at camp-meetings and other godly assemblages by insane sensational rascals. We trust that the time will come when such work will be interdicted by law."

Here are the comments of our Christian contemporary:

"In view of the second paragraph quoted, what right has the *Ironclad Age* to find fault that a witness is required to avow his belief in God before being permitted to testify? None whatever. Of course the North Carolina practice is wrong. Every man ought to be permitted to testify in a court of justice under the pains of perjury without any reference to his religious belief, and without any prejudice against him because of his faith or lack of faith; but the state of affairs that the *Ironclad Age* hopes to see would be much worse than the evil complained of. The National Reformers would overthrow the first amendment to the Constitution in the interest of what they imagin is Christianity; the Atheists of the *Ironclad Age* school would equally overthrow it in the interests of the blackest kind of Infidelity, the very midnight of unbelief. There is small difference between the intolerance of Atheism and the intolerance of so-called Christianity; both are utterly destructiv to soul liberty, and both are from the enemy of all righteousness. That this is true is evident from the fact that the *Ironclad Age* takes its stand with the enemies of the Constitution which declares that 'Congress shall make no law concerning an establishment of religion or prohibiting the free exercise thereof.'"

The *American Sentinel* is perfectly right in its criticism of the *Ironclad Age*. The *Sentinel's* position is absolutely impregnable, and we deeply regret that any Infidel should hav made such a rebuke necessary. However pernicious we may deem any Christian doctrin or method of propaganda to be, we must stand firmly for the right to differ. That is the very heart and soul of Freethought. And we are surprised that the *American Sentinel* should hav based such a sweeping accusation of Atheism upon the utterance of one Atheist. Neither Atheism nor Freethought logically demands or permits the suppression of opposing theories and beliefs. Every Freethinker who knows why he is a Freethinker will antagonize the position unfortunately taken by the *Ironclad Age*. Many years ago the present editor of THE TRUTH SEEKER, in commenting upon criticisms made by the father of the present editor of the *Ironclad Age* against D. M. Bennett, asked this question: "Is there no merit—no bravery—in fighting for another's right to differ from you?" referring to Mr. Bennett's championship of the civil rights of E. H. Heywood, whose social theories he did not accept. It is right here that the typical Freethinker must part company with the typical Christian. The Christian church holds to the doctrin of exclusiv salvation, and that doctrin has made organized Christianity the persecutor, torturer, and executioner of the dissenter. The Freethinker repudiates the doctrin, and he cannot, logically, use the instrumentalities which the church has employed in the attempt to force universal acceptance of its creed to the end that souls might be saved from an eternal hell. Christians like the editors of the *American Sentinel* are out of harmony with historical Christianity, for they would leave all men free to settle their own accounts with the supernatural powers. Freethinkers who advocate the suppression by law of revivals are out of harmony with historical Freethought and with the genius of Liberalism.

See the list of "Scientific Books Cheap," on page 526, this issue.

Would it not be well for the *Gleaner* to name the fields from which it gleans? Or does it think that it will be permanently benefited by having credited to itself the articles which it has taken without credit?

Since last acknowledgment the following named Liberals hav become subscribers to "Four Hundred Years of Freethought": Marcus Klein, Michigan; Charles Lambert, Missouri; Daniel T. Ames, New York; P. N. Wiis, Washington.

There has been introduced in the Constitutional Convention of this state a proposed amendment forbidding idolatry. Is this aimed at the Chinese or the Catholics? Or is it intended to make the worship of the Dollar a penal offense? Anyway, it is just as legitimate to enforce one dogma as another; we already hav laws to compel the observance of a holy day.

The Freethought Letter-Writing Corps will this week urge Attorney-General Richard Olney, Washington, D. C., and District Attorney W. C. Perry, Topeka, Kan., to withdraw or nolle prosse the case against J. B. Wise, Clay Center, Kan., who has been indicted for sending to Rev. H. B. Vennum a postal card upon which was written a passage from the Bible. Mr. Wise is booked for trial next October. Make your letters short, clear, and respectful. Do not make attacks upon the Bible. State the question and stick to the text. Show that if Mr. Wise is convicted the Bible societies also may be punished and the Bible shut out of the mails.

The "International Sabbath Observance League," a band of impudent meddlers, tried to prevent a match game of base-ball at Chicago last Sunday. Judge Horton granted an injunction, which was dissolved later after long argument by counsel. This is good, so far as it goes, but an organization is needed which will make it its business to meet this "International" gang of Sunday road agents at every point attacked and show it that it does not own the courts nor the free people of the United States.

"The missionaries in Africa count the work of one woman worth that of twelve men, since women can go anywhere, even among the fiercest tribes. Their motivs are never questioned, and they are listened to with the greatest respect."—*Church at Home and Abroad.*

Better not Christianize Africa then, for nothing is more certain than that women cannot go everywhere in this Christian land without having their motivs questioned and being insulted and put in jeopardy. What sort of a reception would women missionaries from Africa get in many parts of the United States, city and country alike?

The *Scottish Leader* givs to the world a curious comparison. The report to the Assembly by the Commission on the Religious Condition of the People embodies some tables of illegitimacy. Dr. Cramond, at a meeting of the commission, produced a scale in inches showing the comparativ state of illegitimacy of the three kingdoms. Ireland was represented by a line one and three eighths inches long, England by one five inches long, and Banffshire, Scotland, by one sixteen inches long. From this it would appear either that race has more to do with such results than religion and education, or that the grosser religious superstition is more productiv of regularity in sex relations than is a comparativly enlightened belief.

According to the Rev. Dr. L. H. Mills, who writes in the *Nineteenth Century* of the relation of Christianity to Zoroastrianism, the doctrin of immortality was almost entirely unknown to the Jews before the time of Isaiah. He says that "it pleased the divine power to reveal some of the most important articles of our Catholic creed first to the Zoroastrians, and then through their literature to the Jews and ourselvs." "The orthodox Jew was, in fact, a Sadducee, denying the existence of a future state, while the Pharisee (signifying Farsee or Persian) was simply a convert to Mazda worship—a Zoroastrian." Also from the Mazda worship came the doctrin that evil is chiefly its own punishment and virtue its own reward even in the great reckoning. The idea of revelation—that is, of miracle—is gradually giving way to the conception of evolution—that is, of development, growth.

The Letter-Writing Corps is making itself felt. One of its members sends us copies of letters that hav passed between himself and the American Book Company of this city. The company evidently thought that it was charged with having put theological dogmas into the school books which it publishes, and it is anxious for specifications. Our correspondent thereupon writes us that we "must be sure of our premises before firing on the target." We were. The American Book Company was not charged with having offended. It was stated by us that efforts were being put forth by the Covenanters to induce it to offend, and the action we took was purely precautionary and intended to be preventiv. We printed this from the *Christian Reformer:*

"Dr. H. H. George · · · reported that he had corresponded with the leading school book publishers, viz.: Ginn & Co., Boston; Potter & Co., Philadelphia; and the American Book Co., New York."

This was for the purpose of getting Sabbath

school observance doctrins into the school books issued by these firms. Ginn & Co. "thought it a grand idea;" Potter & Co. "could see no objection to it;" while the American Book Company "did not know that it would be expedient." The Corps was asked to write to all these houses in order to counteract the influence of the Sundayites. Our correspondent in his second letter to the company should hav quoted the paragraph from which we hav made the above extract, that his target might see that there was no misrepresentation of its position.

The Society for the Promotion and Protection of Cruelty to Children still livs to try the patience of humanitarians and furnish comfortable berths for its officials. One of its latest performances is the arrest of a girl of twelve years of age for the offense of selling newspapers on the streets. Her parents are very poor and were sick, and her small earnings helped a little to keep them together and starvation from their door. She was turned over to the care of the society aforesaid, which means that she was imprisoned for trying to earn an honest living. Her father was also arrested, if we are not mistaken. The *World* and also some writers to the dailies denounced the outrage, whereupon Elbridge T. Gerry, president of the society, and probable Tammany candidate for mayor, sends a letter to the *World*, in which he makes an abortiv attempt to defend the persecution of the girl. Judging by a part of his communication, it might be well to change the name of the organization to "The Society for the Dicouragement of Self-Help and the Cultivation of Mendicancy." He says that if the family was in a starving condition the case was a proper one for the consideration of the "New York Association for Improving the Condition of the Poor." He also speaks of the "speedy assistance" which can be obtained by such a procedure. Aside from the fact that a really needy person could easily starve to death before the cumbersome machinery of any of the charity organizations could be gotten in motion, it is just such possibly well-meaning but red-tape-mad "philanthropists" who are responsible for a large percentage of the helplessness and abject poverty which curse our modern civilization. Instead of teaching people to help themselvs, instead of making it an object for them to try to "hoe their own row," instead of keeping out of their way and giving them as fair a field as is now obtainable, these charity marplots get laws enacted that will help make poor people poorer, and so giv further excuse for their own corporate existence. Then they and their official abettors see to it that whatever of relf-respect is left in these poor people, who are striving with more or less earnestness and hope to keep on their own feet, is crushed out of them in one way and another. So long as a family is self-sustaining there is always a chance, however small, that its members will see better days, but once get it to depend upon alms and it will take its place permanently in the ranks of the spongers. Gerry would send this girl to a charity organization for the bread that she was willing to earn by her own exertions, and he says he does this to keep her from "vice." Oh, the cant of that!

The "Age of Reason" Marches On.

THE TRUTH SEEKER's Missionary Scheme is becoming so popular a movement that we are surprised that somebody did not think of it before. The appended letters addressed to this office show how it is received:

"It occurs to me that my subscription to THE TRUTH SEEKER is somewhat overdue, and in consequence I inclose $5—$3 for renewal, and the balance as follows: Send the 'Age of Reason' to the following parties (who are all Christians, and who will not fail to ascribe their reception to the agency of your humble servant, nor neglect to warm up the vials of their wrath for his benefit) and the residue you can turn to any purpose of propagauda you choose."—E. O. ROSCOE, Brooklyn, N. Y.

"Send to following persons 'Age of Reason' for inclosed $1.25."—ASA SMITH, Cadmus, Kan.

"Please find inclosed $5, for which extend my subscription for another year, send me 'Right Living,' by Susan H. Wixon, and for the balance send Paine's 'Age of Reason' to names inclosed."—A. L. MCFARLANE, Walla Walla, Wash.

"Inclosed find $10—$1 to send the 'Age of Reason' to the following righteous sons of God, who would be of some use if they were helped over the deep chasm of ignorance they are now nearing; $9 for subscription to the paper and 'Four Hundred Years of Freethought.' I am a driller by trade and by noticing the different strata I find that Genesis and geology disagree to an alarming extent—that is, to persons who hav swallowed Genesis. Never be one bit afraid of my subscription; it will never get very far in arrears."—Z. W. TINKER, Moniteau, Pa.

"Inclosed find $1, for which please send eight copies of the 'Age of Reason' to the appended addresses."—LOUIS RASER, Maysville, Ky.

"Please find herein $5.25, three of which are for renewal of subscription, $1.25 for books named below. You will also find herewith eight names to which send the 'Age of Reason.'"—N. J. SALISBURY, Bodie, Cal.

"Inclosed please find $2, for which send me one dollar's worth of TRUTH SEEKERS of July 14, 1894, and $1 for 'Age of Reason' to the following eight names."—ED. WEGNER, Sonoma, Cal.

"Inclosed please find $1 from myself and J. O. Sundet for eight copies of the 'Age of Reason' to be sent to the following-named persons."—ELIAS STEENERSON, Crookston, Minn.

"Inclosed find $2, for which please send me eight copies of the 'Age of Reason' for distribution, one copy each of 'Church Property,' 'Sunday Laws,' and 'Woman: Four Centuries of Progress;' balance in 'Thumbscrew and Rack.'"—R. D. KINNEY, Oenaville, Texas.

"I see in THE TRUTH SEEKER that you propose to send eight of Thomas Paine's 'Age of Reason' for $1, so here goes."—ALEX. FIX, Cantril, Ia.

"Please find inclosed $1 for eight copies of Paine's 'Age of Reason.'"—HARVEY H. BOSWORTH, Northampton, Mass.

"Find inclosed $2, for which send copies of Paine's 'Age of Reason.' The light of the age has somehow awakened in the minds of the young a suspicion of the presence of some grand and ennobling truths, and it is our desire to help this persistency of truth to be heard by the distribution of such literature as the above."—C. L. PRATT, Springdale, Ark.

"Inclosed find $1.25 for the 'missionary work' and a copy of 'Bible Inquirer.'"—FRED. CARPENTER, Merrill, Wisconsin.

"I herewith send $1 for the 'Age of Reason' to be mailed to the inclosed addresses."—O. D. WILLIAMS, Warrensburg, Mo.

"Very good idea this 'Age of Reason' missionary scheme. I send you $1 and the names."—J. W. HORN, Somenos, B. C.

Wise vs. Vennum.

TO THE EDITOR: I am very glad indeed to know that you are not idle in my case. That's right; show it up in its true light, as it is beginning to open the people's eyes. Even the Rev Mr. Vennum is looking at the case in a different aspect; and is saying that he is now sorry that he sent the postal card to the officials to hav me arrested, and acknowledging that the Bible is an obscene book. He knows very well that my purpose in sending the card was to get his opinion on that passage of scripture. It was the object in our religious controversy to obtain the opinions of each other. He started the religious discussion The first seven or eight months that he was in Industry he preached every Sunday evening in the town-hall, and had something to say about "Infidelity" (as he would call Freethought), and misrepresented the Freethinkers. He kept it up so long that I finally told him he was making assertions he could not prove. I went to his meetings nearly every Sunday evening. He remarked that he knew what he was talking about, and paid no attention to what I said. His object in slandering Freethinkers was to scare people into the church. He had only half a dozen members when he came there, and has not any more now. Recently the best paying as well as the most energetic member became so disgusted with him that he and his wife left that church for good.

Of late the preacher has said less on Infidelity, and is working another scheme. He now gets up entertainments for the benefit of his God and the church, such as shows, literary amusements, ice cream socials, oyster suppers, in fact, any kind of a worldly amusement that will bring money into the church, and "all for the Lord." But the majority of the thinking class of people hav got so disgusted that they won't hav anything to do with him.

Dr. Renner, Bergers, and other Freethinkers hav challenged him for a discussion on the religious question. But he will not debate. The only time he will argue scripture is when he is in the coward's castle, and nobody dare make a reply.

Most of the people around Industry are glad to know that you are enlisted in this fight. A man told me the other day that Vennum had been trying to trap me for the past two years. It was not the postal card that offended him, so much as my advocacy of Liberalism and selling of Freethought books in and around Industry, for wherever the people read Freethought literature the preacher's dupes are likely to be scarce. Vennum and his supporters hav been angry enough to kill me if they dared, for traveling over the country selling "Infidel trash," as he designates it, and "poisoning the people's minds" with it. He said long ago that he would hav to put a stop to it, as it was hurting what he calls his "preaching business." He preaches for the Albrights, or "Evangelical" denomination, as they now call themselvs. He also autioneers public sales. He now also tries to make the people believe that he didn't hav anything to do in arresting me.

W. C. Perry, United States attorney, of Topeka, Kan., sent me an exact copy of the postal card, and I sent it to Mr. Ed. W. Chamberlain, New York, last Monday, as he told me to do so.

Clay Center, Kan. J. B. WISE.

The National Defense Association has received the following sums to assist in the defense of Mr. Wise:

H. Bernard	$1 00
E. B. Foote, Sr.	5 00
E. B. Foote, Jr.	5 00
Mrs. S Reicherter	50
L. G. Reed	2 00
Peter Wettstein	3 00
Ezra Gladding	1 00
Sol Marks	1 00
R. Frank Smith	1 00
G. T. Conaway	1 00

Moral Education in France.

Lack of acquaintance with facts leads to wild assertions like that of Canon Gregory, that morals cannot be taught without religion. In all the French public schools this is done. Although the church, the Bible, and the supernaturalism founded on them are discarded, reason and conscience are appealed to, and the duties of humanity and citizenship carefully inculcated. Indeed, it is safe to say that far more attention is devoted to ethical culture in the godless schools of France than in the Christian schools of England. In the "Normal Plan of Education," the official code, it is laid down that morality must be as regularly taught as any other branch of study; and, although it designates only reason and conscience as the sources of the system of morals, books are permitted to be used in which Theism is recognized, but, necessarily, in the most general terms. Two of the most popular manuals used in the schools are Liard's "Lectures Morales et Litteraires," and Jost and Braeunig's "Lectures Practiques." These works are wholly secular. They explain and emphasize the duties to one's self, to one's neighbor, and to the state. Duties to self include those toward the body, as cleanliness, temperance, etc. Duties toward the neighbor are summed up as truth, justice, and love. Duty to the country, or patriotism, is, perhaps, made too much of; but the schools are regarded as state schools, and the children's love and devotion are evoked toward that larger corporate being, France, of which they are a part. Matthew Arnold, in his last report, told how a child, asked "To whom do you owe all you are enjoying here—this fine schoolroom, these pictures, this splendid city, all that givs security, comfort, and pleasure to you? Who givs it all to you?" replied, not to God, but "Eh bien, c'est le pays"—"It is my country." Let it be noted that while the French child is turned out a trained citizen, ready for the work of life, the cost of education in "Infidel" France is but 18s. 1d. per head; while in London, where the child is less adequately educated and there is constant squabbling over the religious question, the cost is fully three times that amount.—*London Freethinker.*

THE Freethinkers of Kansas will hold a convention in Topeka, Kan., September 6th-9th. Preparations are being made to hav it a grand success. Excellent speaking and singing will be the distinctiv features of the occasion. Many Freethinkers—Agnostics, Spiritualists, and Liberals of other shades—hav signified their intention of being present and participating in the deliberations of the convention. Kansas is having good crops this year and, notwithstanding the calamity of the great strike, its people are hopeful and look forward to better times in the not distant future. W. S. Bell is now lecturing in Kansas, helping to prepare the minds of the Liberals for the coming intellectual feast. His address is 114 East Fourth street, Topeka, Kan.

S. P. Putnam's Lecture Appointments.

Hoople, N. Dak. Aug. 18-21.
Fort Maginnis, Mont., Aug. 26th to Sept. 10th.

From July to September 10th in Iowa, Michigan, Wisconsin, Minnesota, North Dakota, and Montana. Please address S. P. Putnam, in care of E. C. Reichwald, 234 South Water street, Chicago, Ill.

Freethought and Secular Notes from England.

GENERAL ACTIVITY.

Although we are now in the hight of summer, there is no lack of interesting questions before the public. Secular and Freethought lectures are being continued, both in our halls and also in the open air; and the different speakers hav every reason to be satisfied with their attentiv audiences. Contributions to the "Foote Testimonial Fund" are still coming in, and it is proposed to close it at the end of this month, when the presentation will be made to the president of the National Secular Society. In my next "Notes" I will giv particulars of the event, which will no doubt be of a very interesting character.

While the clergy are activ in endeavoring to devise some plan to stop the "rapid progress of skepticism," they are all at loggerheads amongst themselvs as to the kind of religious instruction that should be incorporated with our national education. The Freethinkers and Secularists are fully alive to the importance of making the most of the opportunity which this split in the Christian camp offers. Perhaps the old proverb that, when certain persons fall out, honest men will get their due, will be verified by the answer that will ultimately be given to the question, Shall the Bible be taught in our public schools? At any rate, the National Secular Society is preparing to fight for direct Secular representation on the school board. It will be a hard-fought battle between now and next November, when the election for a new board will take place.

A thoroughly democratic budget has just passed its third reading in the House of Commons. This is not the place to giv details of the Finance bill, as the budget is termed, but it may be stated that the principle of the bill is to transfer more fairly the burden of taxation from the poor to the rich, which is a legislativ act as just as it is desirable.

The claims of labor are becoming more and more recognized in England by the "powers that be," and general education has received an impetus that must prove a lasting blessing to the entire community. Altogether the spirit of reform is activ amongst us and, personally, I am inspired with reasonable hopes for the future of the Old Country.

DEATH OF THOMAS SLATER.

Many of the English residents in the New World will, doubtless, remember the late Thomas Slater, of Bury, Lancashire. During the latter years of his life he resided at the Secular Hall, Leicester. He died last month after a long and severe illness, and his remains were cremated at Manchester. A more honest and plain-spoken worker in our movement never served the cause of Freethought. He was, during most of his career, a firm believer in co-operation, in which association he took an activ part. For over twenty years it was my privilege to enjoy his warm friendship, and he always appeared to me to be a consistent Secularist and a noble man.

SABBATARIAN BIGOTRY.

In my last "Notes" I mentioned that up to that time "The Lord's Day Observance Society" had contented itself with mere "threats." Since then, however, they hav brought an action against the Leeds Sunday Society and hav obtained a verdict, but in their case the victory gained will, I believe, prove to them worse that a defeat, for it will certainly hasten the repeal of the silly statute of George III, upon which the action was based. The judge, in summing up, told the jury that their duty was to enforce the law; but if there was not an act of Parliament this would hav been a wanton interference with the liberty of the subject. The jury, in finding a verdict for the plaintiffs, added that the statute ought to be repealed. But the fact remains that in this country of enlightenment it is possible for a band of bigots to invoke the law successfully against the reasonable and sensible exercises of other people, and to see those people mulcted in penalties. Special efforts are being made to obtain a repeal of this stupid and unjust act of Parliament. So long as it remains unrepealed one who spends his Sunday in such fashion as he deems right is always liable to tyrannical persecution. Surely this cannot go on. There are not ten people in a hundred to-day who would approve of the fanatical folly of it. People will make Sunday an endurable day to liv through, and unless the paid and unpaid professors of religion acknowledge it, so much the worse for religion.

THE BISHOPS AGAIN.

The bishop of Rochester, speaking in convocation the other day, warned the rich and cultured classes against the misuse of Sunday for the purposes of mere amusement, but he proposed a resolution implying that an increasing number of people desire the reasonable use of libraries, picture-galleries, and newsrooms. On that the bishop of Exeter declared roundly that the two prohibitions that came down direct from Eden were the Sunday use of picture-galleries and marriage with a deceased wife's sister. This is indeed amusing, even from a bishop. We should like to hear where in the fabled garden of Eden the Sunday use of pictures was prohibited. And we surely think that if Adam and Even were ever alone in paradise the deceased wife's sister bill was yet to come into the region of practical politics. The bishop of Rochester was quite right in saying there is an increased demand for the use of picture-galleries, etc. This is proved by the Sunday opening of the City Art Gallery in London, which has been a very great success. An average of 544 persons per hour visited the gallery on the Sundays it was open, as against 401 on week days. The class of visitors were mostly artisans and clerks, just the people whose work does not allow them to go on week days, and whose only chance to enjoy the beauties of art treasures is on a Sunday.

CHRISTIAN IDEA OF MORALITY.

Christians hav queer ideas of what constitutes morality. Secularists hav always supposed that truth, sobriety, industry, and sincerity were the highest indications of ethical culture. But evidently the dean of Norwich does not think so. These virtues, he admits, may be good, but they are not the best; and in his opinion, "the morals of the nation are highest when tithes are most willingly paid." So he said in his recent sermon in aid of the Poor Clergy Relief Society. It has often been urged as a reproach against the clergy that so many of them think more of the fatness of a living than of its opportunities for good; but one scarcely expected a dean to proclaim so plainly that the highest morality was not to be found in personal conduct but in paying the parson. If a Freethinker had said that the *highest* morality consisted in paying the fees of the Secular lecturers, we no doubt should hav heard much about "gross materialism" and the selfishness of skepticism.

ATHEISM IN THE HOUSE OF LORDS.

The Committee of the House of Lords hav published the result of their deliberation upon the question of "Betterment," which they say is a kind of wild justice. It is in their opinion an impracticable virtue. It is not in itself unjust, but it becomes unjust in its application. This is the last word of the aristocrat in politics. Abstract rights when translated into action become concrete wrongs. We will grant you anything in theory, say they, but when it comes to practice, if your theory touches us or our friends, justice becomes injustice. The principle of betterment is just, but its rigid and vigorous application is unjust. This is the sort of moral leakage for which the English aristocracy is famous. The London *Star* comments upon the conclusion of the committee thus: "Englishmen are accustomed to regard the chamber called upper as the bulwark of religion and all the moralities. But that is an error. Aristocracy is the worst kind of immorality. It sticks at nothing in the way of self-preservation. And in the present instance the lords hav arraigned the fundamental doctrin of Christianity, namely, the theory of divine providence. The bench of bishops preach this dogma, and the lords in their velvety pews mumble out easy acquiescence. If providence looks after every detail of life, surely the just thing is also the practicable if not the pleasant thing. A just, omnipotent, and omniscient director would not make justice impossible. But the lords fly in the face of their maker and say, 'Betterment is just, but it can't be done. The principle is right, but the application is wrong.' We confess that this looks like rank Atheism. We think that the bishops should look to the purity of their doctrinal ermine. The tendency of our aristocracy is toward Atheism. Not the progressivs but the peers are the true Infidels. How can we believe in the existence of a God who makes virtue impossible? Yet the patrician theory of betterment presents this conception of providence. It is abundantly clear that the aristocracy is a power which makes for Atheism. It makes a fool of both God and man."

A NON-RELIGIOUS COMMUNITY.

Mr. Bakewell's account of New Zealand, which recently appeared in the *Nineteenth Century*, has terribly alarmed the orthodox Christians here. They are sadly afraid that the world is likely to behold in the course of a generation or two a large community of civilized men and women without any religious belief whatever. The following are the words of Mr. Bakewell that hav given the pious folk so much anxiety: "A whole generation has now grown to manhood, to the majority of whom the simplest facts of the early history of Christianity are as unknown as the facts of early Chinese history; they never read the Bible at school; and there is no such book at home; they never go to a Sunday-school or to church except to look after some girl; and they are as destitute of any religious sentiment as a horse or a cow. They are not heathen—they hav no religion at all. They would not call themselvs Agnostics, because they do not know the meaning of the word; but in the literal sense they are Agnostics." If this description, or anything like it, be correct, the young New Zealanders to whom it applies certainly do not deserve to be called Agnostics, unless the word be altered to "don't know, and don't care;" for the genuin Agnostic cares a great deal, and is always striving to obtain additional knowledge.

RELIGIOUS FANATICISM.

The Salvation Army hav been holding a festival at the Crystal Palace and during the proceedings religious fanaticism was at its hight. About five hundred wild enthusiasts were brought to London from almost every nation on earth, and fine specimens they were of mind-diseased dupes. Some of them carried nativ tomahawks and spears, others sang to the accompaniment of banjos, while those from India "yelled and shrieked and danced to the discordant music of their own band. They swirled round and round, and jumped and sang with an *abandon* that would hav made Mrs. Grundy blush to the roots of her hair." Such displays of barbaric fanaticism are a reproach to our national intelligence. Religion in this case reduces its victims to a state of savagery, robbing them of their reason and making them ready tools in the hands of those who thrive upon ignorance and imbecility.

THE LABOR MOVEMENT.

The labor movement, in which many Freethinkers are deeply concerned, is making rapid strides in the Old Country. It is headed by advanced minds who either repudiate or ignore all kinds of theology. The government is also activ in the matter, as may be seen from the report of the royal commission on labor just published. It has proved one of the costliest literary works issued since printing began. The money actually expended in its preparation exceeds £47,000, and will probably reach £50,000 before the account is closed.

THE PROPER USE OF WEALTH.

Mr. Ludwig Mond, partner with Mr. Brunner, M.P., in one of the greatest chemical manufacturing firms of this country, has just made a noble use of his great wealth. At the last monthly meeting of the Royal Institution it was announced that Mr. Mond, who is the owner of the large freehold house, No. 20 Albemarle street, London, close to the buildings of the Royal Institution, formerly the town mansion of the earl of Albemarle, has made a gift of this spacious tenement in fee simple to the institution. He will himself, moreover, bear all the expenses of converting the premises from their present residential condition into a fully equipped establishment for chemical and physical research to be styled "The Davy-Faraday Research Laboratory." This alone would be constituted a truly magnificent gift to science, but the generous donor goes farther. He will also endow the new establishment—first with a standing revenue sufficient to meet all yearly expenses of rates, taxes, maintenance, etc., and secondly with what will obviously need to be even a larger provision, a fund, namely, adequate to provide salaries and incidental expenses of a trained scientific staff, whose time and services will be devoted to working the new institution in a complete and continuous manner. If more wealth were devoted to such objects as the above and less to the teaching of theology the world would be the gainer. Science is truly the providence of man, while theology has proved itself a curse to humanity.

DAVID HUME.

Where David Hume lived in Edinburgh, someone ironically chalked on his wall, "Saint David's," and the street is now known by that name. He was thus made a "saint" while living, and, according to the following, he is now provided for after his death. Dr. John Brown, author of the "Brownian System of Physic," on passing the monument of David Hume in the Calton burying-ground, Edinburgh, observed to a mason who was laying a pavement stone for it, "Friend, this is a strong and massy building; but how do you think the honest gentleman can get out at the resurrection?" The mason archly replied, "Sir, I hav reserved that point, for I hav put the key under the door."

PROFESSOR HUXLEY AND THE GHOST.

Mr. Andrew Lang, who has written upon almost every subject, has now published his thoughts upon the famous story of "The Cock Lane Ghost," in which, it will be remembered, the Goliah of English literature, Dr. Samuel Johnson, expressed his belief a hundred years ago. In this publication Mr. Lang attacks Professor Huxley, who replies thus in a letter to the London *Times:* "If, after death. I am fated to take part in Cock-lane pranks, and Sludge *séances*, I must put up with the degradation. but 'the offer of immortality, handicapped with Cocklanean conditions,' is one which I should decline with thanks."

INTERESTING ITEMS.

Our new lord chief-justice, long known as Sir Charles Russell, the eminent lawyer and advocate of home rule, is the first Roman Catholic who has been raised to that position since our great revolution. The spirit of toleration grows wider and broader every day, and the extension of social rights goes on at a speed unknown in any previous generation.

The increase of madness in this country is rather alarming. We learn from the report of the Lunacy Commissioners, which is just published, that there were on the 1st of January last 92,000 lunatics in England and Wales, and that this number is 2,245 in excess of the number a year previous. This is the largest annual increase yet recorded, the average annual increase for the last ten years being 1,354.

A Birmingham paper recently gave publicity to the fact that the works of "Ouida," with those of Fielding and Smollett, had been rigorously excluded from the free library at Aston, a suburb of Birmingham. The same paper prints the following letter from the lady novelist: "I am gratified to be excommunicated with Fielding and Smollett. It is lamentable that such bigotry should exist. Yours sincerely, OUIDA."

A manifesto addressed to the "Christians of London" on religious instruction in board schools, and signed by several members of the London School Board, has been issued. It says that London is face to face with a very grave crisis and impresses upon the public the duty and the responsibility of energetically resisting the attempt by the sacerdotal party to overturn the compromise of 1871. There is no doubt of the issue, as the sacerdotal party is as comparativly small in numbers as it is persistent in effort. It makes up in audacity what it lacks in numerical strength. It must, however, be met, resisted, and scattered.

The countess of Shaftesbury has written a public letter calling attention to the Women's Christian Education League, whose operations hav now been extended to every division of the London school board area, and appealing for help, moral and material, in a work the importance and urgency of which become clearer every day. The letter continues: "The issue to be ultimately determined is between definit religious teaching and Secularism pure and simple, for the sort of undenominational teaching which shall be equally suitable to Christians and non-Christians will satisfy nobody and will in the end result in discrediting religious teaching altogether."

Attention was drawn, during the discussion of the army estimates the other evening in the House of Commons, to the fact that the Duke of Cambridge gets, inclusiv of £4,500 as commander-in-chief, £18,741 47s. 2d.—the bulk of it as a prince of the blood, but some of it as colonel of the Grenadier Guards. This appears to me to be nothing less than disgraceful. The "services" which the duke renders to the state are worse than useless, for he is a persistent opponent of all reforms. And this outrageous extravagance is maintained while every week heart-rending cases of "Deaths from Starvation" are recorded. This, be it remembered, is going on in "Christian England."

The education department hav issued their annual report for the year 1893. It is signed by Lord Rosebery and Mr. Acland. It is the chronicle of a very successful year's work. The acceptance of the fee grant by nearly all the schools has rendered elementary education practicallv gratuitous throughout England and Wales, and the influence on the attendance of the scholars has been great. In 1892 5,006,979 children were on the register; in 1893 the numbers had risen to 5,126,373. The average attendance in 1892 was 3,870,774, and last year it had risen to 4,100,300. There are now 2,392 school boards, covering almost exactly two-thirds of the population. Out of 29,000,000 the school boards now hav jurisdiction over 19,620,379. CHARLES WATTS.

London, July 28, 1894.

Ingersoll on Suicide.

From the New York World.

I do not know whether self-killing is on the increase or not. If it is, then there must be, on the average, more trouble, more sorrow, more failure, and consequently, more people are driven to despair. In civilized life there is a great struggle, great competition, and many fail. To fail in a great city is like being wrecked at sea. In the country a man has friends. He can get a little credit, a little help, but in the city it is different. The man is lost in the multitude. In the roar of the streets his cry is not heard. Death becomes his only friend. Death promises release from want, from hunger and pain, and so the poor wretch lays down his burden, dashes it from his shoulders and falls asleep.

To me all this seems very natural. The wonder is that so many endure and suffer to the natural end, that so many nurse the spark of life in huts and prisons, keep it and guard it through years of misery and want; support it by beggary, by eating the crust found in the gutter, and to whom it only givs days of weariness and nights of fear and dread. Why should the man, sitting amid the wreck of all he had, the loved ones dead, friends lost, seek to lengthen, to preserve his life? What can the future have for him?

Under many circumstances a man has the right to kill himself. When life is of no value to him, when he can be of no real assistance to others, why should a man continue? When he is of no benefit, when he is a burden to those he loves, why should he remain? The old idea was that "God" made us and placed us here for a purpose. and that it was our duty to remain until he called us. The world is outgrowing this absurdity. What pleasure can it give "God" to see a man devoured by a cancer? To see the quivering flesh slowly eaten? To see the nerves throbbing with pain? Is this a festival for "God"? Why should the poor wretch stay and suffer? A little morphine would give him sleep—the agony would be forgotten and he would pass unconsciously from happy dreams to painless death.

If "God" determines all births and deaths, of what use is medicine, and why should doctors defy, with pills and powders, the decrees of "God"? No one, except a few insane, act now according to this childish superstition. Why should a man surrounded by flames in the midst of a burning building, from which there is no escape, hesitate to put a bullet through his brain or a dagger in his heart? Would it give "God" pleasure to see him burn? When did the man lose the right of self-defense?

So, when a man has committed some awful crime, why should he stay and ruin his family and friends? Why should he add to the injury? Why should he live, filling his days and nights, and the days and nights of others, with grief and pain, with agony and tears?

Why should a man sentenced to imprisonment for life hesitate to still his heart? The grave is better than the cell. Sleep is sweeter than the ache of toil. The dead have no masters.

So the poor girl, betrayed and deserted, the door of home closed against her, the faces of friends averted, no hand that will help, no eye that will soften with pity, the future an abyss filled with monstrous shapes of dread and fear, her mind racked by fragments of thoughts like clouds broken by storm, pursued, surrounded by the serpents of remorse, flying from horrors too great to bear, rushes with joy through the welcome door of death.

Undoubtedly there are many cases of perfectly justifiable suicide—cases in which not to end life would be a mistake, sometimes almost a crime.

As to the necessity of death, each must decide for himself. And if a man honestly decides that death is best—best for him and others—and acts upon the decision, why should he be blamed?

Certainly the man who kills himself is not a physical coward. He may have lacked moral courage, but not physical. It may be said that some men fight duels because they are afraid to decline. They are between two fires—the chance of death and the certainty of dishonor, and they take the chance of death. So the Christian martyrs were, according to their belief, between two fires—the flames of the fagot that could burn but for a few moments and the fires of God that were eternal. And they chose the flames of the fagot.

Men who fear death to that degree that they will bear all the pains and pangs that nerves can feel rather than die cannot afford to call the suicide a coward. It does not seem to me that Brutus was a coward or that Seneca was. Surely Antony had nothing left to live for. Cato was not a craven. He acted on his judgment. So with hundreds of others who felt that they had reached the end—that the journey was done, the voyage was over, and, so feeling, stopped. It seems certain that the man who commits suicide, who "does the thing that stops all other deeds, that shackles accident and bolts up change," is not lacking in physical courage.

If men had the courage they would not linger in prisons, in alms-houses, in hospitals, they would not bear the pangs of incurable disease, the stains of dishonor, they would not liv in filth and want, in poverty and hunger, neither would they wear the chain of slavery. All this can be accounted for only by the fear of death or "of something after."

Seneca, knowing that Nero intended to take his life, had no fear. He knew that he could defeat the emperor. He knew that "at the bottom of every river, in the coil of every rope, on the point of every dagger, Liberty sat and smiled." He knew that it was his own fault if he allowed himself to be tortured to death by his enemy. He said: "There is this blessing, that while life has but one entrance, it has exits innumerable; and as I choose the house in which I live, the ship in which I will sail, so will I choose the time and manner of my death."

To me this is not cowardly, but manly and noble.

Under the Roman law persons found guilty of certain offenses were not only destroyed but their blood was polluted, and their children became outcasts. If, however, they died before conviction, their children were saved. Many committed suicide to save their babes. Certainly they were not cowards. Although guilty of great crimes, they had enough of honor, of manhood, left to save their innocent children. This was not cowardice.

Without doubt many suicides are caused by insanity. Men lose their property. The fear of the future overpowers them. Things lose proportion, they lose poise and balance, and in a flash, a gleam of frenzy, kill themseves. The disappointed in love, broken in heart—the light fading from their lives—seek the refuge of death.

Those who take their lives in painful, barbarous ways—who mangle their throats with broken glass, dash themselves from towers and roofs, take poisons that torture like the rack—such persons must be insane. But those who take the facts into account, who weigh the arguments for and against, and who decide that death is best—the only good—and then resort to reasonable means, may be, so far as I can see, in full possession of their minds.

Life is not the same to all—to some a blessing, to some a curse, to some not much in any way. Some leave it with unspeakable regret, some with the keenest joy, and some with indifference.

Religion, or the decadence of religion, has a bearing upon the number of suicides. The fear of "God," of judgment, of eternal pain, will stay the hand, and people so believing will suffer here until relieved by natural death. A belief in eternal agony beyond the grave will cause such believers to suffer the pangs of this life. When there is no fear of the future, when death is believed to be a dreamless sleep, men have less hesitation about ending their lives. On the other hand, orthodox religion has driven millions to insanity. It has caused parents to murder their children and many thousands to destroy themselves and others.

It seems probable that all real, genuine orthodox believers who kill themselves must be insane, and to such a degree that their belief is forgotten. "God" and hell are out of their minds.

I am satisfied that many who commit suicide are insane, many are in the twilight or dusk of insanity, and many are perfectly sane.

The law we hav in this state making it a crime to attempt suicide is cruel and absurd and calculated to increase the number of successful suicides. When a man has suffered so much, when he has been so persecuted and pursued by disaster that he seeks the rest and sleep of death, why should the state add to the sufferings of that man? A man seeking death, knowing that he will be punished if he fails, will take extra pains and precautions to make death certain.

This law was born of superstition, passed by thoughtlessness, and enforced by ignorance and cruelty.

When the house of life becomes a prison, when the horizon has shrunk and narrowed to a cell, and when the convict longs for the libertv of death, why should the effort to escape be regarded as a crime?

Of course, I regard life from a natural point of view. I do not take gods, heavens, and hells into account. My horizon is the known, and my estimate of life is based upon what I know of life here in this world. People should not suffer for the sake of supernatural beings or for other worlds or the hopes and fears of some future state. Our joys, our sufferings, and our duties are here.

The law of New York about the attempt to commit suicide and the law as to divorce are about qual. Both are idiotic. Law cannot prevent sui-

cide. Those who have lost all fear of death care nothing for law and its penalties. Death is liberty, absolute and eternal.

We should remember that nothing happens but the natural. Back of every suicide and every attempt to commit suicide is the natural and efficient cause. Nothing happens by chance. In this world the facts touch each other. There is no space between—no room for chance. Given a certain heart and brain, certain conditions, and suicide is the necessary result. If we wish to prevent suicide we must change conditions. We must by education, by invention, by art, by civilization, add to the value of the average life. We must cultivate the brain and heart—do away with false pride and false modesty. We must become generous enough to help our fellows without degrading them. We must make industry—useful work of all kinds—honorable. We must mingle a little affection with our charity—a little fellowship. We should allow those who have sinned to really reform. We should not think only of what the wicked have done, but we should think of what we have wanted to do. People do not hate the sick. Why should they despise the mentally weak—the diseased in brain?

Our actions are the fruit, the result, of circumstances—of conditions—and we do as we must. This great truth should fill the heart with pity for the failures of our race.

Sometimes I have wondered that Christians denounce the suicide; that in old times they buried him where the roads crossed, and drove a stake through his body. They took his property from his children and gave it to the state.

If Christians would only think they would see that orthodox religion rests upon suicide—that man was redeemed by suicide, and that without suicide the whole world would have been lost.

If Christ was God, then he had the power to protect himself from the Jews without hurting them. But instead of using his power he allowed them to take his life.

If a strong man should allow a few little children to hack him to death with knives when he could easily have brushed them aside, would we not say that he committed suicide?

There is no escape. If Christ was in fact God, and allowed the Jews to kill him, then he consented to his own death—refused, though perfectly able, to defend and protect himself, and was in fact a suicide.

We cannot reform the world by law or by superstition. As long as there shall be pain and failure, want and sorrow, agony and crime, men and women will untie life's knot and seek the peace of death.

To the hopelessly imprisoned—to the dishonored and despised—to those who have failed, who have no future, no hope—to the abandoned, the broken-hearted, to those who are only remnants and fragments of men and women—how consoling, how enchanting is the thought of death!

And even to the most fortunate death at last is a welcome deliverer. Death is as natural and as merciful as life. When we have journeyed long—when we are weary—when we wish for the twilight, for the dusk, for the cool kisses of the night—when the senses are dull—when the pulse is faint and low—when the mists gather on the mirror of memory—when the past is almost forgotten, the present hardly perceived—when the future has but empty hands—death is as welcome as a strain of music.

After all, death is not so terrible as joyless life. Next to eternal happiness is to sleep in the soft clasp of the cool earth, disturbed by no dream, by no thought, by no pain, by no fear, unconscious of all and forever.

The wonder is that so many live, that in spite of rags and want, in spite of tenement and gutter, of filth and pain, they limp and stagger and crawl beneath their burdens to the natural end. The wonder is that so few of the miserable are brave enough to die—that so many are terrified by the "something after death"—by the specters and phantoms of superstition.

Most people are in love with life. How they cling to it in the arctic snows—now they struggle in the waves and currents of the sea—how they linger in famine—how they fight disaster and despair! On the crumbling edge of death they keep the flag flying and go down at last full of hope and courage.

But many have not such natures. They cannot bear defeat. They are disheartened by disaster. They lie down on the field of conflict and give the earth their blood.

They are our unfortunate brothers and sisters. We should not curse or blame—we should pity. On their pallid faces our tears should fall.

One of the best men I ever knew, with an affectionate wife, a charming and loving daughter, committed suicide. He was a man of generous impulses. His heart was loving and tender. He was conscientious, and so sensitive that he blamed himself for having done what at the time he thought was wise and best. He was the victim of his virtues. Let us be merciful in our judgments.

All we can say is that the good and bad, the loving and the malignant, the conscientious and the vicious, the educated and the ignorant, actuated by many motives, urged and pushed by circumstances and conditions—sometimes in the calm of judgment, sometimes in passion's storm and stress, sometimes in whirl and tempest of insanity—raise their hands against themselves and desperately put out the light of life.

Those who attempt suicide should not be punished. If they are insane they should, if possible, be restored to reason; if sane, they should be reasoned with, calmed, and assisted.

R. G. INGERSOLL.

News and Notes.

Neillsville, Wis., is in a kind of Arcadian country, where life is pleasant and the "golden mean" attainable, and there are no extremes. The "boom" has never visited this place; the speculator keepeth afar off. Things go on in a natural way. The country has developed in a healthful and comfortable fashion. There is nothing phenomenal in its growth. It has gone right along the even tenor of its way year in and year out, with seed time and harvest in regular succession, and whatever may happen the crops never fail, for there is such a varietv of production that if one thing happens to fall off, another will make abundant harvest. There are really no "hard times" at Neillsville. The people hav generally kept down to hard pan, and the revulsions of business are comparativly harmless. This year the hay, wheat, and oats are more than average, while the corn and potatoes, as elsewhere, do not just now put on a flourishing appearance. The drouth is greater than any for the last twenty years, and it still continues. The forest fires fill the air with smoke. A good rain would be worth millions of dollars to this vast territory. The priests are gathering in the shekels. Their dupes pav from two to five dollars apiece for every prayer.

Neillsville has about twenty-five hundred inhabitants. It is a county seat. There is quite a number of churches here; more really than the saints can well support. This is one of the most Liberal communities I hav been in—the majority are outside of the churches as a matter of conviction, and revivals do not succeed. One evangelist tried it last winter, but the converts were few and far between. There is a Unitarian society, which is radical and progressiv. Mr. Owens, who has preached or rather lectured here for some years, is an advanced thinker. The Rev. Mr. Whittemore, who at present supplies the pulpit, is about as far out as one can be and still believe somewhat in a "God of evolution" and the necessity of "religious feeling." He gave a cordial welcome to my work. I delivered five lectures in the Unitarian church, and the audiences increased every evening, and what was encouraging to note, about half were ladies, who seemed to take interest in these advanced questions. Some of the orthodox preachers were present and took notes, but I could not get any of them to meet me upon the platform. I did hav a little outside talk with the Methodist clergyman, but I found that he so thoroughly misunderstood my position that no progress could be made, for I could not pin him to a clear definition of words.

I feel sure that quite an agitation has been created in the community. The field has been well prepared for my efforts. Mrs. Freeman and Watts, Remsburg and Jamieson hav visited this place, and the fruit of their labors is apparent.

Besides giving five lectures at Neillsville I gave on Sunday afternoon a lecture at Greenwood—fifteen miles away—and here too I was greeted with a full house, although there was but a short time for advertising, as it was not decided to make this venture until after my arrival at Neillsville. This was the first Freethought lecture at Greenwood.

I had quite a pleasant journey to this place on Sunday. Mr. W. W. Taplin drove me over, and I had a good chance to see the country. It is pretty well wooded at present, although almost all the pine lumber has been cut off. In times past this has been a great timber region. Five hundred millions of feet hav been floated down the Black river yearly, mostly to LaCrosse and the Mississippi, and this still continues, but not from the vicinity of Neillsville. Still not half of the country has been cleared. The primitiv forests of maple, etc., still wave and log huts are occasionally seen. The barns are more extensiv than the dwellings, for the settlers think more of having a big barn than a fine house to liv in. The next ten years will undoubtedly make a vast change, for the times of struggle are ended and the days of leisure and luxury dawn. The wealth of this country is substantial. It does not depend on one product, but on many. Dairy farming is getting to be the chief industry.

Mr. Dan Cook, of Greenwood, is the leading worker in this place, and by his energetic efforts the lecture was in all respects a success. I had an opportunity to meet a number of Liberals. Mr. Cook's family is a regiment in itself. He counts a round dozen. He has nine children and they make a splendid battalion. Mr. Samuel Cawley, a veteran of this country, eighty-two years of age, is living with him. It was quite pleasant to visit such a multitudinous Freethought home. It givs one hopes of the coming generation.

I must thank Mrs. John Stewart for the beautiful flowers which decorated the desk, on which also was the Bible of the minister, for the hall in which I spoke is also used for religious services. I do not know how the Christians will feel now that the Infidel has occupied the place of the clergyman. It may be they will hav to fumigate the place in order that their faith may not be contaminated. Among those whom I met at Greenwood, and who aided in the work, are Mr. and Mrs. Henry Tooly, A. W. Bailey, Ervin Hoard, P. Rossman, A. M. White, Dr. T. L. Buland, C. Wollenberg, on the roll of THE TRUTH SEEKER, and others. I cannot mention the names of all, but Greenwood certainly has hoisted the flag of freedom with cheering results.

On the way up we stopped at the home of Mr. Taplin's brother and took dinner. Mr. Taplin is lately from Canada, and has charge of a farm of four hundred acres. He has just harvested over one hundred tons of hay. The barns are well packed. Mr. Taplin is a hard worker and doesn't depend on providence for anything that he gets. After the lecture I took supper with Mr. Cook, and spent about half an hour trying to get acquainted with his numerous family. We returned to Neillsville in time for the evening lecture at that place. I had a busy Sunday, and was on the go from morning until night.

Mr. S. C. Boardman, who arranged for the lectures at Neillsville, is a veteran of Freethought, and one of the earliest settlers of this country. He came to Neillsville in 1856, when there was but one house here, and has remained ever since through varied fortunes, and been true to his colors. He has seen the whole country change from a wilderness to its present prosperity.

Mr. R. Dewhurst, one of the leading and wealthiest citizens of the place, came here in 1858, and through an adventurous and activ career has won his fortune. He has taken the *Investigator* for thirty-six years, and is now also on the roll of THE TRUTH SEEKER. He is always ready to lend a hand. I enjoyed the hospitality of Mr. and Mrs. W. W. Taplin, who are earnest Freethinkers, and their children also. His daughter is one of the teachers in the public schools, as is also Mr. Cook's eldest daughter; but they stand for purely secular principles, and this does not seem to injure their standing or success. The schools of Wisconsin are conducted on a pretty liberal plan. The religious services are disappearing.

Among other stanch supporters of Liberalism at Neillsville are James Campbell, Carl Stany, William Burt, Philip Berg, who has always been an activ worker; J. B. Jones, a fellow soldier of the Army of the Republic; C. A. Youmans, a cousin of the celebrated E. L. Youmans, and a Freethinker both by blood and brain; C. C. Sniteman, J. H. Radan, William Hazlett, W. W. Woodward, G. A. Ludington, R. W. Canfield, and others. I could add fifty names if need be. Freethought is a power in this community, although it is somewhat latent, and not always ready to stand at the front for action; but it is certainly impervious to the attacks of the church. An attempt was made to stop base-ball playing on Sunday, but it was an ignominious failure. The people by a large majority would not submit to it; and the movers in the prosecution, with tears and apologies, retreated to "innocuous desuetude."

I shall probably visit Neillsville and Greenwood again this winter, and carry on the campaign which so far has been so generously supported. It fills one with hope to greet so many friends, and to feel that the atmosphere about you is impregnated with Freethought, and that the shadow of orthodoxy is on the wane. In some places orthodoxy is like a black cloud, and weighs on one like an incubus; but here it seems to be penetrated and flooded with the rays of the coming day. In material prosperity as well as in intellectual culture, Neillsville is one of the happy portions of this planet.

Whitehall is about forty-four miles from Neillsville, a county seat, like Neillsville, of five hundred inhabitants. It is situated in the same kind of

country as Neillsville; heavily wooded, with fertil clearings and rolling hills, which giv a delightful variety to the landscape. The smoke hangs about so thicklv that I hav no chance to take a general view. Night watchmen are now appointed to look out for the fires.

There is a good Liberal element at Whitehall and the surrounding towns. Blair, Independence, etc., send a fair delegation to the lectures. I giv three, and the hall is full every night. The ministers come and take notes; but I cannot get them to take the platform. I suppose they will answer after I get away.

The lectures hav made a good opening, I think, for future work, although it is the same here as elsewhere. Many of the Liberals are indifferent.

Still there are some earnest workers. Charles A. Ecker arranged with me for the lectures. His name has already appeared among the correspondents of THE TRUTH SEEKER, and he is devoted to the cause, knowing by experience what the dark shadows of orthodoxv are. His brother, Irvin H. Ecker, studied in early life for the ministry, but the preparatory reading of the Bible made him an Infidel, and he has ever since been true to his convictions, and chosen the hard way of the pioneer instead of the flowery path of conformitv. He is well posted in the facts and principles of Freethought, is a student and writer, and I found great pleasure in my acquaintance with him, which I am sure will make a life-long friendship. Capt. C. E. Scott, a soldier comrade, introduced me the first evening, and Mr. J. D. Olds the second and third evenings, and these are stanch representativs of our cause. Mr. B. F. Wing is another old-time Liberal whom I was glad to meet, who is one of our generous supporters here; also F. W. Farrington, of Arcadia, a cultivated Freethinker. Dr. Bodom of Blair, J. D. Pratt, M. F. Whitney, E. S. Hotchkiss, S. E. Cook, and F. E. Shappie of Independence attended the lectures and aided the funds. I cannot mention all the friends of Whitehall, there are so many. Among them, however, are L. H. Whitney, L. L. Solsrud, senior and junior, A. W. Bensend, W. S. Kidder, James Larson, etc. My work at Whitehall has been most encouraging. It shows that the world is progressing. A beginning has been made auspicious of the days to come.

I make a long jump from here to Fargo, N. D. This is one of the difficulties of our Freethought work—that we hav to span such immense spaces to reach our different fields of labor. But this must be done until we are better organized and can arrange for lectures with less labor and travel. Undoubtedly there are many places between here and Fargo where I could lecture, but the Liberals hav not moved in the matter and I must pass them by. I hope, however, that during the coming fall and winter Liberals will make an effort for work in their vicinity.

I shall return to Chicago in September and devote myself to the joint congress to be held in October. I feel that we can hav a great gathering if we only try. These "national encampments" are just as necessary to our movement as to other great organizations. It givs a new impetus and ampler power for meeting the important issues presented throughout the country, and concerning which there must be a union of our forces. Come to the October congress. SAMUEL P. PUTNAM.

Observations.

Last Monday morning's papers announced, with a unanimity quite remarkable as a coincidence, that the Wilson tariff bill as revised by the Senate was doomed, for the House would never agree to it. At the same time enormous transactions in sugar were reported. Monday evening's papers brought the news that the House had surrendered, and purchasers of sugar made twenty-five per cent or so on their investments in twenty-four hours. The bill as passed will be worth, it is claimed, forty million dollars annually to the sugar trust, while the iron kings and coal barons are similarly favored. I expect that the congressmen who voted for these measures hav been amply remunerated. I hope so. The gravity of an offense is often mitigated by the circumstance that the temptation was great. Let us giv the accused the benefit of the doubt.

When the House of Representativs had the army and navy appropriation bill under consideration, the appropriators incorporated in it an item of $25,000 for the purchase of a gun of English manufacture to please the boys at Annapolis. A member objected that $25,000 was a big price for a gun, whereupon the mover of the resolution explained that the actual cost was but $14,000. The objecting member then inquired what the extra appropriation of $11,000 was for, and the mover said it was to pay the duty on the imported weapon. "Oh," said the other; "it is all right then, and I will vote for the item. But I thought that the foreigner paid the duty." Then there was an audible hush in that part of the house occupied by Brother McKinley's cuckoos.

Monsignor Satolli, the American pope, has put the stamp of his disapproval on the liquor business, and the Catholic dealers are threatened with dire penalties unless they quit it. They will not be admitted to Catholic societies, absolution will be withheld, and they cannot be buried in consecrated ground. The liquor men generally regard the order as a bluff, and there is no record that any of them has seriously thought of obeying it. They can get along without the church better than the church can get along without them. Their places of business are systematically worked by the begging sisterhood, who reap a good harvest from their customers, and the church poor box stands alongside the nickel-in-the-slot machine. The priests, may be, hav been taking lessons of the policemen; and as those guardians of the peace use the law to extort blackmail from liquor sellers and dive keepers, so the guardians of souls will use Satolli's decree as a handle wherewith to pump larger contributions from the same classes.

Mr. Charles Watts, THE TRUTH SEEKER's London correspondent, takes occasion to call down an English bishop who avers that the prohibition of open picture-galleries on Sunday, also of marriage with a deceased wife's sister, was established in Eden. I judge that the bishop has been misunderstood. It was doubtless living pictures to which he referred, as, according to the account, Adam and Eve were the first to giv an exhibition of that character. The prohibition is implied rather than stated, but the discoverers of Bible temperance should hav no trouble in finding it. It is easy, too, to see that the Bible condemns marriage with a deceased wife's sister. Everybody is familiar with the command making marriage with a deceased brother's wife compulsory, whether the survivor be already married or not, but nobody obeys it, which implies that believers do not think the author of the Bible meant what he said. If, then, he did not mean what he said, we are bound to conclude that he did mean what he didn't say. Hence, brethren, marriage with a deceased wife's sister is unscriptural. The prohibition was intended as a penalty which the citizen incurs by not marrying the sister in the first place.

Some years ago readers of the New York *Sun* noted with disgust, though without surprise, that that journal had suddenly become the organ of the Catholic church. Whether for the same reason it also became the champion of Tammany Hall, or whether, being the champion of Tammany, it must of necessity turn Catholic, the public doesn't know. The bargain was not advertised. To the non-Catholic reader, the *Sun* has apparently kept its contract, but there are indications that the church is not satisfied. The *Sun* does not denounce the American Protectiv Association as the editor of the *Catholic Review* thinks it should, and the editor of the *Review* is now engaged in prodding Mr. Dana. "The *Sun*," he says, with significant "ahs" and "wells," "has always been largely read by Catholics"—a hint that it will be no longer so patronized unless an improvement on the A. P. A. question is noted. "The course of the *Sun*," continues the *Review*, "has been decidedly erratic of late." No allusion is made to a dozen other papers, the policy of which has been the same as that of the one criticised. The editor of the *Review* has a weakness for letting out things that the public has no business to know, but he always shuts himself up with a cork when further elaboration of the subject is called for. He probably couldn't be induced to tell where he got his authority for scolding the *Sun* in a column editorial ostensibly written to flatter the *Times*. Not at his instance shall the nigger in the wood pile further emerge. I hope to see the merry jaw go on to an open rupture. As one who has for many years read the *Sun* in pursuance of a habit formed when it was worth reading, I should be pleased to note the departure from its columns of that Jesuitry, now so conspicuous, which has tainted its news with falsehood, reduced its editorial opinions to echoes from the Vatican, destroyed its influence for good, and left it a political outcast—a disrespected follower of Corrigan and Tammany Hall.

The bomb-throwing Anarchists hav achieved a new distinction, the United States Senate having passed a bill providing especially for their exclusion from this country. The machinery proposed for this purpose is elaborate, being nothing less than the stationing of United States inspectors at foreign ports to watch passenger lists and to examin all intended immigrants as to their political views. It will create soft berths for a big body of deputies and help dispose of any treasury surplus that may occur. The bomb throwers themselvs should feel flattered by being thus segregated from other criminals. It increases their political stature to be specially legislated against. They will also hav a grievance, and they will inquire why a government should discriminate against such insignificant foreign cutthroats as themselvs, and at the same time enter into treaty relations with the czar of Russia. Their record is quite brief and their operations very limited, while the czar has maintained for years a slaughter-house to which the average American, exercising the liberty he has been accustomed to at home, would be summarily consigned. As I look at it, the United States government is unnecessarily perturbed. Its jails are capacious, hemp is cheap, and the activity of the police in apprehending suspected persons is as great as could be desired. We also hav a force of dog-catchers, skilled in throwing the rope, together with cages so arranged that they may be lowered from a derrick into the river. Then we hav a public sentiment which would not allow a jury to leave their seats in order either to convict a dynamiter or to acquit a citizen who should hav the good luck to break the neck of a bomb-thrower. Primitiv justice, I think, would be more effectiv in these cases than federal laws, as witness the disrepute into which horsestealing in the West has fallen. Citizens could consistently exterminate train-wreckers, incendiaries, and practical "Anarchists," but a government which conspires with Russia to take life by means more atrocious than those adopted by either of the three classes of criminals named might be charged with inconsistency in legislating against them.

While a rattled community is demanding more stringent laws against promiscuous homicides, the work of training the youth of the country in the art of killing one another systematically goes steadily on under the encouragement of church and state. "During the past few years," observes a New York daily, "both Catholics and Protestants hav organized the boys under instruction in their Sunday and parochial schools for military drill, and the number of youth now included in these companies and brigades aggregates many thousands in this city alone!" The propriety of so uniting the church and the army is defended on the ground that patriotism is thus "linked with religious faith and devotion"—in other words, such homicidal tendency as the handling of deadly weapons may develop is to be stimulated by religious fanaticism. The further plea is made by the politicians that by this means the country will hav ready at hand a force to put down, in an emergency, the "enemies of society;" and so the drilling goes on in the face of the fact that the society that supports the largest army has the most enemies, while the least military country has fewest disturbers of order.

Everybody has stopped looking to the church for anything that could be mistaken for consistency, or it might be asked how Christians who regard Christ, with his "Peace on earth," otherwise than as a visionary crank can organize their youth for war. The secret is that by meanc of the military drill the churches are enabled to attract to their Sunday-schools thousands of boys who would not attend for the sake of religious "instruction." These churches make fighters of the boys in order to get their pennies to use in spreading the gospel of peace. If anybody can find in such an arrangement any place for the introduction of patriotism, I would like to hav them indicate the precise spot where it comes in.

But the politicians, if not the churches, it may be said, are inspired by patriotism. Not to any alarming extent. The recent debate in Congress on the army appropriation bill left no shadow of doubt where the interest of the patriots is centered. For each college and school a military instructor is to be detailed. Such a detail is regarded as a "plum," and plums are the coin in which Congressmen pay their political debts. GEO. E. MACDONALD.

Mrs. Lois Waisbroker, editor and publisher of *Foundation Principles*, Topeka, Kansas, was arrested on August 2d at the instigation of R. M. McAfee, postal inspector and agent of Comstock's society for the alleged suppression of vice. Taken before United States Commissioner Mileham, Mrs. Waisbroker waived examination and was released in bonds of $300. We are not advised what the offending publication was in this instance.

Letters of Friends.

Comrades, After All.

BROOKLYN, N. Y., July 27, 1894.

MR. EDITOR: I see that our worthy friend, John Peck, is as right us a trivet on the tariff, however unsound he may be on the financial question. E. O. ROSCOE.

Truth Tersely Stated.

ST. NICHOLAS, PA., July 30, 1894.

MR. EDITOR: Inclosed please find $3 to renew my subscription to THE TRUTH SEEKER, and I would say that I am sorry I could not remit it sooner, as I know such journals as THE TRUTH SEEKER never hav the financial aid and support they ought to hav, and such as less worthy papers enjoy. With best regards,

R. B. PLATT.

War Is Declared, Sure Enough.

VINELAND, N. J., Aug. 1, 1894.

MR. EDITOR: I am glad to see you hav laid siege to the Bible. That book must be put aside before the human race can ever be what it should be. It has falsehoods, and is vulgar and obscene, and to call it God's word is blasphemous. All those that read with sound brains in their head pronounce it the filthiest book ever read. Read Gen. xxxviii, and scores of like crumbs. Then tell us what worse ever came from the slums. Amen! Selah!

J. HACKER.

Hear, Hear!

LAMINE, MO., July 24, 1894.

MR. EDITOR: Inclosed find $2, to be placed to my credit on subscription to THE TRUTH SEEKER, the best paper I know of. Some of your subscribers seem to be displeased with the political discussion going on through THE TRUTH SEEKER. For my part I think there is as much need of a reform in politics as anything else, and I insist that a reform in that direction can be brought about only through the Freethought element. If they fail, down goes American liberty. A. J. BRIGGS.

We Guessed It.

PAWTUCKET, R. I., Aug. 7, 1894.

MR. EDITOR: I find in your issue of July 21st the query, "What does the *Catholic Review* mean?" I reply that it has simply let the cat out of the bag. Your idea is quite correct. Where she is weak she cries out for "freedom of conscience;" but where she is strong, the Roman Catholic church will crush the life out of any and all other churches. The history of the world is here to prove it, and that is why the Roman Catholic church, its monks and nuns, hav been driven out by thirty-nine different European powers after causing revolutions and destruction, and leaving death and desolation behind them.

I am sorry to see this great, good, bright, and *too* generous people duped by that same sect. The day is coming when you will see how much the allegiance given to the United States amounts to in comparison with that owned to the Pope by a Roman Catholic. Respectfully, 1094.

Doing His Share.

GRAFTON, W. VA., July 24, 1894.

MR. EDITOR: I hav been a reader of your esteemed paper for several years and a subscriber for one year, and must say that in general it meets my views better than any other paper or periodical I ever read—and I hav read many in my time. I throw none of the copies of it away, but send them out to do missionary work. I hav the satisfaction of securing one convert, and several others are almost persuaded. Missionary work is badly needed in this place. There are ten churches among a population of scarcely four thousand. What a heavy tax it must be to maintain such a lot of drones, and what a protest would be heard if a similar amount was raised by authority of the state or federal government!

Inclosed please find $1, which apply on my subscription. Next week I will send you the cash for my friend's subscription and my own for one year and "Four Hundred Years of Freethought."

Your friend and well-wisher,

PETER LAMBRECHT.

The Unjust Went Dry This Time.

GIBBON, NEB., Aug. 1, 1894.

MR. EDITOR: A trial of Christian faith and God's verity was lately made near here with the following result. Our country—this state—is dried up and crops are ruined. Christians hav been praying for rain, but no rain comes. In School District No. 22 the residents use the school house for church purposes. On last Sunday a certain preacher stated that the reason for the drouth was that so many Infidels and ungodly men lived here, and he made particular and wrathful allusion to one John M. Bayley, an outspoken Infidel, but well-to-do farmer, who livs in that neighborhood Then this man of God got down on his knees and prayed vehemently and vociferously for rain. On the Monday night following his prayer was answered. But lo, the inscrutable ways of Providence! The rainfall was very limited, and the central part of it fell copiously on the land of John M. Bayley, and gave the reverend god-man but a dry sprinkle. I should hav stated that the preacher owns a farm in this neighborhood and was therefore personally interested in the rain. Was this a sign from the Lord, like the dew on the fleece of wool, that he is no respecter of persons, and that he sends the rain upon the just and the unjust? C. PUTNAM.

An Exotic Mayor.

RED JACKET, MICH., July 23, 1894.

MR. EDITOR: On the 16th of this month I rented the public opera hall for S. P. Putnam to deliver Freethought lectures in. The next day the mayor came to me and said, "You cannot hav the hall for such purpose. My goodness," he said, "*that man is an Infidel.*"

The mayor should hav heard the first lecture, "The Rights of Man." He might thus hav learned the meaning of true republicanism, of true democracy, provided that intelligence could hav been imparted short of a surgical operation. He is a transplant from Canada, and has not become entirely assimilated to this republican form of government. He should learn that the public opera house belongs to the people, equally as much as the public roads or post-office. With the prerogativs he has assumed, he should not hav allowed Mr. Putnam to step from the cars upon the public highways, and in order to liv up to his convictions the mayor should not hav permitted Mr. Putnam to meander to the hotel. He prevented Mr. Putnam from speaking in the public opera hall, and with equal success prevented $45 from going into the public treasury—all on the assumption that Christianity is the father of all morality and virtue and progress, and of this most splendid government of equality, liberty, and justice; but if the assumption is true, why are some Christians so narrow and illiberal? Selfishness is not a virtue. To deprive another of liberty is immoral, and to assume authority the people hav not delegated is unjust.

Mr. Putnam gave three splendid lectures and left many warm friends in this neck of the woods. The way will be much easier for the next Freethought lecturer.

C. H. CHASE.

Hardly Practicable.

NEW ORLEANS, LA., Aug. 4, 1894.

MR. EDITOR: The August 4th number has just come to hand. As a member of the Letter-Writing Corps I hav mailed my missiv to Attorney-General Olney on the J. B. Wise matter. I wonder how many are in the corps.

Noting the remarks of E. B. Foote, Jr., secretary of the National Defense Association, I venture to make some suggestions. Of course Liberals should come to the rescue of the persecuted one, and I promis $5 if not more; but is this not an opportune time to carry the war into Africa by adopting Col. W. H. Burr's suggestion, to indict the American Bible Society? It would be a blessing to the world if the circulation of that filthy monstrosity, the Bible, could be stopped. For this offensiv move I would be one of fifty or twenty to contribute $50 each. I never heard of the National Defense Association before, as I but recently had the pleasure of getting into the Freethinkers' ranks, so that I don't know what has been done in this way before. We should make the most of the opportunity. I hav long wondered if, on a test, the Bible could not be excluded from the mails. I will try to bring the case before the public here, through the local press; but the papers sometimes reject my contributions when there is much Freethought in them. Awaiting further advice in next week's paper, I am Yours truly, S. S. BRYAN.

P.S.—The *Times-Democrat*, the leading paper here, is getting more liberal. It recently editorially condemned the "religious persecution" by which a Tennesseean was imprisoned for working on Sunday; it even started a subscription for his relief. S. S. B.

[Referring to the proposition to indict the American Bible Society (which, by the way, was not Colonel Burr's), we would say that whatever benefit might inure to the cause of Freethought through the calling of public attention in the manner indicated by our correspondent to the dangers menacing freedom of press and mails would be likely to be more than counterbalanced by the odium which would attach to any attempt to stop by law the circulation of the Bible. However desirable it might be to wean the world from its stupid reverence for that book, it would scarcely be advisable to attack it in the way indicated. Liberals know that the legal prosecution of a book is the surest way to increase its circulation, and no argument is needed to convince a Rationalist that false ideas are eliminated only when true ideas are born in the brain? Freethinkers do not desire to wield the sword of proscription which the church has made the scourge of the race. Had the church never resorted to force to compel acceptance of her creeds or to stop the dissemination of books repugnant to her we should not regard her to-day as the worst enemy of liberty and justice. We are scarcely anxious to wear her mantle or to become the incarnation of her spirit. If the educated minds of the world no longer accept the Bible as the word of God, force has not emancipated them, but Science and Reason. Better explain the Bible rather than legislate against it. If the Christians like the book as it is, and want to swallow it whole, we will not send the sheriff to take it away from them. They are at liberty to dine with Ezekiel and to sit upon the wall with the men to whom Rabshakeh was sent.—ED. T. S.]

The Work of Secularization.

HAMILTON, N. Y., July 15, 1894.

MR. EDITOR: During many years I hav noticed the efforts of many religious leaders of this country to get laws enacted that would sustain the orthodox religion. The church power is thoroughly organized and is brought into action to bring about that result, and they hav hope of success, and at times it seems they hav reason for that hope. The Secularists of the country hav for a long time insisted upon nine demands, but hav not as yet obtained one of them. I long since thought the Secularists ought to unite and obtain one demand at a time, and after getting one try for another, for after getting one it will be easier to get the next; and I would suggest that the first effort be to get the legislature of our state to pass a law taxing all church property and also taxing all ministers the same as all other people, exempting no one on account of his religious views or professions.

To accomplish this desirable end, the first thing to do is to begin at our primary political meetings. When we hav our caucus meetings to send a delegate to county conventions to nominate assemblymen, hav nominated none but those who will be pledged to use all lawful, honorable means for the passage of a law taxing all church property in this state; and the one so nominated and so pledged will be sure to be elected. It will make little difference to which political party the nominee belongs. All parties will be anxious for his election, for nearly all the tax-payers wish such a law was in existence. Liberals must unite in this way if they ever expect to get what they demand.

It is one of the worst features in our state laws to exempt from taxation so many millions. Many are now offering themselvs as candidates for nomination as assemblymen. Let such aspirants declare in advance that if they are nominated and elected they will vote for a law taxing church property of every description, and ministers the same as others. That candidate will surely be elected. There is no doubt of it; seven-tenths of the voters and tax-payers in the state heartily wish such a law was now in existence, and will vote for the one pledged for the creation of such a law. Even churchmen, nearly all of them, own that such exemption is wrong. It is a wonder that the large majority of tax-payers hav so long submitted to the burden they hav carried on their shoulders when it could hav been so easily thrown off.

The time is near when our assembly will be selected for the coming term, so let the tax-payers look about and select the right sort of man and put him in nomination. Hav a man nominated on this issue. Such nominee will be sure to be elected.

If voters will unite and orgauize and act with determination, a law would be passed during the next legislature taxing many millions of now untaxed property. Property that has no right to be exempted has escaped taxation too long.

When such is the law of this state it soon will be the law of other states; for, strange as it may appear, such injustice in taxation exists in nearly all the other states. When equity prevails in taxation, people will not be so afraid to see the tax collector after taxes as they long hav been. I hope others will take up this matter and agitate this subject until justice and relief are obtained. Then after the sittings of the board of supervisors are had, and their taxes are found to be so much less than usual, many will inquire the reason, and when they realize the cause they will be astonished that they and their ancestors were so long fooled into carrying such a burden so many centuries for the benefit of so few when it could so easily be thrown off.

CARLTON RICE.

Mortuary—Mrs. Annie K. Miller.

PORTLAND, OR., July 24, 1894.

DIED, June 19, E.M. 294, Annie K. Miller, wife of Mr. P. H. Miller, of Canby, Or., aged forty-two years, two months, and fourteen days. A husband, eight children, and many friends mourn her death.

MR. EDITOR: Mrs. Miller, though at one time a stanch Catholic, was at the time of her death a Secularist, and with her husband enjoyed the gospel as preached by THE TRUTH SEEKER. In the presence of a large concourse of friends, I delivered the following address:

Though I am sure that words are inadequate to dispel your grief at the loss of a loving wife and mother and friend, yet it is well before giving back to earth her lifeless form, now before us, to meditate for a few moments upon the splendid examples of her noble life, her energy, her devotion, and her steadfastness to truth and to right. It is well to ask, "Is there not, through all the clouds of gloom which now seem to hang so closely over your lives, an occasional break revealing sunshine and happiness?"

Nearly two score years is a long time in which to scatter seeds of kindness. It is a long time in which to inspire others with courage. It is a long time in which to labor in love for those near and dear. It is a long time in which to be industrious, true and helpful to others. And all these can truly be said of her who is now cold in death. She has lived to help make the world better than she found it. She has lived to stand at the side of a devoted husband, and together they built a happy home for their sons and daughters. Yes, yes, sadly will she be missed, but the good sense, the earnestness, the tender affection for the living which were characteristic of this mother hav all left their impress upon this family. They will be sensible in all their troubles. Their mother's love will be their guide and shield in every act. It will make them brave and true as she was.

We love the memory of this exemplary mother because she understood what love meant; because she shed tears of pity for the oppressed; because her mind was free from barbarous creeds; because her religion was "to do good." We love her because, side by side with her husband, she stood upon the platform of truth and reason and worked for the gospel of this world. That is why I say she has left this world better than she found it. Every kind act, every gentle word, every tender smile, makes some one better and happier, and our precious dead has freely bestowed all these on those whom she knew.

I did not hav the pleasure of a personal acquaintance with this tender mother, but a mutual friend who informed me of her death said, "Another splendid woman gone." It is true that she is gone, to be resolved back into the elements from

whence she came; but her kindness, her firmness, her gentleness, her devotion are not gone; they still exist, still survive, in the love and fond memories of husband, children, and friends.

Whether she exists as an individual entity; whether, beyond the dark river of death, her ship of life still sails; whether she is cognizant of these last sad rites, we do not know; but within the heart and mind of each one of us is spanned the arch of a hope for conscious immortality.

Dear friends, it will perhaps lessen your sorrow when you think that you are not alone in your grief. Not a day, not an hour, but death gently closes the eyes and blows out the breath of some loved one. Tiny babes, as beautiful as the dew-kissed rose; youth in all its innocence and purity; strong manhood and strong young womanhood, just awakening to the realities of life; fathers whose deaths mean anguish and suffering to those who depended on them; mothers whose children will not hav even a father's care; grandfathers and grandmothers bowed with the weight of years—all of these each day are silently crossing the great river of death and are leaving loved ones to weep and mourn as you now mourn.

The same messenger who has entered your home and beckoned the suffering mother to follow, each year enters thousands of homes. It has made you sad, as it has saddened the lives of others. And while you and we are bereaved, while our hearts are breaking, while tears fill our eyes, yet we know we cannot reach the departed one.

With her all is well. We hav no fear that death bodes evil. We know that life and death are essential conditions. We see life and death, organization and decomposition, on every side. One is but the natural result of the other. Let us, then, endeavor to look upon death as a simple condition—nothing to be dreaded, nothing to be feared. Where intelligence is, there the future is not filled with fear and cruel demons do not hover around the coffin of loved ones.

Though the sunshine of your home has been shadowed, yet it must not obscure the star of hope. Gather strength and courage from the thought that the loving wife and mother is free from all pain, and that since she is transplanted beyond your care, your help, you will giv your time and strength not only to the treasures that are left you, but also to better the conditions of other people—not only those who are born, but those who are yet to come.

I know this is a sad blow for you all. Time alone will lessen your suffering, but I am sure that memory of this dear one will make us all gentler, kinder, and more willing to help one another.

Oh, there is still so much for us to liv for, so much for us to do. So let us honor the memory of this wife and mother, not by lamenations and tears, but by acts tender and true, by generous deeds, by noble impulses.

With gentle hands we will giv back to mother earth this atom from the eternal universe, while we who are left behind go on with life's work, plucking the thorns of misfortune and want and despair from humanity's path and cultivating the perfumed flowers of hope and love.

A mass of beautiful flowers in wreaths and bouquets were sent by those who knew and loved our friend. At the grave the exercises closed with the following words:

The record of a generous life, vinelike,
Runs round the memory of our dead,
And every sweet, unselfish act
Is now a perfumed flower.

. . . . . .

Upon the peaceful shore of death
The sea of trouble casts no wave.
Eves curtained with the everlasting dark
Will never know again the burning touch
of tears.
Lips sealed with eternal silence
Will never speak again the broken words
of grief.
Within the tomb no veiled and weeping
sorrow sits.
And in its gloom is crouched no shuddering fear.
And so we leave our dead
Where nature leaves them;
We love, we wait, we hope.

KATIE KEHM SMITH.

The God of Moses.

[CONCLUDED.]

RAPID RIVER, MICH., July 16, 1894.

MR. EDITOR: In considering this subject it is well to remember that the Persians were a very bigoted race, looking upon themselvs as God's peculiar people, and believing that all the nations of the earth would become one in religion and rule, and that religion and rule would be Persian, and they had been trained in this belief, from generation to generation, for hundreds, perhaps thousands of years. Now, when their long-cherished dream must hav seemed to them on the eve of realization, the utter absurdity of supposing they would assist a captiv race to rear a temple to another god begins to dawn on us. There is no doubt that the rulers and priests who superintended the Jerusalem mission were Persians, and the history of Persia would be their history, and the little tributary tribe who had lived there before would be no more to them than Chippewa Indians to United States citizens. Those who became converts to their religion would be admitted to the colony, and as religion of some kind is a necessity to an ignorant, superstitious people, and the gods and religions of these Syrian tribes would be destroyed in the general ruin, this would be a very successful mission. And if the power of Persia had remained unbroken it would eventually hav incorporated all the scattered remnants of these old Syrian and Phenician tribes under one general government and religion, a new Persia. But when the Grecians defeated the Persians, and the Grecian army was marching toward Palestine, the rulers of this colony, knowing the cruelty of Asiatic conquerors, would expect no mercy at the hands of the Grecians if they acknowledged themselvs Persians, and so to save their lives they passed themselvs off as a remnant of this old Judean people, and knowing that the Grecians were well informed in the history of all these tribes, all the incidents in the history of this Judean tribe that they knew themselvs they interpolated into their own history, making the history of this little tributary tribe inconsistent and absurd, until we are forced to the conclusion that it is the history of the two peoples. In our opinion, after carefully reading this Jewish history, all the early history is Persian. The description Moses gave of the land; the description of the spies on their return of the wealth, civilization, and strength of the several different independent tribes or nations who inhabited it; the description of their numbers and power, in Joshua, during the butchery—all these descriptions might be applicable to Persia before it was conquered by its present inhabitants, but could never hav been applicable to the little rocky strip of country called Palestine, as it is only one hundred and forty miles long and scarcely forty broad, cut up by ravines and rocky hills, a great deal of it good for nothing. The horde Moses is said to hav led to its borders would hav eaten everything eatable in the land in marching through it, and to hav remained in it would hav meant starvation, while Persia is a large fertil country and capable of maintaining an immense population. All this early history of the Persians would require little alteration, excepting changing the names of places and persons, and the first attempt made to graft an incident in the history of the little Judean tribe on to the Persian is like trying to fit an inch pipe on to the thick end of London's main sewer. This is the tribute-collecting tour made by Shishak, king of Egypt (1 Kings xiv, 22), in the fifth year of Rehoboam's reign. That Shishak could enter Jerusalem without fighting a battle and take everything of value out of it, when its king, Rehoboam, could hav raised an army large enough, if well generaled, to hav overrun half the world, forces us either to admit the double history, or discard the whole story as poorly written fiction, as it is more inconsistent and absurd than anything ever penned by a dime novelist.

From here to near the close of the Jewish history, it is an incomprehensible puzzle. Of course we are well aware that faith can remove mountains of lies by swallowing them whole, peaks and all, and we are likewise aware that, without lies, faith would die of starvation, as they are its natural food. But a reader without this glutton faith, with the capacious swallow, finds these mountainous lies insurmountable. What sane man can believe that this little strip of rocky country could raise two armies, one of 400,000 men, and the other 800,000 men, and that out of one army 500,000 men were slain in one day? (2 Chron. xiii.) What sane man believes that Jehoshaphat, on a small slice of this territory, kept a standing army nearly a million strong (2 Chron. xvii)? and this immense army had to be supported on the internal resources of the country, as it had no seaboard, and the ships Jehoshaphat built must hav sailed the sea of Galilee, as he did not hav access to any other, and it, in comparison with some of our inland lakes, is only a frog puddle. As we near the time of Nebuchadnezzar the history becomes more Judean and less Persian, but still the reader is far from being prepared for the final *denouement*, where all the ablebodied men fit for his army, found by Nebuchadnezzar throughout all the land, was seven thousand. And the reader can only ejaculate, Great Jerusalem, what a downcome!

If we admit the double history, this is what we might expect, as of the early history of this insignificant tribe little would be known, but as it approached its end the materials for manufacturing its history would become more plentiful, and all they knew of it they would learn from the archives of Egypt and Chaldea. And we believe this explains it all, and is all there is to it. It will no doubt be a terrible shock to the superstitious to learn that they hav deserted their god and are adoring their devil; but we are determined to hew to the line, let the chips fall where they will.

By reading the last two chapters of Second Kings, all honest readers will be satisfied that this Jerusalem tribe cannot be the people whose history is recorded in these books, as some of our one-year old Western towns in the number of inhabitants could hav discounted all the land. All honest readers will likewise be satisfied that no women were carried captiv to Babylon, excepting the mother and wives of Jehoachin, and they must hav been as prolific as Australian rabbits if their families numbered over forty thousand at the return from their captivity; and as Jehoachin was kept in prison thirty-seven years, who was the father of these families? And we positivly assert that no women were carried captiv, except those mentioned, or it would hav been recorded, as the smallest article taken by either Nebuchadnezzar or his captain Nebuzaradan, is mentioned, even to the brass snuffers and firepan. Besides, it is a well-authenticated historical fact that when any of these Asiatic scourges sacked city or land, as Nebuchadnezzar did these, the women became the prey of the invader's army, and their miseries were soon ended. And any assertion that women (except those mentioned) were carried captiv to Babylon is a lie, told either ignorantly or knowingly, as there is nothing in the story to lead any one to suppose such a thing. A remnant of the feeble and diseased left by Nebuchadnezzar fled to Egypt, but whether they reached there or died by the way, they hav never been heard from.

The books Ezra and Nehemiah are fiction, and no doubt were written by the Persians residing in Jerusalem as props to the shaky history they had manufactured to save their lives; and the Grecians must hav been approaching rapidly, as they hav evidently been written in a hurry. In the summing up of the sham census there is an error of several thousand, which with time to check would not hav occurred. This alone would condemn the books, but several statements they make throw discredit on them; we will call attention to only one, Neh. xiii. 23, 24, "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." If this is not nonsense, what is? Half-breeds do not make a half language, they talk the father's language whole, or the mother's language whole, sometimes both, and if these had spoken according to the language of each people, as one of the parents was a Jew, they would certainly hav spoken in the Jewish language. This makes it clear that several languages were spoken in this colony or mission, and had to be accounted for in some manner, and that it was gathered from all the surrounding tribes. It is only wasting time discussing these books, as the two last chapters of Kings prove them a fiction. And the Jewish return from captivity, with all that rests thereon, must take its place with the fairy tales and other illusions of our childhood.

Before closing we will call the attention of the reader to the great changes which hav taken place in the religious beliefs of the people in the reign of King Hezekiah. If the faiths of their forefathers had remained unshaken, to hav laid violent hands on their serpent god, the god bequeathed them by their founder, which had been held sacred for hundreds of years, would hav been looked upon by them as a sin of the most sacrilegious kind, and we may be certain some great religious reformer must hav arisen at this time and stamped his doctrins on the hearts and lives of the people. Without this, it would be as unintelligible to us as the image-smashing period of John Knox in Scotland with the Reformation left out. And we believe Persia givs us the key to this, as sometime during their career when settled in Persia, Zoroaster, a great religious reformer, changed the currents of their religious superstitions.

And as the Greeks were a very inquisitiv people, some of them would know the doctrins of Zoroaster as well as the priests, hence this silence about all which caused this religious revolution in the reign of Hezekiah, and they adopted the older ritual of worship, well knowing that the teachings of Zoroaster would hav betrayed their secret to the Greeks. And there is little doubt that the rough edges had been ground off this older ritual by Zoroaster and his priests to reconcile it with their own teachings, as we see the advanced priests of the present day are still applying the emory. That their god was known by several pet names we cannot doubt, as we see the Christ among our own superstitious people is the same, and that Jehovah was one of these seems certain, as it has an Aryan derivation; in this all philologists agree. All the fundamental beliefs of the Jews and Persians were identical, as readers can discover for themselvs by reading Bennett's "Gods and Religions of Ancient and Modern Times," vol. ii., pp. 240-244. These books ought to be in every house in the land, as the information they contain is invaluable, and must hav taken long years and great patience and ability to collect.

We will close this article by stating that as the Israelitish captivity in Egypt has been so thoroughly exposed as fiction by so many able writers, we hav refrained from mentioning it. And we hav no doubt if the exodus of the Persians from Aryanista is discovered, it will lay bare the source of the Jewish. TOM WALKER

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Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Poor Little Toe.

'I am all tired out," said the mouth with a pout,
"I am all tired out with talk."
"Just wait," said the knee, "till you're as lame as can be,
And then hav to walk—walk—walk."
"My work," said the hand, "is the hardest in the land."
"Nay, mine is harder yet," said the brain.
"When you toil," said the eye, "as steadily as I,
"Why, then you'll hav reason to complain."

Then a voice faint and low of the poor little toe
Spoke out in the dark with a wail:
"It is seldom I complain, but you all will bear your pain
With more patience if you hearken to my tale.
I'm the youngest of five, and the others live and thrive,
They are cared for and considered and admired.
I am overlooked and snubbed, I am pushed and rubbed,
I am always sick and ailing, sore and tired.

"Yet I carry all the weight of the body, small and great,
But no one ever praises what I do.
I am always in the way, and 'tis I who hav to pay
For the folly and the pride of all of you."
Then the mouth and the brain and the hand said:
"'Tis plain,
Though troubled be our lives with woe,
The hardest lot of all does certainly befall
The poor little, humble little toe—
The rubbed little, snubbed little toe."

—*Ella Wheeler Wilcox.*

The Kansas Orphans' Home.

Situated just north of the city of Atchison, Kan., on one of the most commanding points in Eastern Kansas, is the Soldiers' Orphans' Home, an institution to which every Kansan points with a feeling of pride. The Home was founded in 1887, with Capt. John Pearson as superintendent. The first children admitted to the institution arrived July 1, 1887, and at the end of the first fiscal year there were one hundred and five children in the Home—fifty-nine boys and forty-six girls. There are at present almost two hundred children in the institution.

The present superintendent is Colonel Faulkner. He says that during his administration only one boy ran away that never returned. Only one child has died since Colonel Faulkner took charge, over six years ago, and that was a colored girl, who died with pneumonia. The children are naturally healthy, and everything combines to keep them in a healthy and robust condition. They are trained to be very regular in their habits, having a regular time for eating, sleeping, playing, bathing, and everything else. They are given a good wholesome diet, generally consisting of bread-and-butter, oat-meal, milk, onions, etc. Sometimes they are given a little mutton, and occasionally bacon. The location is a healthful one, which is another great advantage. One thing I forgot to mention is that the children are never allowed to drink tea or coffee.

The building, which is a large four-story brick structure, is very neatly and conveniently arranged. There are two large, spacious kitchens; two store rooms, in which provisions, dry goods, and all kinds of necessities are stored away; a large dining room, containing twelve immense tables; two regular school-rooms and one kindergarten; three tank rooms with big tanks which supply the water for general use; a uniform room, in which the boys keep their uniforms; four dormitories; several large bath rooms; a large play room for the boys, in which they indulge in games and pastimes during inclement weather; the girls' sitting room; several handsome parlors; the employees' dining room; the superintendent's private office and dining room; besides numerous closets, pantries, paint rooms, hallways, etc. Then there are the buildings outside—two good sized barns, one for horses, the other for cows; a hospital, which is rarely used; and a large shed-like structure, in which the children hav various entertainments and amusements. There are two fine wells, four cisterns, and several windmills on the place, besides an excellent spring. The Home is also provided with fourteen milk cows which during the past year produced about $826.65 worth of milk. The Home is situated on a one hundred and sixty acre tract of land, which is divided into eighty acres of timber and eighty acres of cultivated land. The land is particularly adapted to the cultivation of fruit and produce of all kinds. More than $1,000 worth of agricultural products are raised annually. The soil is well adapted to timothy and clover and much hay is put up on the place Among the fruits raised may be mentioned the blackberry, strawberry, raspberry, gooseberry, plum, grape, apple, pear, etc. A great many evergreens and other ornamental shrubs add to the beauty of the place.

The institution is provided with a library of at least one thousand volumes. It was named in honor of Col. John A. Martin, the brave Kansas soldier and statesman. Most of the books were donated by old soldiers, who take great pride and interest in the Home. The building is also equipped with a steam laundry, and machinery for supplying the building with gas. Many other improvements are contemplated providing the legislature makes the necessary appropriations.

There are only five colored children in the Home—one boy and four girls. The smallest child in the institution is little Melvin Nail, who is about five years of age. He is a very bright little chap and was a great favorit with the old soldiers at the Soldiers' Home, where he used to stay before he entered the Orphans' Home. It is interesting to look into the girls' sitting-room. You find them as busy as bees with their sewing and other work. Mrs. Faulkner, wife of the superintendent, is a very kind and hospitable woman, and the children fairly worship her. Whenever there is a public parade or demonstration in Atchison the children of the Home always participate, and they make a splendid showing. Picnics are often allowed the little ones in the fine grove near the Home, and they are occasionally taken away on fishing excursions. No pains are spared to make the children happy and contented at all times. They are taught to be patriotic, self-reliant, and industrious, and in fact there cannot be found in the country a more fitting example of the proper training of children than this Home affords. GEORGE J. REMSBURG.

Atchison, Kan.

Correspondence.

CARLSBAD, CAL., July 18, 1894.

DEAR MISS WIXON AND CORNERITES: It has been a long time since I wrote to the Corner, but as my last was printed it gives me courage to try it again. The good Christians here in this place are in a wrangle over their church. The church in the first place was built by the townspeople—everybody donated something, money or work, and sometimes both, but after awhile the church goers got it in their names and then mortgaged it to some other denomination in another town above here. So they got notice to raise the price or they would take the church down. Well, of course they could not raise the necessary and they took it down. Now they are trying to take the organ and furniture, but that was bought after they had given the mortgage, and they say they will not giv it up. They hav it in a private building locked up, and are going to law about it. Let the good work go on. If they would get a mortgage on a few more, tear them down and not put them up again, we would hav a better country after awhile. The summer season has opened up here, but times are so hard there are not as many tourists as in years before. These are nice Democratic times. For fear of the waste basket, I will close.

From your Liberal friend,
CLINT CULVER.

PROVIDENCE, July 30, 1894.

DEAR MISS WIXON: As you are interested in educational matters you may be glad to hear that I hav been trying to gather up some of the loose ends of my education. I was four years old when I began to go to school. The school was kept by a maiden lady from Cape Cod. She put a primer into my hands, and I was told to study my lesson. It was about a little kid that stood on a box. "Can a kid stand on the box? Yes; a kid can stand on a box." I studied that kid well. I admired the grace and symmetry of his limbs, his bold and fearless pose, his large lustrous eyes; but when I espied the horns on his head, they appeared to my childish mind like a pair of battering rams sprouting from the top of his skull. My teacher called me up to recite. I read the lesson quite glibly and spelt kid all right. "And now, my little girl," she inquired, giving me a friendly pat on the head, "can you spell box?" "Oh, yes," I lisped, "I can spell that too, b o k, box" "No," said the teacher, "that is not right. I plainly see that you hav been looking at the kid too much; now go to your seat and look at the box more and at the little word that spells it. Study hard, and you will get so you can spell it as readily as you can kid." And my kind teacher, to further encourage me, told me that Rome was not built in a day. I felt grateful so her for that bit of information. Somehow it seemed to brace me up wonderfully, and I returned to my study of the kid on the box with renewed interest. I had heard something of a man by the name of Julius Cæsar, that he was a Roman of the Romans, one of the mighty ones of the earth, a man that was greatly looked up to, and I wondered if Mr. Cæsar, when a little boy, had for his edification and instruction to study a kid on a box.

"Imperial Cæsar dead and turned to clay,
Might stop a hole to keep the wind away."

I will say for Miss Baker that she was a kind and faithful teacher and tried very hard to teach the young ideas how to shoot.

A little incident connected with my first term at school is still fresh in my memory. My mother had made me a pretty little sun-bonnet, trimmed it with ribbons and ruffles, so that it was a very tasty little affair. But I did not like to wear it. On my way to school I got into the habit of taking off my bonnet and throwing it down into the dirt and letting the cool breezes of heaven play over my heated brow. When it came to the knowledge of my mother, she took me and gave me a solemn spanking. I must hav been a terrible infant, a bold, defiant babe, and I was indiscreet enough to bawl out, "I don't care for that, mother; I don't care, you did not make me sting any way." "Very well," she said, "then I will repeat the dose," and she did so. The next time she made such a vigorous application of her slipper that I had no further remarks to offer. I was a sadder and somewhat wiser child, and with anger in my heart and tears in my eyes, I went out and made a mud pie, my favorit amusement in days of yore.

MIRIAM.

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CHURCH PROPERTY: SHOULD IT BE EXEMPT FROM TAXATION. Reasons Why It Should Not. Truth Seeker Co., New York. Price, 15 cents.

"If you exempt the property of any church organization, to that extent you impose a tax upon the whole community" (James A. Garfield).

Not long since, a symposium on the question, "Why Don't You Go to Church?" was a leading feature in three successiv issues of the Sunday *Herald*, Chicago. Two of these issues hav been examined in *Lucifer's* office. That of May 13th contains 15 columns of reasons, from some sixty writers. That of May 20th contains 28 columns of letters by a proportionate number of correspondents giving reasons why they no longer attend a place of public worship. Though not often stated in so many words, the impression received by reading these letters is that a leading reason for non-attendance at church is that the moral atmosphere of these institutions is stifling and unwholesome; that the tendency of church association is not toward honesty, justice, and fraternity, but the reverse; that working-women and men, the real producers of all wealth, are coming to recognize the church as in league with their natural enemy, the plutocrat; that an institution which habitually shirks its equal share of public burdens, and which is notoriously the recipient of plunder stolen by rich robbers from its rightful owners, cannot be patronized by these victims of robbery without loss of all self-respect.

In his editorial closing the symposium the editor of the *Herald* uses the following very significant language:

"If it be true that but one-half of one per cent of Chicago's population goes to church, it is high time that church members were earnestly seeking the cause of the defection, which, if unchecked, must soon lead to annihilation of the church as at present organized."

The editor does not say that "but one-half of one per cent" go to church, but evidently considers the percentage very small.

Now the question naturally arises, Why should the non-church-goers, constituting the overwhelming majority of citizens in a so called free republic, be taxed millions upon millions of dollars for the benefit of church-goers, constituting a very small minority of such citizens?

As a contribution to the already large aggregate of literature demanding the abolition of unjust and unconstitutional privileges now usurped by the church, the book entitled, "Church Property—Should It Be Exempt from Taxation?" is one of the very best.—*Lucifer.*

This little book contains exhaustiv statistics of the property of the various churches and religious sects in the United States. Next are given the reasons why church property should be exempt from taxation. These reasons are critically examined and conclusivly proven to be of no value. It has been said that church property is non-productiv, and hence, as such, should not be taxed. This is untrue. First, a great part of the church property is highly productiv; and, secondly, as a mere justice also the non-productiv property should be taxed. It is furthermore stated that the churches render the commonwealth important moral services. All right; but there is no morality without justice; and it is an injustice when one exempts the property of one party, and thus creates an additional burden upon the remainder. Exemption from taxation of church property is furthermore in opposition to religious liberty, because through it a minority is compelled to pay indirectly a tax for the propagation of theologic opinions of the majority.—*New York Staat-Zeitung.*

PLEASURE AND PROGRESS. An attempt to Prove that the Pursuit of Pleasure is the *sine qua non* of Intellectual, Moral, and Social Development, and that the Promotion of Pleasure is the Duty of Philanthropy and Statesmanship. By Albert M. Lorentz, LL B. Cloth, $1; paper, 50 cents.

In a pamphlet of four hundred pages entled "Pleasure and Progress," published by the Truth Seeker Company of New York, Albert M. Lorentz discusses the relation of man's appetites to his real enjoyments. He attempts to prove that the pursuit of pleasure is the sine qua non of intellectual, moral, and social development, and that the promotion of pleasure is the duty of philanthropy and statesmanship. The author covers a great deal of ground, and with sentences which are almost uniformly so short that they suggest the possibility of an effort to write blank verse, each line of which should end with a period. The author makes many statements of facts, only to lead up to conclusions which are open to question, and some of which are decidedly erroneous. For instance, he admits that civilized man has progressed to a greater liberty in religion and government than of yore, but says that "in commerce leaders are becoming absolute masters, and followers are becoming abject slaves. Wherever capitalism is in vogue the baleful influences of despotism are becoming apparent. Capitalists are beginning to rely for success less on ingenious contrivances and more on contraction of wages. The degradation of the workman is even more pronounced than that of the capitalist. All opportunities to advance are foreclosed. It is most emphatically true that the average worker cannot obtain a position that educates his noblest faculties. He fosters only the tractability of slaves." And much more to the same purpose.

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PROTESTANT ministers cried out against Galileo's assertion of the earth's movement just as loudly as Catholic priests; indeed, it was observed that here, for the first time, ministers and priests agreed; and Descartes wrote that there was a good time coming for the theory of the earth's motion, as the priests would probably begin to allow it now that all the ministers condemned it.—*Matthew Arnold.*

SUPPOSE, for the sake of argument, we accept the inequality of the sexes as one of nature's immutable laws; call it a fact that women are inferior to men in mind, morals, and physique, why should this settle or materially affect the subject of so-called woman's rights? Would not this very inferiority be a reason why every advantage should be given to the weaker sex, not only for its own good, but for the highest development of the race?—*Huxley.*

THE business of the country is not carried on by political parties; it is based upon the resources of the continent, upon the farm, the forest, and the mine, and the daily toil of humble men. When the farmer of the South, feeling the airs of the warm Gulf, and looking out upon a whitening cotton field, cries in distress, and is answered by the Northwestern wheat grower, who stands upon his mortgaged farm, a hopeless debtor amid his golden sheaves, there are deep causes of trouble that only the shallow politician or the partisan of the hour would attribute to the changes suggested by an election.—*John E. Russell.*

TRUE morality can come only by material existence, and its exhibition in us only by living the laws of our material life. A sick body is never truly moral. To liv the laws of health is the road to morality. We hav two feet, two eyes, two ears, wherewith to walk, to see, to hear. To try to walk on one foot, to see with one eye, to hear with one ear, will not make for us our fullest enjoyment. Neither does one principle of the mind ridden to death. One note of the piano does not make the richest tone; a chord in unison makes sweeter music. The analogy is as complete for the fullest tones in the life of human action as in the instruments for his action.—*R. J. Drummond, in Secular Thought.*

CULTURE often miscarries. It piles its knowledge of fragments and details and fails to see the law by which the pile stands. It builds its mountain and misses the mountain's secret. It does not for one moment suspect that it has worked that it might at day's end mount the hill it has built and see the promised land. There are evil possibilities in culture which must not go unchallenged and unchecked. They throw discredit upon the human. They undertake to do their work apart from large social interests. The great streams pass by and the scholar fears to embark. Social benefit does not [always] find its origin in laboratories and libraries. The average professor, like the average priest, is subsidized, if not by his position, then by unconscious inclinations which defer the human call to artistic beauty or technical skill.—*Horace L. Traubel.*

WHAT marriage may be in the case of two persons of cultivated faculties, identical in opinions and purposes, between whom exists that best kind of equality, similarity of powers and capacities with reciprocal superiority in them, so that each can enjoy the pleasure of looking up to the other, and can hav alternately the pleasure of leading and of being led in the path of development, I will not attempt to describe. To those who can conceive it, there is no need; to those who cannot, it would appear the dream of an enthusiast. But I maintain, with the profoundest conviction, that this, and this only, is the ideal of marriage, and that all opinions, customs, and institutions which favor any other notion of it, or turn the conceptions or aspirations connected with it into any other direction, by whatever pretenses they may be colored, are relics of primitiv barbarism. The moral regeneration of mankind will really commence only when the most fundamental of social relations is placed under the rule of equal justice, and when human beings learn to cultivate their strongest sympathy with an equal in rights and cultivation.—*John Stuart Mill.*

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A CLERGYMAN tells this story. Leaving his parish, while on a holiday, in care of a *locum tenens*, a visitor to the parsonage one day inquired of the servant for the clergymen. This was Biddy's answer: "No, sir; the incumbrance is not at home, but you can see the local demons if you like."

ADAM was the only man in history who died before he was born; for he was never born at all; he was manufactured. He was full-grown the first day although he never grew at all; and St. Augustine contended that he was thirty years of age on the day of his birth. Adam never had a father nor a mother, and he was never a baby. He was an old stager from the beginning.—*Wallace Nelson.*

SYDNEY SMITH was sitting at breakfast one morning at Combe Florey, when a poor woman came begging him to christen her new-born infant without loss of time, as she thought it was dying. He instantly went to her cottage, and on his return was greeted by queries as to what state he had left the child in. "Why," said he. "I just gave it a dose of castor oil, and then I christened it; so now the poor child is ready for either world."—*London Freethinker.*

ON a recent Lord's day a five-year-old boy was visiting his grandparents, who are perfectly orthodox on Sunday observance. A Sunday newspaper had inadvertently been placed on the front doorstep. The child in innocent delight picked it up and handed it to his grandfather with the remark: "Here, grandfather, is the Sunday newspaper." His grandfather, in apparent surprise at the unusual visitor, said: "No, my child, grandpa doesn't read Sunday newspapers." "What!" said little Sidney, who had heard his grandpa say we should love the Sabbath and keep the day holy, "You think so much of the Sabbath, and won't read the Sunday newspaper. Why, my papa don't do very much for Sunday, but he reads the Sunday newspaper."—*Christian Advocate.*

PHARAOH'S DAUGHTER AND MOSES.

Whin Pharaoh's daughter
Wint down to the water,
Shure, there was young Moses a swimmin' around,
Wid his basket all handy,
And a shtick of shwate candy,
To kape him from crying until he was found.
Says she to a Paythan:
"Bring here the young hathen;
Your trotters be shakin', ye lazy colleen.
If the wather once wets him,
Or the alligators gets him,
It's no crocodile tears ye'll be sheddin', I ween."
So whin from his swimmin'
He was brought to the wimmin',
Faith, it shows how the blarney's a female's chief joy,
A nate boy he was makin',
Just as sure as I'm spakin',
"Begorra," says she, "he's the broth of a boy." —*University Courier.*

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(Thoughts crossing the mind of the writer while hoeing potatoes and humming over an old Methodist hymn.)

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His wonders to perform;"
He sends along potato-bugs,
And whirlwind, hail and storm.

"Deep in unfathomable mines
Of never-failing skill,"
He herds the pesky critters there,
And sends them forth at will.

Ye hardy toilers, "courage take;
The clouds ye so much dread,"
Are millions of potato-bugs—
God's blessing on your head.

"Judge not the Lord by feeble sense,
But trust him for his grace;"
Behind that cloud of buzzing things
He's laughing in your face.

"His purposes will ripen fast."
So will that ominous horde
Gobble up my small potato patch,
And I must thank the Lord.

"Blind unbelief is sure to err!"
Such nonsense gives me pain,
If God made bugs for any good
He'd better try again.
—*C. Naylor, in Secular Thought.*

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HOSEA GETS SOME GODLY ADVICE (Hosea i, 2).

News of the Week.

CHOLERA is prevalent in Holland.

THE President has approved the District of Columbia Appropriation Bill.

ALL of the thirty so-called Anarchists brought to trial in Paris hav been acquitted.

ARMED strikers, former employees in packing houses, hav been rioting in South Omaha, Neb.

A RELIEF expedition has set out from Tromsoe, Norway, to find Wellman, the Arctic explorer.

ATTEMPTS of the health board to enforce sanitary measures caused two smallpox riots in Milwaukee.

FRANCIS H. UNDERWOOD, United States consul at Leith, Scotland, died August 8th, aged sixty-nine years.

THE Prohibitionists of Michigan hav put a state ticket in the field with A. M. Tood, of Kalamazoo, at the head of it.

A CATHOLIC mob attacked a Baptist mission in Quebec last week, breaking windows and doors with stones.

THE Yaqui Indians of Mexico are on the war-path, and hav committed many murders and depredations near Hermosillo.

ALL troops left Chicago August 7th, the police taking their places. Acts of violence followed the withdrawal of the soldiers.

NEW YORK police captains, Devery and Schmittberger, soon to be tried for corruption in office, are both on the sick list.

THE House Judiciary Committee has reported adversely on a bill to enable Japanese to become citizens of the United States.

FLOODS of the Missouri river hav washed away so much of the land where Winthrop, Kan., is located that the village will be abandoned.

JAPANESE hav suffered defeat in recent engagements with Chinese. China has made a war levy and established a press censorship.

THE chances of Colonel Breckinridge being returned to Congress from the Ashland district, Kentucky, are reported to be very slight.

KOLB, the defeated candidate for governor of Alabama, charges fraud in the late election and threatens to contest. Oates's majority is 26,000.

THE North Carolina Democratic convention praised the "courage and lofty patriotism" of President Cleveland and adopted a free silver resolution.

THE striking miners at Newcastle, Col., report that they are ready to return to work. They will be taken back, married men having the preference.

CASERIO, the murderer of the president of France, belongs to a family of criminals. His uncle, Paolo Caserio, aged fifty-four, has spent twenty years in prison.

EX-PRESIDENT HARRISON declines to open the political campaign in Indiana, and the Republicans will try to get McKinley or Reed to act as a curtain raiser.

SETTLERS of Plattsmouth, Neb., hav been forced from their farms by drouth, and are traveling eastward. It is estimated that ten thousand people hav left the state.

THE statement is officially made that the corn crop in this country will fall 115,000,000 bushels below that of last year. The present price is about sixty cents.

RAILROAD strikers and their sympathizers are suspected of firing bridges on the Chicago and Eastern Illinois railroad at Brazil, Ind Two bridges hav been burnt.

A CITIZEN of this state recently married his step-daughter after having been divorced from her mother. Those who hav looked up the law say that the marriage is legal.

THE striking miners of Cripple Creek, Col., hav organized an oath-bound society and hav armed themselvs. The grand jury has returned indictments against 321 rioters.

LAST Sunday, at Lancaster, Pa., George Simmons, while drunk, shot and probably fatally injured Frank B. Shibley, a school teacher, whom Simmons charged with being too attentiv to Mrs. Simmons.

WESTERN Oklahoma is infested with bandits who rob stores and houses and steal horses. They are organized and are supposed to hav their headquarters in the Kiowa and Comanche Indian country.

DR. JAMES STRONG, emeritus professor of exegetical theology at Drew seminary, is dead. He was said to be the most thorough master of Bible exegesis in the United States. Dr. Strong was seventy-two years old.

THE people of Americus, Ga., hav a negro murderer in custody, and last Saturday they petitioned the court to try him at once and avoid a lynching. Judicial procrastination probably accounts for many unofficial executions.

COXEY has advised his army to disband, and the Commonwealers will probably disperse. At Hyattsville, Md., eighty-eight of them were arrested by order of the governor and sent to the house of correction for three months each.

CHARLES DOEBBLER, convicted of placing a dynamite bomb on the lawn of the house of a manufacturer of Paterson, N. J., in April last, and writing threatening letters, has been sentenced to five years in states prison for bomb throwing and six months for writing the letters.

THROUGH the influence of the Central Labor Union granit cutting has been discontinued at Sing Sing prison. The labor unions are endeavoring to hav a constitutional amendment adopted prohibiting the employment of convicts when in competition with free labor.

JUSTICE GAYNOR, of Brooklyn, N. Y., recently discharged a number of boys arrested for playing ball on Sunday, and rebuked the officer who brought them into court. He says there is no law against Sunday base-ball, and that its suppression is an infringement of the rights of citizens.

A FRIGHTFUL disaster occurred on the Rock Island railroad near Lincoln, Neb., August 8th. A passenger train was derailed by wreckers and took fire from the engin. Twelve men were burned to death and as many more were seriously injured. The fish-plates had been removed and the rails left in place. An ex-convict is under arrest suspected of the crime.

THE Wilson tariff bill, as revised by the Senate and returned to the House, passed the latter body on Monday by a vote of 182 to 105. The bill retains the tariff on sugar, iron ore, and coal. Separate bills were at once passed by the House, one for free coal, 160 to 104; one for free iron, 163 to 102; one for free barbed wire, 187 to 84, and one for free sugar, 276 to 11.

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THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 34 {PUBLISHED WEEKLY.} New York, Saturday, August 25, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



TOO THIN! TRYING TO WHITEWASH THE RECORD.

THE POPE: Maranatha! De whitewash no hida!

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of political missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work, in this state particularly. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of hot weather the political bodies hav nearly all adjourned, but the people of the country will remain in session right along. And they are of not less importance than the politicians, and we want to devote a little attention to them.

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the fund and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read.

Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

The common sense of the masses will some day revolt against the special privileges granted to the churches and demand the justice so long denied to the citizen. In London James Swan, a costermonger, noticing that the Salvation Army used big drums to advertise *their* business naturally concluded that he might increase *his* trade by the use of one of those instruments. He was promptly arrested and fined ten shillings and costs. Turning to the magistrate, he asked: "Why should the Salvation Army be allowed to make the hideous row they do with drums and tambourines if an honest cove like me mustn't do it to get a living?" His honor did not deem it expedient to make any reply. When a goodly number of "honest coves" get to asking such awkward questions here Sunday laws will become obsolete and the exemption of church property from taxation will soon be a thing of the past.

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THE SECOND PART will deal with Freethought as an Organized Movement, especially in America and Europe; and this history is of equal importance with the first, and should be justly understood and the Pioneers of our work recognized.

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Hume.	Newton.	Combe.	Shakspere.	George Eliot.	Thomas Paine.	Phillips.	Lucretia Mott.
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Comte.	Tyndall.	Haeckel.	Byron.	Thoreau.	Mill.	Bakounine.	Elizabeth Cady Stanton.
Büchner.	Huxley.	Girard	Pushkin.	Whitman.	Garabaldi.	Warren.	Susan B. Anthony.
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THE TRUTH SEEKER
28 Lafayette Place,
NEW YORK.

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Vol. 21. No. 34 {PUBLISHED WEEKLY.} New York, Saturday, August 25, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - - AUGUST 25, 1894.

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Liberty and Faith.

V. V. Rosanov, writing under the above heading in *Russky Viestnik* of St. Petersburg, makes some statements which call for critical comment by Freethinkers. He says that few ideas hav had the success which that of liberty has achieved in the last hundred years. "It has a magic sound for millions of people, and has dominated history." But the movement will not last long, he thinks. "It livs and dominates yet, but it does not create any longer." Then this follows:

"There is no living faith in liberty, and if this acknowledged corner-stone of our social order were shaken, no one would be moved to shed blood in its defense, no one would be impelled to make any sacrifices for it. It has been tried, and while nothing bitter has been felt, the taste has proved vapid and insipid. There is no keen relish in it. After ages of slavery, the feeling of freedom was akin to a physical sensation of a highly pleasurable kind; but now that liberty has been enjoyed for such a long period, there is no positiv pleasure in it. Nobody coerces or torments, it is true, but is this negativ fact that which humanity yearns for? While liberty meant emancipation from tyranny, secular or religious, it was a positiv thing; but now it is a mere abstraction and has no significance. What is there in it to unite and inspire men?"

What mean all the convulsions which now shake the political, social, and industrial worlds, if they are not struggles for wider liberty? To be sure, many of them are bad in method and their triumph would be the lessening of liberty, but this results from ignorance of what true liberty is and of the best means of securing it, not from hatred of or indifference to liberty. Neither is it true that liberty has been tried; only partial liberty has been attained by the people of any state, but, spite of the sordidness of the age, let the people of any nation once reach the conclusion that their institutions curtail and threaten the total alienation of their liberties and they will quickly enough shed their blood and make all needful sacrifices to regain and maintain their rights, if they are satisfied this cannot be accomplished through the agencies of peace. Liberty is not vapid and insipid to those who hav been able to partake of it beyond the few tantalizing tastes accorded by the rulers of the world.

Where was Mr. Rosanov looking when he wrote that "nobody coerces or torments" now? The assertion is so contradicted by facts that it does not need to be refuted in detail, and neither are we required to show that liberty still means emancipation from tyranny, both secular and religious. Liberty is not a mere abstraction. Equal freedom is yet to be achieved for the human race, and this great work unites and inspires all who believe that liberty of thought, utterance, and action is conduciv to happiness and will carry us onward to yet higher and more noble planes of living.

Again Mr. Rosanov:

"Liberty only means something where there is faith. The man who believes, naturally desires freedom to act upon and spread his belief, but for an age of unbelief there is in justice no liberty required."

This is foolish to a degree. If liberty means something only where there is religious faith, how does it come that the ages of faith were the ages of slavery, and that, broadly speaking, the ideal of liberty to-day is highest and most inclusiv where faith is weakest? And is there no faith but in the spooks of theology? May not free men and women hav faith in themselvs, in justice, in liberty, in the future of the race here on this earth? It is sufficient answer to say that they do and that this faith spurs them into constant and beneficent activity. Of course "the man who believes, naturally desires freedom to act upon and spread his belief," but in what must he believe to hav this desire? Only in the legends and ghosts of the dead ages? Certainly not; a man does not need to stand with his gaze constantly fixed upon the western horizon in order to express his wish to march toward the east. Mr. Rosanov talks glibly of "an age of unbelief" and of its asserted lack of any need of liberty, but he has not told us why an age which more than any preceding one believes in the almost infinit possibilities of progress should be assaulted with the epithet of "unbelief." It could as pertinently be said that the youth who has lost faith in the nursery tales which but a few years ago he believed to be true has become an "unbeliever" and hence has no desire for liberty and no yearning for it. The theologian has always arrogantly assumed that a man must accept his creed or sink into the abyss of black despair. Just why a human being should lose all hope and become careless of liberty because he has ceased to believe in miracles, no dogmatist has been able to tell. Mr. Rosanov should remember that

> "There livs more faith in honest doubt,
> Believe me, than in half the creeds,"

As Tennyson puts it, but it might more truly be said that the sincere self-vaunted "believers" hav lost faith in everything except an irresponsible will throned in the cloudlands of imagination:

"For those who hav no belief, the demand for liberty is a senseless, chaotic demand, springing from a desire to crush the last traces of faith that still survive. It is clear that those who possess a living faith hav both the right and duty to brush aside this chaotic movement for a senseless freedom. The pessimists of all kinds, who are at one in their indifference, find it strange to be confronted with organized and, as it were, closed institutions like the church, state, family. Everything is 'open' to them, nothing is settled, and hence they want to see everything else in the same state. They cannot comprehend the life of the organism, and hence try to crush it."

We do not seek to crush religious faith through liberty. We wish, on the contrary, to be unmolested in the pursuit of our own ideals. If liberty of thought, expression, and life kills faith in the gods and devils, so much the worse for the gods and devils, and so much the more urgent need for liberty. If belief in them can survive only through the denial of equal liberty to all men and women, why should not all men and women hav liberty? A belief that can liv only in the atmosphere of slavery does not deserve to liv, and humanity will gain immeasurably by its destruction.

Mr. Rosanov defiantly affirms "that those who possess a living faith" in phantasms "hav both the right and duty" to kill liberty. This has always been the position of the church, although vast numbers of Christians at the present time shrink from an open avowal of the fact, and many of them hav really fallen away from the time-honored faith, but it has remained for a nineteenth century writer, who acknowledges that he is not in the church, to frankly argue that non-belief has no rights which belief is bound to respect.

Freethinkers quite easily comprehend "the life of the organism," but they are not prepared to admit that there can be any real social organism in the absence of liberty. An organism is a growth, and growth implies liberty to grow. Men held together by gyves and menaced with bayonets if they attempt to separate do not constitute an organism. Against such "closed institutions" we protest, and shall continue to protest, no matter how many National Reform Associations, Sabbath Unions, and kindred organizations antagonize us and strive to "brush aside" and crush us and liberty.

We quote two more paragraphs from Mr. Rosanov's article, to show just what the spirit of the reactionary party is, how little it would leave us of the liberty we hav now, and how inexorably it

would refuse to grant u[illegible]ore freedom of speech and activity:

"Liberty for the development of truth and faith implies denial of liberty to unbelief and falsehood. There has been an extensiv propaganda in favor of 'freedom of conscience' to Nonconformist sects, and this demand is eagerly seconded by those who are utterly hostil to all religion. Now, the spirit of the church is doubtless the spirit of the highest liberty, but that liberty grows out of faith. But the liberty to antagonize the church, to spread unbelief, cannot be granted by faith. The church recognizes nothing antithetical to it, just as reason does not recognize unreason."

Read that first sentence again. Who is to decide what is the "truth" and what the "faith" to which liberty of propaganda is to be allowed? Who is seized of the infallible judgment which qualifies for the possession of the authority to suppress "unbelief and falsehood"? "The earth belongs to the saints—we are the saints." Such is the spirit of churchism, and there can be no doubt that the churchman believes that in the church is all truth and that she should hav ample power to destroy all who would antagonize the church by attempting to spread ideas not accepted by that monopolistic organization. This much we can readily understand, but we cannot comprehend how any honest man can say that the church which does this is at the same time the conserver of the "highest liberty." The institution which permits no liberty outside of its own pale is *not* possessed of "the spirit of the highest liberty," and cannot be other than the relentless enemy of equal liberty and of the impartial justice which is its essence.

Certainly no church which lays claim to the custodianship of a revelation embodying all truth can, logically, concede any rights to doubt or denial, but its defenders should be above the hypocrisy of arrogating to themselvs the title of champions of human freedom. "The church recognizes nothing antithetical to it," and therefore cannot recognize liberty. How fraudulent, then, must be the claim that she alone possesses the secret of true liberty, and is its only loyal defender! The church cannot be compared to reason, even were her creeds reasonable, for things unlike do not admit of comparison. The church is an organization formed to propagate certain dogmas, while reason is the name given to the mental process which evolves all dogmas, ideas, and systems of thought. Reason does not persecute unreason; it supplants it.

"The liberty and toleration that exist are not the concessions of faith and truth; but of imperfect men who allow unbelievers to spread their ideas in freedom because of a consciousness of lack of spiritual freedom in themselvs. We cannot resist the demand for toleration, but we are not the church, and in her, in religion, there is no toleration for irreligion. Toleration is a symbol of discord and dissolution, and its existence is the penalty this age pays for its indifference, skepticism, and loss of faith."

It is admitted that blind faith has granted neither liberty nor its counterfeit, toleration, but the more truth men hav discovered the more ready they hav become to concede that there may be many realms of verity which they hav not explored, and so they hav been willing to see others enjoy the same freedom of investigation which they desire for themselvs. No doubt they were and are "imperfect" men, for there are no others, but that they were or are conscious "of lack of spiritual freedom in themselvs" is not proven. At all events, the "spiritual freedom" which impels men to become the persecutors of their fellows—the only "spiritual freedom" which seems to hav been the "sweetness and light" of the church's inquisitors—is far better absent than present. The world can get along if the last vestige of it is extinguished.

Those who are disposed to think that the church has ceased to be dangerous, and that we may safely stop our fight against the theocrats, will find in Mr. Rosanov's paper food for serious thought. We must understand that the church does not willingly grant us liberty to criticise her, and that she will force her opinions upon us by the pressure of legal enactment whenever she can secure a political majority. We are foolish if we trust in the least to her generosity or sense of justice. The liberty we hav is the liberty we take. Her internal dissensions are our salvation, and the only hope of equal freedom.

An Outrage and One of its Apologists.

The New Orleans *Times-Democrat* has taken up the case of W. B. Capps, an Adventist of Dresden, Tennessee, who was fined for working in his field on Sunday. His case was appealed to the Supreme Court of the state and there the decision of the lower court was affirmed. The fine and costs amount to $110.45, which he must serve out in prison at twenty-five cents per day. Mr. Capps has a wife and four children, the eldest only six years of age, and one sick at the time of the father's imprisonment. The sentence means immurement in an unhealthful jail for one year and nearly three months. A physician states that Mr. Capps cannot liv there for that length of time. The *Times-Democrat* has started a fund to pay his fine, and we are glad to see that some of the New Orleans Freethinkers hav contributed to it, and we hope that more will add their dollars.

The Atlanta *Constitution*, which is usually nothing if not wrong, descants upon the case as follows, after quoting a part of the *Times-Democrat's* editorial:

"We cannot agree with our New Orleans contemporary. Leaving out the question of religion entirely, the state has the right to appoint a day of rest, and in the interests of public morals and public order it is a proper exercise of its police power to punish every violator of the Sunday laws. If we allowed farmers to work in their fields on Sunday because they had religiously observed Saturday as a day of rest, blacksmiths, mechanics, saloon-keepers, and merchants would soon claim the same right, and there would be no end of disorder in our cities and towns. Suppose the good people of Atlanta should wake up some Sunday morning and find a number of Seventh Day Adventists keeping open retail stores and hammering away on new buildings in the course of erection? The entire crowd would be arrested and fined, and very properly. We might pity the offenders and let them off lightly for the first offense, but the community would not stand such conduct."

The claimed right of the state "to appoint a day of rest" means, in plain words, that the state has a right to say when the citizen shall work, play, or attend church. This assumed right we flatly deny. The state possesses no rights not first possessed by the units of which it is composed. Rights not possessed cannot be delegated. No citizen has a right to say when his neighbor shall work or when he shall rest. So much for that pretense, but all people acquainted with the Sunday-law question know that it *is* only a pretense; Sunday laws always hav been and are religious laws, in fact, and were enacted in the interest of a class which gets notoriety and pay for working on Sunday.

"Public morals and public order" are catch words, used to deceive. No one's morals are damaged by freedom to work on Sunday, and the public has no morals, for "the public" is a fiction. The word is used to designate the aggregate of the membership of the community or the state, which, of course, has no morals apart from the morals of its units, which are, essentially, private, not public. As to the preservation of "public order," which means the protection of the individual's life, person, and property, no special Sunday laws are needed for that purpose, for general laws, applicable on all days, will do all that can be done by law. In fact, Sunday laws contravene the general laws for the protection of person and property. They are invasiv rather than defensiv, and so we oppose them.

The *Constitution* would punish farmers (who, as it is admitted, hav not disturbed the quiet of their neighbors) for working on Sunday, lest their example should encourage some city residents to engage in noisy occupations on that day. This is equivalent to a proposition to shut all people off the streets when church services are in progress because it is feared that some possible drunken man will enter a church and interfere with the exercises.

Who need be disquieted in Atlanta if they should find some of the retail stores open on Sunday morning? Who would be compelled to make purchases? Why should not the merchant who gets sufficient trade on that day to pay him for keeping open do so? Who is injured? Will he make more noise than the church bells? Do you say that he has the advantage over his Sunday-keeping neighbor? Perhaps, if the Sunday observers do not boycott him the rest of the week, but so has, presumably, the merchant who opens his place earlier on Monday morning and closes it later at night than his rivals do theirs. Would you, therefore, decree that all stores should open and close at the same hour morning and evening? If not, why not? Did the *Constitution* never see confectionery stores, news stands, meat markets, bakeries, and hotels open in Atlanta on Sunday? Do no street cars run? And if these contributors to comfort minister to human needs on Sunday, why should not others, if there is a demand for such service? All persons should be free to rest on the day that they prefer for that purpose and none should be compelled by law to abstain from work on any day that they choose to labor.

A Sunday Law Row.

New Canaan, Connecticut, is in a turmoil. The grand jurors run things in the villages of that state, and one of them, E. L. Arnold, has set out to enforce in New Canaan the old blue laws of the commonwealth. In the local paper of the 4th inst. Mr. Arnold warned all business men that thereafter they must keep their places of business closed between twelve o'clock Saturday night and twelve o'clock Monday morning. Three years before this man Arnold had been expelled from the Methodist church for selling papers on Sunday. He is now trying to show his repentance by persecuting other business men. But the Sunday shop-openers defied him and the musty old blue law by attending to their regular duties on Sunday. A newsdealer, a barber, a butcher, three livery stable keepers, and two druggists were among those arrested. Taken before Justice of the Peace J. H. Silliman, they were fined from four to six dollars each. Mr. Silliman, who is the leading grocer, is accused of bringing produce from his farm and selling it in New Canaan on Sunday. Under the law all amusements are forbidden and the victims of the present raid may proceed to make the statute odious by securing the arrest of all summer residents who drive in their own carriages, and also of the lawn tennis players. Juror Arnold hopes the town will "keep quiet" and that there "won't be any trouble," as though he had not already destroyed quiet and made trouble by his outrageous interference with the private affairs of his neighbors. That is the usual way with sneaks and despots; they are terribly shocked when those who suffer from their rascality "make a fuss."

On the Sunday (August 19th) following that on which the arrests just mentioned were made, most of the arrested persons and others defied Juror Arnold and his resurrected statute. The New York *Times* says that when its correspondent drove into the town "Newsdealers Stephen E. Ruscoe and F. A. Dickerman were doing a thriving business in New York morning papers;" two drug stores were open; Barber William Patterson was busy; Baker Barton was "dealing out bread," and three livery firms "were ready to bargain for turnouts, first asking a customer if he was engaged in an errand of mercy, the answer always being in the affirmativ." Will the Sundayites assume responsibility for the lies their contemptible meanness forces people to tell in order to be unmolested in their legitimate business?

"S. W. Nichols, assistant editor of the *Weekly Messenger*, sat, with door wide open, preparing copy for the next issue, and assured the correspondent that he was not afraid of arrest."

Good for the knight of the quill! Juror Arnold said that as long as summer visitors "behaved themselvs quietly" they would not be troubled, and he told the newsdealers they would not be bothered if they got through by 10 o'clock in the morning.

"'But,' said the correspondent, 'the law says that business places must close on Sunday. What right hav you or any other grand juror to limit the hours of a man's work or to say when and in what manner he shall go driving?'

"'Oh, I guess our association can fix that. John Light says it is good law, and they hav done it over in South Norwalk, so we will do it, or the offenders will be fined every time.'"

That is the way such bigot's statutes enable little

local gods to play fast and loose with justice and *equal* freedom. If the law was impartially enforced, Raymond, who serves the writs, would be arrested and fined for playing the church organ on Sunday. But of course the church is exempt from all laws it gets enacted for the government and robbery of the people.

We want copies of the "Ingersoll-Black Discussion." Will either pay cash or exchange new books. Address TRUTH SEEKER OFFICE.

THE TRUTH SEEKER has received the following contributions to the Wise Defense Fund since our last acknowledgment: Copley Cottrell, $1; R. W. Fairchild, 25 cents; Jas. Bigham, $1; Sidney Walter, $2; A. W. Beery, $1; Jas. H. Handy, $3.

The committee on charities of the New York Constitutional Convention has unanimously reported adversely on all proposed amendments forbidding appropriations from the state to charitable institutions under sectarian control. We shall hav something to say about some of the arguments in this report in future issues.

"When a man begins to put the rotten apples in the bottom of the measure, how soon he begins to conclude that the Bible is a failure!"—*Ram's Horn.*

Yes, it does seem that it fails to make or keep him honest. But what can you expect of a book which tells him to sell rotten meat to the stranger? It is so easy to reason that the permission includes decayed fruit.

"It is the patience and toleration of the disinherited, not their cruelty or vengeance, which strikes us as among the most wonderful of moral facts."—*Chronicle, London, England.*

Are you sure that you are dealing with a "moral" fact? Is it not ignorance which holds the people in subjection to superstition and tyranny? If so, we are confronting an intellectual instead of a moral fact.

We are pleased to see evidences of the prosperity of our London contemporary, the *Freethinker*. It has recently donned a new dress throughout, and presents a most neat and attractiv appearance. Mr. Foote and his assistant, J. M. Wheeler, with such staff writers as Frederick Ryan, Charles Watts, and W. Heaford, are maintaining the always enviable reputation of the *Freethinker*. It prints only the best matter and hence is always a most creditable representativ of the Freethought cause.

The Freethought Letter-Writing Corps will this week write again to United States District-Attorney W. C. Perry, Topeka, Kansas, asking him to nolle prosse the suit against J. B. Wise, of Clay Center, Kansas, indicted for sending through the mails to Rev. H. B. Vennum a postal card upon which was written a passage from the Bible. Show that the continued persecution of Mr. Wise is invidious and impolitic, inasmuch as the Bible societies which send out millions of copies of the Bible are not molested, and such partiality will arouse in the minds of the people a suspicion which will soon ripen into a conviction that the laws against obscenity are intended to reach only the poor and those who hold unpopular views on the subject of religion.

Mr. Putnam appears to hav made a good impression at Fargo, North Dakota. This is what the *Daily Forum* of that place says about his recent lectures there:

"The series of Liberal lectures by Mr. Putnam in the Unitarian church closed last evening with one on Spiritualism, Theosophy, and Freethought. While, as the speaker stated, many of his audience did not agree with him on some points advanced, the lectures hav been remarkable, and furnished abundant food for thought. The idea advanced last evening upon the dignity of labor was a beautiful one and should encourage every one to perform his daily duties cheerfully and with more zest than before. These lectures were very largely attended and closely listened to by every one in the room."

"Four Hundred Years of Freethought" still challenges and receives subscriptions at the rate of $5 per volume or $6.50 for the book and THE TRUTH SEEKER one year. We hav the names of these new subscribers to report: Dr. A. J. Gillis, Pennsylvania; N. Philibirt, Kansas; H. F. Speiser, North Dakota; Leger Meyer, North Carolina; Wm. Münch, Minnesota; L. F. Keim, Montana.

We are pleased to learn that Miss Wixon's latest work, "Right Living," has been adopted for use in the public schools of Sutton, Massachusetts, as authority in ethical instruction. And Mr. S. S. Croker, a well known educator, himself formerly a teacher, writes to the author: "I hav read your last book, 'Right Living.' I like it; it is an inspiration; it is just like its author. The definition of education in 'Right Living' is by far the best I hav ever seen, and, when you said 'Right doing makes right *living*,' you struck the *right* note, Miss Wixon. I hav put your excellent book into the hands of my boys, Ralph and Clinton, that by it they may learn, while life is new, the noblest of the arts—Right Living. If it helps them as it has helped me, I shall hav double cause for thankfulness."

In Denmark there is such an epidemic of self-destruction that it has been proposed to turn over the bodies of all suicides to medical colleges for dissection. The fear of hell being no longer a sufficient deterrent it is hoped that the aversion to after-death mutilation on earth will prove an effectiv check. The hope is a vain one. The London *Freethinker* remarks that "the improvement of the condition of the living is the one thing needful." This is an error, if reference is had only to the bettering of material circumstances. The decrease of poverty would of course lessen the number of suicides due to that cause, but not even universal physical comfort will prevent the recurrence of epidemics of suicide as well as the eruption of other "epidemic delusions" so long as the imitativ instinct is so strong in the race. Men and women must become self-centered, which implies, necessarily, the elevation of the average of intelligence. And even this will not prevent the self-destruction of the hopelessly diseased, the crippled, and the very aged who are helpless, for these classes will more and more rebel against useless suffering.

Although the village hall at Saratoga Springs is occupied Sunday evenings by the Young Men's Christian Association, the Christians were much disturbed and began to talk about the rights of taxpayers when it was announced that Colonel Ingersoll would deliver his lecture, "Liberty of Man, Woman, and Child," in said hall. A local correspondent of the *Saratogian* protested that this was "Sabbath desecration of the most abominable character," and "blasphemy against the Lord of the Sabbath and his revelation to man;" Ingersoll was called a "ribald scoffer and blatant Infidel," and liberty was said to be "running riot" because "a hall paid for by Christian voters" was to "be occupied on the Lord's day by one who makes insane mirth at the expense of the most cherished and sacred convictions of the centuries." Considering the fact that the lecture, "Liberty of Man, Woman, and Child," is a splendid plea for justice, generosity, and kindness, and the further fact that Colonel Ingersoll wings most of his shafts of wit and satire against the horrible dogma of an eternal hell, the rhapsody of the correspondent about "the most cherished and sacred convictions of the centuries" seems a little out of place, and sounds like a bad example of anti-climax.

"'The creation of crimes by means of statutes providing for their punishment has generally proved itself bad policy.'

"This is subjected to an analysis by the *Voice*, and interpreted as meaning, 'if it means anything, that all penal laws are bad policy.'"

It does mean something, but it does not mean what the *Voice* interprets it to mean. Crimes *per se* do not need creation by statute; they are crimes whether the law does or does not recognize them as such. On the other hand, the law often designates as a crime an act which is not a crime in the nature of things. Such, for instance, are all offenses against the sanctity of Sunday. Such, in the past, were all blasphemy and witchcraft laws. Such, today, are the laws which enable our delectable Society for the Cultivation of Mendicancy, *alias* the Society for the Prevention of Cruelty to Children, to arrest and punish children and their parents because the former are trying to support themselvs by honest labor. There are thousands more similar statutes which punish as crimes acts which are not crimes, and the *Voice* is anxious to increase the number of such enactments. No wonder that it tries to darken counsel and confuse judgment by arguments of which the before quoted "analysis" is a fair sample.

Did some optimist say that the Protestant church of to-day is largely free from gross superstition and that the dogma of hell-fire punishment is practically dead? The Methodist is the most numerous and the wealthiest division of Protestant Christianity in the United States. One of its most important auxiliaries is the Epworth League, a society of young people, which is doing a great educational work among the children of Methodists and others. Under the department head of "Epworth League" in a contemporary, in a "Theme for Prayer Meeting" from the parable of the tares, we find many gems of profound thought. The children are told that "reciting parables is spiritual portrait-painting," and that "true preaching is sowing gospel seed," which makes the young Christian responsible for these, among other things:

"The use of authorized seed. The gospel. Neither more nor less. Away with politics and political economy in our pulpits!

"Christ speaks of the pernicious influence of an 'enemy.' This is Satan, operating as a diabolical trinity in unity.

"Satan is the chief of wicked spirits. Very powerful. (See Job.) Almost omnipresent by means of his subalterns. The embodiment of malignity. 'Hath great wrath.'

"The world. Satan the owner. Offered to give it to Christ. He manipulates it to his advantage.

"The flesh. Is Satan's beast of burden. . . .

"On the last day God will appropriately dispose of the tares, as well as the wheat. The former shall be burned. Shall be precipitated into the bottomless pit, where there is weeping and gnashing of teeth. The wheat will be gathered into God's barn."

Is it really so, Mr. Radical Optimist, that we are "assaulting the dead" when we criticise the Bible and antagonize the schemes of the churches?

The *Christian Advocate*, Methodist, agrees with the *Christian Reformer*, Covenanter, that the preservation of the Christian Sabbath "is the only way . . . of perpetuating the republic itself," but the Methodist organ, unlike the Covenanter, evidently has little faith in law to secure the result desired. It says:

"Physical force alone will avail little or nothing. Arguments drawn from mere expediency will prove insufficient. If we rely upon these, and disregard the sacred character of the day—in other words, the religious element of the institution—the American Sabbath must inevitably perish. Conscience is the only effectual means to counteract anti-Sabbath sentiment. Since this is so, it becomes the imperativ duty, especially of the home and the church, to teach that the basis upon which the Sabbath rests is divine."

Dr. Buckley does not here state whether he will or will not in the future, as he has in the past, defend the rightfulness of Sunday laws, but he leaves us to infer that his want of faith in such laws is caused by their inadequacy rather than by their injustice. If he believes, as he avers, that "the basis upon which the Sabbath rests is divine," how can he favor civil laws to secure its observance without favoring the union of church and state, something which he says is not associated with the Sunday recognition that he advocates? When, in another part of the same article, he speaks disparagingly of the classes that denounce our Sunday statutes as "oppressiv and tyrannical," he must be understood to imply that he does not consider those statutes oppressiv and tyrannical. But if "physical force will avail little or nothing," why continue, by persisting in the resort to physical force, making enemies for a cause that is strong only, as he declares, when it is intrenched in conscience? Why not giv up the admittedly ineffectual struggle to coerce non-observers of Sunday, and try the effect of the teaching without which, he says, the American Sabbath cannot be saved?

The Strange Ways of Divine Providence.

The Cafe Roche is a popular resort in one of the most frequented boulevards of Paris. It is entered directly from the street by a large door in the middle of the front, and has broad windows on each side of the door. Inside is a large space handsomely floored in mosaic, with a profusion of mirrors on the walls, the usual array of tables, chairs, and newspapers on file. Just to the left on entering one sees the cashier's spacious desk, whereat is seated the pleasant-faced Madam Roche, with a smile of recognition ever-ready for the habitues of the place. On the counter stand two fine and highly-polished silver vases in which are deposited the gratuities of the waiters, and in the reflecting surfaces of which madam can see her own cheerful features as effectually as in a mirror. It was an unusually warm and bright spring day, and, with the door thrown wide open, and both the large windows swung open on their pivots, and standing out at right angles to the street, the place had a bright, summery, open-air aspect. People were beginning to flock in for their *dejeüner;* a miscellaneous assortment, bourgeoisie, professionals, artists, journalists, etc., an epitome of the world of life. Can anything be more typical of the extent to which the French carry the personal right of everyone to all the externals of politeness than the *entree* to an ordinary restaurant. Madam knows personally the majority of those who come, and for such has a pleasant smile and a few sociable words in reply to the necessary salute. The stranger entering, raises his hat to her, equally with the personal acquaintance. No matter what brutalities of life may exist under the surface, all the external signs of respect and self-respect are given and taken with the politest of airy grace.

Enter Madam Brissot and daughter. "Ah! 'tis you; you are early, Madam." "Yes, my husband has gone out of town, and to console little Louise we are going sight-seeing to the Louvre, so we started early." "How goes it with the mother-in-law?" "Oh, she is inconsolable, but I won't giv way. I won't hav the child baptized. You know I think the church a huge deception." "Yes, I am of your opinion. Pierre, Pierre, a table for Madam Brissot."

"Ah, 'tis M. Vallon! How was it at the opera last night?" "Oh, the debutante was superb!" "Wait a minute, doctor. Tell me about those poor patients of yours. Is the sick feather-worker living still?"

Doctor Goulet, who is an Atheist with one of the finest practices in Paris, spends a great deal of time and money on poor and unknown patients, who adore him and call him blessed. Madam Roche is a great aid to him, sending anywhere, at shortest notice, delicacies and supplies for his poorer class of patients, and grudges no expense where the want is intimated by the good doctor. Between them, and unknown to any but themselvs, they hav soothed the way to death of many of the helpless and stricken, and many more hav been helped back to life and their place in the world by these two silent-working worldlings.

As they talk madam bows to M. Malparle, the cruel critic, and banters him as he passes with, "Say, old gourmand, try the game pie—it is fine to-day!" He passes and seats himself at table with M. Riche, a wealthy financier who has made his money by all sorts of notoriously shady transactions and wrecked more homes than anyone could tell of, and who is Madam Roche's pet aversion.

"See," she says to the doctor, "how the birds of prey gather together. They thieve and plunder, and always escape too. If this place were blown up with dynamite, like the Cafe Grand, those two would be among the saved."

The next moment a terrible explosion was heard, with shrieks of women, cracking of wood, and fall of broken glass; a terrible concussion of the air, with suffocating clouds of smoke. Everywhere was confusion, terror, and destruction. Another bomb had exploded in the Cafe Roche and all Paris was thrown into convulsions of excitement. When the police had taken possession of the place and the helpers began to gather up the dead, among them were the good doctor and little Louise Brissot, the unbaptized child. Among the living, sure enough, were M. Malparle and M. Riche.

There were the usual police blunders over the affair. Ever so many obviously innocent people were arrested and put to great inconvenience and annoyance and then dismissed. Everybody was satisfied that it was an Anarchist outrage, and all the suspects in the suspected quarter were "investigated" by the police and their spies. At last, through some indiscretion on his own part, the guilty man was found, tried, and sentenced to the guillotin. The misguided man who, in his madness over real social evils, had in his turn caused worse evil in the sacrifice of innocent lives, became "converted" by the priest who attended to the "spiritual wants" of the jail. Before he was executed he had "made his peace with God" and gone through the necessary forms to make him a member of the "only true church."

Some days after the execution Father Perrault dined with M. Mery, the rich manufacturer, at a small town in the neighborhood of Paris. M. Mery, besides being an Atheist and a friend of Dr. Goulet, who had been killed in the explosion, was also a large employer of labor and interested in the affairs of the little town. So he and the cure being thrown together in public life came to be on friendly terms. The cure could not afford to be at outs with M. Mery, even if he were a wicked *libre penseur*. Besides, who has such a scent for good dinners and fine wines—who can so well hold the candle to the devil as your country cure? And he dropped dark hints to his friends encouraging the idea that good might come to mother church some day from his association with the large-hearted manufacturer. She had gathered into her fold subjects much less likely than M. Mery, and besides there were madam and the young ladies. And, truth to tell, much good work was done in the town through the cure by and with the funds supplied by M. Mery. The church reaped the credit and the cure assured his objectors that he never swerved from his doctrins in his conversations with the follower of the "man of sin." To do the cure justice, he was so bent on justifying himself on the latter point by holding sharply orthodox views that M. Mery sometimes thought him more intolerant than he really was. Of late the cure had talked to his parishioners a great deal about the terrible bomb explosion at the Cafe Roche as a sign of the violence and self-will that must be rampant whenever the direction of worldly affairs was taken out of the hands of the holy church. God, in his providence, ordered things in the world to work out his own ends; he was all-knowing and knew best what was good for us in the long run. True, it did sometimes seem as if there were want of aim in some things that happened, but then it was our duty to take things as he ordered them, and to remember that what we did not understand of his ways was to be regarded as a mystery and, as such, appealed to our faith and not to our reason. The holy father should be our guide. To him had been confided the direction not only of the spiritual faith, but also of the reason. Faith was the highest ideal in man and reason subordinate to it. When men abandoned faith and appealed to reason, see the result—dynamite and Socialism, confusion and disorder in society. Let men hav faith and all would go well. Some of his hearers urged that the "age of faith" was notoriously dark and disorderly—that it was not noted for its peace or order. Knowing ones shook their heads and intimated that with all his want of faith M. Mery seemed to be a very good man; he even had more influence than Father Perrault himself. Ah, that was owing to his wealth! Yes, but why did God prosper him, with his want of faith, with his use of reason? There was M. Pellaton, down in the little town, in the same trade as M. Mery, his rival in fact. He had a good start years before M. Mery, and M. Mery began with nothing. M. Pellaton was a good Catholic, a dutiful son of the church, and as for faith, he was full of it. True, some folks said he had so much faith that it made him stupid. At any rate, God prospered M. Mery, and M. Pellaton was getting poorer every day. M. Pellaton was a sore point with the cure; he could only shrug his shoulders in reply.

Well, as we said, on this day Father Perrault dined with M. Mery. The dinner passed off as usual in good-humored talk; and when the ladies had retired the two men remained talking about town matters and people of mutual interest. After a while M. Mery rang the bell for the room to be cleared, and the two went out through the long French window down the steps into the pleasant old garden. Very often, in their discussions, they used to banter one another on religious subjects, and sometimes, could his parishioners hav heard him, they might hav been shocked at Father Perrault's light handling of such subjects where he knew he was safe. Once M. Mery had shown him a large nectarin tree trained on a wall; the tree was dying back branch by branch, and Father Perrault said nothing but the church could save it. He would make it all right again by blessing it if M. Mery would giv him perpetual tithes on it. Mery professed to want to beat the price down to five per cent instead of ten per cent on the ground that being a manufacturer, he was entitled to trade prices, but at last the tithe was agreed upon. As the tree did not recover, M. Mery insisted that the priest must hav cursed instead of blessed it. Father Perrault thought that they would hav to hav a mass said for the good of its soul, and they bargained over the price. In the meanwhile the gardener had cut back the dead wood, and treated the tree in his own fashion, and after awhile it had recovered, and again seemed to promis a good result. So the two men used to go and look at it and poke fun at one another's ideas. The priest speculated as to how much his first year's tithes would come to, but Mery argued that all the credit would belong to the gardener, because he did what he knew to be necessary, whilst Father Perrault speculated and theorized about what he knew nothing about, and when some one else had brought about a good result, came in and said, like his church: "See what my blessing and praying and masses can do!"

To-day, as they stopped in front of the tree, a little of the old persiflage passed between them, but M. Mery did not seem so good humored as usual; his gibes at the priest seemed to be harsher and more earnest in tone. The cure began to think back to find whether he had said anything at which his host might hav taken offense. But he could not arrive at any such conclusion. He changed the subject as they walked on, and gradually they began to talk of the topics of the day, politics, news and so on, till the cure at last referred to the horrors of the bomb explosion at the Cafe Roche. Then M. Mery became pugnacious and referred to the priest's utterances on the subject in the town, which the latter proceeded to defend and enlarge upon. M. Mery listened, at first occasionally interjecting a pugnacious word or two; but as the priest continued, Mery's manner and tone changed, until at last he said, with a gentler and pleading manner, "Oh, it's horrible, horrible, to hear a man, such as I know you to be, talk so, and there can be only one explanation of it. Once within the pale of the church, and at the church's call, the priest, no matter how good the man's nature, will overshadow the man in the interest of the church. The influence is so subtle, so far-reaching, so fatally blinding, that though you feel it and act upon it, you do not yourself know or even suspect that it exists. Perrault, Perrault, I know that you are an honest man, even if you are a priest; but it is the church and her dogmas that speak through you; you, yourself, from your own nature, could never utter such blasphemies against your God." Perrault had never seen him so much in earnest. His church training showed itself at once in the quickness with which he disclaimed the manliness Mery credited him with and assumed the tone and manner of the priest.

Mery continued: "It is not what you say about the wickedness of such deeds of violence as the affair of Cafe Roche that we are in disagreement about. There we are at one. But you will keep on claiming that your God interests himself and interferes in the affairs of man and directs them toward good ends; in short, that he is a watchful and guiding providence. This affair ought to teach you differently."

Then they carried on an animated discussion as to what had become of those who had died in the explosion at the Cafe Roche, Mery assuming, for the sake of argument, that there was a future life for them. Pressed for a real statement of his belief, the cure maintained that the criminal, having repented and put on faith as an armor and made his peace with God, would be received into heaven; but that the child could not be because she had not been baptized; nor could Dr. Goulet be, because not having been baptized, he was also a disbeliever in God, and Jesus has said that "whosoever shall deny me before men, him will I also deny before my Father" Mery contended that if the religious conception of God as a being all-powerful, all-knowing, just, merciful, kind, and directing events for the benefit of his children were true, then the cure's ideas were degrading to such a conception. Such a being would hav better shown his good will if he had prevented the explosion; he could hav done so if he had wanted; as he did not, how could he be the kind and beneficent being he was represented to be? Indeed, he could only be either indifferent or else cruel. On the other hand, if he did wish to prevent it and could not, he was not all-powerful. Perrault replied that being all-powerful he could hav prevented it—that he did not for a moment doubt; but as he had not prevented it, we must suppose it was for some good purpose of his own. Mery went on to point out the scandal that was involved in the further details of the affair. Dr. Goulet and little Louise Brissot would be condemned to hell, to everlasting torture; yet both were admitted to be faultless except in wanting faith. Yes, the doctor was a good man, but he could not be saved, as he had not believed; the criminal who had caused the deaths, having repented, could go to heaven! Mery took the case of the little girl by itself. Whose

fault was it that the child had not faith and had not been baptized? "Undoubtedly the fault lay with the mother, the child had nothing to do with it. Except that it had not been made one with God it was blameless; and even here it was blameless, as the blame, if any, lay entirely with the mother. The mother still lived. The child, having been consigned to hell, could the mother, if she now repented and made her peace with God, be saved and inherit the everlasting life? Undoubtedly she could. Then what a degraded idea of the divine justice, of God's infinit pity, the priest must hav! A blameless child could go to hell through the fault of her mother; the mother, through repentance and faith, might go to heaven; from there, across the great and impassable gulf described by Luke, she may see her child in torment, her child in hell through her neglect, and yet herself partaking of the joys of heaven! What nonsense you teach! To any mother such a heaven could be nothing but hell itself. To any manly and reasoning man a God arranging things so could be only a fiend. Then take the criminal himself, he who caused the explosion. He is too wicked to be allowed to liv on earth, and yet for his repentance and faith your creed givs him the entrance into heaven; and those good people, the doctor and the child, whom this fiend's sudden act deprived of any chance to work out their own salvation, they go to hell! A man too bad to be allowed to liv on earth, by his faith can be made good enough to go to heaven! A man good enough to be allowed to liv on earth, so good as to be regretted when he is gone, cannot, for his want of faith, be made good enough to go to heaven! Bah! your conception of divine Providence is ridiculous, and it is only your priestly allegiance to the church that could make a man like you defend it."

Here their discussion was interrupted by the arrival of the ladies. Mery and the priest continued good friends personally, but it was noticeable that Mery thereafter became more combativ, and that his change of attitude took the shape of organizing institutions to neutralize the immoral teachings of the church, instead of trying to do good work through wrong channels. CHAS. B. COOPER.

Mr. Peck and the Tariff.

An experience of many years as an extensiv breeder of poultry has assured me that the attack in THE TRUTH SEEKER of July 28th, of which I was the intended victim, instead of resulting in a dangerous bite, proved to be only a Peck, savage but harmless. Viewing my assailant from a position of perfect security, I was enabled to make three important discoveries, to wit:

1. That, apart from a few absurd illustrations, Mr. Peck has not advanced an original argument, nor one that has not been refuted a little more than a million times;

2. That his contempt for facts is a little greater than is usually found, even among free traders, dealing as he does in theories only; and

3. That while some theories hav the merit of being founded on facts, those of Mr. Peck are not included in this class, founded as they are upon a fallacy too transparent to cast a shadow.

This fallacy is well expressed in Mr. Peck's own words: "This tax, whatever it may be, is added to the price of the goods, and is ultimately paid by the consumer." Upon this rotten dogma rests every argument he has produced, and with it every argument falls. How any sane man can longer be deluded by this glaring fraud is a problem which St. Peter alone can solve.

The statement above quoted contains a pair of assertions unsustained by a reasonable theory, unsupported by a single fact, as absurd as the plagues of Egypt, untenable as the geology of Moses, assertions that hav been refuted a thousand different times, in a thousand different ways, by a thousand different facts. Argument that consists of theory and fancy is simply no argument.

I call upon Mr. Peck for facts instead of theories. I call upon him, or any other free trader living, to name a half dozen protected articles which are not cheaper to-day than when they were free of duty. I call upon him to point to one dollar that he has ever been taxed or ever been obliged to pay by a protectiv tariff.

If he does not know the difference between the protectiv and the revenue tariff, he must be informed that the latter class would include such duties as might be levied upon articles that we cannot produce, or at least in quantities too small to hav any appreciable effect on supply and demand, such as tea, coffee, sugar, spices, etc.

I call upon him to explain why Europe is so anxious for free trade in America; why, in the early days of the Wilson bill, foreign representativs before the House finance committee sought the removal of duties from their particular products; why, when asked by the committee whether they or their American consumers paid said duties, they replied without exception that not one cent was paid by consumers. I call upon him to say whether they were fools or liars.

I call upon him to explain why M. D. Harter objects to a Cuban tariff on American flour. According to Mr. Peck, Cuban consumers would hav to pay it, so why should Mike object? American millers know better than this, if Mr. Peck does not.

I call upon him to explain his arithmetic. If the present price, including tariff, is less than former price without tariff, is it not a queer kind of addition? If Mr. Peck can pay duty and get three pounds of wire nails for the same price that he paid for one pound without duty, can he not stand that kind of taxation?

Our friend of Naples, N. Y., is not so stupid as he would hav us believe.

The New York *Sun* declared, and Mr. Peck well knows, that during the first two years of the McKinley law the prosperity of the United States was greater than was ever previously enjoyed by any country or any people living under the light of civilization, that our foreign trade was greater than ever before, and that the output of American industries was nearly equal to the combined product of the rest of the world.

He also knows that from the day of Cleveland's election this prosperity began to fail. Manufacturers began to put out their fires, the wheels of industry stopped, thousands of families were deprived of their incomes, and grim Poverty stalked where his presence was never before known.

A party pledged to the destruction of the McKinley law had been elected to power, and America began to prepare for that unhappy result. Mr. Peck also knows that if the present peril of the McKinley law could be removed, that is, if the present Congress could be dissolved, or would adopt a resolution that it would make no tariff changes whatever, and that existing tariff laws would remain untouched, business would begin to revive at once.

At this date (August 6th) it is impossible to say what will be the final result, but mark this prediction: Should all tariff legislation by the present Congress be defeated, general improvement in business will be visible in every direction in less than one month from the date on which such defeat is made certain, and ere long the entire land will regain its former prosperity. On the other hand, should the Wilson bill become a law, times will be harder than he has ever known.

I hav always admired Mr. Peck as a man of great ability. He has cast off the yoke of Jesus Christ, but still grovels under the heel of Adam Smith. He cannot see that the same means which compel the widow to pay an extra dollar for coal will compel the Americans, under free trade, to pay extra dollars for European goods. He cannot see that the free admission of foreign goods will hav precisely the same effect on American wage earners as will the free admission of foreign laborers, though in a much greater degree.

He labors under the delusion that American machinery is vastly superior to that of Europe, but had he carefully examined the machinery department at the World's Fair he would not hav ventured such a statement.

The writer spent one day in that department, which was more interesting to him than any other exhibit, and having some knowledge of mechanical principles, both mathematical and practical, I place my judgment against that of Mr. Peck, that he is sadly in error on this point.

I hav none but the kindest wishes for Mr. Peck and the entire TRUTH SEEKER family.

Locust Corner, O. CHAS O. HAYS.

To the Editor of THE TRUTH SEEKER, *Sir:* In your issue of July 28th is an article by John Peck on the tariff question. With your permission I will make comments on a few sayings contained therein.

Will Mr. Hays please explain how a tariff on coal makes it come cheaper to the widow?

This question is put at the end of a variety of doleful remarks concerning the poor widow. The schedule of my copy of the tariff states that there is not and has not been any tax on household coal. The duty is placed only on soft coal, which is unfit for domestic use by either rich or poor, and is burned exclusivly by steamers, blacksmiths, and factories. Although this fact precludes the idea of sympathizing in the matter of household coal for the poor, it is intimated by Mr. Peck that they are heavily taxed in the cost of their living by tariff duties on other articles not specified.

Right here would be the place to show that a free trade tariff is more burdensome on the poor than a protectiv tariff, but I am reminded that such a showing would not touch Mr. Peck's line of argument. According to his theory free trade duties and protection duties are alike dishonest; they are equally iniquitous. He believes in unqualified, *absolute* free trade; on this point he is squarely opposed to both Cleveland and Harrison.

It is difficult to discuss international, unrestricted competition in trade and do it seriously, because it has no practical bearing on anything that is going on in this day and generation. That absolute free trade may become a practical issue this side of the millennium is possible but not probable. Evidently Brother Peck sympathizes with the poor, and I take it for granted that he fully believes that his scheme of unrestricted competition, if tried, would result in benefit to that class. But would it? Is it a true remedy? One cannot speak with certainty of a mere theory, but what is there in financial history leading to the conviction that free competition is a genuin remedy for poverty? In a free-for-all race ought we to assume that the poor will come out ahead instead of the trusts and monopolies, the plutocracy? If all the nations should agree to abolish customs duties, what is to hinder the newer, smaller, or weaker nations from becoming victims to the avarice of the powerful? There are sharks in the sea, tigers on the land, and the modern commercial pirate is everywhere present; all three of them take their highest delight in free competition. Protection is a primary element of life; it is self-defense. To progressiv civilization it is essential that commerce should, to some extent, be regulated by law. The tariff, however it may hav acquired its name, is a product of evolution from savagery and barbarism. In the natural order of progress tariffs will be improved and perfected; they will not be abolished. The highest type of tariff yet attained is a product of French political economy—a tariff with a large free list and protectiv reciprocity duties. To say that indirect taxation is dishonest is not sensational; we all know that direct taxation is also dishonest. To determin which of the two is the most unfair and dishonest is a fine subject for dispute, but the statesmen of all nations would probably decide in favor of direct taxation. To sum up on this head, my freethinking leads to the conclusion that free trade and *fair* trade are two quite different things and that absolute free trade has no substantial charm for the Liberal mind and is not a true remedy for the ills of poverty.

It is remarkable that at this late day as shrewd a people as the Americans claim to be should still be disputing about the tariff. It ought to hav been settled in twenty years after it was taken in hand by keen Yankee intellect.

Far be it from me to claim that the average American is either shrewd or wise as a business legislator; he is too much interested in campaigns of education in partisan lying and appeals to passion and greed. Thomas Paine said that all governments were a necessary evil. However that may be, just as long as national governments exist the necessity for regulating commerce by law will exist. The really remarkable thing is that any person should consider the tariff question capable of permanent settlement. If it was finally settled that would be an extremely remarkable circumstance. Whether the poor will always be with us I cannot guess, but the tariff racket, although it be not a thing of joy or beauty, is likely to abide with us forever. There is a substantial reason why I hav profound respect for "keen Yankee intellect" and it is with a feeling of genuin regret that the admission is drawn from me that even Yankee intellect cannot achieve the impossible inside of twenty years. Furthermore, that mysterious and fickle creature known as "the people" has yielded to the enormous pressure of the great Bourbon reaction and has swept the Yankee from the supreme seat of power. That last sentence opens a mine full of fresh, timely, and interesting material to the hand of every lover of human improvement, but I hav no intention on this occasion to investigate the new Pandora's box which has been opened before us, to our distress, by the tariff reform plutocracy. PRESTON DAY.

Castana, Ia.

To the Editor of THE TRUTH SEEKER—*Sir:* I hav derived much pleasure many times from reading the articles of the energetic and unrestrainable John Peck. He is evidently at home on ethical and religious subjects, but it seems to me that his lectures on money and the tariff are not so logical.

About 1870, railway people found out that steel rails were far better and more durable than iron.

English mills were making steel rails, none were being made in the United States; the price in England was $60 per ton.

Congress levied a duty of $27 per ton on them. That was protection. American mills soon commenced making steel rails, and very soon competition at home reduced the price to $30 per ton and less. Neither the $27 per ton duty, nor any part of it, was ever added to the price of home-made rails.

I mention the steel rails to illustrate the fact that the tariff rate is not always added to the manufacturer's price. Many other similar cases might be adduced.

In this case the tariff actually caused a very great reduction in the cost of steel rails to railway builders, and it has the same effect in many other cases.

Mr. Peck says the tariff makes the poor pay what the rich ought to. I don't so read the McKinley bill and other late tariffs. I ask Mr. Peck to read the McKinley tariff. I mention spirits, wines, and other beverages; fine silks and velvets; fine cloths and cassimeres; laces and embroideries; fine and heavy carpets. These and many other articles are charged with heavy duties. They are bought and used mostly by the rich, and none, or very little, by the poor. I understand the words poor and rich to be comparativ terms with no exact limit. The amount which one man would regard as wealth, to another would indicate poverty. Commodore Vanderbilt once said: "A man who has $300,000 is as happy as if he was rich."

Mr. Peck says the poor men hav nothing to be protected. I reply, they hav their labor to sell, and they need and should hav that protected, and I understand it is one of the chief objects and effects of all modern tariffs to protect home labor. I am not able to see the relevancy of Mr. Peck's fables (?) of the woman at her wash-tub and the three men putting up the price of coal. They seem to me to resemble the *ad captandum vulgus* style of argumentation. Who ever knew or heard of troops *being sent* to shoot down men because they refuse to work for starvation wages? I don't believe such an event ever happened in the United States of America, and I suspect that friend Peck has got parts of two stories mixed.

I regret as much as any man living the great amount of poverty and vice and wickedness throughout the land, and would do all in my power to emancipate my fellows from the thraldom of ignorance and superstition and consequent unhappiness, if I knew how.

I hav two remedies which, if energetically applied, will, I believe, go far towards human emancipation, viz.:

1. Compulsory education.
2. Close up the saloons.

J. M. Brown.

Fort Worth, Tex.

News and Notes.

Fargo is a cosmopolitan place. It is made up of people from all sections; people of enterprise and independent thought; and there are no "ruts" either of business or creed. It is a typical Western town of about twelve thousand, with a flowing, changing, progressiv population. It has been built up on the plain alongside the river, and is, I think, the largest city in the state, and in the productiv and splendid valley of the Red river. A year ago it was swept by a great fire, and a large part of its business buildings were destroyed. But new and imposing blocks are taking their places. Fargo has a solid basis of growth. It is the center of a prosperous territory. It has suffered from "booms," and spread itself with speculativ alacrity; but it has finally come to "hardpan," and its natural force is unabated, and it proposes now to "grow with the country," and avoid artificial stimulus. It is no longer dependent on Eastern capital, but home wealth and enterprise. Most of the investments here belong to the citizens, and there is local pride and development. There is no false outside pressure. The city has a life of its own. It presents a beautiful appearance these gorgeous summer days. There are vast harvest fields about, stretching away into sunny distance, while the city itself is embowered in trees, and adorned with green, shining lawns and lovely flower gardens. The residences are many of them elegant, and on every side are evidences of prosperity, culture, and successful enterprise.

While there are many churches in the place, there is a predominant Liberal element, which is more outspoken and prevailing than is usual in a city of this size, though still, as elsewhere, Freethought suffers from indifference and cowardice. But the advance element is better organized here than in most places. A Unitarian society has been built up here, whose platform is about as broad as the universe. It has very few prayers and no creed, and every variety of opinion can feel at home in its genial atmosphere. Its leaders are radical and progressiv and draw no lines of fellowship. I hav received from its members a most royal welcome, and so far as I can find out my lectures hav been acceptable, although I hav kept nothing back of thorough going Secular principles.

The Unitarians hav a pretty church here, and it was filled every evening of my five lectures. There was no falling off, and I hav not met more appreciativ listeners than in the Unitarian church.

I arrived here on Saturday, August 11th, a total stranger I might say; but it did not take long to feel perfectly at home. In fact, the moment I received the cordial greeting of Mr. and Mrs. C. W. McDorman I realized that the conditions of success were present, and that if earnestness could do anything it would be accomplished here. Mr. McDorman has taken The Truth Seeker for many years and has always been ready to aid the cause. The work has been mainly pushed heretofore by means of Liberal literature. However, Remsburg has broken the ground, and we know he does his pioneer work well. So I had the advantage of this. Though I was personally unknown, Freethought was already a recognized factor.

Rev. Wm. M. Ballou, of the Unitarian church, is one with whom it is a delight to meet. He not only granted the use of his pulpit, but took hold himself with great enthusiasm to make the lectures a success. He did all he could, not only for my platform work, but for my social enjoyment. He introduced me to a large number of Liberal friends. He is a man we might say without prejudice. He has no ministerial limitations that I can see. He is a man of the world and takes very little stock in ceremonies of any kind. He is entirely scientific and accepts facts, and though we might differ in some mental conclusions there was the best kind of fellowship. Certainly as long as he represents the Unitarian movement in this place it will hav a constantly forward look, and no "finalities" will be in the way of the search after truth.

Besides the generous welcome which I received at the home of Mr. and Mrs. C. W. McDorman, I also enjoyed the hospitality of Dr. and Mrs. E. M. Darrow, who are Liberals in the fullest sense of the term. The doctor has an excellent library where books on almost every subject can be found, and poetry and philosophy mingle with science and history. The doctor believes in social advancement and hopes for the time when there shall be happy homes and leisure for all. He is one of the favorit candidates on the Populist ticket.

Frank Irons is one of the most genial comrades in our Freethought circle. He has a brilliant literary capacity and is one of the best writers of short stories in the country, and these stories hav a great deal of reform and humanity in them. Irons is not afraid to deal with burning questions in a radical and heterodox manner. Mrs. Irons is a "Presbyterian," but she enjoyed the lectures just as much as her husband.

Mr. A. E. Nugent, who has been on the roll of The Truth Seeker for many years, is at the front here and pushed the campaign vigorously and contributed materially to its success. I must thank Mr. and Mrs. Max Stern for their delightful entertainment of the Secular Pilgrim. I was pleased to meet Mr. Falen, master mechanic of the Northern Pacific railroad, a radical thinker and reformer and an expert in his profession. Rev. J. N. Parker, a retired Universalist clergyman eighty-eight years of age, and who seems to be built for a hundred, has an undying hatred for the orthodox God and fights him as he would the devil himself, and, although with differences of opinion, gave the right hand to the Freethought iconoclast. Professor Waldron, of the Agricultural College, together with most of his *confrères* in that institution, are scientific Liberals. I visited with him the college, located at Fargo. It is a young institution, but it has great promis. Its corps of professors are well equipped and hav the enthusiasm of youth. Professor Waldron is an original investigator in his line of work—horticulture. I am sorry to say that they hav religious services at the college every day, sing "Come to Jesus," repeat the Lord's prayer, etc. The professors are not over fond of the duty. It is hoped that common sense and justice will prevail and these remnants of the dark ages be swept from this noble scientific institution. So far as learning is concerned, it is ably conducted, and practically very few students graduate without being heterodox.

Dr. and Mrs. Vidal are among our pleasant acquaintances here; also Mr. and Mr. Winship, Colonel and Mrs. Morrow, Dr. and Mrs. McConnell, Mr. and Mrs. Baker, Mr. Ball, O. J. and Eugene de Lendrecci—who own and conduct one of the largest business establishments in the city—Mr. and Mrs. Alex. Stern—the Stern Brothers are leading merchants of the city—Mr. and Mrs. F. J. Thompson, Dr. B. F. Manning, Dr. C. L. McLaren, and J. F. Schoeninger. I could mention many names, all of good and true Liberals, friends and comrades in the forward march of the world. Space forbids me to increase the roll. To the Unitarian Society, to its minister and deacons, I must giv thanks for their splendid coöperation. Such "deacons" are worthy of respect, notwithstanding the orthodox sound.

I increased the list of truth seekers by nearly a round dozen, and I hope for more. Dr. Vidal, Terence Martin, J. L. Otley, C. B. Waldron, E. Herrman, J. Sternberg, Mrs. Cora Wirnandt, T. B. Cosley, Ira Eddy are on the list. This shows that Freethought has struck its roots pretty deep into this soil, and the "tree of Liberty" will flourish.

Morehead is over across the Red river in Minnesota. The people of Fargo go over there occasionally to take a drink, and this increases materially the prosperity of Morehead, for Fargo is a "dry" town, owing to constitutional prohibition, and of course one must go "over Jordan" for a little inundation. Morehead, however, is a fine looking place. It has some good Liberals. The Normal college is located there; and although not so large as Fargo, it is a worthy rival on the opposit bank of the Red river.

Harvests, on the whole, are pretty good in this great valley, and the outlook is not so bad as it might be. Hard times do not prevail so much as in other parts of the country. The rebuilding of Fargo has been in many respects a help to industry and progress.

In fact Fargo has been to me not so much a place of labor as of rest and inspiration along the pathway of reform. We are disappointed so many times that we get used to it, and grin and bear it. That is the way of the frontiersman. We must take good and evil fortune with equanimity. But my experience at Fargo is above the average. Its large success was so unexpected; there was such a variety, yet unity of ideas and sympathies, so much friendliness, such an atmosphere and breadth of Freethought, that it has been more than an ordinary influence for hope and courage. It has been like a bright and beautiful prospect from some extended elevation where the world appears in more vivid colors, and the mind is filled with the promise of the future, that the harvest will shine, and labor will not be fruitless.

I was pleased to again meet Rev. Mrs. Putnam, who works in the Unitarian field. We are cousins of course, for there is no doubt that our ancestors came over in the Mayflower and the Pilgrim blood is in our veins. Samuel P. Putnam.

Observations.

In the case of the United States versus J. B. Wise, now pending in Kansas, it is to be noted that the defendant has something of an advantage over the prosecuting witness, the Rev. Mr. Vennum, in the significance of his name as spoken. It is better to be wise that vennumous. The middle name of the accused, which is Beetum, may also be portentous. Scripture is silent on the subject of Vennum, but givs us to understand the foolish shall on occasions be permitted to harass the Wise. The clergyman ought further to recollect that, according to the Preacher, "the Wise and their works are in the hands of God (Eccl. ix. 1).

Talking about definitions of God, the one given in the Children's Corner by fourteen-year-old Estella Weaver should win the book, or even a library. Having read the said definition several times, I am ready to say that it answers every purpose. True, it does not define God, or even mention him. It is like the book of Esther in that respect, but I maintain that the reader will know just as much about God as if it were otherwise. Perhaps Miss Estella is poking fun at Mr. Genone. Taken as it stands, her definition is a joke "unconscious," as she would remark, "yet true."

The lecture on "Orthodoxy *vs.* Evolution," delivered last winter by Daniel T. Ames before the Liberal Club of New York, and before the Philosophical Society of Brooklyn, is now printed in pamphlet form. The Truth Seeker prints elsewhere an advertisment of the same. Mr. Ames's mind is perfectly clear on the subject he discusses, and he makes no reservations in favor of orthodoxy. In fact, he finds nothing in it worth saving except the Golden Rule, which it borrowed, and its social features, which belong more to human nature than to religion. The truths of evolution are apparent and demonstrable, but orthodoxy contains no vital truth and its central thoughts are misconceptions. When the last of these are exposed, and when the highest traits of mankind become common to all the race, orthodoxy will hav disappeared entirely. The majority of Bible characters, Mr. Ames says, would be ostracized to-day, while their

ideas, methods, and beliefs hav been superseded by discoveries and improvements which render them worthless. Any one who wants a good tract to place in the hands of inquiring persons could confidently look for gratifying results if he chose this little brochure of Mr. Ames's.

It is a coincidence worthy of note that prosperous times, like the Golden Age, are always in the past. The free silver people hav a whole lot of statistics to prove that the country never had any show except when silver coinage was unrestricted. There are the free bankers who contend that despite all disadvantages the state bank system gave the people the best monetary service. The fiatists point with pride to the stimulus given farming interests by greenbacks, thirty years ago. The free traders can demonstrate to any reasonable person's satisfaction or confusion that tariff laws hav always been beneficent to the extent that they reduced previously existing customs duties. I believe that religious people attribute all advance to the influences of Christian civilization, and the protectionists make the grand bluff by claiming everything that is good had its origin in the McKinley law. Thus Mr. Chas. O. Hays, whose well balanced name would be pie for a sign painter or job printer, indorses a statement that "during the first two years of the McKinley law the prosperity of the United States was greater than was ever previously enjoyed by any country or any people living under the light of civilization." It is probably true that the artificial stimulus or advantage given to some branches of industry gave an appearance of prosperity to the community, but it must not be forgotten that Mr. McKinley went into bankruptcy under the workings of his own law, which law survived the prosperity it is accredited with producing. He, it seems to me, should hav known enough about his bill to steer clear of the rocks it placed in the path of general business. Such fictitious prosperity reminds me of an incident, which I will relate.

A campaign orator from Houston stumping the state of Texas met a man, who introduced himself, and stated that he had a brother living in Houston, and inquired if the orator happened to know said relativ. It chanced that he did not, but this in no wise deterred him from saying that he did, and the man inquired, "Well, how is Bill doin'?" "Doing well," said the orator, "and I shall be glad to convey to him any greeting you may be pleased to send."

"Tell Bill, then," said the man, "that his brother Jake, which the same is myself, is devilish hard up, and that if he intends to ever do anything for me, now is the time."

The men had a drink together and separated. A few hours later, they met again, and the man, who had not been abstemious meanwhile, remarked, "So you know my brother Bill over in Houston?"

"Yes," said the orator.

"Well," rejoined the stranger, "when you see him next time, tell him you run agin' a brother of his'n, and that I'm all right."

Having congratulated each other at the bar, they parted once more, but while the campaigner was on his way to the train after the rally that night, he again collided with the man who had a relativ in Houston. "Shay," said that individual, who was now in the full glory of stimulated prosperity, 'You're er feller f'm Houston; know my brer'er; w'en see 'im 'gin tell him Jake's away up; doin' fine; an' 'at 'f he wants any help ter just let me know."

The man probably did not feel so well the next day. A to-morrow always succeeds these extraordinary states of feeling, and such a to-morrow this country seems at present to hav struck.

The inclosed item has appeared in a number of papers and is credited to the Portland *Oregonian:*

While the Declaration of Independence was being read at Mount Vernon, Or., on the Fourth, a short, chubby fellow, with hayseed in his hair, arose hastily, and in a stage whisper to his companion declared: "Let's go, Jennie. That's old as the hills. I heard that same piece spoken in Snohomish last year; afore that I heard it spoke at the Fourth o' July doin's in Seattle."

If this story is to spin forever down the ringing grooves of change, in connection with the historical name of Snohomish, it ought to go right, because it assumed its original form at that place somewhere about the year 1890. The facts are as hereinafter set forth. On the banks of the Snohomish river, near Fiddler's Bluff, five miles above town, resides Eldridge Morse, the pioneer journalist and lawyer of the locality, keeper of the Indian legends, son of the Great Skookum-tumtum, and historian and statistician of the Puget Sound country, being familiar with every trail between Seattle and the British border. (See Bancroft's History of the Northwest.) He now raises vegetables, which he transports to the city by means of a boat, and thence to his customers in large copper boilers suspended from his shoulders by webbins. He is a great reader and a conversationalist of unlimited powers and infinit continuity. On the Fourth of July of the year mentioned he was chosen to read the Declaration of Independence. He might hav been the orator of the occasion, except that the celebration was confined to one day. Having in his intercourse with the Indians become accustomed to depend somewhat on his hands to convey the meaning of his voice, Mr. Morse never uses notes when speaking; and rather than forego this advantage by holding up a book he committed the Declaration to memory, not omitting the list of signatures. While he was reciting it the county attorney appeared among his auditors, and after listening for a few moments retired. On his way to his office the county prosecutor met Justice Griffith, of the Nevada state bar, who asked him if he had been to the speaking. Learning that he had, the justice further inquired if the exercises were interesting, and the county attorney then made the memorable reply: "Not a bit. Time all taken up with one of Eldridge Morse's long-winded speeches."

This year it was reported that the editor of an administration organ in the same county mistook the Declaration for a defense of the railroad strikers and consequently withheld his approbation of the proceedings. Such report, however, may be classed with the *Oregonian's* item as a fraud. The facts as I hav stated them can be maintained. Mr. Morse and myself were good friends, or klosh tillicums as they say there, and he once gave me permission to use either his merits or his failings whenever thereby I could point a moral or adorn a tale. He is all right. GEO. E. MACDONALD.

Ex-Governor Charles Robinson.

By the death of Ex-Governor Charles Robinson, the Freethinkers of the United States lose one of their number who, while not an activ worker, had always the courage of his convictions and helped the Liberals of Kansas by his open association with them and by generous financial contributions. At the camp meeting at Valley Falls in 1883, at which the Kansas Liberal League was organized, Governor Robinson was one of the favorit speakers, and he had also participated in meetings in preceding years.

Here is a sketch of the life of Charles Robinson which we quote from the New York *Times:*

Charles Robinson, the first governor of the state of Kansas, died yesterday [August 17th], at his home near Lawrence, that state, after an illness of ten days. He was seventy-six years old.

Ex-Governor Robinson was born July 21, 1818, in Hardwick, Mass., and at the age of seventeen began working to pay his way through college at Amherst, by teaching during his vacation. He was graduated, and took a course in medicin, after which he was associated with Dr. G. G. Holland in managing a hospital at Springfield.

Soon after the discovery of gold in California he crossed the great American desert, and reached the gold fields of the Pacific coast during the contest between the squatters on the Sutter grant and the land speculators. He was the aggressiv and uncompromising champion of the squatters. During the first struggle the mayor of Sacramento was killed on the side of the speculators, and Dr. Robinson was shot through the body. He was sent by the speculators to a prison ship, and every plan was devised for getting him out of the way.

During this imprisonment Robinson was elected to the California Legislature, and his captors was forced to release him. He then made the acquaintance of Gen. John C. Fremont, and ever afterward there was the warmest personal friendship between these men.

Dr. Robinson returned to Massachusetts, and in June, 1854, he was sent to Kansas by the New England Aid Society to establish a colony at Lawrence. He selected his claim near the village, and called it Mount Oread, and that is the present location of the great State University of Kansas. It was on this mount that the border ruffians destroyed the Robinson residence in August, 1856.

In all the pioneer struggles in Kansas, Dr. Robinson was the intimate associate and co-worker of "Ossawatomie" Brown, "Jim" Lane, and the Free State agitators of those exciting times, though he was often found in direct opposition to the high-handed and retaliatory tactics of those leaders. In his later life he was a Democrat in politics. A few years ago he published a severe criticism of the conduct of the war.

At the time of the adoption of the first legal state constitution, under which Kansas was admitted to the Union, Dr. Robinson was elected governor of the state. He served two years. He held many other positions, and was a state senator when, in 1873, he abandoned politics and retired to his large estate near Lawrence. Here he accumulated great wealth, and the estate is one of the finest in the West, highly improved and finely stocked. During his entire career Mr. Robinson was the champion of the State University, and he gave a portion of his first claim for the university site.

The New York *World* pays this warm tribute to the deceased humanitarian:

Dr. Robinson's name is indissolubly connected with the early history of Kansas. He was one of the leaders, the most fearless, the most aggressiv, and the most persistent, of that devoted band which waged there the long and desperately bloody struggle for human liberty.

He endured bodily anguish for it; he was cast into prison; he was plundered of his property; his home was despoiled and burned; he was in peril of his life many a time. But neither his faith nor his courage was shaken. Hatred of slavery was a consuming passion with him. All his life he was a reformer; he had that exaltation of spirit and contemptuous disregard of personal consequences which make the martyr; and though he lived to see the triumph of freedom and to enjoy his reward, he remained the reformer to the end of his days.

When Grover Cleveland was serving his first term as president he appointed Governor Robinson director of the Haskell Indian Institute, at Lawrence, a position for which he was in an eminent degree qualified. We shall probably hav occasion later to giv more exact particulars of his reformatory work in various fields. He was a true man, who kept his integrity even in the turmoil and corruption of politics, and his word was a guarantee of good faith to all who knew him.

Sowing the Seeds.

Besides letters printed elsewhere, the following has been received from friends who realize that the "Age of Reason," at the rate of eight for a dollar, is the best missionary document in the world.

"Please find inclosed $1. Please send eight copies of 'Age of Reason.'"—ANDREW HOGG, Cincinnati, O.

"Inclosed please find $1 to apply on the missionary scheme, than which nothing could be more propitious. Thomas Paine's words and Stephen Girard's life are the greatest eye-openers possible. I know I am tardy, but my own sickness and a press of company prevented earlier notice. You will perceive that I hav taken two men from each of four towns, thinking it would do more good to scatter them broadcast."—MRS. MABELL M. TARBELL, Smithville Flats, N. Y.

"Find inclosed $2, for which please send Paine's 'Age of Reason' to names and addresses given."—PHILLIP L. BRUCH, New Ross, Ind.

"Herewith find $1.25, for which send Paine's 'Age of Reason' to the inclosed addresses."—D. M. WORLEY, Lebanon, O.

"Inclosed you will find $1.50. Please send to my address nine copies of 'Age of Reason' and one of 'Rights of Man.' I hav a man to do the distributing and we may want some more of your ammunition after a few weeks."—PRESTON DAY, Castana, Ia.

"You will find inclosed $1 for eight copies of the 'Age of Reason' to be sent to the addresses given."—D. W. WHITNEY, Tilden, Neb.

"Please find inclosed $1, for which please send the 'Age of Reason' to the accompanying addresses."—GEO. H. EVERSOLE, La Plata, N. M.

"Inclosed please find $1 for Paine's 'Age of Reason.'"—JOSEPH THEOBALD, Ashland, Pa.

"Inclosed please find $1 for the 'Age of Reason' to be sent to the persons named."—C. W. MEAD, Manchester, Ia.

The Doctrin of the Atonement an Interpolation.

The doctrin of the atonement, of Christ's death having been a sacrifice in expiation of the sins of mankind, is the keystone of the common form of modern orthodoxy. It takes its origin from the epistles, and we believe can appeal to only *three* texts in the evangelists for even partial confirmation. In Matt. xx, 28, it is said, "The Son of man came not to be ministered unto, but to minister, and to giv his life *a ransom for many*," an expression which may *countenance* the doctrin, but assuredly does not contain it. Again, in Matt. xxvi, 28, we find, "This is my blood of the new testament, which is shed for many *for the remission of sins.*" Mark (xiv, 24) and Luke (xxii, 20), however, who giv the same sentence, *both omit the significant expression;* while John omits, not only the expression, but the entire narrativ of the institution of the eucharist, which is said elsewhere to hav been the occasion of it. In the fourth gospel, John the Baptist is represented as saying of Jesus (i, 29), "Behold the Lamb of God, which taketh away the sin of the world," an expression which may possibly be intended to convey the doctrin, but which occurs in what we hav already shown to be the most apocryphal portion of the whole gospel ("Creed of Christendom," p. 232).

THE Freethinkers of Kansas will hold a convention in Topeka, Kan., September 6th-9th. Preparations are being made to hav it a grand success. Excellent speaking and singing will be the distinctiv features of the occasion. Many Freethinkers—Agnostics, Spiritualists, and Liberals of other shades—hav signified their intention of being present and participating in the deliberations of the convention. Kansas is having good crops this year and, notwithstanding the calamity of the great strike, its people are hopeful and look forward to better times in the not distant future. W. S. Bell is now lecturing in Kansas, helping to prepare the minds of the Liberals for the coming intellectual feast. His address is 114 East Fourth street, Topeka, Kan.

S. P. Putnam's Lecture Appointments.

Fort Maginnis, Mont., Aug. 26th to Sept. 10th.

Letters of Friends.

A Happy Thought.

ORO CITY, COL., August 5, 1894.

MR. EDITOR: Here I come with money for renewal and one new subscriber—a brilliant young thinker who sees things just as they are—that is, there is no veil of illusion over his mind.

You are right. I hav always believed in taxation of all church property. If God can't pay the taxes on his church, let him turn it over to his devil, who would pay the taxes and make it a paying institution. Yours fraternally, ELMER DUTRO.

Hard Times Adjectivly Qualified.

EASTON, WASH., August 3, 1894.

MR. EDITOR: I beg your pardon for my delay in renewing. Owing to the scarcity of money and hard times I could not send sooner. Inclosed find $6.50, to apply on my subscription for another year and "Four Hundred Years of Freethought." I must hav the book by all means. I was in hopes to hav got a new subscriber for your paper, the grand old TRUTH SEEKER, but these Democratic hard times just settle that for the present. Yours for freedom, PETER N. WIIS.

The Book Will be Well Placed.

HELENA, MONT., Aug. 2, 1894.

MR. EDITOR: Inclosed please find $10, to be applied as follows: Renew my subscription, and send me one copy of "Four Hundred Years of Freethought." This I want to donate to the public library of this city, hoping that it may do some good, for Helena is heavily burdened with all kinds of churches, though there are some good Liberal people here. For the balance send copies of "Church Taxation" pamphlet. Our legislature meets here this winter. Yours truly, J. V. STAFFORD.

A Good Example.

NORTONVILLE, KAN., Aug. 7, 1894.

MR. EDITOR: Please find inclosed 50 cents to be applied to the defense of Mr. Wise of our state. This is of course a very small help, but if every reader of the dear old TRUTH SEEKER would send in his mite a formidable sum would be the outcome.

I wish I were able to make it as many dollars, but I hav had a prolonged sickness and am just able to be up. I may help more after awhile. I thought somebody had to begin to send and so I mail what I hav to spare just now.

With best wishes for our stanch old TRUTH SEEKER,

MRS. SUSAN REICHERTER.

With Cordiality.

ROCHESTER, N. Y., Aug. 12, 1894.

MR. EDITOR: Inclosed please find $1 for the defense of Mr. J. B. Wise, of Kansas. I wish I could afford to send more, for I believe if this defense can be ably conducted it will greatly help the Liberal cause by opening the eyes of many to the true character of the holy Bible, so called. I hav been a constant reader of your paper for many years. I take this occasion to thank you most heartily for the able efforts you hav displayed as Editor of THE TRUTH SEEKER. I hope you may for a long time serve us and the public by the work you seem so well fitted to perform.

Cordially yours, R. FRANK SMITH.

"Immense" Is the Word.

NAPLES, N. Y., Aug. 13, 1894.

MR. EDITOR: I send you to-day $2, which you will please place to my credit.

I want to say that Heston is immense. It is doubtful whether he has an equal in his line in the country. His flying goat would send a ripple of laughter all through the celestial regions. Old Aby would laugh till he shook Lazarus out of his bosom, and the keys of St. Peter would be made to jingle. And didn't old Dan know how to fix the lions? He knew the soothing influence of the seductiv weed. To see him posing on the old he-lion with the smoke curling from his "sweet brier" would make gods and angels laugh.

JOHN PECK.

The Clerical Method.

PELLA, IOWA, August 8, 1894.

MR. EDITOR: Noting your proposition to send eight copies of the "Age of Reason" for $1, I will inclose the amount. Send them to me, and I will put them where they will do the most good.

In talking with a minister who had been a missionary in India for twenty years, I told him that I was opposed to churches, and he wanted to know my reasons. I told him on account of persecutions—wherever there were churches there was persecution. He said that the Baptists never persecuted. I told him when I read of the rack, the thumbscrew, the dry pan, and slow fire, I thought the Christians were worse than heathens. He said that I was the worst heathen he ever saw and that I ought to hav my mouth stopped. "That is the spirit of some Christians," I told him. He could not answer my questions and so wanted my mouth stopped.

WM. S. GEORGE.

The Riot Act Read.

WATERBOROUGH CENTER, ME., Aug 6, 1894.

MR. EDITOR: I take THE TRUTH SEEKER, and it is my family Bible. I am the eighth in a large family, and as yet not one of us has joined any church, though we sometimes attend services for the fun of the thing. Not long ago myself and others of the boys were at a Baptist church. The deacon appeared to take offense at the way we conducted ourselvs, for he went home and wrote what we call the riot act, and the next Sunday he read it to us. It was as follows:

Thaire shall Be no gunnin on the lord's Day Nore boating on the lake, no Fishin. No Holling. Coal. No Boys Chew Tobacco in the Church ore whisper ore laugh this is to be red Three time Before it Becoms A law And if these Rules Ar Browen these Boys Shall Be turned over to the Constables And Be taken to some J. P. And Tried.

The document was read once; then we captured it and brought it home; and that was the last of the riot act.

Yours truly, M. F. COFFIN.

Inspired by Nature.

SANTA CRUZ, CAL., Aug. 12, 294.

MR. EDITOR: You will find inclosed Uncle Sam's postal order for $6. Please renew my subscription and send the books named. Every week THE TRUTH SEEKER reaches the California wilderness like rolling thunders in the mountains, and illustrates the triumph of Freethought over unquestioning belief. The air of this beautiful state is full of Freethought. The tall elm and the sturdy oak indulge in kindly whisperings. Of course it is pleasant to get down on the yellow ocean beach and hear the low waves talk to the sands, while the music of the rustling leaves, and the sweet breathings of the gentle zephyr touch a responsiv chord deep down in human nature when its diapson is love, Freethought, liberty. Nature itself has written a book whose every leaf is full of Freethought sentiment. This book is musical, open, and truthful to those whose heartstrings are set to harmony with scientific evidence and Freethought.

I wish to walk in love and light,
With woman equal by my side;
My joy will then be truth and right,
Eternal justice be my guide.

VICTOR LAINE.

Testimony Favorable to the Plaintiff.

NEILLSVILLE, WIS., Aug. 8, 1894.

MR. EDITOR: As I am a regular subscriber to THE TRUTH SEEKER, you will allow me to intrude on your good nature by giving testimony in the case now pending before the American people—"Samuel P. Putnam, *et al.*, vs. un-American Principles." I rate Mr. Putnam with the best American speakers of the day. He has just closed a series of five lectures here with marked results. His lectures are from a scientific and common-sense point of view; he abuses no one, and the most refined can listen without offense. He keeps in sight the great American principles, "Life, Liberty, and the pursuit of happiness," as well as the elevation and improvement of the moral, social, and intellectual condition of the human race.

Mr. Putnam is a man who will be heard. His audiences increased from the first, and the last night taxed the capacity of the house (the Unitarian church), and they listened to a lecture of two hours with as much attention and interest as I hav ever witnessed. In the near future we hope to fall in line for another course of lectures. We think he is doing much good, and this world is better because he is in it. Every community where there is a handful of Liberals, or Unitarians, should take in a series of his lectures. His address for the next five or six months is 234 South Water street, Chicago, Ill., where he will be pleased to answer all communications respecting lectures. S. C. BOARDMAN.

A Colored Fisherman's Luck.

PANKAHOOCHIE, FLA., Aug. 15, 1894.

MR. EDITOR: We are blessed with three negro churches nearby, and can often hear their joyful noise from 10 to 2 o'clock at night for weeks in sucession. The ministers are all cotton-field negroes without any education, whose sermons are nothing but holy howls, without any articulation of words. But these are continued for hours with increased fervor and gesticulation of arms and limbs and agonizing movements of body, until the audience become hpynotized, and jump to their feet and form a circle of shouting and dancing idiots.

One of these ministers entered my office a few days since, when the subject of fishing was being discussed, and remarked that he "had been fishing off aud on since *constipation* [emancipation], and that he had never known the fish to bite so *dysentery* [dilatory?] as they do this season."

When you hav time for a few days off, and want something to laugh and grow fat on, spend the time at Lake Hall with your friend, FLORIDA.

Prayer and Drouth.

ESKRIDGE, KAN., Aug 13, 1894.

MR. EDITOR: The weather is very dry here and has been for some time. The Christians hav called special meetings and prayed for rain, while the barometer indicated clear weather. One of the Christians who seemed to think that my belief might hav been the cause of their prayers being fruitless, wanted to know what I thought about praying for rain, to which I replied: "Your question seems to indicate a doubt as to the efficacy of prayer. I do not blame the people, who are honest, no doubt; still I insist that such prayers are born of ignorance and credulity. Very few people are acquainted with the solar or planetary system and the relation that each bears to the other. This planet (like others) is governed by inexorable law. If all the ministers in the world should pray for rain we would hav some kind of weather; in other words, it makes not the slightest difference. I think the people who depend upon prayers to change the forces of nature are extremely foolish. They are always advising their God to do differently from what he does. Dry seasons, and wet seasons, visit many parts of this globe whether inhabited by man or not, and if every human being should commit suicide to-day we would hav some kind of weather to-morrow. There would be dry and wet seasons. Some Christians seem to regard the preacher as an inspired barometer and think that in some mysterious way he can control the elements by prayer. I feel sorry for such people. They believe that a drouth or a cyclone is produced by the sins of the people; that a few unbelievers are sufficient to produce a drouth, while thousands of prayers fail to produce rain. 'The rain falls alike on the just and the unjust.'"

Of course he regarded me as a very dangerous man. I hav been told that I am the cause of the drouth. I think they are mistaken, as I find the drouth is more intense in many places than here—especially in Nebraska. C. W. WILLIAMS.

No Rest for Mr. Peck.

PETERSBURGH, IND., August 5, 1894.

MR. EDITOR: Mr. John Peck very truly says that the tariff is a tax that the importer pays to our government for the privilege of selling foreign goods in our market, and that the amount of that tax is added to the cost of the goods, and that the consumer pays it; intending, no doubt, to convey the idea that the said consumer pays this burdensome tax needlessly, uselessly, and foolishly for having voted it upon himself; but Mr. Peck neglects to say that the consumer also pays to the importer some profit, over and above said cost and tax, and that the amount of that profit depends upon and is limited only by the state of our market, which, like all other markets, is governed by the well-known commercial law of supply and demand, and that if it were all *demand* and no domestic supply, we would be entirely at the mercy of these same importers, whose *profits* could be curtailed only by the tariff. Thus it occurs that, in the humble opinion of the undersigned, it is the importer who pays the tariff out of what would otherwise be his profits, as the goods sell at the market price, tariff or no tariff. Take, for instance, the time when there was a great demand for iron in this country and very little domestic supply; railroad iron was imported and sold at from $80 to $120 per ton; the manufacture of iron in Europe cost no more then than now, and the profits on that iron, as shown by the present market, were not less that 300 per cent to the importer. But the price of sugar came down when the tariff was taken off. Granted; but it was entirely because of the competition provided for in the McKinley bill and by the reciprocity treaties that kept up the supply. The price of tea and coffee did not come down when the tariff was taken off during Grant's administration, as the general, who was educated in the free trade school, expected that it would, and the importer coolly pocketed that much more profit. Mr. Peck says, "Those who work for self-interest and those who work for the common weal can never agree." True again. In whose interest does the importer work, spreading broadcast his free trade literature through such hirelings as James Gordon Bennett, et al., who share his ill-gotten millions for creating unrest among working people by slandering those who giv them employment, and asserting, as Mr. Peck does, that "a tariff produces nothing, and consequently there can be nothing to distribute as a general benefit to all," when he knows that the tariff has produced nearly all the revenues of this government from the time of its inception until now, and that no direct tax has ever been levied by the United States government upon the people of the states but has been returned to them? This tariff question was as well settled by the fathers of our republic as was religious freedom; they no more put free trade in the Constitution than they did a cruel Jewish God.

D. W. HORTON.

Where to Find the Parson.

In country town, on fairest spot
That friends and fools through fears hav bought,
And made to him a gift for naught,
You'll find the parson.

In city grand, with richer fold
To listen to the lies of old,
And chip in larger sums of gold,
Suits best the parson.

In banquet hall with richest fare,
Fooling the guests with foolish prayer,
Then feasting high in cushioned chair,
Will be the parson.

In council room or Senate hall,
For minutes five on gods to call,
Brings dollars ten—and taxed are all
To pay the parson.

In clothes so fine none can surpass,
On every train with railroad pass,
And loaded with conceits *en masse*,
You'll see the parson.

In summer-time he leaves his sheep,
And crosses mount or ocean deep,
To get at earthly kings a peep,
Or goes to Rome his God to seek—
Playing the parson.

With oily hair and oily speech,
Claiming sole right mankind to teach,
Of gods and devils and hell to preach—
That is the parson.

With the damsels shy and witty,
With the widow young and pretty,
When alone with only Kitty,
You'll find the parson.

Where farmer works with all his might,
Where factory hums from morn till night,
In coal-mine deep far from daylight.
You'll find no parson.

Now, friends of man, come, let us try
To raise the flag of Freethought high!
Then in the near sweet by and by
There'll be no parson.

L. G. REED.

Mr. Burk—Mr. Swan.

TOMS RIVER, N. J., August 7, 1894.

MR. EDITOR: Will you please favor me with space in your valuable paper to answer the letter of Mr. Thos. Burk, dated March

31st, which would hav received attention sooner but from my many months' absence from home.

Mr. Burk kindly asks me to learn, from a "spirit" source, of the death of his deceased brother, how, when, and where it occurred—which is a very reasonable request; and I should be pleased to giv him the desired information, but I am not a medium, and can only suggest that he visit some clairvoyant or other person who has the power to communicate with the spirit world; and if the deceased is present he will gladly accept the conditions through which he can converse with his brother Thomas. All pretended mediums (some of whom are frauds) are not developed sufficiently to obtain the wished-for information; besides, Mr. Burk's brother may not be with him at all times, ready to communicate. Since my letter to THE TRUTH SEEKER, I hav witnessed many wonderful manifestations which hav confirmed what I previously believed; but I will giv only my understanding of what Spiritualism is, and while I may differ in some minor points from some others, yet I agree with most well read Spiritualists. It is not necessary to prove an entity or *soul*-life as existing outside of and separate from matter to show that what is called spirit-life exists, for Materialists agree that life or energy comes with and is a property of matter, and that without matter there can be no life. Granting this to be true, it does not disprove the existence of what Spiritualists call spirit-life or spirit matter, and should it hereafter be shown that matter constitutes *all* things, it will not dispose of the fact of a life beyond the grave, but will simply show that man in his present physical condition does not know of the divisions of which matter is susceptible.

I believe that the same inherent force that sustains man in human form can pass into matter of a more subtle form, yet be the same individuality as before, as shown by those having a *sense* of conditions not usually possessed, such as clairvoyance, clairaudience, etc. Just how this change takes place no one is prepared to say, and had we not undisputed proof of more highly developed senses than the five taught by science, we might doubt their existence, but we find them in the lower animals of many kinds. True, man in his jealousy cries "Instinct," but is it not knowledge, and is man more than an animal? Is sense more than knowledge?

Spirits know of no heaven or hell, but as we liv so we die; and so we enter life as a spirit, not to be cursed eternally, but to do as we hav done on earth, evolute to better and happier conditions; and the better in earth life, the further advanced in spirit life. A. D. SWAN.

A Few Questions for the Gospel Twisters.

Say, if 'twas truly God's design
To keep men ignorant as swine,
  Not knowing good from evil,
Why didn't he just arm that tree
With spines as thick as bristles,
Then hedge it round upon the ground
  With cactus and bull-thistles?

Why plant that murderous tree at all,
So dangerous to the health of all,
  And to himself so galling?
And then, why giv that fierce command
He knew they could not understand,
With all its mystic meanings and
  So sure to cause their falling?

And what about the serpent wise—
Was he a god in that disguise,
  Or devil in a snake's skin,
Who dared dispute that threat of dying,
And charge his God with willful lying,
And every word he said denying—
  Was it a scheme to make sin?

Why did not God that serpent choke,
Or was it but a funny joke?
  'Twould seem so in our version.
When neither right or wrong they knew,
He wished to see what they would do,
And test his handiwork when new,
  All for his own diversion?

If God in justice judges sin,
Why did he not at once begin
  With his first pets in error;
First stand that serpent on his head,
His tail tied to a limb till dead,
For telling truth, must it be said,
  A monument of terror;
Then call his children to his knee,
And giv them both a pardon free?
  It seems so very odd like,
When right from wrong they could not tell,
How was it that they could rebel,
And was it right to giv them hell
  For trying to be God like?

S. M. BAYARD.

The Supernaturalist.

SPRINGDALE, ARK., Aug. 1, 1894.

MR. EDITOR: The supernaturalist still livs in this age of light, a survival from a superstitious and barbaric age; a stumbling-block to mental expansion and human advancement. You approach him with new truths and questions of reform, vitally related to human well-being, and urge their necessity, only to find him tied to the supposed relief-gods of an antediluvian period. To the cry of a nation enslaved, he will reply: "It is written," "we shall suffer," "the prophets hav foretold it," "the God of Israel reigns." Such are the dreams of those who "sleep in Jesus," and whose bodies alone seem alive. To such this blessed earth is only so much dirt, a tree so much wood, birds and flowers as charmless as Pharaoh's plagues, and man himself the incarnation of all evil. And yet, how lucky to hav a God parentage for all our ignorance! To save the soul they must deny the earth, its blessings and charms, and worship a vacuity which is drawn from the bloody records of a barbarism antedating any but the crudest civilization by thousands of years. The old systems of the Nile, and of Asia and their mystical lore, fit only for an age of stone, still dominate their minds in preference to the beneficent and elevating truths of modern life. What a joyous people we should be were we natural in our thoughts and lives! How blessed as compared with the gloom under a diseased and miserable supernaturalism! Under the one, truth, the product of reason, is denounced as Infidelity and blind faith exalted as the savior of mankind. It never occurs to them that priest and mammon feed at the same crib; that lord or priest is big only in proportion as faith is strong and mentality weak; that both rest upon a stratum of blind credulity which the light of common sense would crumble into dust. Reason alone can free man and fill him with responsiv impulse to the beautiful in nature and lift from the heart the burden of gloom imposed by a faith in the gods and demons of heaven and earth. Let our search for truth be for truth's sake, and with that earnestness with which we defend our prejudices, and it will find its way to us, and will free us from masters who control for tribute our spiritual, physical, and political systems. Truth and more truth should make us glad. It can liberate the mind so that the priest can no longer truly call us his people, and we will hav no need of other than the good mastership of our own natural and healthful minds. Such will truly recognize the course and abuses of human development; that all good comes by a comprehension of and ability to conserve natural law; and that a broad and safe morality cannot depend for its source or support upon supernaturalism. Then we shall be led by sense instead of ceremony or sound, and by principle rather than by jugglery or a name. The cry of Infidel cannot much longer stifle the truth or hide it from the people. In this electric age, urgent necessity will force it upon them. It cannot be long until the masses apprehend that this Infidelity means fidelity to nature and the principles derived from a knowledge of our oneness with her rather than to the mystical and non-existent. They are learning that a lover of nature is a true lover of humanity and all beneath him; that he recognizes the kinship of all life; that, his premises being real, his knowledge and character cannot well be false; that not being bound by evident absurdities which make men slaves to little masters and tyrants to all dependent creatures, he expresses a higher and nobler manhood. He swears by no God or creed as the source or limit of truth, as do they whose faith in the mystical is startled at the appearance of rational thought so dangerous to the supreme virtue of faith alone. He denies the faith which leads fullgrown muscular men to believe that swearing is more sinful than deceit, treachery, and falsehood, or the monumental sins of a nation which robs labor of absolute right and its most essential need, and stifles its groans in a felon's cell. He rejects it as too weak for the mentality of a child born of healthy parents; as unfit to liv by, because, as the faithful truly state, "it will do to die by," as our cemeteries, full of infants, attest. Their memorials truthfully declare that "the Lord," or supernature, has called them away, although kind nature, if but dimly recognized, might hav saved them. The supernaturalist can liv in harmony with nature only by accident, for his faith points the other way and leads its victim into the clutches of every humbug which greed can inspire. He who needs the soul doctor pays tribute to all others; and none are so god-forsaken as the man or nation seeking him constantly in prayer, and so true is it that fasting follows prayer, that this part of the scriptural injunction seems a silly waste of words. C. L. PRATT.

Views from Afar.

BORDEAUX, FRANCE, July 27, 1894.

MR. EDITOR: I am obliged to you for the sample TRUTH SEEKERS and book-list duly received. Inclosed please find $2 for four months' subscription to your paper, Miss Gardener's "Facts and Fictions of Life," and Hartmann's "Creation of God." I shall want more a little later, when I can better afford them.

To an Englishman living on the Continent, especially in France or Spain, your journal has peculiar significance, for it is here that he sees in full strength that giant priestcraft (*le clericalisme*) to which the great Gambetta referred as the enemy of enlightened progress. Here, perhaps more than in any other country, are to be witnessed those ceremonies which for centuries hav seduced and held in bondage the souls of men. Here is seen the incense slowly rising from the golden censers swung in rhythmic motion by the hands of trained priests; here are heard those mysterious mumblings, countless chanttings and repetitions, in a tongue strange to the majority. I hav stood beneath the great dome of the majestic temple of Cordova (wrung from the Arabs who once overran Spain), and as I watched the noiseless goings to and fro of the black-robed Spanish priests, up before my mind rose a vision of the times gone by, of the long dark night of a thousand years, when Rome's hand was infinitly stronger than it is now and her powerful arm reached around all Europe. To my ears came the sound of the working of the rack, the tightening of the thumbscrew, the embrace of the iron virgin. And again I heard floating down the centuries the cries of those who perished that faith might liv; who suffered that others might be saved; who were tortured in order to redeem their souls from the grasp of a devil that a good God must hav created. Amid all this the solemn warning of the great iconoclast, Bradlaugh, whose earnest, ringing tones, like a clarion calling to battle, I hav often heard in London, recurred to my memory and I saw that the once hated Freethinker (who forced by sheer ability the final esteem and respect of Europe) knew well what he was talking about when he prophesied that in the church of Rome and the Salvation Army would be found the bitterest foes of the future march of enlightened freedom.

Rome declining! Not so fast as you think, my friend. She has still unlimited resources of men, money, and dupes. Do you want proofs? Look not then so much upon the past, but go to the grand cathedral of Notre Dame in Paris and to the Madeleine; go to St. Peter's at Rome; visit the wonderful treasures of the Escurial near Madrid; the cathedral and seminaries of Burgos; the marvelous piece of art of Arabian workmanship in Cordova; the churches and cathedrals again at Sevilla, Valencia, Malaga, with their countless hosts of worshipers, and you will see that the fable of Rome's decadence is a story told by simple Protestants to pacify and comfort each other. Nothing more. If her "right hand has lost some of it's cunning" or her power weakened, bear in mind that that weakness is still stronger than Freethought's strength and as such to be intelligently feared and fought with might and main.

True it is that the men capable of meeting in open combat all forms of religious delusion and superstition are but few. Bradlaugh has fallen heroically in the struggle. Annie Besant has deserted the ranks, deluded by the speciousness of an even more insidious cult, but others are left. In England, George Foote, Saladin, Touzeau Parris, and Charles Watts contest with force and eloquence every inch of ground, and little it is that escapes them. They each hav qualities which mutually supply and supplement what the other may lack. In Australia, Symes, the ancient Wesleyan minister, and Collins, his aide-de-camp, fight against great odds, but fight well. In America, Ingersoll, Putnam, and many others, carry on the work which brave, calumniated Paine so well and bravely inaugurated. In Germany, Büchner, Vogt, Haeckel, Lange, and many more, hav taken up in thorough spirit and with much ability and learning the principles initiated by Kant, Fichte, Hegel, Schopenhauer, and Strauss. In France and in Spain brave men are earnestly grappling with the powerful priestcraft which has so long overshadowed the lives of their toiling and light-hearted countrymen.

I fear to further encroach upon your time or space, but trust to hav the pleasure of receiving THE TRUTH SEEKER by return of post, and thereafter regularly. With best wishes for health,

Yours faithfully, PAUL FERDINANDO.

Obituary.—Mary Hatch.

Mrs. Mary Hatch, wife of H. M. Hatch, died at her home in Norwalk, Los Angeles county, Cal., Friday, July 13, 1894, aged 64 years. The funeral took place from the family residence on the Sunday following, the exercises being wholly secular. No clergyman was present. Friends and acquaintances opened the simple services with the singing of Hymn No. 203 from the "Cosmian Hymn-book," the "Sweet Here and Now," and a neighbor read Form No. 1 of funeral services in the "Truth Seeker Collection." At the grave the choir sang the hymn "Sleeping, Sweetly Sleeping," and these words were said:

FRIENDS: We drop the tear of sympathy on the grave now about to close over a once loved form. May the earth rest lightly upon her. May the flowers bloom above her head, and may the winds sigh softly as they herald the coming night. Peace and respect be with her memory. Farewell, a long farewell!

Mrs. Hatch was a nativ of New Hampshire, and leaves a husband 73 years of age to mourn her loss. Although in accordance with her wish, the absence of religious ceremonies at the funeral has led religious meddlers to charge Mr. Hatch with lack of respect for the memory of his wife. Reference to the hymns sung and services read will show that nothing could hav been more appropriate as the last rites of one who lived for this world and borrowed no trouble about another.

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THE TRUTH SEEKER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Motherhood.

My neighbor's house is not so high
Nor half so nice as mine;
I often see the blind ajar,
And tho' the curtain's fine,
'Tis only muslin, and the steps
Are not of stone at all,
And yet I long for her small home
To giv mine all in all.

Her lawn is never left to grow—
The children tread it down,
And when the father comes at night,
I hear them clatter down
The gravel walk—and such a noise
Comes to my listening ears
As my sad heart's been waiting for
So many silent years.

Sometimes I peep to see them
Seize his coat and hands and knees,
All three eager to be first,
And hear her call, "Don't tease
Papa!" The baby springs,
And then the low brown door.
Shuts in their happiness—and I
Sit wishing as before,

That my neighbor's little cottage,
And the jewels of her crown,
Had been my own. My mansion
With its front of freestone brown,
Its damask, and its Honiton,
Its lawn so green and bright,
How gladly I would giv them all,
For her *motherhood*, to-night.

—*Selection.*

The Inquirendo Club.

IV.

It had rained hard all day Saturday until two o'clock, when a sudden burst of sunlight announced the welcome fact that a general clearing up of the cloudy skies might be expected. The children gave a joyous shout upon the discovery, and hailed with enthusiasm Arthur's suggestion, "Let's hold our meeting upon the verandah."

"Yes," agreed Florence, "that will be nice; the grass would be preferable, however, if it were not so wet."

She went to Aunt Margaret in the library, to acquaint her with the decision, and promptly at 2:30 the entire party met upon the vine-covered porch.

"I hav a query right at hand," declared Arthur, after preliminaries. "What is Armenian literature?"

"Armenian literature," mused Florence. "Dodo, hand me my Cyclopedia. I know," she continued, "that it is the literature of a tribe of Armenians of the country of Armenia, situated geographically on the southern slope of the Caucasus; and that they were the oldest civilized people. But let us hear the account of their literature.

"Previous to the introduction of Christianity by Gregory (A.D. 300)," she read, "the Armenians had adhered to the Assyrian or Medo-Persian system of culture; but, excepting a few old songs and ballads, no remains of that early period exist. After their conversion to Christianity, the Greek language and its literature soon became favorit objects of study, and many Greek authors were translated into Armenian.

"The Armenian language has an alphabet of its own, consisting of thirty-six letters, introduced by Miesrob in 406. The most flourishing period of Armenian literature extends from the fourth to the fourteenth century, · · · when it began to decline, and few remarkable works were afterward produced, · · · but they can be found in Amsterdam, Limburg, Leghorn, Venice, Astrakan, Moscow, Constantinople, Smyrna, Ispahan, Madras, or Calcutta.

"The Armenian belongs to the Indo-Germanic group of languages, but has many peculiarities of structure. It is harsh and disagreeable to the ear. The old Armenian, the language of literature, is no longer a living tongue; while the new Armenian, split up into four dialects, contains many Turkish words and grammatical constructions."

Florence laid down the book and looked questioningly at Arthur.

"Thanks," he said, briefly.

"Who were the little princes smothered in the White Tower during King Richard's reign?" asked Ralph, aged 14, who had a great liking for historical events, especially of the sensational kind.

"That was in our reading lesson last week," said Lillie. "They were the nephews of King Richard, who caused them to be smothered, because of a political insurrection arising in favor of the eldest boy, Edward V., who was then thirteen years old. When their uncle became protector of the kingdom, the younger boy, Duke of York, and Edward V. fell into his hands, and that was the last heard of them. There is no doubt of the hapless children's fate. For in a tract of James I., it is recorded that 'the above turret our elders termed the Bloody Tower, for the bloodshed, as they say, of those infant princes of Edward IV., of whom Richard III., of cursed memory (I shudder to recall it), savagely killed two together at one time.'"

Shakspere had him die a horrible death. All the people he had murdered came to his bedside, prophesying terrible things. It was he who said:

"Every man's conscience is a thousand swords," by which we may infer that the "bloody and devouring chief felt some severe thrusts."

From the "query-box" Florence selected a pretty note from Ernestine, with the quotation from Tennyson:

For Arthur on the Whitsuntide before
Held court at old Caerleon upon Usk.

"Where are the above places? And in what century did King Arthur liv?"

Aunt Margaret answered: "King Arthur reigned over a tribe of Ancient Britons, supposed to hav lived in the sixth century. He is usually represented as a Christian prince who struggled bravely to maintain the liberty and faith of his country against the pagan Saxons, but there is no evidence that he really did. Of course, having lived so long ago, his history is considerably shady. Some doubt is current whether he ever existed at all. There is no mention whatever of King Arthur by the Venerable Bede, the oldest of all historians, or by the annalists of the 'Saxon chronicle,' and the explanation given by Mr. Skene, a writer in a later age, is not generally accepted. But poets and romancists lov to dream of the noble king, who, as Tennyson said:

Not making his high place the lawless perch
Of winged ambition, nor a vantage-ground
For pleasure; but through all this tract of years
Wearing the white flower of a blameless life,

"centered his brave knights about the Round Table, who, when occasion demanded, were dispatched upon chivalric errands, such as rescuing women; protecting fair maidens from danger; chastising oppressors; liberating the enchanted; enchaining giants and malicious dwarfs, and performing knightly missions. These twelve knights of King Arthur's retinue were the bravest of the brave; conspicuous among whom was the knightly Sir Lancelot, whose beauty and courtly bearing were constantly getting him into trouble. He loved the beautiful Queen Guinevere, and she reciprocated the affection, but other beautiful maidens shared the same preference. For him did poor, hapless Elaine destroy herself, and he it was who unwittingly brought the fateful curse upon 'the Lady of Shalott.' Of course, these are mere legends, but they help to imprint historical facts upon the mind, and are a beautiful reminder of the famous metrical romances of the twelfth and thirteenth centuries. Old Caerleon upon the Usk, in Wales, was the king's habitual residence, and at Whitsuntide (white-Sunday-tide), the English name for the season of Pentecost—so called because of the white garments worn by the religionists—the lords and ladies gathered for their famous 'hunt.' Popular interest in these ancient tales was rapidly declining, until revived again by Tennyson's 'Idyls of the King.'"

Aunt Margaret ceased speaking just as a well occupied carriage came slowly up the avenue. Master Ralph, recognizing his friends, gave a tremendous war-whoop by the way of a welcome, and overturning a chair in his hurry to meet them, unceremoniously adjourned the meeting.

IDA BALLOU.

Ideas of God.

From CLARA M. FRY, aged 16, Bentonville, Ark.

The good that one possesses, the consciousness that tells one to do right, this I call God. When every one works for the good of humanity and does *all* that his better self knows how to do, then this world will be a heaven below; therefore, God (the better self) cannot do greater things than the power of one human being. To sum it up in a few words—All nature is God.

From BESSIE SHAFFER, Philadelphia, Pa.

GOD.—A flimsy, clumsy nondescript; a specter; a scarecrow; an imaginary spirit of vile and cruel passion, said by primitiv man to be the author of all natural phenomena; a craze; a myth conceived at some remote date, before man had entirely divested himself of the characteristics of the orang-outang; a phantasm; a sprite; a bugaboo; an object of devotion of the faithful; a hocus-pocus machine now in common use among priests, preachers, and politicians.

From MARY L. LIVENGOOD.

What should God represent to the future Freethinker? I say, do not let him represent anything, neither to the *present nor future* Freethinker. If we must hav him represent something, let him be the supposed Supreme Ruler, who is worshiped by persons who hav not yet become great thinkers. Freethinkers of this day hav higher thoughts than to hav God represented as a being ruling at the present time. However it is, I never could understand either God or his book, but will try to investigate and giv a better opinion of him at some future time.

From ESTELLA WEAVER, aged 14, Petersburg, Ind.

The celestial or planetary influences act instantaneously, but owing to the matter affected, the results are cumulativ. Thus nervous congeneries act in man. Most of the livily activity of worlds, suns, plants, and animals are unconscious, though all result from the inseparable property of matter—life. The personality of animals, planets, or solar systems involves the constituents, and becomes an exponent of all, or a representation of the universe. Freethinkers might consider the universe—its worlds of teeming life, their creatures of teeming microbes—one inseparable organism, unconscious, yet true.

PIERSON, IA., June 23, 1894.

DEAR MISS WIXON: May I suggest to the Children of the Corner that when they compete for the prize offered so kindly by Hudor Genone, they consult Webster's dictionary and be careful not to violate the standard of "good usage" in their definitions. Mr. Genone would not offer the children a bribe to "murder the king's English."

After the prize has been fairly won, and cheerfully bestowed, as it undoubtedly will be, then let the children of the Corner require of Mr. Genone a definition of "God," which shall satisfy his own conscience, without violation of standard English, and with no "prejudice for his own views."

Let the children and the philosopher frolic together. It will do them both good and brighten "the Corner."

The single-minded directness of the "Cornerites" will be a vivid contrast to the double-back-action surprises that everywhere lie in ambush within the sentences of Mr. Genone. S. F. BENSON.

From WM. BECKLER, aged 18, Escondido, Cal.

God is an imaginary being born of ignorance, created by it in order to account for the unknown causes of phenomena. A god, like the cause it stands for, is unknown; but perhaps, unlike the cause, it is also unknowable. This for the reason that just so soon as the cause is made clear to our comprehension, becomes understood, a fact is demonstrated that admits of no theoretical substitute or proxy. Hence the god, being nothing—never having been, in fact—ceases to be one even in imagination. A nothing never can be known. It is like the x in algebra—of no account when once we hav solved the equation. Of course that "indeterminate analysis," in which the equation never can be marked out to a dead-sure solution, yet remains; but what matters that? Let it remain, so long as we can't help ourselvs; so long as we can't solve it, let it go, and the x with it, and let us work on that we can get a solution of. My idea is that until we reach the solution of a solvable equation the x may be useful, but after that is reached we had better drop it, as it is of no further use to us.

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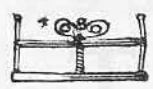
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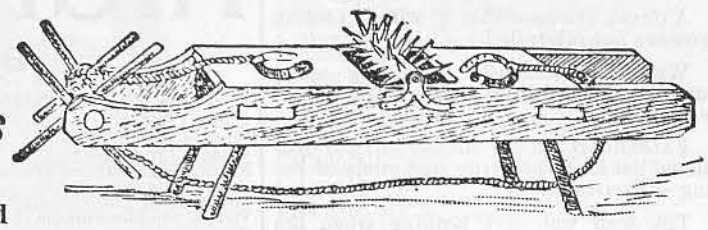
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Chapter II deals with the theological dogmas of original sin and celibacy. Woman, by the church, was not regarded as a human being; marriage was looked upon as vile; wives were sold as slaves; women driven to suicide; the influence of the church was unfavorable to virtue. The celibacy of the clergy produced degrading sensuality, and woman was the victim of these brutes.

Chapter III is on The Canon Law, showing how the church controled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

Chapter IV—Marquette—is on Feudalism and its degradation of women, the rights of "lords spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church. It also deals with some of the later-day abuses of females, like our Northwestern pineries, the English debaucheries, governmental crime-makers, etc.

Chapter V—Witchcraft. In the days of this phase of religious insanity Mrs. Gage shows how the possession of even a little learning was sufficient cause to suspect a woman of witchcraft, that to keep a pet was dangerous, so rabid were the clergy not to suffer a witch to liv. This persecution for witchcraft was a continuance of the church's policy for obtaining universal dominion over mankind. Women physicians of the Middle Ages were persecuted, and the "Pilgrim Fathers" continued it in America. The first synod convened in America was to try a woman for heresy, and others were stripped and whipped for not agreeing with the clergy.

The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—that the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage is opposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

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IF people would only stop talking where they stop knowing, half the evils of life would come to an end.—*Edward E. Hale.*

IN the administration of a state, neither a woman as a woman, nor a man as a man, has any special functions, but the gifts are equally diffused in both sexes.—*Plato.*

THE dogmatism of our creed-religions is the assertion of authority from without. Nature says to every man and woman, Look for my teaching and proof *from within yourselvs*, for you will find it by the material road; and every man, woman, and child can find it out only by this road, which they must walk themselvs—*R. J. Drummond, in Secular Thought.*

THE present social state is transitional, as past social states hav been transitional. There will, I hope and believe, come a future social state differing as much from the present as the present differs from the past with its mailed barons and defenseless serfs. . . . My opposition to Socialism results from the belief that it would stop the progress to such a higher state and bring back a lower state. Nothing but the slow modification of human nature by the disciplin of social life can produce permanently advantageous changes.—*Herbert Spencer.*

THERE is everywhere a lack of faith in human nature. People talk of brotherhood and yet spend half their lives studying the ways and means of ostracism and caste. They profess an abstract solidarity, and yet button their coats at the first salutation of poverty or sin. Democracy is preserved in liberty. The church and the state, all formal societies, tend to destroy all individuality. We are forced by them into a mould. To be free we must hold them in perpetual servitude. I would chain and whip an institution to my purpose without remorse as long as it was useful, and when it had forfeited all mobility I would bleed and bury it kindly, but without regret.—*Horace L. Traubel.*

THERE is clericalism, the enemy of the human race! Oppose it as the fiend who has covered the world with the darkness of ignorance, and illumed that darkness only by lurid and fitful glares from the fires of martyrdom. Strike the monster which has battened rich upon your poverty, which has reared its temples by robbery, shaped their oriels out of agony, and laid their foundations in blood. Down with the ogre that lived through the centuries upon the burlesquing of God and the stultification of man. Death to the demon which has sent you to a printed book for your religion, instead of sending you to the daisy and the stream and the mystic sympathies between them and your soul, and the infinit. No indifference! Strike as you love the holy! Strike as you hate the infamous!—*Saladin.*

ACCORDING to holy writ, God made Adam out of the dust of the ground and then breathed into his nostrils the breath of life. Now, just imagin the eternal creator of the universe blowing into the nostrils of a clay man in the hope of making it liv. Of course the origin of this old myth is obvious enough. Our savage ancestors knew nothing of biology or physiology, and they were under the impression that the breath was the cause of life They observed that while men lived they breathed, and that after death they breathed no longer, and so they jumped to the foolish conclusion that the breath was the life. The word *spirit* is derived from *breath*—a most significant fact. In fact, it may be said that men and women to-day believe that they hav souls or spirits capable of living forever, simply because their forefathers did not understand the nature of breathing—did not know that it was the process by which fresh oxygen is taken in and impure oxygen given out in order that chemical combustion, which is the condition of life, may be carried on. I remember, when a boy, trying to resuscitate dead flies by industriously breathing upon them. I may say that I was just as successful with the flies as God would hav been with a clay man—had he been foolish enough to make the attempt. The man who wrote this story may hav been inspired, but he was never at school.—*Wallace Nelson.*

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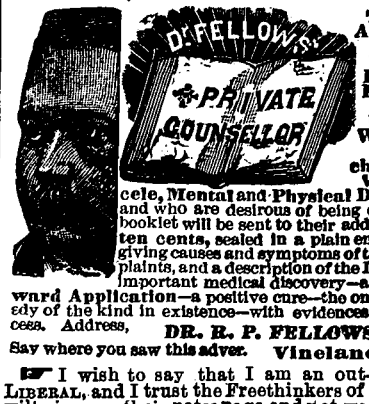
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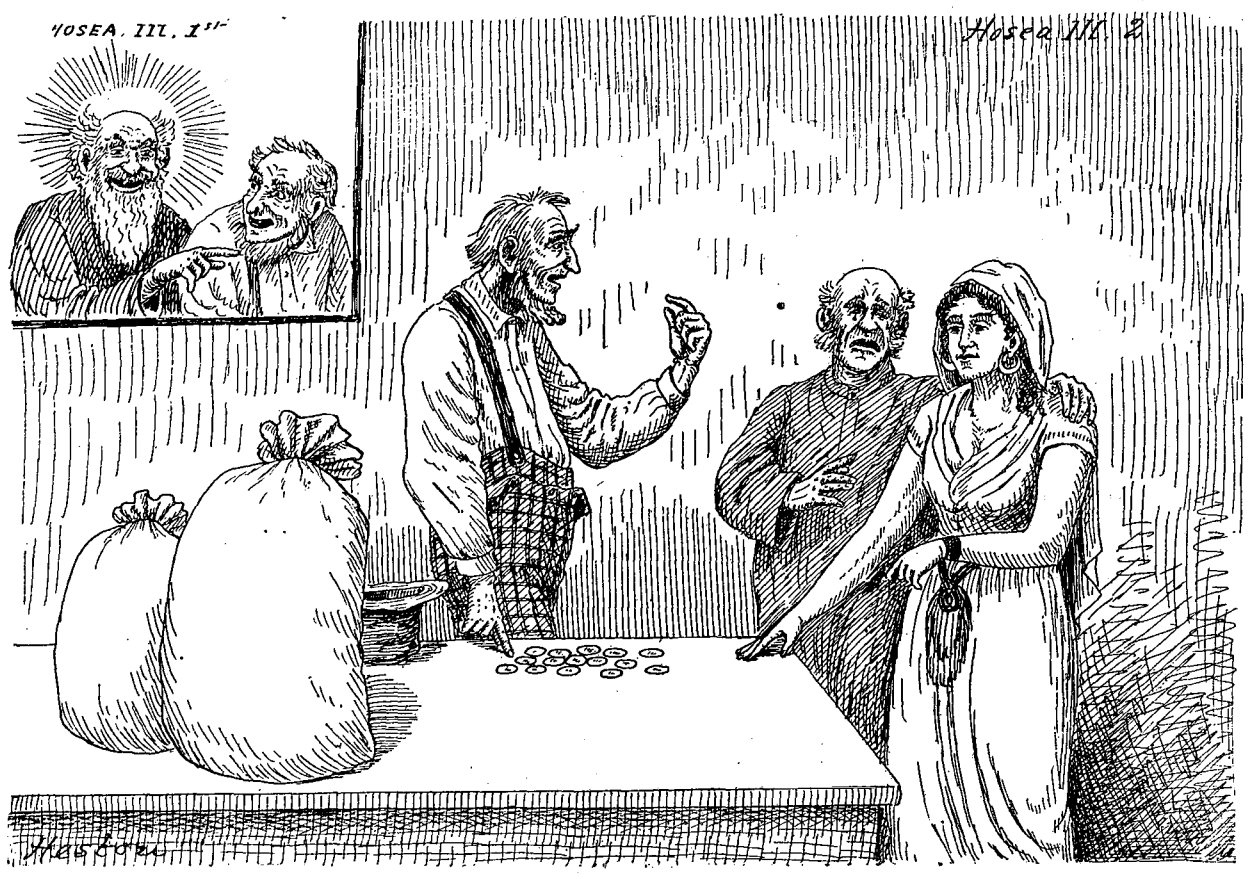
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ANOTHER GODLY TRANSACTION.—Hosea iii, 1, 2.

News of the Week.

AUSTIN BLAIR, "war governor" of Michigan, died on August 7th.

GRASSHOPPERS are somewhat destructiv to crops in Western New York.

THE Japanese appear to be gaining some advantages over China in the war.

THE rebellious Kabyles are defeating the troops of the Sultan of Morocco.

THE New York board of Police Commissioners has, after trial, dismissed four more sergeants for bribery.

THE Populists and Labor men of Ohio hav united, nominating Charles R. Martin for Secretary of State.

SENATOR KYLE has offered a resolution prohibiting the sale and use of liquors in the Senate wing of the capitol.

AMERICAN scientists held conventions in Brooklyn during several days, beginning August 14th. Many valuable papers were read.

PRESIDENT CLEVELAND has approved the act to subject to state taxation National bank notes and United States Treasury notes.

MISSOURI Republicans put at the head of their ticket for Supreme Judge, W. V. Robinson. It was a Chauncey I. Filley convention.

JULIAN RALPH and the artist, C. D. Weldon, will represent *Harper's Weekly* and *Harper's Magazine* on the scenes of the Japanese-Chinese war.

A TORNADO swept over the province of Ciudad Real, Spain, on August 13th. Two hundred persons injured and several thousand domestic animals killed.

THE House of Lords has defeated the Evicted Tenants bill. It will decidedly strengthen the Liberals and make more perilous the position of the peers.

MAYOR PINGREE, of Detroit, charged members of the school board with taking bribes. He had several arrested and locked up in the police station over night.

THE foundations for the new national headquarters of the Salvation Army were laid at the corner of Fourteenth street and Sixth avenue, New York, August 14th.

THE Democrats of Idaho hav nominated ex-Governor E. A. Stevenson for governor. They declare for free silver at 16 to 1, and denounce the "conservativ" senators.

SEVERAL Anarchists arrested in Rome. Bombs, explosivs, tools, and chemicals reported found in their homes. Most of the Anarchist convicts are deported to Massowah.

THE Democrats of Orange, Newark, and other places in New Jersey, hav issued public addresses, in which they severely arraign United States Senator Smith for his "conservativ" attitude on the sugar, iron, and coal schedules of the tariff bill.

THE clergy of Lawrence, Mass., the other day demanded the removal of the Black Crook posters; but the marshal, having examined them, declined to remove the bills.

JUDGE CALDWELL, of the United States Circuit Court, has appointed Aldace F. Walker receiver of the Atchison, Topeka & Santa Fé property, vice J. W. Reinhart, resigned.

THE New York Constitutional Convention refuses to permit the people to vote upon the proposition to incorporate any woman suffrage amendment in the proposed new constitution.

THERE is much trouble between acting President Peixoto of Brazil and the Congress. Many arrests. President Moraes will appeal to the people if he is not allowed to take the presidency.

SANTO CASERIO, the murderer of President Carnot, was guillotined at Lyons on the morning of August 16th. He did not make good his promis to die more bravely than his fellows who had preceded him.

THE Texas Democrats hav nominated the Hon. Charles A. Culberson for governor, indorsed the administration, and adopted the currency plank of the Chicago platform, after a long struggle with the free silver friends of Governor Hogg.

THE separate bills putting sugar, iron, coal, and barbed wire on the free list were referred to the Finance Committee of the Senate and, with amendments, were referred back and put on the calendar. It is not probable that there will again be a quorum in the Senate for the transaction of business.

THE national convention of the League of Negro Democratic Clubs was opened at Indianapolis on August 14th. C. K. J. Taylor, recorder of deeds at Washington, and chairman of the National League, presided. The convention indorsed President Cleveland, proclaimed for tariff reform, and protested against lynching.

TEN thousand operativs in the New Bedford textile manufactories hav struck against a reduction of wages. A settlement may be effected soon, as some of the operators are willing to continue paying the old scale. A small force of non-union workers refused to quit, and these were assaulted by the strikers and some were injured.

THE Democratic convention of Indiana renominated Secretary of State Myers, strongly indorsed President Cleveland, and denounced the "small coterie of senators, who, masquerading as Democrats," defeated Democratic legislation. When the convention called for "names," "Brice," "Gorman," and "Smith" were heard all over the hall.

THE drought has killed the hopes of the Cherokee strip boomers, and there is a wholesale exodus from the country. The city of Perry, which had at one time 15,000 inhabitants, has now not more than 300, according to reports, and smaller places are deserted. The number of settlers greatly outnumbered the claims, and terrible suffering has been endured.

B. H. CLOVER, who represented the Populists of the Third district of Kansas in the Fifty-second Congress, has returned to the Republicans. There is in that state a discontented wing of the Populist party, led by Cyrus Corning, W. F. Rightmire, Noah Allen, and other conspicuous reformers, which threatens to put an independent ticket in the field. The defection grows out of dissatisfaction with the Lewelling administration and the alleged failure of the "regular" organization to stand squarely on the Omaha platform.

JOHN QUINCY ADAMS, of Massachusetts, eldest son of the great diplomatist, Charles Francis Adams, great grandson of one president and grandson of another, died on August 14th. He was born September 22, 1833. Before the war a Whig Free Soiler, and during the war a Republican, he later became an independent Democrat. He was public spirited, a hard worker, and a ripe scholar. He had three brothers—Charles Francis, Henry, and Brooks—two of whom are authors of works of great value to the student and propagandist of Freethought. Mr. Adams leaves three sons, George, Charles Francis, and young "Jack."

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SICKENING TALK ON THE GALLOWS.

From the St. Louis Globe-Democrat.

MONTGOMERY, ALA., July 20th.—Dan Washington, Porter Davis, and Charley Ezell, negro murderers, expiated their crimes on the gallows in the jail yard here to-day. Their crimes were atrocious, but they died in the ecstasy of religious enthusiasm. On the gallows platform each made a brief statement, but none of them confessed.

Washington said: "Brethren, in fifteen minutes I'll be in Paradise with a long white robe on and golden slippers a walking de golden streets. When you all comes, I'll meet you at de gate and carry you to de judgment seat."

Porter Davis said: "I don't want to take up my time speaking. I am anxious to go to heaven. In a few minutes my soul will be there. You all mind the gospel and meet me there."

Charles Ezell, the wife murderer, said: "I know I am saved. I am going to sit down by Jesus. I am a true born son of Jesus, and am going home. All of you, white and black, I don't care how big you is, I am better than you, because in a little while I will take the sacrament in the city called Paradise. I see the pearly gates standing open for me."

The black caps were drawn, the preacher offered a short prayer, and the trap was sprung.

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The Charity Problem.

The Committee on Charities of the New York Constitutional Convention having agreed to report against any amendment to the Constitution forbidding appropriations to sectarian institutions to pay for the care and education of dependents put into their charge, Chairman Lauterbach of that committee givs to the public some of the reasons for the conclusion to which he and his associates hav come. He says that the Committee will report five new sections, "creating a Constitutional State Board of Charities, a State Board of Lunacy, and a State Board of Prisons."

"The Board of Charities shall hav additional powers, which will serve to check abuses in public or private charitable institutions, and shall hav full charge of all affairs appertaining to such institutions, even to checking legislativ power.

"The powers of the State Board of Lunacy are extended beyond those of the present board, but a separation of its functions from those of the State Board of Charities is clearly defined.

"The State Board of Prisons has no existing counterpart, and is intended to provide supervision and inspection not only of the state prisons, bnt of the county jails and penitentiaries."

As regards the proposed amendments prohibiting appropriations for charitable institutions under denominational control, Mr. Lauterbach says:

"Unanimity exists in believing that it would be unwise to prevent the state from aiding and supporting its dependent poor through any appropriate agency or from entering into contractual relations in that behalf with private institutions, under whatever control they may be. The proposed amendment which, if adopted (together with that suggested by the Committee on Education, which prohibits the appropriation of any moneys by the state to any parochial, denominational, or sectarian school whatever), without affecting charitable institutions where education is an element in the care of its inmates, will secure in its fullest sense a separation of church and state in all matters political and educational, without, however, preventing the state from securing the services of the magnificent charitable organizations of all denominations which hav done so much to lessen the burden of the state and to secure the economy and perfection which hav characterized the eleemosynary work, so enormous in its extent, which it has devolved upon this community to perform."

Of course the report is the result of a compromise between those who wish to discontinue all appropriations of money to the kind of institutions specified and those who desire that the present loose management of affairs shall not be disturbed. It will be one of the duties—the chief duty, apparently—of the new board of charities to "supervise, visit, and investigate" all eleemosynary, charitable, and reformatory institutions, "whether state, county, municipal, incorporated or private"—except insane asylums and penal institutions—"if they receive any public aid or are exempt from any public burden or tax." No funds can be granted to any institution not already authorized to receive them except on the authority of this board and only for the support of persons committed to it by due process of law or under the rules of the Board of Charities. The Board has power to revoke the authority of any institution now existing or which may be established to receive public funds. These provisions would seem to indicate that, if this proposed amendment is adopted, no institution can thereafter receive a lump sum but will be paid a specified amount per head for such wards of the state as are actually under its care.

It will be seen that Chairman Lauterbach expresses the opinion that this amendment, together with that proposed by the Committee on Education, which forbids state aid to schools under denominational control, will—"without affecting charitable institutions where education is an element in the care of their inmates"—secure the most complete separation of church and state "in all matters political and educational." But that saving clause which refers to the educatiou *incidentally* given in charitable institutions is pregnant with meaning. How can there be the "fullest" separation of the ecclesiastical and the civil when millions of dollars are each year given to institutions wherein religious instruction is a regular part of the "care" bestowed upon the inmates? That such religious instruction is given in these institutions we all know, and Mr. Lauterbach admits it in this paragraph:

"The committee is unanimously of the opinion that the public has received adequate return for all moneys paid to private charitable institutions; that the expenditures made hav been in most instances far less than if the institutions had been conducted by the public; that the religious training which is insured for the young is of incalculable benefit; that the care of those in private institutions is better than that received in those under control of public local officers; that the public moneys expended under the prevailing methods are supplemented by the expenditure of enormous sums from private sources; that, to a large extent, the buildings and accessories of these organizations hav been supplied by private cost, and that the method upon the whole is certainly the most economical that can be devised, and will be still more economical when some comparativly trifling abuses, such as the too long retention of inmates or laxity in their admission, shall hav been remedied."

We confess ourselvs unable to see any difference in principle between voting money for the support of sectarian schools and voting it for the support of sectarian charitable institutions, although we are free to admit that there are many and great practical difficulties in the way of the just settlement of the charity problem. It is perfectly clear that no part of the tax fund should be used to giv "religious training" to the state's dependents. From our point of view, the religious instruction which these waifs receive is far from being of "incalculable value" to themselvs or to others, but they do need physical support, scientific education, and ethical and industrial training. What is to be done? It is alike unjust and dangerous to permit the churches to fatten and grow powerful at the expense of the taxpayers. To quote further from Mr. Lauterbach:

"Probably the noblest sectarian charities in the world are the hospitals in the city of New York. They are supported entirely by private sectarian contributions; but they extend their benefits without regard to race or creed. The occasion might arise at any moment calling for their use by the city for public purposes, but were the prohibiting amendments adopted, such arrangements would become impossible, and the city would be deprived of what might be an indispensable facility in its charitable work.

"It is clear that private institutions which expended during the fiscal year ending Sept. 30, 1893, nearly $13,000,000, of which probably $9,000,000 was derived from public sources, should be subject to the most thorough investigation, supervision, and control by properly organized public bodies. In addition to this, the expenditures upon state, county, and city institutions makes an aggregate of at least $20,000,000 for charity in the state of New York, irrespectiv of large private benefactions, of which no public record is made.

"The field covered by this vast expenditure is divided into three parts, correction, lunacy, and charity, and affected during 1893 a daily average of 80,543 individuals besides the inmates of prisons, penitentiaries, and jails, in which there was a daily average of some ten thousand persons. It is important to note that the average number of beneficiaries grew from 47,000 in 1880 to 80,000 in 1893, and the expenditure from $8,000,000 to $20,000,000."

It is true that many of the hospitals are under sectarian control, but the funds for their support come from all classes of people, religious, non-religious, and anti-religious. However, this latter fact does not seriously weaken Mr. Lauterbach's objection that the amendments proposed and rejected by the Committee would, if adopted, prevent

the city or state from reimbursing these hospitals should either in an emergency, such as siege, riot, or pestilence, seize them for public use. This is one of the practical difficulties in the way of the adoption of such sweeping amendments to the Constitution, and one which all thinking, fair-minded men and women will giv careful, unprejudiced consideration, and dispose of according to the impression which the facts make upon his mind after they hav been measured by his standard of justice.

"The State Board of Charities would hav supervision over seven reformatories, eight institutions for the deaf, two for the blind, one for epileptics, three for idiots, one for Indian children, one for soldiers and sailors, fifty-eight county poorhouses, two hundred and forty-one orphan asylums and homes for the friendless, one hundred and twelve hospitals and forty-five dispensaries, with a population of 62,164."

Three courses of action are open: The first is to continue the present system of voting state aid to the various institutions, sectarian or otherwise, which care for the so-called wards of the state. The second is for the state to gradually assume the direct control and training of all these dependents, while the third is to constantly lessen the sums voted by the state to private institutions to the end that voluntary charity shall do all that state-aided charity does at the present time.

Comstock after Big Game.

Last year Mrs. Matilda Joslyn Gage, the renowned woman suffragist, had brought out by Charles H. Kerr & Co. a work of five hundred and fifty-four pages, entitled, "Woman, Church, and State: A Historical Account of the Status of Women Through the Christian Ages, with Reminiscences of the Matriarchate." It met with a cordial reception, for its author's name was a passport to favor, the subject was a fascinating one, and the book contained a wealth of information hitherto familiar to but to few people, comparativly. Of course it is not entirely free from errors, the most serious of which probably is the apparent credit given to ex-priest Chiniquy's story for the marines about an alleged Catholic plot to assassinate President Lincoln, and one of the minor annoying mistakes is the classification of the Unitarian *Christian Register* of Boston as an Episcopalian paper. But the book is, upon the whole, an admirable volume and one that can be read with profit by old and young. That Anthony Comstock should pronounce it unfit for perusal by children is astonishing, accustomed though we are to his obscene antics.

Mrs. Gage lives at Fayetteville, Onondaga County, New York. The school board of that town has refused "Woman, Church, and State" a place in the school library, on the ground that it is unfit to be read by children, and in support of its position it givs out a letter from Anthony Comstock, written to one of its members. This is the letter:

"NEW YORK SOCIETY FOR THE SUPPRESION OF VICE,
"Room 85 the *Times* Building.
"NEW YORK, Feb. 26, 1894.

"MR. T. W. SHEEDY, Fayetteville, N. Y.: Yours of 24th inst. by express, inclosing a book entitled 'Woman, Church and State,' by Mrs. Matilda Joslyn Gage, is just received. In reference to whether this is a proper book to put in a school library for children to read, I unhesitatingly say, No, it is not a proper book for children to read. What may be proper for a mature person is a very different thing when placed in the homes of boys and girls. The incidents of victims of lust told in this book are such that if I found a person putting that book indiscriminately before the children I would institute a criminal proceeding against them for doing it.

"This is not on the theory that the intent of the writer is impure, because that is a question which has nothing to do with the dissemination of matter 'which tends to inflame the imagination and corrupt the minds and morals of the young, or persons open to such immoral influences into whose hands a publication of this sort may come.' The details given where young girls hav been ruined certainly cannot be helpful to any child, but would suggest thought of a most impure and dangerous character. The policy of the law is that persons who are liable to be affected by such things as these shall not be brought under their baneful influence. The book is undoubtedly designed by the author to work a reform against certain evils which undoubtedly exist, but that does not justify the putting of such a book as that in the library of a school, where boys and girls shall hav free access to it unbeknown to parents, and make the horrible details of that book a subject for conversation among themselvs. I return the book by express as requested.

"Very truly yours, ANTHONY COMSTOCK, Sec."

Had the school board and Comstock said that sectarian works ought not to be admitted to a public school library, and had they, in deference to this just principle, shut out with "Woman, Church, and State," the Bible and all later Christian and other religious works, they would hav been in an impregnable position, and no Freethinker would hav thought of assailing them there. But when they debar Mrs. Gage's noble volume, yet retain large numbers of religious and quasi-religious books, they reveal themselvs in their true characters, and place themselvs in a wholly indefensible attitude. This is not the worst of the matter, however; not daring to do justice, realizing that to object to the admission of "Woman, Church, and State," to the school library on the ground that its admission would be a violation of the principle of separation of church and state, would expose the fact that they are themselvs the defiant, persistent, wholesale violators of that very principle, they hav resorted to the despicable, cowardly subterfuge of charging Mrs. Gage's production with being indecent in effect, if not in intention. This course of procedure is reprehensible in every way; it is mean, it is sneaking, it is libelous. Mrs. Gage should hav no difficulty in making Comstock pay salutary damages for this dastardly trick. Or, if he is as financially impecunious as he is morally poverty-stricken—which is extremely doubtful, however—she should be able to recover from the members of the Fayetteville school board, who published Comstock's criminal libel. It is time for some one to pay handsomely for the usurped privilege of defaming the reputations and works of honest men and women. It is time for an example to be made of some of these prurient-minded creatures who would deserve only the pity of sane and healthy people if they would cease bedaubing with their own corruption the brain-fruits of the most earnest and oftentimes clearest-seeing humanitarians in the world. Comstock's insinuations regarding "Woman, Church, and State" should be resented in a more tangible way than through press denunciations. He cares nothing for such so long as his financial backers are not thereby weaned from his support. A few libel suits, vigorously prosecuted, would teach him at least a little prudence. He is not amenable to reason; epithets, no matter how fitly applied, glance harmlessly from his armor of ignorant self-conceit; he glories in his work and is utterly unable to discriminate between obscenity and physiological instruction. This is why none of his animadversions upon Mrs. Matilda Joslyn Gage's book in the least affect those who understand the censor's hopeless limitations. He knows even less concerning the proper training of youth than the unlettered plowboy does about the science of astronomy. And yet he arrogates to himself the title of protector of virtue, and presumes to say what the millions of children in America shall read. Referring to this very subject of sex and asking who they are who declaim against physiological knowledge and beauty, Grant Allen answers:

"The lean and haggard ascetics of the Thebaid; the vile St. Antonies, pursued by swinish dreams and unclean images; the monks and nuns of the Middle Ages; the like-minded fanatics of the nineteenth century. The idea of the essential impurity and danger of sex began with the savage."

In reading Comstock's letter one is most forcibly reminded of the fact that the Christian idea is that ignorance is the only efficient safeguard of innocence. The offense of Eve was that she partook of the fruit of the tree of knowledge, thus becoming able to distinguish between good and evil. This damned the whole race, to the end of time. Comstock is a Christian, and so he cannot help reasoning, as a logical Christian must, that the only way to keep out of mischief is to remain in intellectual darkness. Certainly Christians do not usually act on this rule in ordinary business affairs, but when it comes to the facts of sexual physiology and social science they immediately run their heads into the sand and imagin that they are perfectly safe. And, not content with blinding themselvs, they are determined that everybody else shall fly to the shelter of the sand dunes of non-information or mis-information. This explains the attack on "Woman, Church, and State."

Mrs. Gage in a letter to us says that the real power behind Comstock in this crusade against her book is the local church. There is nothing intrinsically improbable in this statement. In fact, it is difficult to imagin that any other should hav made such an attack. One of the Syracuse papers heads an account of the trouble with the words "'Unclean, Unclean,' so the churchmen cry at 'Woman, Church, and State,'" showing that at least one editor understands the situation. The same paper quotes a man who for twenty-five years has been prominent in educational affairs in Syracuse as saying that, "While I hav not read the book thoroughly, I hav reviewed it sufficiently to satisfy myself that Mr. Comstock was right in condemning it for circulation in a public library." This man also says that "If not suppressed, this book is sure to hav its baneful effects," meaning, of course, that it will injure the church by showing how false is her claim that woman owes to Christianity her elevation and emancipation, so far as they hav been achieved. Other Syracuseans think that "some kind of an asylum ought to be found for Comstock." Repeal the infamous law he enforces, and he will become powerless for evil. Still others of Mrs. Gage's neighbors express their conviction that she could not write "anything morally objectionable," so refined are her mental and moral attributes. It is probable that Comstock will discover that he has aimed too high this time, and will beat as orderly a retreat as possible. A suit for damages would help greatly to transform the defeat into a rout.

"Fair Play" sends to the *World* this model form for an amendment to the state constitution: "No form of property, real or personal, shall hereafter be exempted by law from taxation for the maintenance of the government which assures its title." This would be an exact fit in any and every state.

Rev. Wilbur F. Crafts, perhaps the most widely known leader of the Sunday law people, says that "religion cannot be maintained without the Sabbath, or the Sabbath without law." Which is equivalent to saying that Christianity would go to pieces without the hoops of statute law. What a confession! And yet in the face of this and many similar admissions Mr. Crafts and his associates hav the effrontery to persistently claim that they are working for *civil*, not religious Sunday laws! What sorry shammers they are!

Our Christian friends hav no more practical faith in "God's loving providence" than hav unbelievers. When there is no immediate danger they are very trustful, but they hav sense enough to scramble for themselvs when peril is imminent. On August 15th the Catholic church at Sayersville, New Jersey, was struck by lightning. Services were in progress. "The wildest excitement followed;" "a mad rush was made for the door;" "the exits were jammed in an instant." Finally the cooler headed ones allayed the excitement and order was restored. Providential care is a nice theory when one is not confronted with a condition.

"It is not a sign of character or intellect to be always giving emphasis to one's disbeliefs. If a man does not believe this thing or that, why should he trouble himself or others about it? If there is anything that he does believe, that is the thing for him to emphasize. If, indeed, he does not believe anything, the less he says about himself the better."—*Sunday-School Times.*

Want affirmations? Well, we affirm that Christianity stands in the way of the highest development. We affirm that one irrigating ditch is worth ten million prayers. We affirm that hard work, fair dealing, and respect for the rights of all are the best possible certificates of character. We emphasize our belief that we must abide the consequences of our own acts, your "Jesus paid it all" vicarious atonement doctrin to the contrary nothwithstanding.

They hav found in Iowa a real believer in the Bible as it was understood in the days when Chris-

tians were more ignorant and more sincere than they are to-day. His name is P. Stillmukes. He is a member of the legislature and this is what he said when he voted against woman suffrage:

"I hav always been taught and scripture says God first made man and afterward he took a rib out of the man's side, out of which he made a woman. Now, it seems to me a disgrace and an injustice to let that rib control or dictate to men in any way, shape, or form whatsoever in regard to the law-making power in this state. Therefore, I vote no."

Upon which the Clinton *Herald* remarks that "if Dubuque was after the biggest fool in the county to represent it in the legislature, it apparently got what it went for." This is a terrible slap at the Bible and at the Christians of past ages. Mr. Stillmukes is merely a survival. He is a Christian born out of time.

The Freethought Letter-Writing Corps will this week write again to United States District Attorney W. C. Perry in regard to the case of Mr. J. B. Wise, indicted and to be tried in October for sending through the mails to Rev. H. B. Vernon a postal card bearing the transcription of a verse of the Bible. And it will add much to the weight of the letters already sent to Mr. Perry if a large number of our readers who are not regular members of the Corps will this week join in the protest against the further tormenting of the crippled old man. Fifty or one hundred additional letters may turn the scale and induce Mr. Perry to *nolle prosse* the suit. Will *you* be one of the reinforcement? Be brief, clear, dignified, and courteous. Address Mr. Perry at Topeka, Kansas.

A writer in the *Saratogian*, protesting against Colonel Ingersoll lecturing in the town hall at Saratoga Springs, says that no Christian need fear for the "eternal verities" because of Infidel lectures, but he must object to such use of the hall, just as, in secession days, a patriot would hav "protested against a rebel flag flying over the roof, not because he feared that the stars and stripes would be hauled down from every other flag-staff in the land, but from sheer patriotism and loyalty," meaning, undoubtedly, that Colonel Ingersoll is guilty of treason against the government of the Christian God and should be promptly suppressed out of "sheer patriotism and loyalty" to the supernatural dynasty. It seems never to hav occurred to the *Saratogian's* correspondent that his credentials as earthly agent of that dynasty and interpreter of its purposes are no better than Colonel Ingersoll's.

"Pretending to be a prayerful Christian, August Seel, jr., has been scattering forged checks right and left among uptown shopkeepers. He forged the name of the Gillen Lithograph Company, his employers. Seel, who is a member of the Y. M. C. A., is twenty-four years old and lives at No. 231 West Nineteenth street. When arrested he rnefully exclaimed, 'What's the good of prayers, anyway! Here I've been praying for success in passing these checks, and now I'm arrested.'"—*N. Y. Advertiser.*

We leave it to our Christian friends to decide whether Seel is actually a sincere Christian of shady morals or is merely masquerading as a believer in order to the more easily fleece those who are still credulous enough to think that profession of acceptance or real acceptance of antiquated dogmas is evidence of probity of character. His exclamation of surprise that his prayers had proved to be worthless to him, would point to the conclusion that he really believes in a special providence, even for thieves. This would not be at all surprising, for all history shows that men and women of the criminal classes are, with few exceptions, exceedingly superstitious.

The New Orleans *Christian Advocate* perceives that the appropriation of public funds to sectarian institutions "strengthens the cause of the Infidel against all churches," but it does not seem to realize the intrinsic injustice of such benefactions. It says that "Protestants stand in the way of their own interests and of purity of government when they accept the pittance of public moneys thrown to them as a sop to close their mouths against the large appropriations to Roman Catholics." In the course of a very few lines it twice uses this word "pittance" to designate what the Protestant sects receive from the states and the nation, thus unconsciously revealing the location of its most grievous wound. The plain inference is that it would not object to such a system of appropriations if it were not for the disproportionately large sums "given to Romanists by politicians for political ends." With a "fair divvy" it would not care very much for Infidel opinion. That is why it does not heed the Infidel protest against the infamous Sunday laws, which laws, so far, hav been enacted, almost without exception, at the demand of and in the interest of Protestantism.

A Sabbatarian paper givs us this precious bit of information:

"The *Presbyterian* tells how one man stopped Sabbath work in the Reading shops at Williamsport, Pa. He declined to work on the Sabbath, and was discharged as a man who had too many scruples for a railroad worker. He quietly informed the men who were in the shops that if they went to work he would prosecute them for violations of the Sunday law of the commonwealth of Pennsylvania. Seventy-five of the men declined to work the next Lord's day. The name of the sturdy upholder of the civil law was Andrew Anderson."

Under a statute embodying the principle of equal freedom, Andrew Anderson would hav been able to select his day of rest, and he would not have been able to deny to any fellow workman the opportunity to labor on Sunday. As it was, his employers had more justification for discharging him than he had to refuse to the other seventy-five men the chance to work on Sunday. This "sturdy upholder" of the Sunday statute evidently became suddenly reverential toward the law when he wished to use it as an instrument of revenge. The theocrats are welcome to his "loyalty."

It would appear that accurate knowledge of the Bible is not necessary to enable one to travel in peace and safety through "heathen" lands. Dr. Morrison writes to the London *Daily News*, of Lenz, the American bicyclist:

"He is gratefully remembered by all the missionaries, who praise his imperturable serenity, his endurance, his unquestionable courage. One missionary, however, lamented to me that Lenz did not possess that close acquaintance with the Bible which was to be expected of a man of his hardihood. It seems that at family worship at this good missionary's the chapter for reading was announced, when Lenz was discovered feverishly seeking the Epistle to the Galatians in the Old Testament. On the mistake being pointed out to him Lenz was in no wise discouraged; on the contrary, he declared his solemn conviction that in the United States the epistle is always reckoned a part of the Pentateuch."

We do not quite understand what the missionary means by his indirect assertion that a man of exceptional hardihood would be expected to hav a close acquaintance with the Bible, but we do understand that a traveler who cared so little for the book that he could not tell whether a particular epistle is in the Old or the New Testament, would hav a distinct advantage in a pagan land over a Bible worshiper, for he would be much more likely to look on peculiarities of religious belief and rites with a catholic eye, and would in all probability attend more strictly to his own affairs, and let those of the nativs alone.

The *Congregationalist* is not willing to concede that the Christian Sabbath (Sunday) depends upon civil law. In an appeal for its better observance, it says:

"If Sunday should cease to be the Lord's day, it would be because Christians hav resisted the pleadings of their own consciences concerning it. No legislature can Christianize the weekly rest day. It can only free the day from the burdens of continuous toil. But if each Christian keeps it as in his best moments it might be kept, it cannot be destroyed."

But the Crafts people are not particularly anxious about freeing "the day from the burdens of continuous toil." They are just as bitterly opposed to Sunday recreation as they are to Sunday work. They want a *holy* day, not a holiday. They want matters so arranged by law that every man, woman, and child must go to church on Sunday or stay at home. This is not in the slightest degree an exaggeration. It is a calm statement of fact. If the Sundayites really wished to do nothing but prevent *compulsory* "continuous toil"—the only kind with which any legislator has a right to concern himself in his official capacity—the whole difficulty could be settled at once, for all that would be necessary in the way of law would be a provision that no employer shall require of his employees more than six days work each week, leaving to the demands of each business or industry and the amicable arrangements of the workmen among themselvs and with their managers the determination of the rest day of each worker. Such a settlement of the question would be dictated by good sense, not bigotry, and consequently will not willingly be accepted by the clamorers for Sunday statutes that make voluntary labor and harmless amusements alike misdemeanors or crimes.

"The Open-Air Workers' Association of America" held its second annual convention in this city a few months ago. In the *Independent's* report of the proceedings we find this:

"In view of the difficulty experienced by preachers in getting permits from the municipal authorities for street preaching, a resolution was passed authorizing the president of the association to inquire into the cause, and also to draft a bill to be presented at the next session of the legislature, making it obligatory upon these authorities to issue such permits to lay and ordained preachers upon presentation of evidence of good character, and also to permit the distribution of religious literature in the form of tracts, circulars, and books at such gathorings."

That clergymen and other out-door speakers should be allowed all possible opportunities for carrying on their propaganda cannot in fairness be disputed by any friend of free speech. But it must be remembered that the equal rights of other people are to be considered and that on some streets assemblages could not be gathered without interfering with the business or locomotion of a large number of persons. In view of this fact it is at once evident that the local authorities are much better judges of the situation than the legislature can be, and that therefore the authority to grant licenses should be left in the hands of the local officers, subject to such general restrictions as may be necessary to prevent favoritism and other abuses. One question to the "Open-Air Worker's Association": Are you willing to extend to Freethinkers and other unorthodox lecturers the same rights and opportunities to speak that you demand for preachers? In other words, are you pleading for equal justice or special privileges?

The theocratic conspirators against our secular Constitution never tire of asserting that this government rests on the Christian religion as its foundation; and even the United States Supreme Court has said in an *obiter dictum* that this "is a Christian nation." Now, who should be more likely to speak authoritativly in this matter, the Covenanter clergyman of Pennsylvania and Ohio and the present-day lawyers who sit on the bench of the Supreme Court, or Washington and his compeers, statesmen who stood about the cradle of the infant nation and helped defend it in its hours of weakness and the days of deadly peril? Here is a declaration that should be written indelibly on the brain of every friend of liberty in religion. These words occur in a treaty made with the Bey of Tripoli in 1796, which treaty was signed by the hand of Washington:

"*As the government of the United States of America is not in any case founded upon the Christian religion*—as it has itself no character of enmity against the laws, religion, or tranquility of Mussulmen—and as the said states never hav entered into any war or act of hostility against any Mohammedan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."

Washington would not consent that any "pretext arising from religious opinions" should "produce an interruption of the harmony existing between" two countries whose respectiv peoples professed distinctly opposed religious beliefs, but our modern theocratic preachers and judges are eager to enact laws that will compel inharmony and stir up strife about differences of religious belief among the people of this country. The degeneration is marked and shameful.

Heaven on Trial.

CHAPTER I.—ON EARTH.

They were sitting beneath the spreading branches of a monster live-oak one beautiful afternoon, old Abraham Fife and his good wife Nancy. Away back in the rosy days of youth when life was all joy and hope, this now loving old couple had exchanged their little home 'mid the cornfields of old Indiana for one in the rough land of California. They were two of the thousands that braved the hard journey of the plains, and settled in that new-found wonderland of the early '50's. Hardy old pioneers they were, grown old and stooped in the rough grapple of that land of gold in its early days. Their children had married and gone, and left them alone at the old home on the ranch of some thousands of acres. But 'twas a lonely spot to them when the children left, and some years afterward they moved to the quiet village of Gold Hill near by, there to while away the evening time of life. Abraham was a rough old pioneer, and usually smiled at the tender side of life, but as he sat beneath the live-oak that afternoon with his good wife Nancy, his mind fell into reminiscences of the long years of his busy life, and his heart grew touchingly tender as he called up the sweet memories of those old days gone for ever.

"Well, we've had a heap o' hard work in our time, havn't we, Nancy; and there's bin lots o' dark days 'long with the bright ones."

"Yes; I think we've had our share, Abe. But they're all about over now, and I think if anybody needs a rest we do, don't you?"

"Well, I hav queer ideas about this restin' business, I guess, Nancy. My doctrin is 'at we'll work, or ought to, jest as long as there's a piece uv us, and that'll be forever."

"I'd kind o' like to hav a rest myself, Abe, and somehow I think th' old Bible doctrin is best after all."

"I know the preachers twist the thing around, an' tell o' the good times comin', but you see they'd lose their job, Nancy, if they didn't bait their hooks with the heavenly worm. I don't believe in none o' their goin' to heaven an' havin' a good time. It's all stuff. But who's that comin', Nancy?"

"That's the Rev. Mr. Jenness, the new minister. Now don't be too hard on him, Abe."

"Wants a little money for the new church, I reckon, but he can't get nothin' out o' me."

"Good afternoon, Uncle Abe."

"Good afternoon, sir. Hav a seat out here in the shade with me and Nancy."

"Thank you. I called to see if you could not help the Lord a little this afternoon, Uncle."

"What d' you want—money?"

"Yes; I want a little to help out on our church. You can't invest amiss for the Master's sake, Uncle. Any amount would be a wonderful help."

"Won't giv you a cent."

"Why not, Uncle? Wouldn't you like to see the cause of Christ advanced in our town? It takes money to build churches and fight the devil."

"Oh, we've got enough churches in town already. Can't support what we've got."

"Enough churches! Why, Uncle, you can't mean that. Don't you know that every church is a new monument for righteousness."

"Don't believe any such stuff. If we're goin' to hav any church, might jest as well all hav one. That's a plenty."

"Oh, that wouldn't do at all. While we're all working for the glory of our Master, we must each do it in our own way. You couldn't mix up the churches, Uncle. It wouldn't work at all."

"Ef you can't mix 'em up now, how'll it be by an' by?"

"Don't worry about that, Uncle? Let's fix it up on earth. I think if you will help us Methodists a little just now, the cause of our Savior will take a mighty stride forward in Gold Hill. Now what can you do for us?"

"Nothin'. We're all pullin' for the same gate, anyhow, an' I don't see the use o' supportin' so many breeds."

"But wouldn't you like to meet your good wife and all your friends over there? These churches are the only doors to heaven, and the more the better."

"Well, this thing o' goin' to heaven is a pretty mixed up business, an' I wish't I knowed a little more 'bout it."

"It's really a simple matter after all, Uncle. You build the churches, and we do the rest. Every new church increases the world's chances for heaven, and a chance for that is worth all the treasures of earth, see?"

"Tell you what *I've* always thought about it, sir. I believe people are goin' to get fooled in the blamed thing. I don't think we'll hav sich an everlastin' good time as you preachers make out."

"You will certainly agree that all these sorrows and cares of the troublous here will be forgotten in that glorious there. 'Tis the promis of our father and the glory of our race. Think of the days of universal joy and peace—the very ideal of our churches. Won't that be a happy time, Uncle?"

"No, it won't. This thing o' jest settin' around forever doin' nothin' 'gainst your will an' havin' a limber good time, is the biggest humbug I ever heard about. It won't do here or anywhere else, in my opinion. But I'll know some day."

"Uncle, I'm astonished. What do you mean?"

"Well, it's jest this way. This horrible evil you preachers snort around about is the work o' the Big Bein', an' a tolerable good thing after all, I guess. Ef your churches can't do no better'n try to root it out an' prepare men for heaven here or somewhere else, they'd better pull up stakes an' move on."

"We do think this world, as well as the next, would be a happier place without evil; and to make it a place of good is indeed the ideal of the churches."

"Then you can't git nothin' out o' me. When you git the world on a joy-forever basis let me know, an' I'll move out. Don't want none of it in mine. Come on, Nancy, we'll let the blamed fool scratch it out himself. Good-day, Mr. Goodworld."

CHAPTER II.—IN HEAVEN.

"Thought you never wus comm', Abe. What's bin the matter?"

"Well, I had a sorter hankerin' after th' old place, Nancy, an' somehow I couldn't shuffle off the mortal twine any sooner."

"I've bin worryin' about you good deal, Abe. I was afraid you wusn't goin' to git in."

"Thought people didn't worry up here, Nancy."

"Well, they don't, if they've—"

"Got all they want, I reckon. Why, that's jest the way it used to be down in old Californy."

"But we mustn't grumble up here, Abe. Come on, let's look around a little," and off they strolled hand in hand down the sunny paths of paradise—old Abraham Fife and his now immortal wife, Nancy. They had reached the eternal dreamland of the human race, and found themselvs really treading the holiest ground in the universe. It was the heaven of man in all the ages where the sum of all the good he has known on earth has been extracted from all the evil by some mysterious alchemy of his God. And this was the land that these two old pioneers of earth had entered to begin their stroll together down the joyous highways of eternity. After they had enjoyed the sweet associations of the redeemed of God for a thousand years, and had been constantly ministered unto by the sweet voiced angels of heaven, Abe called Nancy apart one day to one of the quiet nooks of that happy land for a good, old time earthly chat.

"I tell you, Nancy, this thing o' comin' to heaven ain't what it's cracked up to be."

"Don't go on that way, Abe. Jist be patient an' the good time 'll come by and by."

"That's what the blamed fools used to say down on earth, an' it's all an infernal humbug."

"Why, ain't you havin' a good time, Abe? You don't hav none but the very goodest of men an' things about you—no evil nor tryin' things at all."

"That's jest what I'm tired of, Nancy. I've bin potterin' 'round here fur a thousand years, an' I aint run up agin nothin' yet, an' I'll be blamed ef the thing ain't gittin' kind o' monotonous. My doctrin' is 'at you kin hav things too much your own way."

"They say this is the happiest place of anywhere, Abe, an' I reckon it must be."

"Well, I reckon it's not. Don't you recollect, Nancy, how happy we wus when I found you chirpin' around on th' old farm down in Indiany when we wus young? And how we wus more happier still when we come out to Californy an' dug gold, an' raised wheat, an' picked fruit, while the children wus growin' up? 'Course we had some rainy days, but, ah, them wus what I call happy times, Nancy."

"No use talkin' 'bout that now, Abe. It's past forever, an' we've got to enjoy this place."

"Well, I reckon we kin never hav them good times agin fur ourselvs, Nancy, but I wish't I could git back a minut' an' whisper in the ears o' them blamed fools on earth, an' tell 'm how glad they orter be 'cause they're a livin'. They're all time prayin' to git up here or some other good place, an' the fact is, Nancy, they're jest about as happy as they'll ever be, an' I wish't they knowed it, too."

"The preachers 'll get 'em around all right after 'while, I reckon, if they haven't already."

"No, they havn't yet. I wus told th' other day they wus still a prayin' to get their flocks up here, an' if they couldn't do that they wanted to turn th' old earth into a paradise an' let people wade around in good up to their necks down there. So you see, Nancy, th' ain't no more sense in their empty skulls 'an th' used to be."

"Then I suppose you'd like to whisper a word in the ears o' the preachers, too."

"No, you can't tell 'em nothin', Nancy. They think they're 'spired, an' when a man gits that way, might jest as well let him go."

"Ah, here comes our old friend Jenness this minut'. You recollect him, don't you, Abe?"

"He's th' one 't wanted to build one o' them churches down 't Gold Hill once. Yes, I recollect that chap."

"Now, don't raise a racket with him, Abe, up here. It'll be the first on record, an' that won't do."

"Good morning, Uncle Abe. I see you and Aunt Nancy got in all right."

"Took you a long time to find it out, 'pears to me."

"Now, Abe, be careful. Recollect you're in—"

"And are you not going around to the meeting this morning, Uncle?"

"What meetin'?"

"Why, the meeting of the redeemed ones."

"What they goin' to do?"

"And havn't you heard, Uncle? They meet to appoint some one—the holiest of heaven, if possible—to offer himself up for sacrifice unto the children of Mars in order that the poor sinners may be saved."

"Can't work that racket on me."

"Abe—"

"I've been 'saved' once, an' I know how it goes. One world's enough to play that game on. Yes, I'm goin' to the meetin', but I'll vote 'no' on sendin' anybody."

"I'm astonished at your flippant remark on a subject so holy. You evidently do not appreciate the privilege of taking part so directly in the plans of our father for the betterment of his creatures in all the worlds of space. You forget, sir, that you are now a most vital part of that force that directs the handiwork of the universe."

"Same old song. You wus burn for a preacher, I reckon, but you can't fool me agin. As I wus just a sayin' to Nancy, this thing o' longin' an' workin' fur heaven or anything like it is a waste o' time, an' you preachers are fools—"

"Abe—"

"To be rootin' 'round forever to find some good place to put people in. Why don't you teach 'm to enjoy th' old world jest as they find it. It's a mighty good place after all—'bout as good as you'll find anywhere, I 'spect."

"Oh, Uncle, these sweet associations and high occupations in heaven of the blessed ones of God so far transcend one's experience on—"

"Dreamin' agin, and a mighty allurin' dream it is, but when it comes to the scratch, there's nothin' in it. Comin' to heaven makes me feel 'bout like them eastern folks used to 'at come out to Californy 'specting to find gold growin' on the trees."

"But 'tis a glorious thing, Uncle, to sit triumphantly at the right hand of—"

"You're a liar. Git."

"Abe, Abe, you're in heaven now."

"Lord, I know it, Nancy, an' I'd rather be a sinner on earth than a saint in heaven any day. Wish 'at I wus back in old Californy." WEIRD WILL.

Call for the Eighteenth Annual Congress.

At a meeting of the board of directors of the American Secular Union held at the residence of Dr. Juliet H. Severance, July 28th, it was decided that the Eighteenth Annual Congress of the organization be held in Chicago, Oct. 26th, 27th, and 28th.

Various religious denominations, ignoring past differences—and the history of Christianity demonstrates that these hav been most serious—recently convened in a parliament and agreed to work in unison for the uplifting of humanity. Certainly Liberals should not display a less conciliatory spirit than the orthodox sects. Assenting to this, and remembering that only in union is there strength, the board adopted the following resolution:

Resolved, That the Freethought Federation of America be invited to unite with the American Secular Union in holding its Eighteenth Annual Congress, and that Mrs. Freeman be requested to communicate this resolution to Mr. S. P. Putnam.

It is also urged that all societies which accept the "Nine Demands" send delegates to the Congress, and that Liberals make a grand effort to attend this Freethought Parliament. Let every auxiliary send its representativs. The World's Fair Congress was a splendid success, but this is its equal in importance. The enemy is activ, enforcing Sunday laws and securing Sunday legislation, opposing the taxation of church property, the

value of which is assuming alarming proportions, securing the appropriation of public funds to sectarian institutions, demanding that the Bible be read in the public schools—in fact, not one effort to rob the people of liberty has been relinquished. The National Reform Association, the Sabbath Union, the Epworth Leagues, the King's Daughters, the Women's Christian Temperance Union—all these hav banded together, presenting a formidable front, and it will require the united efforts of Liberals to defeat so unscrupulous a foe, owning allegiance, as it readily admits, not to this government, but to a heavenly ruler, thus endeavoring to establish a theocracy on the ruins of the republic. How to best oppose this purpose and the other unpatriotic schemes of our antagonists must be considered at this Congress. We must work together, accepting this much of the wisdom of our opponents, that "those who are not for us are against us."

MRS. M. A. FREEMAN,
Cor. Sec. American Secular Union.

Progress and Force.

All the fighters, from the unscrupulous politician of a low type, who consents to trick or flatter for the advantage of himself or his party, up to the dynamiter who seeks to terrorize society for the sake of views of which he himself has but a slight understanding, are all fighting together in one vast army to render true progress impossible. Progress can never be won by the weapons of trickery, flattery, or terrorism. The use of all such weapons means the wearisome passage from one set of evils to another.—*Hon. Auberon Herbert.*

At the present time it is well to enforce the lesson that force and violence do far more injury, as a rule, to the cause of progress than they can possibly do good. And when we say this we are not preaching the absurd doctrin of "non-resistance," the doctrin, so to say, of passiv participation in crime, which Jesus is alleged to hav taught. There are times, without doubt, when one cannot but think that force is not alone excusable but necessary. Where there is a despot trampling on the liberties of a people, where the people hav no constitutional means of asserting their rights, where the despot, surrounded by panders and intrenched behind bayonets, strikes at the life of the people, then few there are who would withhold admiration from the brave man who, at the risk perhaps of his life, strikes back at the tyrant and assassinates the kingly assassin. But such a case is on an entirely different footing from the extraordinary inexplicable outrages of the past couple of years. The reason we applaud sometimes the man who murders a tyrant, is because we feel the murder was just, in a sense. The person murdered was himself perhaps a murderer and a public menace, and his murder or execution may be merely a disagreeable necessity, like the removal of a cancer which was sapping the vitality of the organism.

But the "Anarchist" outrages, as they are called, which hav astonished and perplexed Europe, are really as senseless as they are unjustifiable. The Anarchists allege that they desire to change, or destroy altogether, the system of society. But, manifestly, that is a general object; if society is bad, no one individual is responsible for it. As Mr. Samuels—an Anarchist, we believe, himself—has said in the London *Echo*, "none are guilty, yet all are to blame." And it does not seem to be pretended that the few people who are promiscuously slaughtered by the Anarchists are individually responsible for any of the evils which are condemned. What sane object there can be, therefore, in their murder, passes the comprehension of any sound intelligence. The only effect, so far, these outrages hav had is to create a horror and disgust in superficial and everyday minds of the Anarchist cause; though, of course, to every sensible person it is evidently as just to lay to the debit of philosophic Anarchism the act of every semi-insane desperado who flings a bomb in any quarter of the world, as it was a few years ago to lay to the debit of the Irish National movement every "moonlighting" outrage that occurred in Ireland. On the fringe of every movement · · · there will always be a few ignorant, or undisciplined, or criminal people who are a source of weakness to the body that has the misfortune of their attachment. And, probably, no one more deplores and reprobates these recent outrages than the real reasoned Anarchist.

It is noteworthy, too, that all or most of those arrested for these outrages are more or less illiterate, ignorant fellows. Their manifestoes and pocketbooks, and writing generally, display their mental equipment. They are also young men. Both facts explain a good deal. They are impatient of progress. They are often young men who, expecting to wake up one morning and find the millennium arrived, lose heart altogether when they find the rate of progress much slower than they anticipated. As a matter of fact, the millennium won't come in a day, or a year, or ten years; things don't move at that pace. It is very questionable whether it would be so well if they did. Nor will the millennium ever come by bomb, or terrorism, or force. It will come slowly, gradually, imperceptibly—as fast as people are prepared for it—but no faster. Before there comes a change of the outward forms of society, there must be a change in the ideals and education in what, to use the religionist's word, one might call the "spiritual" life of the people And to foist a new system on society, or attempt to do so, before that "spiritual" change, is the folly of ignorance. Hence, instead of committing outrages which merely disgust people, what these Anarchists should hav done was to try to convince the minds of the people. If they did that, the bombs would be unnecessary; if they did not succeed in convincing, all the bombs in all the arsenals of the world would not avail them. Thus it is we should say these Ravachols and Vaillants and Santos are more ignorant than depraved. Strange as it may seem to say so, theirs is not a mean crime. They hav nothing apparently to gain personally, they hav everything to lose; they imagin they are helping humanity, as Torquemada and other Inquisitors may hav thought they were serving men's eternal interest by putting them to death. Both crimes, possibly like all crimes, arose from ignorance. What is required, therefore, is education, enlightenment. These Anarchists at heart mean well. Let them but be educated, trained, disciplined, and the enthusiasm that now runs to outrage might provide a driving-force that would help humanity on the path of progress, where it now hinders and retards.—*Frederick Ryan, in London Freethinker.*

Thomas Paine and Republicanism in France.

Mr. Moncure D. Conway is contributing some papers to the *Open Court* which contain matters of great interest to all admirers of the author of the "Age of Reason." It may truly be said that the more we learn of the true facts of the life of Thomas Paine, the more do we find that shows him to hav been a man worthy of all the respect we can giv him for his clearness of vision, his nobleness of character, his unswerving loyalty to truth. It is a pitiful thing that his surroundings were such that his fearless and honest declarations of opinion should hav served to embitter the latter part of his life, by robbing him of the well-earned consideration of his fellow-countrymen, and even the friendship of some of his friends. His name and memory hav been covered with obloquy by the unscrupulous denunciations of a truculent clergy; but the day has come fortunately when there is a chance of his worth being acknowledged, and when a pulpiteer who openly vituperates him will be recognized as a conscienceless or ignorant libeler.

In the issue of July 12th Mr. Conway tells us something of the share Paine took in inaugurating the republic in France. After recalling how Lafayette sent to Washington the principal key of the demolished Bastile, "as a tribute I owe as a son to my adoptiv father, as aide-de-camp to my general, as a missionary of liberty to his patriarch," he tells us that Otto, the French agent in America, wrote that the key was regularly shown at the president's audiences; and that, though the curiosity of the Philadelphians was gratified by it, the Frenchmen there were piqued. "So little," says Mr. Conway, "did these Frenchmen realize the tremendous march of events in France, or the cause of the storm, which really was the American republic. *There were evils in France, though rather fewer than in other nations of Europe*, AND NONE TO EXCITE A REVOLUTION. It was a vision of a golden age across the Atlantic which possessed France. Paine wrote to Washington: 'That the principles of America opened the Bastille is not to be doubted, and therefore the key comes to the right place.'"

The words we hav italicized read rather strangely. It may, indeed, be true that there were fewer evils in France than in some other countries, but that there were none to excite a revolution is about as true of the France of a century ago as it would be of the Russia of to-day. On the question whether the revolutionists really had the deliberate notion of upsetting the monarchy and establishing a republic or not, before Paine took an activ part in events, Mr. Conway writes:

The first enthusiastic "Painite" in Paris was probably Achille Duchatelet a young nobleman, who had married an English wife, Charlotte Comyn, and knew English. He and Paine, immediately after the attempt of Louis XVI. to escape from France in June, 1791, placarded France with the first republican manifesto ever issued in Europe. The following is from Dumont's "Recollections of Mirabeau:"

"The celebrated Paine was at this time is Paris, and intimate in Condorcet's family. Thinking that he had effected the American Revolution, he fancied himself called upon to bring about one in France. · · · Duchatelet called on me, and after a little preface placed in my hands an English manuscipt—a proclamation to the French people. It was nothing less than an anti-royalist manifesto, and summoned the nation to seize the opportunity and establish a republic. Paine was its author Duchatelet had adopted and was resolved to sign, placard the walls of Paris with it, and take the consequences. He had come to request me to translate and develop it. I began discussing the strange proposal, and pointed out the danger of raising a republican standard without concurrence of the national assembly, and nothing being as yet known of the king's intentions, resources, alliances, and possibilities of support by the army, or in the provinces. I asked if he had consulted any of the most influential leaders—Sieyes, Lafayette, etc. He had not; he and Paine had acted alone. An American and an impulsiv nobleman had put themselvs forward to change the whole governmental system of France. Resisting his entreaties, I refused to translate the proclamation. · · · Next day the republican proclamation appeared on the walls in every part of Paris, and was denounced to the Assembly. The idea of the republic had previously presented itself to no one. this first intimation had filled with consternation the Right and the moderates of the Left. Malouet, Cazales, and others proposed prosecution of the author, but Chapelier, and a numerous party, fearing to add fuel to the fire instead of extinguishing it, prevented this."

Lafayette now missed his great opportunity. He was a thorough republican at heart, but did not realize that the people were also such. Both Jefferson and Paine warned him of this, but he maintained that it would be twenty years before France would be ripe for a Republic. This led Lafayette to trust to the momentary alliance of throne and people, which sank under his foot like a quicksand, and left him a prisoner in Austria. Paine, in dedicating Part II. of "Rights of Man" to Lafayette, alludes to their only difference. "That which you suppose accomplishable in fourteen or fifteen years, I may believe practicable in a much shorter period." So short was the period that when this Part II., which appeared in London, Feb. 17, 1792, appeared in the late summer in a French translation, the translator had to apologize for Paine's praise of Lafayette! "The seed sown by the audacious hand of Paine," says Dumont, "were now [June, 1791] budding in leading minds." On Sept. 21, 1792, they had borne fruit in the formal abolition of royalty.

Of Paine's private life at this period Mr. Conway writes:

Although Paine owned a house and farm at New Rochelle, near New York, and a small house and lot at Bordentown, N. J., he had not much cash. He would not accept rent from the widow who occupied the latter. His "Rights of Man" brought in a good deal of money, but he gave it all away to the various "Constitutional Societies" in England, which had sprung up to propagate his views. In order to do this he had to liv poorly. Gouverneur Morris (April 16, 1791) speaks of visiting his "wretched apartments" in Paris. That of course was all changed when he returned to Paris as the representativ of Calais in the National Convention. He arrived Sept. 19, 1792, was introduced by the Abbe Gregoire September 21, and was received with acclamations.—*Secular Thought.*

Don't Discourage Editorial Sincerity.

Every man has a right to take a paper or to stop it, for any reason or for no reason at all. It's a free country—in that respect. But at the same time there is a certain responsibility attaching to all actions, even to so trivial a one as stopping a paper because the editor says something one does not agree with. There is complaint that newspaper editors lack fearlessness and honesty; that newspapers are too generally mere partisan organs that disregard the claims of truth and justice when political interests are at stake. There is too much truth in the charge; but let us ask how it is possible for a fearless, honest, outspoken journal to liv if every man is to cry "Stop my paper" whenever he reads something that does not accord with his views. The men who insist that the paper they read shall never say anything contrary to their views are the ones who are in a large measure responsible for the craven cowardliness and the weathercock propensities of modern journalism. One of two things is absolutely necessary. Either a paper must be a namby-pamby sheet that has no opinions whatever about important events, or else its readers must make up their minds that a difference of opinion is not sufficient reason for stopping the paper. If all the readers insist upon it that everything said must accord with their views, then the editor must say nothing except on the one subject on which they all agree, and the public must be left for light on current events to bitter partisan papers. In a community composed entirely of these "stop my paper" people true independent journalism would be an impossibility. When convinced that a paper is dishonest and deceitful, stop it. When convinced that it is unclean, stop it. When it lacks enterprise and fails to giv you the news, stop it. When some other paper givs you more of value, stop it. But don't stop a paper that you believe to be honest, courageous, enterprising, and clean, simply because its editor has written his own sincere views instead of yours or somebody else's; for if you do, you are putting a premium on insincere journalism and serving notice on an editor that the way to succeed is to write what he thinks will best please his readers instead of what he honestly believes to be the truth.—*New York Voice.*

Annual Congress—Call of the Freethought Federation of America.

To the Liberals of America and Members of the Freethought Federation:

The Annual Congress of the Freethought Federation of America will be held in Chicago, Oct. 26th, 27th, and 28th, in conjunction with the Annual Congress of the American Secular Union. The importance of this Congress is great. The encroachments of the church are becoming more bold and dangerous. The attempt to amend the constitution so as to place our government on a Christian basis, and to pass a national Sabbath law are indications of the attitude of the church. It has been and is today the enemy of freedom; and we must be constantly prepared to meet its conspiracies. We can not do this as an unorganized mass. We must join forces, otherwise we shall be defeated. We need a common impulse. There must be association. Let the gathering at Chicago be the greatest yet held in America. Think of past achievments as an inspiration to something better in the future. Freethought is growing. The necessity for political action is more apparent than ever. The means of action are improving. Freethought cannot go backward; it must step forward. Now is the opportunity for union and strength. This Congress is for work Let there be an enthusiastic rally.

SAMUEL P. PUTNAM, Pres.,
FRANKLIN STEINER, N. F. GRISWOLD, J. M. PECK, B. A. ROLOSON. } Vice-Pres.
C. C. REICHWALD, Treas. and Acting Sec.

News and Notes.

I could not go to Fort Maginnis, Montana, after all, as it would involve an extra journey of 1,600 miles, two hundred miles of which would be by stage coach; but I hav no doubt I should be amply repaid for this journey, by the warm welcome of James Furgus and other Liberals of this advance post. But the fact of it is that times are mighty hard as you go west, and since the Secular Pilgrim cannot depend on any "divine providence," but has a lasting faith in the "almighty dollar" as a means of locomotion and general welfare it does not seem best at this season of the year to travel several thousand miles without assurances of solid support. So for the present the Great West and the blue Pacific must gleam in distant splendor until the "peoples' party" and golden harvest fields and the law of supply and demand shall hav recuperated the still unexhausted resources of this vast country. It is a disappointment to me, but I look forward to a much better campaign when another summer shall gem the land.

Meantime I shall find plenty of work in Chicago and vicinity. I shall especially devote myself to the coming union congress of Liberals which I believe will be a most important gathering, and will open a new era of work to our consolidated forces. Undoubtedly there is to be a great national fight on the Sabbath question. We must meet this issue in Congress, for it will be pushed with all the perseverance of fanaticism and superstition. There never was greater need of persistent action for secular principles.

From Fargo I went to Crookston, where I arrived August 15th, and lectured on Friday evening following to a house full. The Liberals of Crookston are ready to do their level best, notwithstanding the busy harvest time and the scarcity of currency. Crookston is one of those points where I hav always had a generous welcome. It is a live place politically, and the spirit of evolution is abroad. I met Ole E. Hagen, who is one of the best political writers of the Northwest, and who conducts a paper, the *Rodhuggeren*, printed in the Norwegian language, where Freethought finds unquestioned expression. This is a great country for Norwegians and they are a potent factor in political movements. Norway itself in these later years is becoming wonderfully emancipated from the ancient *régime*, under the influence of its splendid modern literature, and the spirit of the mother country gathered from sea and mountain and the "midnight sun" is not lost upon these shining western prairies.

My old stanch friend Elias Steenerson through good and evil fortune greets the world with cheery face and makes the Secular Pilgrim feel the joy of unfailing comradeship. The minute I met him he went right to work for the success of the lectures. Joseph Matthews, treasurer of the county, keeps his colors flying. The bigoted religious element made a desperate fight against him, but were woefully defeated. He asks no favors of priest or king. He has faith in the people and they stand by him. Wm. Munch is one of the "wheel horses" of the Liberal cause. He is on hand every time, be there many or few to labor. He is enrolled for "Four Hundred Years."

With Elias Steenerson I went out to the big farm of Peter Cornelius, who was one of the first to break soil in this county. His acres stretch away in fruitful glory and the music of harvest rolls along without a note of superstition. Hon. B. Sampson is also a pioneer of this country, who has been honored by his fellow-citizens in the councils of the state, and who believes in the magnificence of mother earth, and takes no stock in celestial mansions. He has converted I know not how many clergymen, for in the early days he used to entertain them with kindly hospitality and solid facts. P. M. Ringdal is also one of our best men at this point, thoroughly radical, a leader in reform, and at the coming election will no doubt be chosen a representativ of the people. Judge Frank Ives, who has grown gray in the cause of freedom, is still in the prime of life, for he delights in hunting and fishing, and nature has endowed him with her splendid vitality. He believes in the "good time coming," when justice shall prevail. Law to him is common sense and not merely a hoary precedent. J. O. Lundet, Messrs. Jacobson, Jennings, Halston, and Hans Morberg are on the roll of Crookston's Liberal League, and rally for the "Rights of Man." It is a good sign that quite a number of ladies were present at the lecture and show an eager interest in the great questions of the day. L. Bjorge, De Forest Bucklen, J. Estby, and M. J. Ringdal are now enrolled for THE TRUTH SEEKER and *Investigator*.

Crookston has a population of about 4,000; and the country around it is one of the finest in the Northwest. The crops this year are generally good. Fair prices will remove the stress. The railroads, however, hold a great deal of unimproved property, and refuse to sell except at high rates. This retards prosperity. There are, I understand, mortgages to the extent of $2,000,000 in this county. The rate of interest is from 10 per cent to 18 per cent. This makes a drain of over $200,000 a year from the wealth of the county, which might otherwise go into improvements and local trade. This is the condition of vast portions of the West. It is no wonder there is a tremendous upheaval, and a desire to remove in some way this desolating burden. The people are industrious and progressiv, and will no doubt struggle through to permanent prosperity. It is evident that science and Freethought hav a mission in this direction.

I leave Crookston early on Saturday, and travel by rail to Grafton, North Dakota. The first one I meet as I step from the cars is John Ildstad, of the Merchant's hotel, where all wise travelers will take up their quarters, if they want a good meal and excellent attendance. Ildstad is a Freethinker from away back, a TRUTH SEEKER man, and of course he is stanch and true. He knows how to keep a hotel, as all the country will testify. The churches try to boycott him, but it is no good. The traveling public know a good thing when they see it, and don't mind the priest. He took me at once to his hotel. After dinner I take the stage for Hoople, a pleasant little town fourteen miles distant. John Cosley, a business man from Chicago—an inventor and a Freethinker, whom I met at Fargo, and who subscribed for THE TRUTH SEEKER—happened to strike me at Grafton, and concluded to stay over Sunday at Hoople and hear the lectures; and so I had him for a traveling companion, and we enjoyed a delightful journey through the splendid harvest fields. This is the most productiv country I hav yet passed through. The wheat is of the finest quality, with from twenty to thirty bushels to the acre. Field after field stretches away, with luminous ranks like a vast golden floor, with tufts of green groves adorning the glowing horizon. The music of machinery is heard, the dark forms of busy men and patient horses mingling with the cloud-like spray of straw, which tumbles and gleams into mountains of gold. It is an exquisite scene, and all day long one can travel through this spacious land, and witness the glorious transformation of bearded grain in slaughtered ranks to the beautiful wealth of flowing kernel, a bloodless victory, more glittering than any ever won by sword or cannon. Hoople has about twenty houses, I guess, half a dozen stores, three big warehouses, two churches, two ministers, and as goodly a company of Liberals as I ever struck. I could not hav come at a more unfavorable time for lectures, for it was the hight of harvest; but I gave four lectures, and the schoolhouse was full every time. They came from Crystal, Park River, Conway, and Grafton. Some from a distance of twenty-five miles. I enjoyed every bit of my time at this frontier town, which is only about three years old. There is an occidental breeziness about it, a good cheer, and racy fellowship that you can't find anywhere except in these clusters of dwellings that seem to be dropped down all of a sudden on the prairie like a big ship; and all sorts of travelers are abroad. There are almost as many nationalities as houses, and there is a cosmopolitan vivacity about the place that is quite surprising and enjoyable. It seems as if a bit of Broadway or the Bowery had been transplanted to Dakota. Of course Liberalism would flourish in a town like this, where people are independent and alert, and well informed, hav had experience, hav traveled and hustled and tussled and met every kind of fortune and pushed ahead. and are in sympathy with all the live questions of the day.

They hav an organization of Liberals here, with a membership of over thirty, and it is a live organization, too, and willing to do duty.

M. A. Hewitt is the first to greet me. He arranged for the lectures. He takes THE TRUTH SEEKER and is imbued with its spirit. He took me at once to his home, where I had a cordial welcome. Mr. George Johnston, treasurer of the League, is from the land of Burns, and breathes the poet's generous thought, although he knows what Scotch Presbyterianism is. The Francis family are all Liberals. and a good company they make; they hav traversed the broad and cheerful path of Universalism. J. E. Flanigan gave me the hospitality of his table. He is ready to do his share, and so is L. T. Berdahl, stanch as the pines of Norway, and Nels Swansen and Leif Jordshangen; also A. D. Marble, Thomas Simons, R. R. Farrel, W. L. Hewitt, Crist Ellengston. These are some of the friends I met here; I cannot name them all. Mr. M. B. Bronson, L. T. Berdahl, and Thomas Simons join the lists of THE TRUTH SEEKER and *Investigator*, and Leif Jordshangen enrolls for "Four Hundred Years" and TRUTH SEEKER. The ladies are not afraid to join our forces. Mrs. W. C. Francis, Mrs. Helen Hewitt, Mrs. A. D. Marble, Mrs. Frank Francis, and others. It will be seen that Hoople makes a good showing, although the two churches try to frown down Liberalism. The schoolhouse is here also, a handsome structure, in which the lectures were given.

Mr. John C. Risvold and C. E. Anderson, of Grafton, were present at every lecture, and are enrolled for "Four Hundred Years." Mr. and Mrs. Ustad came over on Sunday afternoon. John J. Kohnen and E. Smith Peterson, of Park River, were also present, and T. E. Voracbep and Mr. Black from Conway. Some of our Liberal friends are running on the Populist ticket, and I hope they will be elected, and it looks as if they would. There is a mighty current of Populism in this country, I find. The Liberals are mostly that way, though not all. Of course there is an honest difference of opinion as to which party will best serve the people. I shall vote for the Freethinker anyway, if he sticks to his colors.

I leave Hoople Tuesday morning, August 21st, by stage for Grafton. I arrive Tuesday night at Fargo, where I remain until morning. There is a Populist rally at Fargo and I attend it. Hon. F. J. Thompson gives us the mathematics of politics, a very sensible discourse. He has made a study of this matter, and it looks as if he was right. I camped out in Ballon's tent that night, under the shadow of the Unitarian church. It was quite a luxury; there was plenty of circulation; not a ghost haunted me, and I slept sound.

I leave Fargo Thursday morning. Mrs. Dr. Darrow and children journey as far as Wisconsin on the same road, and so I had a pleasant day's travel, for the doctor's family are all Liberals.

I expect before Christmas to return to Fargo, Crookston, Grafton, Hoople, Conway, and Park River, and deliver a series of lectures. The interest already created demands still further work. I hope to arrange for other lectures along this route where the opening has been so favorable.

I am now in Chicago. I shall lecture here the first Sunday in September, and begin work for the Freethought Congress. We must hav funds, and I hope there will be a generous response. I shall report progress every week.

SAMUEL P. PUTMAM.

Convention of Oregon Secular Union.

The Sixth Annual Convention of the Oregon State secular Union will be held in Vert's Hall, Forest Grove, October 5th, 6th, and 7th.

Extensiv preparations are being made to hav this the most successful Secular Convention ever held.

Two years of systematic work on the part of the Oregon State Secular Union has awakened renewed interest in every Secularist in the state, more than five hundred having joined since last convention and a large number of earnest Secularists from Washington, Oregon, and California will be at this Convention.

The Southern Pacific Railroad will give its usual low excursion rates over all its lines in Oregon to all persons attending Convention. Full program will be announced in all Liberal papers. By order of executiv committee. KATIE KESM SMITH.
Sec. Oregon State Secular Union.

Observations.

At a recent meeting of the Prohibitionists, ex-Governor St. John of Kansas, being a speaker on that occasion, painted a picture of the judgment day, introducing a man who had died a drunken murderer, with the saloon-keeper who sold him the liquor, and a deacon whose vote had legalized the traffic. The picture is said to hav been uproariously funny; the audience laughed long and loud, and St. John, much encouraged, declared that he had no doubt God and the angels would chuckle over such a scene. The *Sun*, which holds that clergymen, being ecclesiastics, should abjure secular concerns, and which itself, being secular, yet indulges in much religious flubdub, charges the speaker with blasphemy. But Dr. Funk, of the *Voice*, advances to the defense of the Kansas orator, and argues that, since the almighty has endowed man with mirth, there is no reason to suppose that the deity lacks that faculty. By parity of Dr. Funk's reasoning, since man possesses all the undesirable qualities over which we mourn, including thirst for the ardent, we must conclude that his creator also enjoys them, but that is not to the point. The Prohibitionist editor is unquestionably correct on the subject of divine hilarity, for we are assured by the Bible, a sort of posthumous work of the Christian God, that he will laugh at our calamity and mock when our fear cometh. Read Proverbs i, 26, and look happy.

Mv Uncle Benjamin Tucker's paper, *Liberty*, which is the only living exponent of philosophical Anarchism, has laid its chastening hand upon thy servant. Verily, I am accused of being too violent in my condemnation of those gentlemen who clear a trail to the gallows by the use of dynamite bombs that fall alike upon the just and the unjust. I hav pointed out that the believers in dynamite warfare hav no grievance if the officers of the law punish them, eviscerate or decapitate them, for that is exactly what they propose to do to such officers. I hav also pointed to the superior fairness of the state, which professes to distinguish between the guilty and the innocent, or at least between the accused and the unaccused, before inflicting the death penalty, which the dynamiters do not. Now *Liberty* explains that the case of the Anarchists does not rest upon the injustice of courts so much as upon the crimes and blunders that inflict punishment without the formality of indictment or trial. "By its monopolies, privileges, taxes, and aggressions of all kinds," says *Liberty*, "the state condemns millions of men, women, and children to starvation, misery, despair, and death. *These* are not tried and found guilty of anything; *their* punishment is inflicted without any formalities; *they* are innocent of wrong doing." This indictment of the state may be true without affecting the merits of its case against the Anarchists. As I hav said, the state differentiates the innocent and guilty, or professes to. I think it hanged four men in Chicago in order to be sure of the right one, though without success, but the fact is not generally admitted and perhaps cannot be proved. The Anarchists, however, who would blow up a residence, a tenement house, or a restaurant, and kill its occupants to spite its owner, hav not even the benefit of a doubt. The method they avow and inculcate is indiscriminate slaughter.

Not only do they slay the innocent with the guilty or accused, but their atrocities giv the lawmakers excuse for more stringent enactments, through which the innocent suffer again. Against the miseries caused by the monopolies, privileges, taxes, and other aggressions of the state, may be placed the good which it performs—the protection of the weak, the punishment of the guilty, the feeding of the hungry and clothing of the naked. Admitting that the account does not balance, still these things are worth something, while the dynamiters havn't a single mark to their credit. They are an unmitigated evil.

But who is the state, with monopolies, privileges, taxes, and other aggressions?—The people. Who suffer from the foregoing list of things?—The people. The state, then, inflicts wounds upon itself. Let the Anarchist take a lesson from the state and displode his bomb in his own midst.

A monthly magazine called *Woman* is published at Richmond, Va. It is devoted to the female cause. In the July number, which some unidentified friend has sent me, appears what the editor calls a unique symposium on "Men Who Make the Best Husbands," republished from *Demorest's Family Magazine*, and among the symposiasts is that long-eared symposiass, Anthonv Comstock. Instead of writing to the question, What sort of a man makes the best husband? Comstock takes up the subject of heredity and essavs to say what kind of men make the best fathers. Now, what Anthony Comstock knows on this subject he has learned from men whose writings he read in order to suppress them. His business is to arrest writers who would instruct the ignorant male in the art of being a good husband. Whether or not he is himself a satisfactory conjugal mate has not been divulged by Mrs. C., but the Alphite ladies certainly would not choose for a husband a lusty brute of his proportions and propensities, who spends his time searching literature for what there may be in it that is obscene.

Comstock and his *confrères* are not desirable individuals. There was the president of the Paris Society for the Suppression of Vice, who seduced one woman and married another, after the style of Breckinridge, the first woman committing suicide. There is Bennett, of the San Francisco Society, who reversed the order, marrying one woman and seducing another; and the rest of these "agents" are not much better. Yet Comstock is rather more despicable than they are, for while they follow a law of nature which they were not manly enough to resist, he procured a law of the state which he is mean enough to enforce. The question then, it seems to me, is not how a man shall be either a good husband or a good father, but rather how, being a husband and a father, he shall avoid raising a son to mature in the likeness and character of Anthony Comstock. If there is anything in prenatal influence, then the way Comstock is impressing himself on the modern female's attention is a source of imminent peril to the unborn generation.

"Sketches in Rhyme" is a volume of verses by Jeaf Sherman. I hav never before met with any poetry from the same pen, but I take it that Jeaf is not an apprentice at the business. He is no amateur rhymer like myself, and I do not suppose that you could hire him for $2 to toss off a poetical advertisement, as I hav done. At the same time he can write *tours de force*, while if I were asked to compose one, I should be stuck. The words *tours de force* signify feats of strength or skill, and poetry-making is often neither. In a sort of preface, under the head of "Poeture," Mr. Sherman says that the poet must be an artist with a psychic brush and pencil wherewith to outline what the soul has viewed with inner vision. How many rhymers there are who, as Professor Huxley might express it, hav remarked "nothing analogous to that process!" Poetry, Jeaf goes on, must be evoked bv dawn, the stars, the somber wood, the coiling river, or the placid lake. That was what I supposed until I tried it; then I discovered that these phenomena did not inspire me, being better adapted to fishing. The thoughts at such a time do not get an action on themselvs. It is no disadvantage to make a few notes and to jot down suggestions, but one can turn out superior copy at home after the baby is asleep and the wife has quit asking how much longer you are going to sit up. To write poetry handily, you need to hav some work on prosody from which to select an appropriate measure; a rhyming dictionary may be utilized, and a book of svnonymes will save much scratching of the head. The male poet should remove his collar and necktie, turn back his cuffs, and let down one suspender, if the evening be warm. The costume will not be visible in the published work, even though the poet wear long hair, a low-necked shirt, and a soft hat.

If it were possible to be inspired by objects in nature—which I shall not deny—I should say that Mr. Sherman had been so affected, for his verses are the poetry of nature highly idealized; not the roar of the surf, which is less noisy than an elevated train, nor any of those violent things that are supposed to find an echo in the majestic measure and thunderous period of the bard; these, I think, Mr. Sherman would regard as rather vulgar; on the contrary, he tackles the rosebud, the forget-me-not, birds alive or dead, wild geese, life in its varied aspects, dream faces, moonlight, love, and so forth. The result is pleasing, like a soft wind against your face. Nothing exciting about it—a sort of Ethical Society calm. There is not a battle-cry, a warwhoop, nor a bugle-blast in the book, which is, therefore, just a trifle too quiet. If a guyrl should say it was sweet pretty, I should acknowledge that her powers of description exceeded mine. No one could possibly speak a harsh word of "Sketches in Rhyme." I do not know why they are not as good poetry as the rhymes of Browning, or Keats, or Wordsworth, or Oscar Wilde. They effervesce, I might say, but lack body. The next time Jeaf goes to the fountain of poetic fizz-water, he should giv the attendant a wink.

Quite a different work is "Hell and other Poems," by J. H. Stevenson, price 50 cents, the Rigby-Ramsey Printing Company of Kansas City, Mo., being the publishers. Stevenson is a better poet than John Bunyan, but lacks his devoutness. He is a less skillful versifier than Jeaf Sherman, but surpasses him in intellectual muscularity. He is also more blunt. Jeaf wouldn't say hell if you gave it to him. But Stevenson's title, "Hell and Other Poems," is not a good one, for hell is not a poem. It is a condition rather than a threnody. This poet rejects the dogma of everlasting perdition, but sustains great hopes of a life beyond the grave nevertheless. He also turns the Bible under as an inspired work, while retaining the deity for general purposes. Some of his verses are well constructed and others are not. He is down on free trade like everything, and hitches his Pegasus to the protectionist band wagon. Obituary poetry, therefore, comes natural to him, and a patient that he plants with a mortuary tribute is dead for keeps. Toward the ladies he is not wanting in gallantry, and, addressing a young Southern bride, he sings:

> Hail, peerless one! We welcome thee
> With joy to our community.
> Though cold may seem our northern parts,
> 'Tis ever sunshine in our hearts.

There is nothing like standing up for the climate of the section in which you reside, and a person with the center of the solar system resident in his chest may still be cordial, though his northern parts are exposed to the weather. Stevenson is not oblivious to the beauties of the seasons nor the warm precincts of the cheerful day, but he is fond of philosophizing. He spatters his ink over the Bible worthies like Lot and Jacob, and makes them look worse than ever, instead of obliterating them as a modest person might seek to do. These poems feel the influence of the adjacent mountains, being somewhat Rocky.

Both poets, whose works are here discussed hav been in Chicago. This is how it impressed Stevenson:

> The women scowled and fiercely growled
> As "rip!" their dresses would go;
> And men enraged became engaged
> In giving blow for blow.
> They crowded all the tramway cars,
> And still they came in flocks,
> And on the steamboats they were packed,
> Like herrings in a box.
> Oh, the snatching and the scratching,
> And sudden shrieks of pain;
> And the stumbling and the tumbling
> In getting on the train.

Poet Sherman's view was more peaceful, as he saw the White City by moonlight:

> The phosphor queen of the night arose
> From the white embrace of the sea
> And bidding the verge an adios,
> She silvered a path to me;—
> A path that allured the vision, where
> Down a silver-lit lagoon,
> The domes of a city, poised in air,
> Shone white in the light of the moon.

GEO. E. MACDONALD.

Wise Defense Fund.

Since last report THE TRUTH SEEKER has received the following sums. Jesse R. Johnson $1; B. G. Morrison $1· Jas. Yates 50 cents; John Kane $1; Mrs. H. Celler $1; Mrs. P. Maisenbacher 50 cents; L. Schlegel $2.20. The Defense Association has received from Geo. N. Adams $2 for the same fund. Much more will be needed, for suits in United States courts involve many and large expenditures.

Mr. Putnam is doing good work in the field and we know that his "Four Hundred Years of Freethought" will do good work in the homes of the people. These are the subscriptions received since last acknowledgement was made: J. O. Bellefleur, Massachusetts; S. M. Tilley, Missouri; Herman C. Fry, California; Leif T. Jordshangen, John C. Risvold, and C. E. Anderson, North Dakota; Douglas Fairchild, Connecticut; Christian J. Zeitinger, Maryland; J. H. Plett, Michigan. "Four Hundred Years" and THE TRUTH SEEKER one year for $6.50. The book alone, $5.

Dear Christian, do you love God because he cursed the human race for finding out that he had lied to them? Or do you love him because you think he has reformed and will treat you better than he treated the first couple?

Letters of Friends.

Is a Veteran Protectionist.

SARCOXIE, Mo., Aug. 13, 1894.

MR. EDITOR: Inclosed you will find $3 in payment of my subscription. I like THE TRUTH SEEKER very much, but I differ from your brother decidedly in regard to the tariff. I am a strong Republican, and I believe that so far as the principle is concerned every true Freethinker should be a Republican.

J. W. RICHARDSON.

He Wants Another Religious Paper.

DOYLESTOWN, PA., July 31, 1894.

MR. EDITOR: Years ago I was a subscriber to your paper. I wish to become a subscriber again and inclose $3 for one years' subscription.

I take the *Iron clad Age* and *Investigator*, and feel that there is need of another religious paper in this section.

Very truly, JNO. HART.

Does the Good Sister Mean Hell?

PORTAGEVILLE, N. B, Aug. 15, 1894.

MR. EDITOR: We hav received several copies of THE TRUTH SEEKER. Please send us no more of your Infidel publications. We burn them up just as soon as we receive them. If I had the power I would send you all into some land where the Bible and Christianity had never entered, and compel you to liv there. That would be punishment enough.

MRS. W. H. KING.

There is One Freethinkers' Temperance Society.

PORT ANGELES, WASH., Aug. 11, 1894.

MR. EDITOR: A few of the friends of Freethought in Port Angeles hav been discussing the formation of a temperance and social order, similar in its scope to the Good Templars, but recognizing no Christian or theological dogmas like that organization.

If yourself or any of your readers can send me any information, such as by-laws, etc., of any existing Freethought temperance society, I shall be very pleased to see and make use of the same. Fraternally yours. ERNEST BURNS.

Box 76.

Seed Dropped in Fertil Ground.

CINCINNATI, O., Aug, 4, 1894.

MR. EDITOR: I inclose you herewith two clippings from the Cincinnatti *Commercial Gazette* The large clipping was in the paper on July 28, 1894, and the smaller one on July 29. About a month ago there was another article in the *Commercial Gazette* on taxation of church property, and in same it was stated that the information had been obtained from "Church Property," published by the Truth Seeker Co. of New York. That article merely gave the values hereabout, and did not giv any arguments. I sent each of the papers here a copy of "Church Property," and it appears to hav done some good.

Some one in every city ought to send the daily papers copies of this pamphlet, which is certainly excellent.

Yours truly, JAS. R. ALLEN.

Priest vs. Peasant.

LIMA, O., Aug. 13, 1894.

MR. EDITOR: Please find inclosed $3 for renewal of my subscription to THE TRUTH SEEKER.

As I was traveling through several different countries in Europe, I noticed a few things that I cannot help mentioning here. One thing is, that where we found the largest churches and where they were the most numerous, there is where we found the people the poorest and the most ignorant, and we can call it slavery. At one place in Switzerland we stopped a day, and as we took a walk down a street at the edge of the village we passed on one side of the road a magnificent structure, a church, and were told it was under construction about thirty years. It had six large bells, they alone costing thousands. In the same inclosure, which was more like a park than anything else, stood another fine structure, the parsonage. Near this mansion were several beautiful shade trees; under these trees was a table with a snow-white cover, and it was loaded down with everything good to eat and several bottles of red wine; around this table were seated four red-cheeked and round-faced clergymen, chatting and smiling, having a fine old time. On the other side of the road was a meadow. There we saw three women—bare-headed, sleeves rolled up, sunburnt—mowing. In front of us, coming toward us, a girl of about twelve summers and her mother pulling a load of manure, with ropes across their breasts and guiding the tongue of the wagon with their hands up the hill to a field a good ways out

We stood still, and I said to my partner, "Now look at this picture on one side of this road and then on the other; now these poor slaves, especially the women and children in this country, are the ones who feed and keep these blood-suckers, as you see them yonder at the table. I would like to know whether these poor peasants could be any worse off if they had no churches, had no parsonages, and had no clergy? But, according to the Bible, this is true Christianity. Yours truly,

J. F. HANENSTEIN.

The Evangelistic Car of the American Sunday School Union.

WAYLAND, IA., Aug. 7, 1894.

MR. EDITOR: I inclose clipping from the Burlington *Hawkeye* advertising the raid the sky-pilots are going to make through Iowa with the car "Good News." They are going to pump superstition into the children of the great state of Iowa.

You will see by the puff in the *Hawkeye* that they claim that Marshall Field, Carson Pierce, Scott & Co., P. D. Armour, and many other Chicagoans contribute every year to the Sunday School Union a sum of money that it takes three and four figures to represent; but just at this time they say nothing about what George M. Pullman givs them.

I hav learned that the American Protectiv Association is giving aid to the sky-pilots who are to raid Iowa with the gospel car "Good News."

JOHN AYLWARD.

The Wrong of the Law Should Be Exposed.

COOK, NEB., July 30, 1894.

MR. EDITOR: Would it not be a better plan for J. B. Wise to plead guilty to the charge of sending obscene matter through the mails and ask for mercy at the hands of the court, than to fight the indictment? Let the charge be sustained by the court that the Bible is an obscene book, and it would be a blow from which the religion of the Bible could never recover. The case could be managed so that the punishment would be nothing more than a small fine. I would be pleased to giv $5 for a decision that puts the Bible in the obscene class. Oh, but it would be too rich.

Respectfully, W. P. BROOKS.

[But a confession of guilt would not be nearly so valuable as would a verdict of either guilt or innocence, rendered by a jury, and it would not hav a hundredth part of the publicity. We want to put the Bible on a plane of equality with other books.—ED. T. S.]

Fear of Hell Not Much Good.

VALERIA, IA., Aug. 15, 1894.

MR. EDITOR: Please find inclosed $3.15—$2.50 to apply on subscription and the remainder for "Self-Contradictions of the Bible," "Miracles and Miracle Workers," and "Age of Reason and Examination of the Prophecies." I wish to say to Mr. John Peck, "Here is my heart and my hand," and that the needs of the people he well understands, both politically and spiritually. And, Mr. Editor, I wish to say to you that we are glad that your pages are open to both sides of any question that concerns the welfare of the people in general. Every man should hold himself open to conviction and should be perfectly willing to hear both sides of any question under discussion, and anyone who is not has one side full of conviction and the other full of prejudice. How could any court giv a just decision without hearing evidence on both sides? Let me say that if a man never reads any other paper than a Republican and listens to no other arguments, he will always be a Republican, right or wrong. Friends, let not prejudice reign within your mortal bodies; for where prejudice reigns justice cannot.

I wish also to say that fear never made a man good in the proper sense of the word. Fear has a tendency to prevent crime, but where the way of escape is easy for the criminal, as when he can cast his crimes all on Jesus and he will bear them, and you, Mr. Criminal, go scot free, the fear of punishment has but little tendency to prevent crime. Our good and best men are those who hav a desire to do good and would not do an injustice to their fellow-man, even if they knew they would escape all punishment. Those are the men in whose hands we can trust our lives and our property.

The drouth has affected us very seriously here and money matters are very close, but I will donate some to help defend Mr. J. B. Wise, of Kansas. I would do this if I belonged to the orthodox church, in order that justice might rule in place of prejudice. L. E. C. VERNOCOM.

A Very Good Creed.

SOLDIERS' NATIONAL HOME,
MILWAUKEE Co., WIS., Aug. 17, 1894.

Hav I, you ask, a creed?
What use are they?
Do right! fills every need
From day to day.
I hav more faith in bread
When freely given
Than in holy scripture read
As way to heaven.
In words I put no trust—
They're poor indeed;
There's friendship in a crust
To one in need.
To dear old age I bow—
This I revere—
And childhood sweet, I vow
I love them dear.
To lovely womanhood
My honor plight,
And for my country's good,
If need be, fight.
To do while here my best,
For life is brief;
To answer love's behest,
Is my belief.
And thus to all I know
Who hav a need
Sweet charity bestow—
This is my creed.

HENRY CUSHING HIGGINSON.

Why Assist the Y. M. C. A.?

August 22, 1894.

MR. EDITOR: In my rambles over the states and territories as well as the Canadian provinces, I hav an excellent opportunity to see the working of the church element, and I cannot fail to see the almost innumerable schemes and methods to draw everyone possible into their clutches to increase their income and array their forces more powerfully against Rationalism and Freethought.

While I do not question their motivs or sincerity in general, yet I do know and believe still more that many of the ministers with whom I converse are at heart and in belief as skeptical as I, but, like the legislators of our country, they consult their pocket-books more than all else.

No attorney-at-law could devise more ways to win his case, right or wrong, than the ministers who stand upon the rostrums of our present day. They are not content to preach the gospel as they understand it and allow their hearers to digest it for themselvs, but they resort to every intrigue conceivable to force their convictions upon others when they fail in a legitimate way so to do.

Church spires greet our eye at every turn of the road, under which are held many expository, class, prayer, and other services, as well as the Christian Endeavor children's promotion meetings and the Woman's Christian Temperance Union meetings while nearly every city of size has its Young Men's Christian Association halls, in which the young men are taught the dogmas of the church.

No one appreciates the benefits of the Young Men's Christian Association more than I, or is more willing to assist its progress, yet it was instituted under the auspices of the church for a proselyting purpose, believing they could thereby gradually gather in those they could not by other means. The same is true of the Salvation Army, which toots its horns on the streets, and is the means of "gathering many in out of the wet," that might otherwise be lost to the Christian fold. After every conceivable plan has been utilized, they then importune our legislatures to fill the churches by law, or at least to force obedience to their dictates. However, the latter plan of force is nothing new, for it has ever been the way of the "followers of the Lord," from the time of Moses to the present, to persecute, maim, and kill "to the glory of God," and when there were no heretics to burn as "a sweet smelling savor," they hav quarreled with those of dissenting views, and each has fought to show which had most of the spirit of love and God in his soul. So we need not wonder that bigotry entails persecution, and as ignorance is the parent of bigotry, we need not wonder that the Catholic church (being more shrewd and politic than the Protestant), is trying to destroy our public schools.

They know that a simple secular education clears the road for future development, and works an injury to religious creeds. While I would not remove one shingle from any church edifice, yet I would strike down, as an enemy to civilization and good government, the hand that would wantonly remove one brick in the walls of our public schools. True it is that science is as yet but a child in swaddling clothes, and must be first taught truths that can be demonstrated before it can teach the same to others, yet it is all we hav to go by, and we must stand upon the small fortress we already hav and try to enlarge the foundations for future use.

Fear not, you of pure minds, but sow your seed of Freethought where're you are, where're you go. Dig deep the sluiceways of knowledge that the great swamp of malarial intolerance be drained of its devastating death. Cut through the jungle of superstiton so that the sunshine of ethical and spiritual truth may kill the fatal germs. The aura of better conditions already surrounds us; the spirits of Paine, Jefferson, *et al*, speak to us in confident tones, and we need not fear. Subscribe to as many of our noble Freethought periodicals as possible, and when you hav read them and digested the thoughts found therein, pass them over to some neighbor that he may grasp the thoughts of others, and flee from the evil of his ways to reach that haven of toleration that is eventually to create "peace on earth and good will to men." I find Freethinkers wherever I go, and others who seem eager to hear the truth, and it is an easy matter to overcome the arguments of priest or laity, for they hav no foundation for their faith; and with courteous argument, given in a spirit of friendship, no Freethinker who will study well the literature now obtainable, need fear to express his opinion, and back it up by facts that speak louder than words.

A. D. SWAN.

Editors See What the Conviction of Wise Would Involve.

ATCHISON, KAN., July 15, 1894.

MR. EDITOR: J. B. Wise, who has been imprisoned in the Leavenworth jail for shocking the modesty of a minister by sending him an extract from his own beloved Bible, is receiving the sympathy of the intelligent people of this vicinity, and he certainly deserves their sympathy. Rev. Mr. Vennum has, by causing the arrest of Mr. Wise, publicly challenged the immorality of the Bible. He was probably ignorant of the fact that he was charging the Bible with being indecent. But if all the preachers in America were honest enough to admit the truth they would admit the obscenity of the Bible. As soon as Mr. Preacher concedes this, just so soon will he lose his salary.

I hav not read the Leavenworth papers and do not know how they are speaking of Mr. Wise. I quote the following from the Atchison papers:

The *Globe* says: "J. B. Wise, an old man living in Leavenworth [In Clay Center.—ED.], has been arrested and sent to jail for cutting a verse out of the Bible, pasting it on a postal card, and sending it to a certain preacher. The charge is sending obscene literature through the mails. If the charge is sustained it will be rough on the Bible."

The *Patriot* says: "J. B. Wise, an old man, has been arrested and sent to the

Leavenworth county jail for writing a verse from the Bible on a postal card and mailing it to a certain preacher. If Wise is convicted the Bible will hav to be declared obscene."

My father is away from home, but he will do all he can for Mr. Wise, who is his good friend. The Rev. Mr. Vennum has, by causing the arrest of an aged man and a lover of truth, proved himself a bigot of the rankest kind.

Yourself and the two Doctors Foote should receive the praise of all good Freethinkers for the manner in which you are defending Mr. Wise.

Yours in defense of Liberty,

C. B. REMSBURG.

Thomas Paine, the Patriot.

FORT STANTON, N. M., June 3, 1894.

MR. EDITOR: Inclosed I send you for publication an essay on Thomas Paine, America's greatest patriot, by one of our students at the New Mexico College of Agriculture and Mechanical Arts. I desire its publication to show to the world that some of our schools at least are turning out patriots instead of religious bigots.

I tried to induce our local paper, whose editor claims to be a Freethinker, to publish it, but he declined, though well knowing it contained only historical facts concerning the great American hero. Our cause has too many such Liberals occupying editors' chairs. It would be just as well for the Freethought cause if they were in China. J. N. COE.

Thomas Paine was born in Thetford, England, January 29, 1737. His father was a Quaker staymaker, and being poor Thomas received but an indifferent education at the grammar school at Thetford. He, however, acquired a wide range of knowledge by private study, while working at his trade of staymaking in London, Dover, and Sandwich. He was engaged in several different vocations in the early part of his life, but the study of literature was his chief delight, which he turned to account later on.

At the age of thirty-eight, Paine, attracted by the struggle just then beginning in America, proceeded there, where he found immediate employment as editor of the *Pennsylvania Magazine*. He soon attracted the attention of all the colonists by writing and publishing a pamphlet styled "Common Sense." "which struck the keynote of the situation by advocating independence and a republican form of government." For this pamphlet the Pennsylvania Legislature granted him £500 in recognition of its value. "This pamphlet," some one has said, "hastened the Declaration of Independence six weeks; and if the Declaration had been delayed for that length of time the battle of Long Island would hav been lost, and, in all probability, it would not hav been declared at all." Cobbet said, "Whoever wrote the Declaration, Paine was its author."

Paine soon quit his post as editor of the *Pennsylvania Magazine* and enlisted in the army of Washington as a private soldier. Here he did valuable service to the young republic; for, when the American cause was looking doubtful; when soldiers were leaving the ranks in crowds, their terms of enlistment having expired; when people were entertaining the idea of surrendering, Paine came out with a series of pamphlets styled "The Crisis," the opening words of the first of which were: "These are the times that try men's souls." This work gave the people new enthusiasm; caused the ex-soldiers to re-enlist without being asked; and spurred the flagging spirits of the colonists on to more vigorous action. Washington had some numbers of this pamphlet read to his whole army. Paine, in place of profiting by these important writings, gave to each state a copyright free of charge. Congress soon saw that he deserved a higher position than that which he occupied in the army, so it appointed him Secretary of the Committee on Foreign Affairs. In 1781 he and Colonel Lawrence were sent to France, on a scheme of his own origination, to secure a loan from that country. The result was a gift to the states of six million livres and a loan of ten million more.

Near the close of the war a disbandment of the army was looked for on account of scarcity of money. To ward off this Paine started a private subscription, giving his own salary as a starter. In this manner £300,000 were secured, which were used in the capture of Cornwallis.

After the war was over, he could hav lived in America an honored citizen, but this was not the mission of this great man, to liv for himself alone. His motto was: "Where liberty is not, there is my country," and he carried it out to the letter. As soon as the American colonists were free he turned his attention to England's people—to "open their eyes," as he expressed it.

Soon, in answer to Burke's reflections on the Revolution in France, he wrote "The Rights of Man," a great work, which pleased the French and the common people of England, but was met with great opposition by the ruling classes of England. So opposed were they to this work that they took every means to suppress it, and sent a warrant after Paine himself; but happily he had taken passage for France a few minutes before it could be served.

Here he was met with great joy by the people of France, who elected him to the National Convention. All went very well until the trial of Louis XVI., when Paine plead for the monarch's life. For this he was soon thrown into prison by Robespierre and other renowned devils of that era. While lying in prison he wrote a book concerning his religious views, styled "The Age of Reason," which criticised the Bible and Christianity, but which taught fine morals and held to the belief that there is a supreme being. This book, which he had published, brought down a storm upon his head on both sides of the Atlantic. His good Christian friends in the United States, whom he had helped to free from the galling yoke of Britain, deserted him in the hour when he needed their help most. Washington, whose praise has been sung in every land—that man whom the world has called good and great—that man whom Paine aided to gain his fame and greatness—Washington, I say, would not turn over his little finger to extricate Thomas Paine from the dungeon where he was lying amid filth and vermin, half fed, half clothed, and each instant expecting to hear his death sentence.

Truly, his death sentence was pronounced, but the jailer placed the death mark on the open cell door, and the door being closed the executioners did not see it, so he was spared until Monroe, our minister to France, secured his release. But his health was broken, and he was never the same man again. He came to the United States and lived a secluded life until his death in 1809.

Of all the ingratitude ever done to an American hero, Thomas Paine received, and still receives, the most; for instead of placing Paine's name alongside of Franklin's in history, it is excluded altogether. And why? Simply because he chose to speak his mind in public, which Franklin, although of the same religious belief, did not do. At the Centennial at Philadelphia, 1876, all relics of Paine were excluded, as his name has been from history.

Even to this day most all good Christians regard him as a heretic, a blasphemer, a lying Infidel, a drunken braggart, a man fit only for the clutches of Father Nicholas, and they teach their children likewise. If any of these good Sunday-school fathers or mothers, who whip their children for going fishing on Sunday, should catch one of their youthful offspring reading the "Age of Reason," they would instantly regard him as born for the plutonian shore, and thrash him accordingly.

Ladies and gentlemen of the societies, although Thomas Paine has been persecuted, lied about, and censured, a greater philanthropist never trod the American soil. He it was who defended liberty in all its forms—liberty in government, liberty in body, and liberty in religion.

Show me a man who, unsolicited, gave himself, body and soul, to the American cause, and I will show you Thomas Paine; show me a man who devoted his life to the elevation of his fellow-man, and I will show you Thomas Paine; show me a man who sought out and walked hand in hand with liberty, defending her with drawn sword, and I will show you Thomas Paine; show me a man who stood on high waving the flag of reason and speaking his mind against the world, and I will show you Thomas Paine, and lastly, show me a man who was persecuted, spat upon, trampled in the mud, and covered with falsehoods, on account of his views, and I again will show you Thomas Paine.

[Note.—The foregoing biography was composed by Elgin B. Holt, 1894, and delivered by the same before the Columbian and Cardalian societies of the Agricultural College.]

Teach the Bible in the Public Schools.

HAVANA, CUBA, July 1, 1894.

MR. EDITOR: Some heedless persons kill their friends with a gun, because they "didn't know it was loaded!" Others sign important documents and then go to law, alleging that they "didn't know it was loaded!" Other persons read excellent scientific works and fail to derive benefit therefrom, or bad, false, pernicious books, and derive ruinous injury therefrom, because they do not read studiously, and "didn't know it was loaded!"

The readiest way to prevent progress and advancement, is to provide a code of laws, rules of action, and proclaim that they were established, or inspired, by a being, or personage, so perfect as to be beyond the sphere of progress. So long as, and to the degree that, those laws may be regarded as the standard of justice and right, so long, and to that degree, must the wheels of the car of progress be stopped, and the people must remain in the condition in which were those who wrote and established those laws.

So, also, the readiest way to make villains, meddlers, persecutors, and murderers of people, is to promulgate a code of unjust, ridiculous principles, rules, or criterions, and teach the people that they are to be regarded as being right, just, and proper, though not to be rigidly conformed to and observed, but are to be rescinded by contrary statutory laws, as are the precepts of Judaism and Christianity, which are abolished by our rational statutory laws in the United States. Such a people will contract the habit of violating those "sacred" laws, and from habit, will violate all other laws with impunity until caught. Such a people must hav many prisons well filled. About ten per cent of the people of the United States are Roman Catholics, and about fifty-five per cent of the state prisoners at Sing Sing, N. Y., are of that mother Christian sect. The greatest premium on crime ever invented! What an awful curse to humanity has been that "Holy Bible!"

To demonstrate that Christianity is barbarism, I will say that cause and effect, matter, time, and space are infinit. There never could hav been a first cause; there can never be a last one, nor an end to space or to time.

In Gen. i, 6-18, Bible, the "God" of the Jews and Christians, is said to hav placed the sun, moon, and stars under "the waters which were above the firmament." All priests and preachers, ere entering upon discussion, say, that "the waters above the firmament" is that which is held in the clouds, and in the form of invisible vapor, in the atmosphere of the earth. Afterward they try to squirm out of it.

Now, when we reflect upon the fact that the atmosphere of the earth is less than 100 miles high, that no atom of water could possibly ascend to the extreme upper limit thereof, that the moon is about 240,000 miles from us, that the sun is about 95,000,000 of miles away, and that the stars are millions of times farther off, and so far distant as to hav required 50,000 years for the light, at the velocity of 180,000 miles a second, to come from some of them to the earth, we readily see that he who wrote that fable, and claimed that it occurred about 6,000 years ago, must hav been inspired by a kind of John Jasper God, John Jasper being that old negro preacher down in Virginia, who says: "Dis eart am flat! De sun goes roun' dis wuld ebbery day! If dis wuld was roun', de folks on de under side 'd fall off! Dis eart am flat, kaze de Bible says 'tis!" As an old rich planter, Parson Shotwell, at Livingston, Tex., in 1861, said, "I don't say there is any justice in slavery; but God has commanded it in the Bible, and God knows what's right."

In Gen. i, 28, it says, "God" "blessed" "Adam and Eve" with such black ignorance that they knew not as to whether it was right or wrong to obey or to disobey him until after they had disobeyed, and had thus committed the awful sin of teaching the world a knowledge of right and wrong—"good and evil." And that "God" was omnipotent, and could hav done better! What malicious mischief!

To priests, preachers, popes, and "divine-right" kings, who burned the great libraries of the ancients to keep people in ignorance, it was very wicked for the people to dare to know right from wrong—"good from evil"—unless having been so instructed by a priest. Francis Joseph, emperor of Austria, said: "I do not want learned and scientific men; I want obedient subjects." (See "History of Napoleon Bonaparte," by Rev. J. S. C. Abbott, vol. ii, p. 303.)

Therefore, it was a great crime for "Adam and Eve" to teach humanity a knowledge of right and wrong, although they did not know good from evil when they did it; and because of having done so six thousand years ago, their innocent posterity, even of the present time, must writhe and frizzle in an everlasting hell as punishment therefor. What a malicious, "damnable" (2 Peter ii, 1) bill of attainder! In our Constitution of the United States, i., 9, 10, we hav rescinded that barbarism, by providing that "no bill of attainder shall be passed." Now, we'll hav to go to hell for that! Is it right to punish a person for a crime committed by another? He who believes that a just, decent, honest, omnipotent personage, would do it, must liv, and die, a villainous, wolfish creature! He who believes in Christianity, cannot know right from wrong. Society must be honey-combed with Beecher-Tiltons, Breckinridge-Pollards, Deacons, and Sickles, though not one in ten thousand of them is ever exposed. Hypocrisy begets hypocrits, as science produces scientists; and hypocrisy is the necessary shield of villainy.

I will now quote some of the mandatory holy statutes of the barbarous, omnipotent "God" of the Jews and Christians, every one of which we hav abolished, violated, and hav supplanted with decent, rational laws. Ex. xxi, 20, 21: "And if a man smites his servant, or his maid, with a rod, and he die under his hand, he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished; for he is his money." Just try it, Mr. Servant-holding Jew or Christian, if you dare! And remember that those were your omnipotent God's own words: Ex. xx, 1, 2. Also xxiii, 3: "Neither shalt thou countenance a poor man in his cause." We hav abolished that by a better law; and when bribed shysters, at the bar and on the bench, do not conspire, in our courts, against him, the poor man has a chance for justice.

Lev. xxv, 44-46: "Both thy bondmen and thy bondmaids, which thou shalt [not mayest] hav, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you; of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bondmen forever." And xxiv, 22, shows that that also is the talk of the Jews and Christians' "God" himself. But we hav abolished it by the thirteenth and fourteenth amendments, and by that word "justice" in the preamble, of our Constitution, and of course we must go to hell for it!

In Num. xxxi, 17, 18, that omnipotent God, who could hav done better, commanded the Jews, saying: "Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that hav not known man by lying with him keep alive for yourselves." Now, in an omnipotent "God," that was infamous, malicious mischief, to command those Jews to murder and rob all those Midianites; and then to thus keep alive, outrage, and torture their virgin daughters. No wonder his son told us to "judge not" (Matt. vii, 1; Luke vi, 37).

In Deut. xiii, 6-10, that omnipotent God established a law which provides that, if "the wife of thy bosom" differ with thee in religious matters, and if she try to induce thee to harmonize therein with her, thou shalt surely kill her. And in xiv, 21, "Ye shall not eat of anything that dieth of itself: thou shalt [not mayest] giv it unto the stranger that is in thy gates that he may eat it." We hav also abolished that by law.

In Matt. vi. 25, and Luke xii, 22, that omnipotent God commanded us to walk the streets naked, unless some one were to cast some kind of a garment upon us, in these words: "Take no thought for your body, what ye shall put on." In Luke xix, 27, he commanded us to murder people, in these words: "But those mine enemies, which would not that I should reign over them, bring hither and slay them before me." In strict obedience to that barbarous commandment, the mother Christian (Roman Catholic) church established that "Holy Christian Inquisition" in Spain; and everybody should read the history of that infamous barbarous, irresponsible institution. GEORGE NEWTON.

(CONCLUDED NEXT WEEK.)

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Conceit of the Worms.

As the summer rain fell at the close of day,
Two angleworms met on their public highway,
And greeted each other as worms often do:
"I am happy," says one. "How is it with you?
Of richest bacilli I hav found a supply
That might feast all the world beside you and I;
And now when I'm thirsty here comes the sweet rain
To prevent dry bacilli from giving me pain.
Now to me it is plain that celestial care
Is over us worms wherever we are.
Evolution's false claim ne'er disgraces us,
Nor cell protoplasmic e'er prefaces us;
Our wriggle and crawl are marks of perfection,
While to walk on one's end is too silly to mention;
We hav delved deep in lore—hav tunneled the earth—
Hav roamed o'er its face and measured its girth.
Being fully convinced, I now dare affirm,
That all things that were made were made for the worm!"
"You reason profoundly," the other replies,
"And with me you'll agree that no worm ever dies;
We but undergo some mysterious change
That frees us from time and enlarges our range.
The care that preserves us night and day I am sure
Is a heavenly care that must ever endure!"
The hole in the ground and the hole in the sky
Contained, they were sure, all philosophy.
Thus wisely they communed till the early dawn—
Till a wise speckled hen was crossing the lawn—
Till that wise speckled hen stole up like a wizard
And quick put these worms inside of her gizzard!

L. G. R.

What the Little Folks are Saying.

A little three-year-old girl, while her mother was trying to get her to sleep, became interested in some noise. She was told that it was caused by a cricket, when she sagely observed:

"Mamma, I think he ought to be oiled."

At the close of a long prayer by a father who had prayed for the poor, his son said: "Father, if I had as much wheat in the barn as you hav I would answer that prayer myself."

A little boy was asked what the Sunday-school text was. He answered, "Many are cold, but few are frozen."—*Newark Call.*

A teacher asked a bright little girl, "What country is opposit to us on the globe?" "Don't know," she answered. "Well, now," pursued the teacher, "if I were to bore a hole through the earth and you were to get in it at this end, where would you come out?" "Out of the hole, sir," replied the pupil, with an air of triumph.

Little Bess came home from church one Sunday with her head full of the sermon. It was about a "new heart," she told us, when we questioned her. Her father took her on his knee and gravely asked if she understood what a new heart is.

"Oh, yes indeed," she answered brightly, "it's a kind of heavenly stomach!"

"What relation is Mr. X—— to you?" asked the minister of a four-year-old boy.

"He's my grandpa."

"And what relation is Mrs. X——?"

"She's my grandma."

"And what relation am I to you?" added the clergyman.

The little fellow was puzzled, but was finally told: "I'm your pastor. You'll remember, won't you?"

The boy promised, and when he reached home electrified his mother and grandmother with the announcement: "Mr. Y—— says I'm some relation to him. He's my parsnip!"—*Boston Herald.*

Correspondence.

A KIND LETTER FROM A TRUE FRIEND.

OMAHA, NEB., July 29, 1894.

MISS S. H. WIXON. *Dear Madam:* I hav found sufficient time during this extremely hot weather to read your new book, entitled "Right Living." Its 292 pages are filled with beautiful precepts and moral maxims, and many examples are cited to show the beneficial effects of right living. The book is written in the interest of truth and morality, with a view to improving the condition of the human race, and is therefore a necessary and valuable contribution to moral literature. Personal duties are plainly and kindly outlined, showing that you are quite familiar with the wants and necessities of the times. When writing your book you hav criticised no creed, assailed no form of religious belief. It may therefore be read and appreciated by Jew or gentile, Catholic or Protestant, without doing any violence to the religious views of the reader. On page 19 we are told that "in living a moral life we should not be actuated by hope of reward or fear of punishment;" that "such reasons are both degrading and insulting;" that "we should do right because it is right and because such doing brings pleasurable feelings; not in order to be rewarded or for fear of punishment." Such teachings appear to me to be logical, reasonable, and moral. It cannot be moral to refrain from doing evil through fear of punishment or with a view of being rewarded. Morality should be practiced for its own sake alone. And when treating on the subject of temptation we read: "Temptations are all along the highway of life. Voices of tempters in musical tones proffering the cup of illicit pleasures meet one at almost every step." We are also reminded that happiness, which a virtuous life alone can produce, should not be sacrificed for the fleeting pleasures of the hour. Again: "Whatever temptations others fall into, we may never perhaps know how hard they tried to resist wrong nor from how much they did refrain." Burns wrote:

"Then gently scan your brother man,
Still gentler sister woman;
Though they may gang a kennin * wrang,
To step aside is human.
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But knaw not what's resisted."

Your new book may not immediately attain as wide a circulation as could be desired, but you know truth has always been in the minority and has had to struggle for an existence against overwhelming majorities; and there is a passage of scripture which says: "Cast thy bread upon the waters and it shall return unto thee after many days."

Progress and reform is the spirit of the present age. We may therefore entertain the hope that the time is not far distant when such books as "Right Living" will be in general demand and that truth will not always stand waiting at the gate while falsehood crowds the way.

"Right Living" is the fifth book, besides pamphlets, all the product of your own mind, which you hav laid before the public. You hav therefore already accomplished a considerable amount of mental labor. It may be said of you what Colonel Ingersoll said of Mr. Gladstone: "Your mind has been a harvest that has grown the more by reaping" (see Colonel Ingersoll's reply to Mr. Gladstone, *North American Review*, June, 1888). And when I say this you must not think I am resorting to flattery, because I and every one who has read your books well know that your intelligence is too great and your information too extensiv to be influenced in the least degree by flattery. Ignorance may appreciate flattery, but, in my opinion, intelligence invariably repudiates it.

R. S. C.

[Our friend will please accept our thanks for his kind and commendatory words. If all our friends were as appreciativ of our efforts as friend Colvin, "Right Living" would be in the hands of every Liberal in the world, and our publisher would be kept busy for some time to come. Modesty forbids the printing of the flattering words of our friend regarding our verses, but they are pleasant to remember. It is the kind expressions of our friends that giv us courage and strength to pursue our work regardless of all difficulties and barriers.—ED. C. C.]

*Little.

BENTONVILLE, ARK., June 26, 1894.

DEAR MISS WIXON: I hav never written to THE TRUTH SEEKER, though my father has taken it for several years.

I havn't any girl friends that are Atheists, though I wish very much that I had. I hav read "Men, Women, and Gods," "Pray You, Sir, Whose Daughter?" and "Is This Your Son, My Lord?" by Helen H. Gardener, and like them very much. Father has more Freethought books that I intend to read.

I havn't any of your works, but wish that I had. I hav wanted "Four Hundred Years of Freethought" so much, but can't afford to send for it now.

I do not see how any one can believe that some one, or some spirit, is watching over us all the time, and seeing every act that we do. It seems to me I would be afraid of doing something wrong all the time. If there is a God, I can't see why he lets so many people suffer. Oh! I can't believe in one who is so cruel, and is supposed to hav power to do anything he desires.

I was sixteen last April, and I read the Bible every day (though I may not realize it), as you will see by the following: "I've a beautiful Bible I read every day when the weather is fine. The book is as broad as the sky and old as the world."

I read Mr. Genone's letter in the last TRUTH SEEKER, and will close this with the definition of how I interpret a God.

CLARA M. FRY.

PETERSBURG, IND., June 24, 1894.

DEAR MISS WIXON: Our school is out and I will write you and try for Mr. Genone's prize offer. The weather has been so warm and dry, growing crops almost perish, and wheat harvesters and their teams suffer. I am learning to propagate roses and grape vines, as June is the best time for doing so. Our Sunday-school teacher asked to-day how many of our class would be glad if Jesus were to come for the saved ones to-morrow? All held up hands but me. She asked me why I would not be glad, and I told her she shouldn't ask such questions, because it taught the pupils to tell lies; but if she had to ask such questions to ask them privately, for in church they were ashamed to tell the truth. I am not afraid of their den of lions or the serpentine *tale* swallowing attributes of Christianity. I hav read Mr. Genone's parable of a cow (Jersey) and other nice things in the *Open Court*, and like them. I think his statement that "The Christian myth is nearer the truth than any material fact," ignores, as did Jesus (?), a future personality, but recognizes as eternal "the enduring thoughts," "the characters we make for ourselves—and these inevitably survive in the effects they hav upon future lives" of others.

Your friend. ESTELLA WEAVER.

SKOWHEGAN, ME., Aug. 12. 1894.

DEAR MISS WIXON: I wish to tell you of a four days' meeting held in Cornville, Me., a short time ago. Four supposed evangelists were engaged for the express purpose of gathering back to the fold a few who had gained a few ideas besides those their grandparents had, and who dared to express their views wherever they went. It has done the "backsliders" a great deal of good, but not quite in the way, perhaps, desired by the pious brothers and sisters. The principal evangelist told the people from the pulpit that the time to accept the Bible as an infallible book was past, and they all declared their belief in the ideas put forth by the apostate, and expressed their sympathy for them. To us, who were not interested, the result is rather amusing, as the gentlemen came from a distance and were quite liberally paid by the pious ones. One of the divines lectured on Spiritualism, and was an avowed Swedenborgian. One was a lecturer on the Socialistic question. I think there will be some deep thinking among some of them for a while. Yours truly,

LUCY BIGELOW.

BALLWIN, MO., Aug. 7. 1894.

DEAR MISS WIXON: I will tell you a story of a good church-member. I was visiting a little girl whose mother could not tell what became of all her tomatoes and cucumbers. The little girl, whose name is Pidgie, suspected a certain old darkey who lived close by, but her mother did not believe it, so we watched for him and saw him going down the road. Pidgie said, "Let's follow him and see where he goes." so we stole along on the other side of the fence until we got to the tomato patch, where we hid in some bushes and watched him. He had on a blouse which he unbuttoned as he went; then he went into the patch; he picked four large tomatoes and had his hand on another when Pidgie sang out "Hey there, what are you doing?" He gazed around, but did not answer. Pidgie repeated "What are you doing?" He came out and said "Oh, Miss Pidgie, I don't mean any harm, I's jist a tryin to ketch a few grass-hoppas to go a-fishin'! "Well, why don't you go into the field and catch grasshoppers?" "Oh, Miss Pidgie, I cain't ketch 'em out dere; dey's too friskey." Now, wasn't he a grand church-member? Well, I will close.

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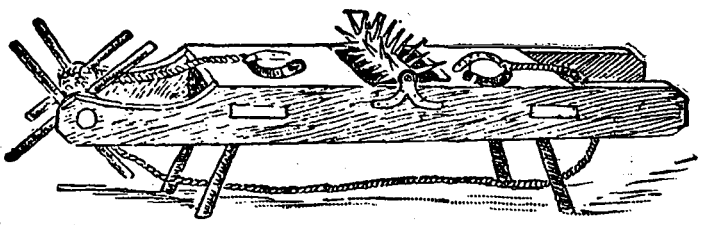
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Chapter III is on The Canon Law, showing how the church controled woman by making the legitimacy of marriage depend upon its own control of the ceremony. Ancient civilization gave place to Christian barbarism, the clergy became a distinct body—at once a "holy" and an unholy caste. Learning was prohibited to women, husbands prohibited from leaving them more than one-third of their property; daughters could be disinherited, sons could not. The Reformation effected no change.

Chapter IV—Marquette—is on Feudalism and its degradation of women, the rights of "lords spiritual," the immorality of the heads of the church, baptism of nude women in the early Christian church. It also deals with some of the later-day abuses of females, like our Northwestern pineries, the English debaucheries, governmental crime-makers, etc.

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IT may prove useful to hav learnt from history the elementary lesson that no opinion is true simply because it has been held by the greatest intellects, or by the largest number of human beings, at different periods in the history of the world.—*Max Müller.*

THE full earnings of 200,000 men at £2 per week each would not cover the cost of religion in England. And yet, with the sum of £20,000,000 spent to maintain a buttress for the privileged classes, people wonder that there should be poverty.—*Uncle Benjamin, in Freethinker.*

WE are too meek and lowly. Earth is cursed with charity and aches for justice. At every door is the hand extended. The stranger is not invited in. He is fed where he stands, and is counselled to pass on. Our social philanthropies are vagrancies. They despoil that they may shame us. They build high walls which cannot be scaled, and then withdraw the ladder or let it down only for select applicants.—*Horace L. Traubel.*

THIS one generation, with its vulgar steam-whistle, has witnessed the vanishing of more shadows from the earth, has seen more men and women disenthralled, more rays of intellectual light shed abroad upon mankind, than any ten generations which have preceded it; and ere it ceases that shrill signal shall swell to the trump of the last judgment, bringing to the bar of humanity every creed or institution of the earth.—*Moncure D. Conway.*

WE are expected to believe it [the miraculous birth of Jesus] as it occurs in a collection of writings becoming authorativ 360 years after the reported event. It matters not that there are two accounts of this birth, inconsistent with one another and with other scriptures, and both unsupported by any known or traceable witnesses, and that the facts are in subversion of the laws of nature and all human experience. The fiat of the church, given after this long interval, is to warrant their acceptance.—*Judge Strange.*

THE vast majority of men and almost all women in this age, as in every age, can hardly be said to think at all upon religion, or on any grave and serious subject. They believe what they hav been taught, and hold what they hear asserted, with indolent or unintelligent acquiescence; either because they are too careless and indifferent to trouble themselvs, or because they care so much that it seems to them profane to question the soundness of that which is the life of their soul, the stay of the better part of their nature; and thus they make the importance of a truth the evidence upon which they accept it.—*Lord Chief Justice Coleridge.*

WHAT knowledge is of most worth?—the uniform reply is—Science. This is the verdict on all counts. For direct self-preservation, or the maintenance of life and health, the all-important knowledge is—Science. For that indirect self-preservation, which we call gaining a livelihood, the knowledge of greatest value is—Science. For the due discharge of parental functions, the proper guidance is to be found only in—Science. For that interpretation of national life, past and present, without which the citizen cannot rightly regulate his conduct, the indispensible key is—Science. Alike for the most perfect production and present enjoyment of art in all its forms, the needful preparation is still—Science; and for the purposes of discipline—intellectual, moral, religious—the most efficient study is, once more, Science.—*Herbert Spencer.*

EVEN the ascetic and the Cavinist are themselvs, though they know it not, "faddling hedonists." The difference is merely that they base their hedonism on a mistaken hypothesis. They make a caculus of the caprices of their Setebos. Believing in a malignant and maleficent diety, who has set forth a cruel and difficult plan of salvation, they hold that the wisest course for that worm called man is to put up with infinit pains and penalties here—and why? Simply in order that he may be happy with palm and crown in some imagined future existence. He is to swing with hooks through his back at an Indian festival; he is to cast himself beneath the wheels of the car of Juggernaut; he is to scourge himself with thongs and wear the hair-shirt of penance in a Spanish monastery; he is to lead the loneless, joyless life of prayer-meetings and chapel-going with the "respectable" English Dissenting grocer—for what? Why, to curry favor in heaven and be happy hereafter.—*Grant Allen.*

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THE Sunday-school class was singing, "I Want to be an Angel" "Why don't you sing louder, Bobby?" asked the teacher. "I'm singing as loud as I want to be an angel," explained Bobby.

A CITIZEN of Montreal lately on a visit to Ottawa, while passing down the hotel corridor to his room at a late hour, happened to hear violent groans and sobs issuing from one of the rooms. As the door was open, he entered and recognized a fellow Montrealer, prominent in political and business circles, and famous for his religious and alcoholic tendencies. He was kneeling at his bedside, clinging to the side of the bed, and sobbing as though his heart would break. "What's the matter, old man?" inquired our friend, touching the sufferer on the shoulder. "I'm so damned drunk I can't say my prayers," was the tearful response.—*Life.*

THE chief of the Leslies is said to hav prayed before a battle: "Be on our side! And gin ye canna be on our side, aye lay low a bit, an ye'll see thae carles get a hidin that must please ye." An old Covenanter, who ruled his household with a rod of ir n, is said to hav prayed in all sincerity, at family worship: "O Lord, hae a care o' Rob, for he is on the great deep, an thou holdest it in the hollow o' my hand. An hae a care o' Jamie, for he has gone to fight the enemies o' his country, an the outcome o' the battle is wi' thee. But ye need na fash o' yersel' wi' wee Willy, for I hae him here, and I'm cawpable o' looking after him mysel'."—*San Francisco Argonaut.*

IN a Scottish farmhouse I hav, with the candles out, knelt with the family and servants at "family worship," and heard the farmer bring into his "sooplication" a certain stirk that was ill with "reidwater," and then launch into matters which I doubt if any deity that was ever on Olympus could understand, far less answer. On one farm of not more than one hundred acres in all, I hav heard the Lord requested to send at least two different kinds of weather at the same time—dry weather to dry the "stooks" of corn, and rain for the good of the turnips. The corn was in the one field and the turnips were in the other; *and there was only a broken down stone dyke between them.* The Lord was, this time, asked to perform a feat which he declined to hav anything to do with, and which, as far as I am aware, no deity has yet accomplished. All things are, of course, possible with the Lord; but there are certain things he refuses to do lest he should make a fool of himself!—*Saladin.*

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O Anthony, Saint Anthony, the world is very evil,
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Then the wicked, wicked pages of the medieval ages,
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Books too numerous to mention need immediate attention;
Very wicked, sinful things are read and written in these days.
Shakspere must not be forgotten, his Lucrece is simply rotten,
And you'll hav a perfect picnic when you expurgate his plays.

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Frown, oh, frown on Tess's, Dodo's, and The Yellow Aster's sin.
Don't let Harper finish Trilby, you cannot tell bow bad she will be,
And stop the sale at once of Sarah Graud's unearthly Twins.

The list is long and life is short, O Anthony Censorious.
You cannot read them through, but there is one thing you can do,
Put *all* books in one glorious *index expurgatorius*
Until each one is scrutinized and authorized by you.

—*C. S. A., in New York Sun.*

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News of the Week.

BARCELONA Anarchists planned to kil Premier Dupuy of France.

CHRISTOPHER FINLAY FRASER, prominent Canadian politician, is dead.

THE Chatauqua Assembly at Point-of-Woods, on Long Island, is in financial breakers.

THIRTY-SEVEN miners were suffocated on August 24th by a fire in a coal mine at Franklin, Wash.

IT is reported that arrangements hav been completed for the formation of a corn meal trust.

ON August 24th four miners were burned to death by the destruction of a shaft in a coal mine at Creede, Col.

JOSIAH QUINCY has resigned the chairmanship of the Democratic state central committee of Massachusetts.

A NEW ORLEANS alderman has been convicted of taking a bribe of $500. Several others are under indictment.

THE Democrats of the Ninth Iowa district hav indorsed the Populists' nomination of General Weaver for Congress.

"BUCK" KILGORE, the famous "objector" of the Texas delegation in the House, was defeated for renomination.

THE Boston *Daily Traveller* is in the insolvency court. It is the only Boston paper of importance that has no Sunday edition.

NEW YORK'S rate of taxation for this fiscal year will be $1.79 per $100 of the assessment. This is the lowest in thirty-two years.

AT Bergen Point, N. J., incendiaries made the hydrants useless to facilitate the destruction of an agricultural implement manufactory.

RIOTS in the streets of Rio de Janiero. Said to be fomented by Peixoto to giv a pretext for arrest of political opponents, who may chance to be near.

SEVERAL of the New Bedford mills, closed recently by a strike, hav resumed operations. The operators continue paying old wages as asked by operativs.

CHIEF SANCHEZ of the White Mountain Apache tribe was recently killed in a drunken quarrel. His name recalls the bloody battle of Cibicu Creek, Ariz., in 1881.

THE removal of C. H. J. Taylor (from Kansas), the colored recorder of deeds for the District of Columbia, is urged on the ground of "offensiv partisanship," and also because of alleged political assessment of employees.

THE Nebraska Populists selected their ticket from a list of names presented by the anti-administration Democrats. Judge Silas A. Holcomb was nominated for governor. The bolting Rosewater, anti-Majors, Republicans will support Holcomb.

IT is reported that Governor Matthews of Indiana mortgaged his stock farm for $41,000 to pay the soldiers who were called out to suppress riots during the railroad strike. There was no regular fund in the state treasury from which the amount could legally be drawn.

SIR CHARLES DILKE introduced a bill in Parliament to giv full suffrage to all adult women, and to permit them to be candidates, also to sit in either the Lords or Commons if elected. His bill provides for universal suffrage, but excludes the universities from their present privileges.

CALIFORNIA Democrats indorse the administration, favor the silver plank of the national platform, demand the direct election of Senators, and oppose any extension of time being given the railroads for payment of their debts to the government. James H. Budd was nominated for governor.

ATTORNEY-GENERAL HANCOCK of New York has given an opinion that eight hours is a legal day's work for all except farm and domestic laborers, and that only citizens of the United States can be employed by the state or a municipality, or by persons contracting with the state or a municipality.

AT Cleveland there was a riot on August 19th, precipitated by the procession of the Polish Catholics in the dedication ceremonies of an edifice of the American Catholic church. Passing through a rival parish they were jeered and stoned. Mounted soldiers who were guarding Bishop Vilatte dispersed the attacking party.

THE special committee of the House which has been investigating the charges affecting the reliability of the material for the new ships furnished by the Carnegie Company reports that the plate did not receive the uniform treatment called for, that the records of the contractors were falsified to deceive the inspectors, and that the company and inspectors are culpable.

THE Gorman tariff bill became a law at 12 o'clock on the night of August 27th by expiration of time allowed the president to sign it. In a letter to Representativ Catchings of Mississippi President Cleveland givs the reasons why he could neither sign nor veto it. He exhorts his party to continued struggle for a larger measure of tariff reform.

BY the decision of Judge Parker of Ebensburg, Pa., nuns who hold certificates as teachers from the county superintendent may teach in the public schools in their religious garb, but must giv no sectarian instruction in said schools during school hours or at any other time. The case will probably go to the supreme court of the state, as the fight is chiefly against the religious garb.



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THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 36 {PUBLISHED WEEKLY.} New York, Saturday, September 8, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



THE GREAT CHAMPION OF LIBERTY—THOMAS PAINE.

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of political missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work, in this state particularly. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of hot weather the political bodies nearly all adjourned, but the people of the country remained in session right along. And they are of not less importance than the politicians, and we want to devote a little attention to them.

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to o, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the fund and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read.

Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

Speaking of the infinit depths of space, and referring to the fact that light travels at the rate of 180,000 miles a second, an exchange piously but indiscreetly observes:

"If the glad tidings of that first Christmas in Bethlehem, nineteen centuries ago, had thus been disseminated through the universe, there are yet stars of which astronomers could tell us, plunged into space in depths so appalling that even the 1894 years which hav elapsed since that event would not hav been long enough for the news to reach them."

But where do you find the "glad tidings" in that alleged event at Bethlehem for the inhabitants, if any, of those distant orbs? Think of the souls that hav been launched into hell in these eighteen hundred and ninety-four years that the "glad tidings" of a murdered God hav been on the way to them. Is this earth, this tiny dot in the immensity of the universe, the only world which has been honored by the opportunity to kill a son of God? It must be so, for we are informed that the Jewish mystic was his only male offspring.

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from the chains and slavery of a barbaric creed and church.

THE FIRST PART of the book will deal with Freethought as a Universal Power, as a Spirit, a Method, a prevailing but unorganized Influence in every Department of Human Growth.

THE SECOND PART will deal with Freethought as an Organized Movement, especially in America and Europe; and this history is of equal importance with the first, and should be justly understood and the Pioneers of our work recognized.

The first part will embrace the following Grand Departments:

Philosophy.	Science.	Education and Ethics.	Literature.		Government and Politics.		Woman's Emancipation.
Bruno.	Copernicus.	Bacon.	Boccaccio.	Lessing.	Voltaire.	Gambetta.	Madame Roland.
Spinoza.	Galileo.	Comenius.	Rabelais.	Schiller.	Rousseau.	Castelar.	Mary Wollstoncraft.
Descartes.	Kepler.	Pestalozzi.	Cervantes.	Goethe.	French Salon.	Bradlaugh.	Harriet Martineau.
Locke.	Da Vinci.	Froebel.	Marlowe.	George Sand.	French Revolution.	Garrison.	Frances Wright.
Hume.	Newton.	Combe.	Shakspere.	George Eliot.		Phillips.	Lucretia Mott
Hobbs.	Humboldt.	Spencer.	Gibbon.	Victor Hugo.	Thomas Paine.	Parker.	Ernestine L. Rose.
Kant.	Lyell.	Owen.	Burns.	Emerson.	Jefferson.	Sumner.	Lydia Maria Child.
Hamilton.	Darwin.	Holyoake.	Shelley.	Heine.	Mazzinni.	Lincoln.	Margaret Fuller.
Comte.	Tyndall.	Haeckel.	Byron.	Thoreau.	Bentham.	Bakounine.	Elizabeth Cady Stanton.
Büchner.	Huxley.	Girard	Pushkin.	Whitman.	Mill.	Warren.	Susan B. Anthony.
Feuerbach.		Lick.	Tcherny-chewsky.	Ingersoll.	Garabaldi.	Petrofsky.	Matilda Joslyn Gage.
					Heinzen.		Helen H. Gardener.
							Annie Besant.

THE PORTRAITS OF THESE ILLUSTRIOUS REFORMERS

in every domain of Human Thought and Progress will adorn the pages of this volume.

The Second Part of this volume will be devoted especially to organized Freethought and the Liberal Press in modern times. The *Truth Seeker*, *Investigator*, *Ironclad Age*, *Secular Thought*, *Freethinkers' Magazine*, *Independent Pulpit*, *Lucifer*, the *Freethinker*, *Agnostic Journal*, etc.

It will give a history of the

GREAT INTERNATIONAL CONGRESS

at Chicago, the Freethought Federation of America, the American Secular Union, the various state and local organizations, the Canadian Secular Union, the British Secular Union, and other Liberal associations throughout the world.

It will contain the portraits of those who, up to the present time, have been identified with Freethought work—editors, lecturers, officers of societies, and those who, as representative men, have won distinction in other fields of effort. There will be the portraits of

Horace Seaver,	George E. Macdonald,	Capt. R. C. Adams,	Dr. E. B. Foote, Sr.,	Susan H. Wixon,
J. P. Mendum,	E. M. Macdonald,	John R. Charlesworth,	Dr. E. B. Foote, Jr.,	Mrs. Charles Watts,
D. M. Bennett,	L. K. Washburn,	Samuel P. Putnam,	Prof. J. H. Cook,	Mrs. Robert C. Adams,
Parker Pillsbury,	Ernest Mendum,	John E. Remsburg,	E. H. Heywood,	Mrs. M. A. Freeman,
Elizur Wright,	Charles Watts,	Franklin Steiner,	Otto Wettstein,	Katie Kehm Smith,
T. C. Leland,	G. W. Foote,	J. D. Shaw,	Stephen Pearl Andrews,	Lucy N. Colman,
T. B. Wakeman,	Saladin,	E. A. Stevens,	James Parton,	Lillian Leland,
Judge C. B. Waite.	J. R. Monroe,	H. L. Green,	Abner Kneeland,	Amy Post.

and other men and women who have contributed to the advancement of Freethought and whose names should be remembered throughout the Liberal ranks. There will also be about

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THE TRUTH SEEKER
28 Lafayette Place,
NEW YORK.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 36 {PUBLISHED WEEKLY.} New York, Saturday, September 8, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - SEPTEMBER 8, 1894.

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This is a splendid opportunity to obtain books which every Liberal desires to hav, at an exceedingly low price. Old and new subscribers can avail themselvs of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

The Annual Congress and Church Aggressions.

There can be no room for doubt that there is plenty of work for a national organization of Freethinkers. Yes, for two organizations, if all cannot work together harmoniously in one society. The annual conventions are worth all they cost, if we reckon on the credit side only the enthusiasm and comradeship that they create or revivify. But they do much more than this, for attention is thus attracted to our principles, and antagonism to the evils we oppose is aroused where before was only ignorance of or indifference to them. This consideration induces the suggestion that the first work of the first day of a Freethought convention should be the appointment of a press committee, whose duty it shall be to supply the reporters of the local dailies and the agents of the press associations with accurate documentary and other information concerning the society, its principles and purposes, and the church aggressions which threaten to or hav already alieniated the religious and civil liberty of the citizen. Such a committee of influential men and women could do much to secure for us fair treatment in the public journals. We must reach the masses of the people who do not take Liberal papers. Ten lines of correct information are worth more to the cause than columns of the ordinary reporter's space-filling guess-work or misrepresentation.

The national organization should also prepare itself for defensiv work in the courts, in state legislatures, and in Congress—and not only for defensiv work but for offensiv work where theocratic statutes hav already been enacted. The secularizati on of the state must for a long time remain the central object of a national organization of Liberals. That is, in other words, its work will be mainly political. Its primary purpose is not to propagate Atheism, Infidelity, evolutionary science, or any other specifically anti-orthodox doctrin, ism or theory. Individual iconoclasts, scholars, and scientists are doing that work just as effectually as they can under present political and social conditions. THE TRUTH SEEKER is doing that in great shape—doing it fast and well. The mission of the National Society is to broaden the domain of even-handed justice, to secure for men and women of all shades of religious belief or non-belief the full equality in liberty to which they are entitled under the Constitution. All partial, proscriptiv, theocratic laws must go; so long as one such remains on our statute books, this is not a land of religious freedom. The national organization should enable the Freethinkers of the United States to concentrate their forces in defense of the points attacked by the foes of secular institutions or to mobilize them for the siege of strongholds now held by those enemies. We ought to hav an organization so alert and so well equipped that it can act at once. If, for instance, the dailies report that in a town in Connecticut or Georgia an attempt is being made to enforce the Sunday statutes, the secretary of the Secular Union should mail, on that day, to every name mentioned in connection with the persecutions, anti-Sunday-law leaflets and pamphlets, and should, whenever possible, put himself into direct communication with some live Freethinker in that town. Every such puritan crusade givs us the best of opportunities to sow seed in quickening soil. Take advantage of it. If a legal fight is made, so much the better; public interest will be kept awake that much the longer.

In addition to the distribution of literature of the right kind, we should be prepared to furnish the best legal advice to the attorneys for the defense, and also to financially strengthen the hands of the local defense committee when necessary. We must be ready to go into all legislative bodies to combat the schemes of the theocrats and to prevent the defeat of bills for the taxation of church property, the eliminaton of religious instruction from the common schools, and the repeal of Sunday laws. We should have permanent headquarters at Washington and at every state capitol. The champions of the union of church and state are splendidly prepared for fight; they are organized locally, by districts and states, and nationally. They have many kinds of societies, all working, among different classes and through every available channel, to the same end. Within the last few years they hav won scores of victories that would never have been theirs if we had been as zealous and intelligently active in defense of our rights as they hav been in warfare against those rights. In this world we hav to work or fight for all that is worth anything, scarcely excepting fresh air and sunlight. The church has granted mankind no liberties which she could withhold when she thought the withholding would be of benefit to herself.

It is cheering to see that the officers of the Freethought Federation are awake to the encroachments of the church party. As they mention the Sunday issue in their call for the annual congress, we give below, in brief, a partial list of the outrages committed, attempted, or contemplated by the Sundayites during the last few weeks, as they hav been recorded in the reactionary organs or the daily papers.

The Sabbath Union calls for activ work on the part of Sabbath committees in twenty states against Sunday base ball; in some states more severe laws are demanded, and it is declared that a Sunday League, "as in the case of the Divorce Reform League," can "secure uniform Sunday legislation in the several states." This suggests the necessity for a "Free Sunday League," to render nugatory the work of the proposed "Sunday League," as well as to bring to naught the schemes of existing Sabbatarian societies.

A reverend correspondent of the *American Sabbath* suggests more meddling with the schools. He says:

"If the correspondence from our colleges were dated other than on Sunday, it would giv us another bit of influence."

No doubt. Perhaps they will be able to get that "bit of influence" if the Covenanter committee appointed for the purpose of cajoling or frightening school book publishers into the preparation of text-books permeated with arguments for a puritan, law-guarded Sunday, succeeds in its designs. *That* is a plot we must watch very closely.

Mary A Woodbridge, corresponding secretary of the National Women's Christian Temperance Union, in answer to the question, "What practical method would you suggest to counteract the influence of the Sunday secular newspaper," writes:

"I cannot conceive an equivalent *counteracting* influence, and pray only for the enduement of power."

By this she means the attainment of legal power by the church, as the context of her letter shows. Rev. J. P. Sankey says:

"If we can only get public sentiment right on this question, the lawmakers will soon suppress the evil of Sunday secular newspapers."

That is, if a majority can be secured against Sunday papers, they will be prohibited, regardless of the rights of the minority.

In Canada an order of council forbids the opening of the canals on Sunday, and the lower house of the Canadian Parliament has passed a Sunday law, without protest save from THE TRUTH SEEKER

and *American Sentinel*. A Christian amendment to the national Constitution and two Sunday bills slumber in the committee rooms of Congress. They may be awakened at any time when the national legislature meets again. One of these bills forbids Sunday mails and interstate commerce on Sunday.

Stores closed in Merrill, Wisconsin, when a Christian mayor was elected. All churches join for persecution, as at Steven's Point, Wisconsin, where, at a Sunday closing mass-meeting, speeches were made by a Catholic priest, the prosecuting attorney, a physician, and a Baptist minister. At Pittsburg information was made against twelve fruit dealers for selling on Sunday. Speaking of the large number of people who visit Schenley Park, Pittsburg, on Sunday, the *Christian Reformer* observes that they certainly need the advantages afforded by the parks, "but it is a great wrong done to their souls to use the Sabbath to obtain that advantage." Therefore, in order to save their souls for them, they must be compelled by law to keep out of the parks on Sunday! Did the Inquisition ever do more than persecute men and women by law for their souls' health?

The Sundayites will not play fair, and, indeed, you could not expect fairness from people who are determined to load the dice of their opinions with the lead of legal statutes. Here, at this late day, after the fradulent means by which the so-called petitions for the closing of the Columbian Exposition on Sunday hav been a thousand times exposed, comes the General Assembly of the Presbyterian Church, North, ("of God," as a Disciple friend of ours was in the habit of saying), and gravely asserts in formal resolutions that the "large majority of our American people" expressed their convictions against Sunday opening of the Fair. Think of that! Do not these gentlemen know that they hav been forbidden to bear false witness?

To resume the enumeration of aggressions: W. B. Capps, an Adventist, of Weakley county, Tennessee, is serving a long term in jail, working out a fine and costs at twenty-five cents a day, for plowing in his field on Sunday. Adventists are threatened with mobbing in North Carolina and Maryland. The antagonism grows out of their attitude on Sunday question. Sunday "sacred" concerts were started at Riverview Park, Allegheney, Pennsylvania. Immense numbers attended. The Presbyterians raised a disturbance, the movers of the enterprise were intimidated, and the concerts ceased. Members of Harrisburg base-ball club were fined four dollars each and costs for Sunday playing. At Cambridge, Massachusetts, an attempt was made to close drug stores on Sunday. It failed through the strained interpretation of the law by a judge. But the law has not been repealed. Another judge can decide against Sunday opening. The Chicago common council passed an ordinance closing certain classes of business houses on Sunday. Mayor Hopkins vetoed the ordinance. The margin of victory was very small.

"United action on the part of the churches" stopped Sunday base-ball at the East End, Dayton, Ohio. Seventeen players were fined ten dollars each and costs. Business houses closed at Eaton and Marinette, Wisconsin. The Ministerial Association of Muncie, Indiana, interfered with Sunday trade, and most of the shopkeepers "heeded the warning." Sunday free bus line interdicted at Toronto, Canada. The religious press of Baltimore protests "against the rapid increase of Sunday resorts," due to the electric roads. Once more science wounds superstition and helps the people. In many states, especially Pennsylvania and Wisconsin, the Sunday closing propaganda is being pushed with extreme vigor. At Johnstown, Pennsylvania, the police authorities hav forbidden the newsboys crying Sunday papers.

The New York Sabbath Association has just issued a lengthy pronunciamento. It seeks to secure such a Sunday law as will stop all Sunday business, including the sale of fruits, confectionery, and newspapers, and will stop Sunday excursions. This shows plainly that its objects are nefarious and might well be called criminal. Sunday traveling facilities should be vastly increased, for the mental, physical, and moral good of the people. In Chicago a strong legal fight is being made against Sunday ball playing. At New Canaan, Connecticut, a crusade against Sunday trade and recreation has been inaugurated. Several arrests hav been made and fines imposed. It is reported that a compromise will be effected, permitting open doors until 10 A.M. This would not satisfy the restaurants and liverymen. It is a conflict in which there may be an occasional lull, but no permanent settlement until the secular principle is frankly and fully accepted or the church returns to complete power.

In Europe the Sunday worshipers are gaining some points. The Puritan idea is influencing the continent as the continental idea has acted upon opinion and law in England and the United States. The contending forces are at present vibrating toward equilibrium.

We have mentioned but a few of the outrages committed during the last three months by the Sunday meddlers and their tools There hav been also several decisions rendered recently by state supreme courts which hav been wholly favorable to the theocrats. We must do all we can to educate the people and to thwart the purposes of the Covenanter politicians. We fight from the vantage ground of the Constitution. We stand for equal freedom. We demand impartial justice.

Freethought Does Not Sanction Persecution.

We had until very recently supposed that no Atheist, least of all the editor of an Atheist paper, would dispute the validity of the truism at the head of this article. But the *Ironclad Age* has given us a revelation. It seems that there is occasionally to be found an Atheist who denies the right of freedom of thought and expression on religious subjects. It is unexplainable why all Atheists are not Freethinkers and Liberals.

Some weeks ago the *Ironclad Age* said:

"We trust that the time will come when the cheerful doctrin of eternal torture will no longer be bellowed forth at camp-meetings and other godly assemblages by insane sensational rascals. We trust that the time will come when such work will be interdicted by law."

The *American Sentinel* sharply criticised the last sentence of the foregoing paragraph, and we heartily indorsed the *Sentinel's* condemnation thereof. Now comes the *Ironclad Age* with the assurance that it had passed by the *American Sentinel's* criticisms "as unworthy of notice." Then it adds:

"Referring to the 'second paragraph,' [the one just quoted], what is wrong with it except from a Christian standpoint? Even a dago knows that perjury is a crime. Is it not also as much of a crime to teach falsehood as to utter it? Is the crime lessened by the 'so help me God that makes a lie the truth?' If it is a crime to lie and to teach a lie, why should it not be interdicted by law?"

Perhaps it is a waste of time and space to cross words with one who cannot distinguish between the crime of perjury and the propagation of erroneous opinions, but the fair name of Freethought cannot be permitted to be smirched in this abominable way. There is nothing wrong with "the second paragraph" from the the Christian standpoint, if for camp-meetings you substitute Freethought propaganda, but everything is wrong with it from the Liberal standpoint. Freethought is nothing if not a protest against the interdiction of opinion by law. It is little that the church has taught falsehoods; with men's brains, and tongues, and pens left free, the false must hav yielded place to the true. But it is much that the church has forced her creeds—it does not matter greatly whether they were true or false—upon the world by sword and flame. It was the propaganda by force of arms, by proscription and torture, that was the curse. That it was that for centuries destroyed the keenest intellects and noblest hearts of Christendom. That is why we hate or fear the church, as our temperaments may be. Had the church done nothing more than peacefully teach false doctrins, we could to-day, in the light of greater knowledge, well afford to smile at her delusions and indulgently study her legends, without bitterness of soul or tears of anguish for the terrible past. But she persecuted and she would persecute to-day if she had the power. More—she does persecute, and that is why Freethought is militant instead of being purely scholarly and scientific. We organize to defend ourselvs, *not* against the teaching of untruths, but against the forcing of religious dogmas down our throats by law. Whether these dogmas are true or untrue is immaterial, in so far as the question of making them a part of the civil law is concerned. They are matters for individual choice or rejection, not for forcing on the minority by injunctions, indictments, and bayonets.

If, then, the church is loathed by us because she has "interdicted by law" what she called "lies," why should we invite the execration of the future by interdicting by law what *we* call "lies." The proposition is monstrous and the attempt to actualize it would be suicidal.

Of course all Freethinkers are opposed to the compulsory judicial oath. That is not the issue. If a witness perjures himself, he wrongs the man in the dock or society, if it is a case of alleged crime, or the defendent or plaintiff, if it is a civil case. There is no analogy between his act and that of the preacher. They are not in the same category. This should need no argument.

"If it is a crime to lie and to teach a lie, why should it not be interdicted by law?" asks the *Ironclad Age*. That is the question asked, mentally or aloud, by every man who has tortured his fellows for difference of opinion, in every age of the world. It appears impossible to get the virus of intolerance out of the blood of the race. Still it would seem that even the most bigoted could easily see that if the principle is once admitted that it is justifiahle to punish one man for giving utterance to that which two other men hold to be false doctrins in religion, the way is opened for the persecution and extermination of every minority by every majority. It is all a question of interpretation and power. Each is sure to maintain that he has the truth and that the gospel of his opponent is a "lie." There can be no safety if the law is permitted to meddle in the least. This is what is meant by separation of church and state. This is the Freethought position. This is Secularism. To play false to or be lukewarm in defense of this fundamental principle underlying all orderly, peaceful, and fraternal human society is to open Pandora's box. Even many Italians know this, and one of the noblest of them died at the stake, a victim to the opposing principle. It does not hurt him now to call him a "dago," but those who subjected him to the agony of death by fire accepted and put into practice the identical principle of proscription for opinion's sake that is now hotly advocated by one who flings at his countrymen this belittling epithet. They who murdered Bruno had far more excuse for thinking that suppression of alleged falsehoods was permissible and even highly praiseworthy than hav those who enjoy the advantage of living in this age of comparativ enlightenment and gentleness.

Criticising the sentence that we hav been criticising, the *American Sentinel* asked: "What right has the *Ironclad Age* to find fault that a witness is required to avow his belief in God before being permitted to testify?" The question was entirely legitimate in view of the position taken by the *Ironclad Age* that revivals should be prohibited by law. This led us to say: "The *American Sentinel* is perfectly right in its criticism of the *Ironclad Age*." Now the latter paper quotes both of these averments and proceeds to lash the two New York papers for defending the judge who would not let a witness testify unless he would assert his belief in a God! Of course all intelligent readers of all three of these journals knew that we had not the most remote intention of defending a religious test in any court of justice. It was perfectly plain that we were endeavoring to show how inconsistent and absurd it was for the *Ironclad Age* to denounce the Christian judge who required a profession of Theism from the intending witness, while it was itself demanding the suppression of religious revivals.

It is not necessary for us to deny the truth of the Indianapolis paper's assertion that this journal is not an upholder of the Atheistic position. Our attitude is too well known, and our arguments against Theism are too familiar to our readers to

call for a categorical disclaimer of the ridiculous charge. If to "cautiously trot round on the outskirts of Infidelity" is fairly descriptiv of a firm, consistent, and earnest defense of the essentials of Freethought, then we cheerfully plead guilty. We will continue to patrol the picket lines and pick up stragglers and guerrillas and send them back into camp to be put through a course of drilling in Freethought tactics.

A Prophet Come to Judgment.

Animadverting upon the case of J. B. Wise, the Atlanta *Constitution* says:

"It strikes us that when a man with evil intentions makes improper use of a portion of the Scriptures in a manner that is calculated to injure public morals he commits a crime and should be punished."

That would induce mirth in a granit boulder. Note the gratuitous assumptions: It is taken for granted that Mr. Wise was actuated by evil intentions when he sent the quotation from the Bible to Rev. Mr. Vennum, that he made improper use of a portion of Scripture, and in a manner calculated to injure public morals! How does the *Constitution* know that Mr. Wise had evil intentions when he called Mr. Vennum's attention to a passage in the Bible? Is it a matter of course that a man is desperately depraved when he points out contradictions or other imperfections in that volume? And in asking the minister to explain, if he could, the presence of that particular passage in a book alleged to teach nothing but the purest morals, how did Mr. Wise make improper use of a portion of the scriptures? Is it not permissible to request the "authorized" expounders of the Bible to explain and harmonize its contents? What is their mission, anyway, if it does not include the doing of such work? The richest *morceau*, however, of the *Constitution's* intellectual dainties is found in its assertion that the sending of the card was "calculated to injure public morals"! Whose "public" morals? Rev. H. B. Vennum's? Is it to be presumed that the Bible is so vile and so terribly dangerous in its influence that when a minister reads a copy of one of its off-color passages he is in imminent peril of going to the bad and making a public exhibition of his private morals? It seems to us that the *Constitution* is unnecessarily severe on both the book and the minister, and anyway, probably Mr. Vennum had read the text before. How could he know that the Bible is all God's word if he had not read it all? Once more the Atlanta paper:

"He [Mr. Wise] should not be permitted to shield himself behind the plea that he was merely quoting from the Bible. The man who deliberately picks out single sentences from the Bible that will suggest impure thoughts and then makes them public, is an enemy to society, morality, and religion. There should be a heavy penalty for such offenders, and it is to be hoped that Mr. Wise will not escape."

Just think of that! The Bible "suggest impure thoughts"? And it is a thick-and-thin Christian who makes the charge! Nothing could be more discouraging to the humble worker in the vineyard of the Lord. Would it not be a good plan to get out an expurgated edition of the work, and then burn all copies of the old editions? If that were done Mr. Wise's guns would be spiked; he could not again so easily make himself "an enemy to society, morality, and religion." Just imagin, if you can, the spectacle the Freethinker would present who should denounce a Christian for copying a "single" paragraph from the "Age of Reason," or from one of Ingersoll's lectures, and mailing it to a representativ of organized Freethought. Suppose the Freethinker should call that Christian "an enemy to society, morality, and religion," and should demand a "heavy penalty for such offenders"—what would the *Constitution* say? It would most likely assert that the Freethinker was tyrannical as well as hysterical, or that the Liberal book needed revision, if not more severe treatment.

It happens that Mr. Wise did not make "public" this tabooed quotation from the Bible. Mr. Vennum has done that. Before the echoes of this persecution hav died away tens of thousands of Christians will hav taken down their Bibles or borrowed copies and looked up the passage. On Mr. Vennum's shoulders will rest and on his conscience should rest all the responsibility. If he had not been so eager to revenge himself upon the heretic, nothing of this would hav occurred.

The *Constitution* objects to having certain parts of the Bible read without their context, the implication being that read in connection with the context they are harmless. Probably this plea is put in to save the book in its entirety from prosecution under the law against obscene literature. But most of the judges who hav presided at the trials of men arrested under that law for transmitting through the mails works on social reform and physiology, hav held that so long as the indicted passages remained therein, the pamphlets and papers which were prosecuted must be shut out of the mails. That ruling would keep the Bible out of the mail sacks, for the *Constitution* admits that parts of it are so bad that the man who makes them public outside of the Bible itself is "an enemy to society, morality, and religion."

"No good citizen—no Christian—ever hunted up certain peculiar passages in the Old Testament and published them without their context. This should be the test."

It is no doubt true that no partisan of the Bible, no Christian, ever made much public use of these "certain peculiar passages," for to do so would hav been highly impolitic, but many of the best men and women who hav lived hav insisted on calling the attention of the Christian world to them and to other unsavory parts of that book, and so effectiv has been their work that the Old Testament has largely ceased to be appealed to by even the most devout believers as a standard of morals and justice. It is now realized that the work is human in its origin, and has very many of the imperfections that characterize all the works of man.

Among the latest hair-lifting canards of the "patriots" is the report, duly scare-headed, that "the general cause of hard times is due to the action of Roman Catholic capitalists in the United States," who are working "in secret" to impoverish America and enrich Rome. This is the real cause and meaning of the investment of English capital in the United States, we are gravely told. And there are numbers of people, generally esteemed of fair intelligence, who giv generous hospitality to these tales, and so help make the cause of genuin secularization ridiculous, and inevitably strengthen Rome by the circulation of charges which excite only the derision of thoughtful conservativs and progressists.

Attention is called to the statistics of property exempt from taxation in the state of New York. By the United States census of 1890 there was at that time a total of $140,123,008 of church property in this state. According to the report of Comptroller Roberts the churches, parsonages, and cemeteries exempted from taxation are valued at $134,761,444. The factor of cemetaries makes it uncertain how nearly these two aggregates represent the same property. Then we find that $53,987,184 worth of charitable and reformatory institutions is also exempt. Many of these institutions, and the most wealthy, are sectarian. Referring to church cemetaries, the property holders near one of the recently laid out parks in the upper part of the city are complaining because Trinity Corporation has thrown all the burden of the additional tax levy on them.

The Freethought Letter Writing Corps will this week direct its attention to the New York *World*. That paper is now trying to arouse public interest in the Sunday question. It points out the need for much better and more entensiv facilities for recreation and instruction on Sunday. It demands more parks and fewer meddling laws. It shows how difficult it is for the greater number of the poorer people in the larger cities to enjoy themselvs in a healthful and non-invasiv manner on the first day of the week. Help the *World* in this fight for a happy and useful Sunday for the people by writing short letters explanatory of the fundamental principles that we hold The *World* has an immense circulation, and this is a splendid opportunity for us to reach hundreds of thousands of readers who never see a distinctivly Freethought paper.

Mr. Samuel P. Putnam is now working up the annual congress of the Liberals. The combined convention of the Freethought Federation and the American Secular Union will doubtless be a very enjoyable affair and should be productiv o much good to the cause of equal justice. There is a great deal of "magnetism" in Mr. Putnam, and although he has heavily charged "Four Hundred Years of Freethought" with it, there is no doubt that he has enough left to kindle enthusiasm at Chicago in October. Work on "Four Hundred Years" is progressing as rapidly as possible under the circumstances, and we hope to be able soon to announce its completion. The book and THE TRUTH SEEKER for one year are still entered for $6,50, in advance, and the subscriber's name goes into the book as that of one of the original patrons. The book alone costs $5, with the same privileges. We hav received the following additional names since the last acknowledgment was made: Texas—A. Ockander; New York—James J. Mills; Massachusetts—A. W. Sturdy; West Virginia—John R. Selbe.

Rev. T. P. Stevenson is one of the leaders of the National Reform Association. He is special secretary for marriage and divorce laws. In answer to the criticism that it is not properly a part of that Association's work to seek the "reform" of such laws, he says in the *Christian Reformer*:

"Its [the Association's] work for the Sabbath, for the Bible in the schools, and every other of its special departments rests on its central principle of the paramount authority of Christ over man in all relations, and the supremacy of his moral laws. The discussion of our marriage and divorce laws necessitates the presenting of the claims of Christ as the nation's Lord and King, and of the guilt and danger of the nation which enacts laws in defiance of his authority."

People of progressiv, scientific tendencies will perceive that there is something very superstitious and delusiv in the orthodox cry for the revolution of our laws of marriage and divorce. With the theocrats it is not a question of human needs, but of asserted godly commands. Because a man said to hav lived about two thousand years ago is declared to hav made certain statements regarding the relations of the sexes, we of to-day must accept as infallibly true and unquestionably authoritativ those traditional utterances and conform all our laws and social relations to their letter and spirit, regardless of all experience militating against the wisdom of those ancient averments and oblivious to all the light of the present. "Christ" is our "King" and we must submit, no matter what the cost. This is one of the slaveries which the success of the theocrats would fasten upon us.

In the course of an argument in favor of the proposition to issue series of text-books for the public schools, which shall contain a certain—probably a quite large—amount of matter in support of the extreme theocratic conception of a Sabbath, the *Christian Reformer* givs to the world this remarkable syllogism:

"The state is under obligation to teach what is necessary for its own welfare. The Sabbath is essential to the welfare of the state. It follows, therefore, that the state should teach the duty of Sabbath observance in the schools."

Assuming that the paper means that the state should in the public schools teach the duty of Sabbath observance, it is proper to remark that the minor premise has yet to be established. It is not proven that the universal observance of a particular day by voluntary abstention from all work and recreation is essential to the welfare of a state, that is, of course, of the people. (Even the Spanish Inquisition might be necessary to the welfare of a despotic government—such, to illustrate, as that which the National Reform Association is moving heaven and earth to establish.) Still less has it been demonstrated that a compulsorily observed universal Sabbath of idleness, gloom, and fear-born religious pretensions is essential to the welfare of the citizens of any state. But if it were true that a law-compelled universal "rest day" were necessary to the perpetuation of a given government, such fact would be *prima facie* evidence that that government was not worth perpetuating.

Communications.

A Lesson for Mr. Hays,

It is far better to think without talking, than it is to talk without thinking.

A man who cannot reason cannot be convinced by reason.

A man who can talk without advancing an argument, is incapable of appreciating an argument.

A man who never studies but one side of a question is the most positiv man in the world.

Galileo taught the rotundity and revolution of the earth and the central position of the sun. He was brought before the inquisitors on a charge of heresy. No man of his time was more capable of explaining the solar theory than he. To the inquisitors the old Ptolemaic theory must be right, therefore the Copernican system must be wrong. It was one of thousand cases where prejudice and ignorance triumph over reason.

A man who was digging a well said to his boy, "That schoolmaster may be a great man, but when he talks about the world 'turnin'' over, I don't want you to pay any attention to his nonsense. I left the pick and shovel and crow-bar in the well, and if the world turns over 'them' tools won't be in the well in the 'mornin',' they'll all slide out."

Perhaps it would be better to leave such men to the slow process of evolution than to try to convince them of error.

It is claimed that a tariff enriches a country and gives the working man better wages. Then it must follow that to lower the tariff would tend to impoverish the country and reduce wages. And to abolish it entirely would bring utter ruin upon the country and make the wage earner work for nothing. If this be true, then the tariff could be raised high enough to make the country rich beyond all parallel in a short time, and to give to the wage earner such a high price for his labor that he could retire in a few years.

Why don't these high tariff men all emigrate to Mexico. They would find a very paradise of protection there. There is a tariff wall built around the entire country, and also around each state and municipality. Here is tariff enough to satisfy the most rabid. Nothing can enter Mexico unless it pays a duty. Nothing can pass from one state to another without paying toll when it passes the line. Here must be found a perfect heaven for protectionists. And if wealth and prosperity follow in the wake of the tariff, as is claimed, Mexico ought to be the richest and most prosperous country in the world, and a few years of toil ought to put the day laborer beyond the reach of want. But do these conditions seem to materialize in Mexico as the result of a high tariff?

It strikes me that free trade England, even with the drawback of her laws of primogeniture and her pampered clergy, and bloated aristocracy, would compare favorably with Mexico with her walls of tariff protection.

Now there is a matter which must be settled before the people can act intelligently upon the tariff question, viz., who pays the tariff tax. Mr. Hays says:

"This fallacy is well expressed in Mr. Peck's own words, 'This tax, whatever it may be, is added to the price of the goods, and is ultimately paid by the consumer.' Upon this rotten dogma rests every argument he has produced, and with it every argument falls."

Let us see how the argument falls. A friend of mine went to Canada and bought some horses. I asked him how much they cost him. He opened a book in which he had put down every item of expense from the time he left home until he returned. The price of each horse was set down and the duty he paid. These items were added up, and the amount was divided by the number of horses. Then, said he, they cost me an average of so much, and to realize a reasonable profit I must sell them for so much.

Now who paid the duty? How far does my argument fall? Was not the duty added to the price of the horses, and did not those who purchased the horses ultimately have the duty to pay?

I have seen it stated that all foreign goods were brought to this country by foreigners and that they paid the duty. As silly as the statement is, people are made to believe it. If a Canadian had brought the horses here the result would hav been the same. He would hav asked the same price here he did in Canada, duty and expenses added.

My business has called me along the St. Lawrence river. All along that river petty smuggling is constantly carried on. The people quite frequently showed me their purchases and told me what they paid over the line, and what they would hav cost here. Now, what induced the people to smuggle goods if it was not to save the duty, which would be added to the price of the goods if bought here?

I boarded with a custom house officer for a short time, and every day almost, he told me of some attempt to evade the duty on goods—women were wrapped in laces and silks. It seemed that human invention had been put to the rack to discover some way of getting liquors over the line without paying the duty. If the duty is not added to the price of the goods and paid by the consumer, why do consumers smuggle goods? The people along the border know the difference between the prices of goods when the duty is paid and when it is not paid, and they know that when they smuggle the goods they save just the difference.

"I call upon him (Mr. Peck) to point to one single dollar that he has ever been taxed, or ever been obliged to pay by a protection tariff."

I have always been using such goods as they smuggle and have never smuggled any, therefore, I have been compelled to pay the price of the goods with the duty added, which has cost me not only "one dollar," but many hundreds.

"I call upon him to name a half dozen protected articles which are not cheaper to-day than when they were free from duty. If Mr. Peck can pay duty and get three pounds of wire nails for the same price that he paid for one pound without duty," etc. In 1848 I lived in a house which was put together with nails which cost thirty-two cents a pound; every nail was hand made. When I was a boy we used English pins with wire heads—we now hav a better pin with solid head for less than half the money.

To-day I was looking at a wagon, and told the owner that fifty years ago it took three times the labor to produce a wagon not as good.

The cotton gin saved a vast amount of hand labor and lessened the expense of producing all kinds of cotton fabrics. Every device which saves time and labor tends to lower the price of commodities. He is but a superficial thinker who believes that these wonderful changes in the prices of products hav been brought about by the tariff. For these changes we are indebted to Yankee skill and Yankee ingenuity, and not to any change in the tariff. I hav now answered every point raised by Mr. Hays that could be construed into an argument. And even the points which I have answered are mere statements, there is no argument behind them. If Mr. Hays regards the following as argument, then we differ as to what constitutes argument.

"The statement above quoted is unsustained by a reasonable theory, unsupported by a single fact, as absurd as the plagues of Egypt, untenable as the geology of Moses—assertions that have been refuted a thousand different times in a thousand different ways by a thousand different facts."

This is what Horace Greely would call "hifalutin." I wonder what Mr. Hays thinks this gush of words has to do with the tariff. So far as any argument is concerned he might as well have filled the space with ciphers. He seems to have reached the half-way house between wind and wisdom.

The sermons of fifty years ago were interlarded with just such bulky paragraphs in regard to Infidels in general and "Old Tom Paine" in particular. It is the old Christian way of meeting an argument—a mere gush of words and will apply to one thing as well as another. Corner a minister and he will resort to just such flash-in-the-pan-moonshine nonsense. From a pulpit pounder such a volume of windy words would not surprise me, but I did not look for such a splash of words from one who assumes to be authority on so grave a question.

Now, if there is anything in the tariff, why not get the most out of it? Why should not New England levy a tax on Western pork and beef and grain? They certainly come in direct competition with what is raised there and they might derive quite a revenue from Western products sold in their market. And why should not the West lay a duty on Eastern manufactures and "protect" the "infant industries" of the West?

If we derive a benefit from a tariff on English goods, why should not California lay a tax on hats, boots and shoes, and cloth manufactured in Rhode Island and Massachusetts? Three thousand miles by water are no more than three thousand miles on land?

Why should not each state derive a revenue from the goods brought in from other states? The commerce between the states is so great that if each state would put on a tariff high enough, it would soon become rich from the revenue derived from all the others.

Now, if such a system of taxation would prove suicidal, as everybody will see it must, why should New England be prohibited from getting coal where it is cheapest and most convenient? Why should not the people have the privilege of buying and selling in the markets of Canada and Mexico and any other market where they find it convenient and profitable to do so?

The principle of the tariff fully carried out would make the blacksmith pay a tax on shoeing the tailor's horse and make the tailor pay a tax on making a coat for the blacksmith. Whenever a principle strikes at human rights I will fight it to the death. If I have not got the right to buy and sell where I can do so the most conveniently and advantageously then I hav no rights at all.

The tariff had its origin in a system of blackmail—a species of highway robbery—although it was practiced on the high seas, and it was little better than piracy. Afterwards it was adopted by tyrannical rulers as a means of raising revenue. Vast sums were raised in this unseen manner which would have caused open revolt if the same amount had been raised by direct taxation. Is it not strange that the force of habit will cause the people to fight for the freedom of taxation—fight for the freedom to hold slaves and even fight for the privilege of being enslaved! When a man will fight for his own enslavement he has reached the lowest depths of human degradation.

JOHN PECK.

[CONCLUDED NEXT WEEK.]

Can We Dispense With the Deity.

REPLY TO S. F. BENSON.

There is a sense in which every man creates his own deity, as every man creates his own world. Individual conceptions or ideas of God vary as do individual ideas or conceptions of the universe. Former generations held, for instance, very different ideas of the cosmos from th se that prevail to-day. But it is our business as rational beings to bring our ideas, as far as possible, into harmony with absolute truth. Science enables us to reform and correct our ideas in regard to the natural universe, and revelation does the same for our ideas concerning God.

To declare infinite power, unerring wisdom, etc., *impossible* attributes is to make the deity impossible, since these are inseparable from any adequate idea of God. Less than infinite attributes will not satisfy the infinite cravings of the human soul made "in His image." And it is impossible to monopolize an *infinite* Deity.

In my argument with Mr. Wettstein I endeavored to show that spirit is fully as demonstratable to me as matter is to him, and that as good, if not better, proofs can be offered of the existence and realty of the former as of the latter. So far from denying my own personal existence, I have insisted all along that it is the one fact of which I am absolutely certain, and thus serves as the basis for whatever knowledge I may possess of anything else.

There is no more necessity for the infinite God to "crowd the whole physical universe out of existence to make room for himself" than there is for the omniprescent law of cohesion or attraction to crowd the whole physical universe out of existence to make room for *itself*. Does Brother Benson prefer to take his godliness in homeopathic doses?

We do *not* know that in primitive times there were no infinite gods. As far back as human records extend—and back of them we cannot go—these ideas prevail. Instead of natural objects and processes being the original gods and these being gradually idealized, the very reverse is true. Ideality with its appropriate garb of symbolism marks the dawn of all human history, and the traditions of every race take us back through the days of myth, fable and allegory into the very presence of the immortal God from whom they all claim to have sprung. That God was worshipped *through* various natural objects that were the acknowledged types and symbols of his various attributes is true, as in the Hebrew scriptures he is called a rock, a lion, a fortress, a sun and shield, etc. It is also true that in process of time, as the religious idea degenerated, the symbol itself came to be deified by the simple-minded and ignorant, yet in the beginning of each form of religion it was not so. The mass of the Persians were probably fire worshipers, yet in the earlier and purer days of the Zoroastrian faith, as among the Druids, it was clearly perceived that fire was not the deity himself, but only his sacred symbol.

As natural science teaches us that we must look to a source above and beyond our earth for the vivifying light and heat that are so essential to our physical existence, so spiritual science, reason and analogy teach us that there must be a higher source than ourslves for the light of wisdom and the warmth of vivifying love that are no less essential to our existence us truly human beings. The lesson that science inculcates that all things have some source or origin beyond themselves leads us likewise to trace all spiritual things to *their* origin. And as

skeptical science laughs at an account of the creation that would bring light into existence several days before the sun was created, so natural analogy rejects the idea that intelligence and love should have no higher origin than the creatures that are evidently their recipiants. The sun of righteousness is no less essential for truly human existence than is the glowing orb around which our little planet revolves.

Ideas *are* creatures of youth, and our first impressions, from which ideas are formed, are received from *without*. During our mental childhood, we are as dependent upon others for our ideas as we are during our physical childhood for our bodily sustenance. And some, apparently, never outgrow their mental childhood—never seem to be able to distinguish between an argument and an assumption—an assertion and a demonstration. And the best evidence of intellectual maturity is the development of that rational faculty that enables us to discern between the true and the false, the seeming and the real, as the eye distinguishes light from darkness, and thus receive ideas by the inner way—by intuition or direct revelation from within. While the eye has no power to originate light, it has the ability to recognize, receive and use it. So the mind, while it cannot originate truth, can recognize it when presented, receive it and apply it. But he who receives truth receives it not for himself alone, but for others as well. For it is divinely ordained that the wine of wisdom and the bread of affection—that daily sacrament by which our souls are fed and sustained—shall not only be received by those to whom they are first given, but *communicated*—passed from hand to hand. This is the real "communion of saints."

And in every age of the world men of superior receptive capacity have been raised up—men like Copernicus or Galileo, Froebel or Oberlin, Martin Luther or Emanuel Swedenborg, Thomas Paine or Henry George—to whom a larger measure of truth could be given, and through whose ministry the race could be lifted up to higher levels scientific, educational, religious or social. True prophets of the Lord are they so long as they are faithful to the divine voice that speaks to and through them—true apostles of the Lord while doing their best to disseminate the light they have received for the benefit of others.

Some Freethinkers may be surprised, as many religionists would be shocked, at the idea of my placing Swedenborg and Paine—the great theologian and the great Infidel—in the same category. But in fact, these two men, so nearly contemporaneous, had many points of similarity. Swedenborg's declaration that the race humanity is our neighbor even more than the individual, and that "all religion has relation to life and the life of religion is to do *good*" reads very much like Paine's famous saying, "The world is my country; to do good, my religion," uttered but a few decades later. Both were denounced as heretics, and Swedenborg was accused of rejecting the Bible because, seeing the incongruities of the letter that killeth, he claimed that it was indeed throughout what St. Paul calls it—an allegory, and showed how the internal sense, the spirit that giveth life, reconciles all contradictions and removes all absurdities. Paine rejected the literal text for the same reason that Swedenborg did; not having the key to its true meaning, he had not his reason for accepting it as the word of the God he honored and adored. Both men taught the doctrine of liberty of thought and both shared the common fate of those who are ahead of their times. For it is not so much to his contemporaries as to posterity that the man of advanced ideas hands down the cup of salvation and the bread of life that he has received from the bountiful table of the father of us all.

That the wisdom that never errs "not only deludes men into every possible absurdity, but prepares their minds for every form of foolishness and folly," is about as rational a statement as that liberty fetters the soul, education dwarfs the mind, or that love *hates!* Brother Putnam charges all the ills that hav cursed mankind to religion. Brother Benson attributes them to the wisdom that never errs! But doubtless he is ironical, for Wisdom is always justified of her children, *i. e.*, the *results*. If these be wise and beneficial their rightful lineage is thereby vindicated; if foolish or hurtful, meaningless or absurd, then are they evidently not the offspring of Wisdom, but of Folly. As well expect to gather grapes of thorns or figs from thistles, as the fruits of Wisdom from the tree of Folly, or to suppose that Wisdom can engender Folly or Folly ever bring forth ought but foolishness.

It has well been said "O Liberty, what crimes hav been committed in thy name!" And it may be said with equal aptness, O Religion—O Wisdom, what horrors hav been wrought, what madness perpetrated in *thy* name! But Liberty is no less precious, Religion no less sacred, and Wisdom no less desirable because their names and authority hav been borrowed by their opposites. I hav known men who could not seem to distinguish between liberty and license and who hav denounced freedom because to them it meant simply the freedom of some *to do as they please* regardless of the wishes or welfare of every one else, which is about equal to Pat's idea of equality.

"I say, Pat," says Denis, "isn't wan man as good as another?"

"Indade he is," replies Pat with energy, "and a *grate dale* betther!" It is not difficult to guess who is the "one man" he has in mind in his reply. And there are people who have no clearer idea of what constitutes wisdom or religion.

A. AUGUSTA CHAPMAN.

(CONCLUDED NEXT WEEK.)

Freethought Federation—Treasurer's Report.

The following are the contributions to the treasury of the Freethought Federation of America since last report. We thank our friends for their generous support, and that we hav not been compelled at any time to look into an empty treasury. We hav tried to do the best we could with the means at hand. Something has been done; and something more must still be done. The field is wide. We hav decided to hold the Liberal Congress next October. It is hoped that there will be a large gathering; and that the friends of the Federation will liberally contribute to the expenses. We need funds especially for hall rent and for advertising. It costs a great deal to advertise in the papers of a large city like Chicago, but advertising pays. It draws attention to our work, and we get better reports of our meetings, in the daily press; and in this way our principles are more widely spread. We ask friends to contribute to the best of their ability. Send to E. C. Reichwald, treasurer, 234 South Water street, Chicago.

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Perversions of Scripture.

To instance a tithe of the perversions of God's holy word found in our English translation, appointed to be read in churches, would take an entire number of the *Freethinker*. All the alleged Messianic prophecies are perversions of the Hebrew, as can be seen for the most part from the revised version or from Benisch's Jewish school and family Bible. For the present I confine myself to but one class of perversions—that of proper names. The revised version made a stride toward exactness in allowing some of these to remain untranslated. Thus the misleading "grove" of the authorized version is now "Asherah," and known to pertain to the worship of the Assyrian goddess. The revisers ought to hav gone much farther in this direction. Jahveh should be substituted in every place where we now find the Lord; Elohim should be in place of God; Elyon for most high; Psalm i, 1 should read El-Elohim Jahveh;* Shaddai for Almighty; Kadosh for holy one; and Kadoshim for holy ones. The god of truth, Isaiah lxv, 16 should appear as Amen. Sheol should hav appeared in the passages rendered the pit, the grave, and hell; while the hell of the New Testament should hav been Gehenna, or Hades as it appears in the Greek.

The misrendering of personal names and personifications leads often to an entirely wrong conception. For instance, the word rendered "scapegoat" in Leviticus xvi is Azazel, and Azazel was a personal spirit of evil. This is seen in the revised version of Leviticus xvi, 8, "And Aaron shall cast lots upon two goats, the one lot for the Lord, (Jahveh) and the other lot for Azazel," the one being as much a personal spirit as the other. The "screech-owl" of our Isaiah xxxiv, 14, ought to be Lilith, the spirit of the night, who was fabled to be the wife of Adam, his nightly consort. The vulgate renders [the Greek term] by Lamia, the name of the Libyan queen, who was said to prey on children, and whose name became an equivalent for witch. To this day Russian Jews believe in and attempt to propitiate Lilith. In the curious passage in Proverbs xxx, 15, "the horse-leach hath two daughters crying, Giv, Giv," again it should be "Alukah hath two daughters." Alukah was another name of an evil spirit—a sort of nemesis or vampire supposed to hover o'er the sinner like an evil fate. So in Psalms xci. 6, for "the pestilence which walketh in darkness," we should read "Debher who stalketh in darkness"—Debher being related to the Babylonian plague-demon, Dibbara; and in the latter part of the verse we should read "from Keteb"—that is, the demon destroys at noon-day; for so the Targum renders it. In all these cases the authorized version conceals the evidence that the Bible writers believed in demons.

It may be said that the Hebrew terms, if untranslated, are meaningless; whereas the rendering of the Authorized Version givs some meaning. But this is my objection—that the meaning given is a wrong one. The fact that the Hebrew term is meaningless at once suggests inquiry, while the other puts it aside by a perversion. The person who reads that "he brought out the grove from the house of the Lord" (2 Kings xxiii, 6) may wonder how the deuce a grove got into Solomon's shanty. But a person who reads in the Revised Version that it was the Asherah he brought out will be prepared to read the essay on "Phallic Worship Among the Jews," in "Bible Studies."

A prime necessity for the right understanding of old faiths is, that personifications should remain personifications. What a jumble we should make of Vedic religion if for "Agni" we always read "fire," or of Greek if for "Hera" we read "air." Rationalizers would hav us read "the accuser," instead of "Satan," and turn the story of the temptation of Christ into an allegory. The only rational result of such interpretation is to make God and Christ just as much an allegory as Satan.

A deliberate perversion of a proper name, amounting to forgery, is the insertion of *n* in Judges xviii, 30, changing Moses into Mannasseh in order to destroy the damning evidence that the descendants of Moses were idolators "until the day of the captivity of the land." So in Jere. xxxi, 6, for the "watchmen" on Mount Ephraim we should read the "Nazirim" or Nazarenes. In the famous Jacob's blessing (Gen. xlix, 10) they hav made a person of a place. "Until Shiloh come" should be "until he come to Shiloh." So, in Micah i, 10, Aphrah, instead of the name of a person, is the name of a village. In 1 Chron. ix, 15, Bakbakkar, Heresh, probably should be one person, Bakbakkar the carpenter. Amos v. 26, confuses names and things. It should read, "You bear Succoth your sheik, Chiun (Saturn?) your images, your star gods which ye made to yourselvs." Isa. lxv, 11, instead of reading, "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number," should read, "But ye that forsake Jahveh, that forget my sacred hill, that array a table for Gad and mix drink for Meni." The Revised Version has, "that prepare a table for Fortune and that fill up mingled wine into Destiny." Verse 16 of the same chapter, instead of "the god of truth," should be "the god Amen," the Egyptian god, whose worship was established in Palestine by Ramses II., who is declared in the Harris papyrus to hav erected in Philistia a Rammesseum to Amen in the city of Canaan. This god has found his way into all Christian liturgies.

There is another kind of perversion, which consists in putting sense and beauty where there are none in the original. Now, both the Hebrew and Greek are replete with verbal faults and illogicalities, which are usually respectably covered over by our beautiful English translation. Sometimes they peep out, as in the jumble of Ecclesiastes iv 16 and Job xxviii. 3, 4, or the illogicalities of "Ye shall all be sold unto your enemies for bondmen and bondwomen, and no man shall buy you" (Deut. xxviii 68), or the famous bull of 2 Kings xix, 35 and Isaiah xxxvii. 36, "And when they arose early in the morning behold they were all dead corpses." Our translators have been more decent than the Holy Ghost, substituting "abominations" for "dungy gods" (Deut. xxix. 17), and toning down some of the purple passages in Ezekiel and the Song of Songs which is not Solomon's—*Uncle Benjamin, in London Freethinker.*

One of the seven things which are "an abomination" in the sight of our heavenly father is "a proud look" (Prov. vi, 17). We should therefore look very much ashamed when we remember that we are his children and that he was the father of people whom he killed for Joshua.

"Testimonies" to Christ.

No other character in history has received the extravagant eulogies, the unjustifiable and indiscriminate laudation, accorded to the central figure of the Christian religion. The followers of Jesus never falter in their assertion that he was a perfect man, whose teachings and examples were the grandest in the history of ethics. This foolish exaltation of the man of Nazareth, I regret to say, is not wholly confined to Christians. Some prominent Freethinkers hav bended the knee to this old relic of sun-worship. Renan's absurd statement is a case in point. Even Colonel Ingersoll, in my opinion, overestimates the real value of the Sermon on the Mount. When the character of Christ is criticised, modern Christians will shield themselvs behind these "Infidel testimonies," and we often find tracts and books issued by religious houses full of such quotations. Some Freethinkers, of course, are responsible for this, and to add fuel to the fire, Christians misquote and misrepresent what great Infidels hav said. As I write, I hav before me a work entitled, "Infidelity Refuted by Infidels," by Samuel P. Sprencher, D.D., and here we find one entire chapter of these testimonials. So far as testimonials are concerned, they are the cheapest things in the world and the easiest to get. The majority of them are from Deistic Infidels and Unitarians. The worship of Jesus is a superstition, and with some it is the last one to be cast off. Ninety-nine out of a hundred modern Freethinkers will repudiate the sentiments of this class of Liberals. We also find a *favorable* word for Jesus invariably quoted by such authors as Mr. Sprencher, but where the writer has criticised him, good care is taken not to mention the fact. He quotes from Rousseau, but every one knows that his quotation for this purpose is a most ridiculous fraud, for Rousseau is here not supposed to speak his own sentiments, but those of the Savoyard vicar.

It would be a most vicious man indeed of whom his enemies did not make a few favorable statements, and Christians of to-day, instead of discussing the character of Jesus upon his merits, screen themselvs behind these alleged testimonials.

Many intelligent people will reject Christ's divinity, but they are unable yet to see how illogical is the idea of a personal God; at the same time, the influence of early education makes them still reverence Jesus as a man.

Compare Jesus with other great teachers. Sift his sentiments and actions, and lay them side by side with those of other men. Test his character by the same standard that you would any other man of his day. When judged by the method applied to other great characters of history, Christ is in no sense a great man or great teacher. Had he not been sheltered by the dogma of divinity, which was enforced by the sword and the stake, he would not hav even occupied a prominent place in the history of the last eighteen centuries.

Men pass into history as great men because of some great movement for human rights that they hav started; others, because they hav made a great discovery that will benefit the human family; others, again, because they established a system of philosophy. Those whom we revere to-day are men and women who hav done these things.

Christ lived in a day when human rights were not recognized by those who were in power. Slavery was in existence, yet he said nothing against it. War was rife, and was for mere conquest and extermination, and yet Christ said, "I came not to bring peace, but a sword." The common people were densely ignorant and superstitious. They were held in subjection because means were furnished for the gratification of their passions. Where did Christ lift his voice against any of these evils? What discovery did he make, either in the mental, physical, or moral world? None. His sayings are simply disconnected moral maxims taught by philosophers centuries before his birth. He established no system of philosophy, and the Christianity of to-day is more the work of Paul than of Jesus.

It is next said that Christ taught the best system of morality known and that he was a perfect man. True, he said and did some very good things. But he did no more than thousands of others hav done, both before and after him. He was an extremist, a fanatic—sometimes raised to fury and at others driven to a compassion and leniency, which, if carried into practice, would end in placing a premium upon theft and vagrancy. He said, "Love your enemies," and at the same time, "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." He could say, "Bless them that curse ye;" but to those who had not given him bread, water, or visited him in prison he thundered out the words, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels." As a sculptor would chisel out a beautiful statue and then chip it to pieces, so Christ nullified his good teachings by introducing evil ones.

In spite of this, Jesus is said to be a perfect character. Such a character it would be hard to define, as no one has yet decided what a perfect man is, and probably no one ever will. Yet if you admit that he is a man so endowed that he could not commit sin, what a farce it is to hold him up as a model for a humanity prone to fall into error! For one man to be an example for another or for all the world, there must be something in common between him and the rest of mankind. Abraham Lincoln is looked upon as a model by the American youth struggling against adversity to obtain some station in life. Why? Because Lincoln himself began at the foot of the ladder, and, casting aside all obstacles, reached the highest position in the gift of his countrymen. If Lincoln had been a perfect man, and bound in his very nature to be what he was, where would there be a bond of sympathy between him and the young American? Therefore admitting Christ to be a perfect man, there is nothing about him which would justify us in looking upon him as a great exemplar. If you admitted that Jesus was a natural man, prone to fall into error, and yet resisting temptation to a great degree, he would be a moral inspiration, but as Christianity holds him up before the world he can be nothing more than a theological automaton.

FRANKLIN STEINER.

Self-Government.

Self-government is the practice of self-reliance and self-support distinguished from national care or paternalism. When a people adopts the principle of self-government, each member of the community has the liberty and is supposed to hav the capacity, to gain his own living in some honest way. He is presumed to know enough not to sow sunflower seeds to raise wheat, not to buy bad butter the second time from the same tub, not to spend half his money for drink on Saturday night and then blame his wife for not being happy, not to pay for a priest against his will, not to read Solomon's Songs, or Don Juan blindly, etc. Hence there cannot consistently be an expensiv government commisioner of agriculture to distribute seeds, nor an inspector to taste butter, nor a detectiv spy to show one when and how to get a drink, nor a chaplain priest to amuse himself at public expense, nor a Comstock censorship to guide implied imbecils.

But our people hav been just that inconsistent—hav gone back to paternalism—petitioning the government for all sorts of help, and blaming it for all their mishaps. They seem not to know the great change in our government from what it was a century ago.

The idea of self-government, from a national point of view, was first conceived in our Declaration of Independence, and had its birth in the adoption of the federal Constitution. I know of no nation previous to that time that recognized any such thing as self-government All the governments of earth claim to rest on, and to be influenced by gods, demons, and occult forces about which the people had no right to question.

At the time of the American Revolution all the different Christian sects were represented among the colonists in such proportions as to exclude a hope on the part of any one of them to become dominant. Fortunately each sect desired peace and safety for itself, and was therefore in a condition to listen to reason. They listened to the good and sufficient common sense reasons of Thomas Paine, to whom more than to any other man—perhaps more than to all other men—is due the credit of inducing the colonists to unite for independence and liberty.

But the colonists had learned a good deal from their recent experiences. They were more intelligent in regard to religious persecutions than are the people of to-day. Many of them still felt the smart of persecution. They were familiar with the evils of the divine-right claim of kings, of hereditary paternal government, and of church influence over all; and they had no intention, when free from British rule, of adopting any part of that system. Hence they devised a system granting to government a minimum of authority, and securing to the people a maximum of liberty. They established a federal government with specific powers only, reserving all else to the states and the people. They granted no power to meddle with the liberty of the individual, for or against, and no right to favor or protect any class as such. There is no paternalism, no censorship, no religion, in the Constitution. The Federal government was intended to perform only such functions as the states separately could not well do—coining money, controlling public lands, foreign relations, etc. The individual was guaranteed liberty in the pursuit of happiness, and was presumed to possess the ability to support himself—and family if he had any.

With this simple rigging the ship of state was started on the ocean of time. All went fairly well for a while. The elder Adams imitated, in some respects, the customs of monarchy; but the protests of the people, and Jefferson's administration, soon righted the ship. Then it was found necessary to whip old Mrs. Britain a second time to gain real independence. Down to that period there was trouble with the old lady all the time, and with France much of it, causing extra expense. The revenue was raised mostly from direct taxes and excise duties. Commerce was free to run the gauntlet of foreign interference until war was declared. With no special protection of, or interference with, any branch of business by the federal government, the strength and prosperity of the republic at that time are shown in the events of the second war. The Americans captured 56 British vessels of war, and 2,360 merchant vessels—many of them armed. And they lost in the contest 25 vessels of war, and about 1,500 merchantmen. Here is shown a pretty big business done on the waters. Add to this the cost of the fight on land during two and a half years, and what think you was the total expenditure of the United States government during that whole time? Niles's *Register* records it as about one hundred million dollars. Think of that! Two and a half years of war! Why the government is now paying out more than that every year in pensions to patriots who do not practice self-government, and who think the country was of no account before the Civil War.

At the close of the war of 1812–14, an increase of duties—some ten per cent ad valorum—to pay the war debt was laid on imports. Soon this was felt by some manufacturers to be an advantage to them, and they petitioned, from time to time, for more help of that kind. In 1824 a bill was reported from the Ways and Means committee increasing the tariff on imports for the sole purpose of protection. On that occasion Daniel Webster said: "Look to the present state of our laws. Consider that most of our revenue is now collected at the custom-house, and then say what propriety there is in calling on the government for protection, as if no protection was now afforded. Suppose all nations to act on the principle of prohibition; then, according to the argument, they would be prosperous in the proportion in which they abolished intercourse with one another," etc.

Although this bill became a law, the different branches of business, previous to our Civil War, were conducted with comparativ moderation and regularity. Legislation had not yet undertaken to abolish wholly the natural law of supply and demand. Self-support was the rule; only a few besieging Congress for aid. During, and since, that war, however, the rush in money-making schemes, aided by government grants, patents, and protectiv tariffs—resulting in trusts and monopolies—has changed the former conditions of comparativ equality to those of the widest disparity. In the clamor for aid and protection the boasted principle of self-government is lost sight of, and the government has lost sight of its constitutional limitations.

The workingman, too, demands government aid. He votes for every extravagance, expecting therefrom more work; and Congress, through tariffs, eight-hour laws, etc., succeeds in raising his wages. But these very measures hav flooded the country with foreign laborers, and our workingman is worse off than ever. Is there any harder place for him this side of Siberia than the Pennsylvania coal mines—all protected?

Now every meddlesome law entails cost—more officials, more courts; and the aggregate customs-service protection is enormously costly. Look at the difference in one century of time. Thomas Paine did not imagin that Americans would so soon prove themselvs such fools as to beat the world in extravagance. He says: "A monarchy measures its prosperity by the quantity of revenue it extorts; a republic proves its excellence by the small quantity of taxes it requires."

For the year 1782 (omitting the army, which was being disbanded) Paine estimated the aggregate cost of both Federal and state governments to be about $4,000,000. The toiler may see just where he is at by comparing the cost of this year with that. Think of it! At the present time that sum is not enough for three days. "More population," says the crowd. Well, I deny the need of another inspector because, owing to a momentary lapse of self-government, my wife happens to bear twins. Taking federal and state governments together, we now hav the most costly rule on earth, and more officials than any two other nations.

The workingman with no property is apt to assume that great expense of government and consequent high taxation do not affect him adversely—

that those who hav property pay it all. But he is fond of saying that all wealth is the product of labor. Now, just so far as that assertion is true, is it also true that the burden of national cost and debt is upon him, as he finds when he tries to gain and own a home. The trouble is he does not see that the taxes are drawn in some form from all, and are paid out to a few. The higher the tax, the higher the rent; and to be idle a month brings starvation near.

Congress may violate but cannot abolish a natural law. By unwise legislation it has attracted foreign labor greatly in excess of what can be profitably used. The factories glut the market with their productions, then reduce wages or stop altogether; and we hav the natural results of meddlesome legislation. Paternalism and self-government are incompatible. Even when not claiming divine authority, paternalism assumes to be a power separate from and above the people. It predicates a people incapable of caring for themselvs, and a government of wisdom to care for them—a gigantic poorhouse arrangement. How does that look, Mr. American? Well, sir, every time you petition Congress to tax a neighbor's fish because you happen to own a fish-pond, or coal because you own a coal-mine; to inspect butter because an idiot can't tell bad from good; to interfere between capital and labor; to prescribe the hours one may and may not work, as if the American sovereign doesn't know when to begin or stop; to compel others to conform to your code of morals, etc.—you are encouraging paternalism and voting away your own liberty. And every time your petition is granted by law, the Constitution is violated. The practice by law of paternalism increases the evil of pauperism. And it tends to man or hero worship.

Whole nations almost are now worshiping a man supposed to hav lived about nineteen hundred years ago; and history is dotted with saints and demigods receiving praise—some for having successfully palmed off crazy dreams for godly revelations, some for fasting to death, others for slaughtering multitudes of their fellow-men. We are still making heroes. We invest the successful candidate for high office with greatness not accorded him before. And many a patriot has a portrait of his ideal general or president—supposed to be the receptacle of some divine influx—hanging in his bedroom, before which he strips and prostrates himself, thankful and proud to be a follower. With a little more gilt the president's chair may yet hold a king—let voters beware!

There abideth crown, paternalism, popery—these three; but the meanest is popery. When religion is dominant, liberty expires. The Christian church now, more than ever before, is striving to force upon this nation the code of Jesus in place of religious freedom. In this code we encounter gods, devils, and hell all at once, with the claim that in them is the source of all government. The priest of this church is a bigger man to-day than he was in 1776. At that time the different Christian sects held their peace, but in process of time pious hate broke out again, and a generation ago each sect, having itself alone the exact truth, had become bold enough to defy the others. An orthodox sermon on total depravity, or some such hard fare, generally concluded with, as a kind of dessert, a godly fusillade on the papacy—that old harlot sitting astride the seven hills of Rome, the great whore of Babylon, the anti-Christ, etc.

But after a few years of this kind of Christian recreation the Protestant clergy began to perceive a dangerous (to them) growth of Infidelity. They now think it necessary for their own salvation to join hands with even the Catholic priest. They wink at each other as they pass by. They meet together on the anniversary platform of a humane society founded by an Infidel, and unite in claiming for their church all the credit—a church which continues the religious system that for many centuries suppressed all Freethought with torture and dungeon; that burned valuable libraries; that tore the quivering flesh of a Hypatia; that kindled the fagot-fire that consumed a Bruno, etc. Murderers of Freethinkers in the past, they now brazenly claim to be promoters of liberty, and strangely manage to gain belief from the multitude. They profess deep interest in the workingman; and this is the way:

> They come together and join with Rome.
> To preserve the plan that robs his home.

The priest is present everywhere, whether wanted or not. He is in the legislativ hall, in the court-room, with the army, at the wedding, and in at death.

Independent support appeals to one's pride; and the man who beseeches gods and governments for personal favors is not fitted for self-government. To preserve the liberty we now hav, our government should return to constitutional simplicity and giv the people a chance to practice self-government. Looking for no extraneous aid, they would better learn to care for themselvs, and sooner make an end of the priest. But begging boodle favors of government produces a boodle government.

L. G. Reed.

Untaxed Property in this State.

COMPTROLLER ROBERTS PLACES ITS VALUE AT $581,178,701.

State Comptroller Roberts has completed the tabulation by counties of all the property in the state exempt from taxation, which aggregates $581,178,701. The comptroller's department has been working on this for over a year, and the tables hav been submitted to the constitutional convention. These are the only statistics in the possession of the state government on this subject, and are of much value and interest. The total amount of state property exempt from taxation is $31,671,521; county property, $12,913,310; town, city, and village property, $229,268,105; school property, $61,603,411; property purchased with pension money, $683,903; national government property, $49,805,120; property of churches, parsonages, and cemeteries, $134,761,444; property of charitable and reformatory institutions, $53,987,184; miscellaneous property, $6,457,703.

The following table shows by counties the aggregate amount of property exempted from taxation, and the amount by counties of property exempted from taxation devoted to the uses of churches and charitable and reformatory institutions:

Counties.	*Aggregate.*	*Churches, Parsonages, Cemeteries.*	*Charitable and Reformatory Institutions.*
Albany	$35,030,595	$ 4,774,725	$ 1,077,500
Allegany	640,632	351,115	4,400
Broome	6,849,470	1,465,955	1,712,500
Cattaraugus	1,820,450	916,830	25,000
Cayuga	2,573,730	797,430	56,000
Chautauqua	1,915,935	794,100	29,445
Chemung	5,143,580	998,975	3,132,000
Chenango	587,265	306,155	
Clinton	1,627,329	413,740	28,000
Columbia	1,720,720	775,985	305,000
Cortland	347,630	202,115	2,000
Delaware	503,908	316 818	
Dutchess	4,632,021	1,583,385	1,618,600
Erie	25,132,467	6,775.355	3,632,930
Essex	361,212	212,402	
Franklin	425,162	210,557	1,500
Fulton	335,695	219,570	
Genesee	1,201.670	415,780	300,000
Greene	582,425	404,775	15,000
Hamilton	36,560	18,260	
Herkimer	2,052,735	765,160	
Jefferson	2,272,846	1,036,300	58,000
Kings	82,962,140	21,407,265	6,100,010
Lewis	186,986	106,810	
Livingston	1,134,630	547,605	
Madison	1,339.657	425,200	
Monroe	12,126,938	4,221,003	977,600
Montgomery	1,383,190	594,790	14,500
New York	308,398,295	51,569,925	27,812,500
Niagara	3,217,998	582,693	11,250
Oneida	2,471,553	898,505	61,700
Onondaga	9,359,895	3,730.180	1,186,000
Ontario	1,352.270	716,195	7,000
Orange	3,335,875	1,418,125	1,067.500
Orleans	1,272,630	669,930	
Oswego	1 874,013	919,185	65,000
Otsego	1,350.035	647,385	41,000
Putnam	405,805	282,900	1,000
Queens	8,555,660	5.884 250	41,500
Rensselaer	7,032,209	2,558 200	668,700
Richmond	1,234,320	333 875	13,000
Rockland	842,035	710,710	
Saratoga	1,302,525	693,400	8,000
Schenectady	1,593,050	959.250	23,000
Schoharie	442,225	264,185	
Schuyler	406,400	155,330	
Seneca	684,644	274.570	
St. Lawrence	1.992,355	995,900	66,000
Steuben	1,883,394	710,195	70,000
Suffolk	1,951,770	1,009,820	10,000
Sullivan	175,900	106,125	
Tioga	544,620	318,905	
Tompkins	3,390,345	530,190	19,500
Ulster	1,697,920	988,255	110,600
Warren	1,168,835	391,660	
Washington	943,180	610,220	
Wayne	3,322,515	693,155	125,000
Westchester	12,812,301	3,462,675	3,488,949
Wyoming	587,411	362,061	
Yates	376,650	213,900	
Total,	581,178,701	134,761,444	53,987,184

—*New York Sun.*

An elaborate process of mental disciplin, with a view to strengthening the critical powers of the mind, is utterly remote from the spirit of theology; and this is one of the great reasons why the growth of an inductiv and scientific spirit is invariably hostil to theological interests. To raise the requisite standard of proof, to inculcate hardness and slowness of belief, is the first task of the inductiv reasoner. He looks with great favor upon the condition of a suspended judgment; he encourages men rather to prolong than to abridge it; he regards the tendency of the human mind to rapid and premature generalizations as one of its most fatal vices; he desires especially that that which is believed should not be so cherished that the mind should be indisposed to admit doubt, or, on the appearance of new arguments. to revise, with impartiality, its conclusions. Nearly all the greatest intellectual achievements of the last three centuries hav been preceded and prepared by the growth of scepticism. The historic scepticism which Vico, Beaufort, Pouilly, and Voltaire in the last century, and Niebuhr and Lewes in the present century, applied to ancient history lies at the root of all the great modern efforts to reconstruct the history of mankind. The splendid discoveries of physical science would hav been impossible but for the scientific scepticism of the school of Bacon, which dissipated the old theories of the universe, and led men to demand a severity of proof altogether unknown to the ancients. The philosophic scepticism of Hume and Kant has given the greatest impulse to metaphysics and ethics. Exactly in proportion, therefore, as men are educated in the inductiv school, they are alienated from those theological systems which represent a condition of doubt as sinful, seek to govern the reason by the interests and the affections, and make it a main object to destroy the impartiality of the judgment.—*W. E. H. Lecky.*

"Lights and Shadows," by the Rev. F. G. Lee, seems a curious book, if we may judge by a review of it in the *Pall Mall Gazette.* The author tells a story of John Brown, a negro physician, who publicly denied his Maker (capital, please). "These frightful utterances—coarser than those of the American 'leaders of thought' and the 'advanced thinkers'—had no sooner passed his lips when (*sic*) the man, suddenly seized by a terrible spasm, shrieking out 'O God!' fell suddenly off his chair, writhing on the floor, paralyzed, and, for some minutes, apparently dead. He was removed to an adjacent room, where, stiff with pain and racked with agony, he continued to breathe till the morning." Was there ever a more extraordinary jumble of nonsense? A blasphemer is *paralyzed,* at the same time he *writhes,* and also at the same time he appears to be *dead!* A wonderful blasphemer, indeed. "An inquest was held," Mr. Lee continues, "the whole facts were set forth, including a detailed statement of his many blasphemous and faithless words; but the jury returned a verdict of death from apoplexy." Many negroes "shook their heads at this bold verdict," and Mr. Lee shakes his too. It must be easy for Mr. Lee to shake his head. It cannot be very heavy.—*London Freethinker.*

"It is of comparativly little consequence what these pagan nations are going to war about. The most important thing is to see them fairly launched in the conflict that must vastly benefit both, no matter who shall be victor or vanquished. The Bible can fight its own battle in Christian countries, but when it is confronted by the unbelief of the pagan, the sword and the battle-ax are the most important handmaids of Christian civilization. Both these nations need the lesson of a great war with each other, and while war is to be deplored on general principles, a war between China and Japan could not but result in priceless benefits to liberal religious ideas." —*Philadelphia Times.*

That is as frankly atrocious a Christian deliverance as we hav read in many a day. It makes no difference what the five hundred millions of Orientals are slaughtering each other for, the important thing being that they *are* engaged in the work of death, for that is going to help carry the Bible to those who may be left! The Bible must be forced on to the "pagans" with Manlicher guns and rapid fire batteries. The "pagan" is so unreasoningly obdurate! He *will* cling to his musty sacred books, that were old before the Bible was written. He is determined not to recognize the superlativ virtues of those "liberal religious ideas" whose most effectiv missionaries are the sword, the torch, the war ship. The *Times* is right about one thing—"the sword and the battle-ax *are* the most important handmaids of Christian civilization." But think of the mingled bathos and insolence of calling the religion that needs such handmaids "liberal"! As matters of fact, the Bible cannot successfully "fight its own battle in Christian countries," and the leaders of thought in the New Japan will hav none of it. Here its apologists are constantly appealing to the government for help, while in the Orient, as in Catholic countries, those who drop one superstition are not eager to take up another and still less coherent one.

Lectures and Meetings.

After delivering a few lectures in the Choctaw nation J. E. Remsburg went to Texas where he lectured to the people of McKinney, Terrell, Dallas, Clifton, Axtell, Richmond, San Antonio, Fort Worth, Quanah, and Vernon. He has, during the past ten years, delivered nearly three hundred lectures in Texas. He is now at work in Oklahoma.

Franklin Steiner will giv a course of seven lectures in Lyons, Neb., beginning September 16th, after which he will lecture in Fargo, N. D., Watertown, Minn., and other places in the same state.

Letters of Friends.

The Missionary Works.

ASHMORE, ILL., Aug. 20, 1894.

MR. EDITOR: For inclosed $2.00 send me Bell's "Hand-Book" and eight copies of Paine's "Age of Reason," to addresses given. Respectfully,

S. D. MAKEPEACE.

Passage Paid for Two Years.

BROOKVILLE, ILL., August 15, 1894.

MR. EDITOR: Inclosed please find $5, which please place to my credit for the grand old TRUTH SEEKER. Yours for mental liberty, E. G. BOWER.

What One Copy Did.

CADOTT, WIS., Aug. 22, 1894.

MR. EDITOR: I hav just received a copy of THE TRUTH SEEKER from a friend of mine. I am so well pleased with it that I hasten to add my name to the list of subscribers. Inclosed please find $3.

Yours, etc., FRANK ZIMMERMAN.

How Many Will Be Retnrned?

LANCASTER, TENN., Aug. 16, 1894.

MR. EDITOR: I have concluded so take eight copies of Paine's "Age of Reason," and loan them to the Christians and have them returned, and continue to loan. I think I will get a greater number to read, than by furnishing you with eight names. I send you one dollar. M. BARTLETT.

Must Hav It, Crop or No Crops.

CONCORDIA, KAN., Aug. 18, 1894.

MR. EDITOR: As brevity is the soul of wit, I shall be brief. Jesus my all to heaven has gone; here is my fodder and precious little fodder, too), but where is my corn? Inclosed find money for the old invincible TRUTH SEEKER. I must hav the paper if crops do fail. J. L. BOWLING.

Will Soften Even Granit.

WOOD'S HOLL, MASS., Aug. 19, 1894.

MR. EDITOR: Hav received the "Age of Reasons" which you sent to me at Portland, and they are planted, I think, in good ground.

The rocks of Maine are pretty hard, but I think the "Age of Reason" is strong enough to soften most anything.

This day is the Lord's day, and we spend part of it like lords, discussing THE TRUTH SEEKER catalog. We hav collected $6 for books named therein. WM. H. JOHNSON.

For the Spreading of Truth.

NIPOMO, CAL., Aug. 16, 1894.

MR. EDITOR: Inclosed find $6, of which $1 is to pay for the "Age of Reason" to the individuals named herein.

The $5 is for Mr. Putnam's book, "Four Hundred Years of Freethought," as per your offer. Please hav my name enrolled in the book. Hoping that the truth may be spread throughout this land by the reading of these books, which can be obtained so cheaply, I am,

Yours for Freethought,

HERMAN C. FRY.

Hard Times Discourage Piscatorial Avidity.

DORCHESTER, NEB., Aug. 17, 1894.

MR. EDITOR: Times are so hard here that fish won't bite. But I cannot get along without the good old TRUTH SEEKER. I am seventy-one years old to-day. I hav taken THE TRUTH SEEKER for fourteen years and cannot do without it and enjoy good health, so here goes $3 for it another year. Also $1 for J. B. Wise's defense and $1 to help spread the glad tidings of great joy by sending out Paine's "Age of Reason" to the heathen.

JESSE R. JOHNSON.

Constancy Will Win, if Anything Can.

ESTES PARK, COL., Aug. 26, 1894.

MR. EDITOR: THE TRUTH SEEKER of August 21st has just reached me, so I know you hav changed the address. You can scarcely imagin how "rusty" one becomes by missing four numbers of your paper.

I consider your position in regard to American Protectiv Associations very commendable. In allowing all reforms to be discussed in the columns of your paper you hav, I think, the praise of all genuin Freethinkers.

Your missionary scheme is worthy of applause and assistance. Inclosed please find $1.08, all I can spare at present. I suggest five names, myself included. Kindly select the other three. The eight cents is for a copy of the famous issue of June 9th. You apparently believe that constancy of purpose will win.

Yours earnestly, ENOS A. WILLS.

It is Time for a Change.

VINELAND, N. J., Aug. 18, 1894.

MR. EDITOR: All who hav voted for either of the old political parties in the last twenty years hav voted themselvs slaves—slaves to pay the taxes on millions of dollars worth of church property devoted to pride and fashion, and of no real benefit to anybody but the priesthood. Slaves doomed to lose one day in seven, because these fraudulent churches call it holy time, and to be fined or imprisoned for hauling in a load of hay on that day to save it from being ruined by the storm, or doing any other work that would save them from loss. It is time for a change. Let all the Liberals of the nation unite and form a new party, and let the Liberal papers at once search out and nominate honest men for the next president and members of Congress and the state legislators. They will be astonished at their success. Thousands of churchmen want honest men for rulers, and as they can use folded votes, so that no one will know who they vote for, they will vote even for Infidels, if they know they are honest; and if they do not succeed in electing their candidates, they will show their strength and gain the respect of all honest, thoughtful men, and prepare the way for success at the next election. J. HACKER.

Charles Robinson Dead.

ATCHISON, KAS., August 19, 1894.

MR. EDITOR: Ex-Governor Charles Robinson, of Kansas, passed away at his home near Lawrence, Friday, August 17, aged 76 years. His death was due to a complication of diseases from which he had suffered with fortitude for a long time. Although Dr. Robinson was a pronounced Freethinker, the funeral occurred from the Congregational church, Rev. Dr. Howland, a Unitarian minister, officiating. It is claimed by some that Dr. Robinson leaned toward the Unitarian creed. But be this as it may, we know that he was a conspicuous figure in the great Liberal encampments held at Bismarck, Ottawa, and Lawrence some years ago and that his zeal for the cause of Freethought was great. Dr. Robinson was the first governor of Kansas and in Kansas' history his name will forever be associated with those of John Brown and Gen. "Jim" Lane. As Mr. Goodenow in his introduction to Dr. Robinson's book, "The Kansas conflict," says: "Any history of Kansas without Governor Robinson as a prominent figure would be like the play 'Hamlet' with Hamlet left out." He was a man of noble qualities, and his loss will be deeply deplored.

GEORGE J. REMSBURG.

Will Speak His Sentiments.

LAWRENCEBURG, TENN., Aug. 16, 1894.

MR. EDITOR: Please send me THE TRUTH SEEKER four months; you will find $1 inclosed. I am a young man of nineteen and liv in one of the most orthodox little towns in the state, having about fifteen hundred inhabitants with eight organized churches and five church houses, while two more will soon be completed. We hav only two schools, one Catholic and the other Protestant, and the latter never had a decent school building until last year. I feel very proud and thankful that I hav a free brain and hav done my own thinking upon the subject of Christianity since I hav been able to read and comprehend. Books and papers hav been a great relief to me. My parents are members of an orthodox church. I find only a few of my belief in this section and what few are here do not speak their sentiments, but for myself I intend to denounce in public and private, from a reasonable standpoint, the dogmas of the orthodox church, although Republicanism and Infidelity are not at all popular in the South, but I love the South because it gave me birth, and the North because it is a part of my country. I know no line to divide us. MARION RICHARDSON.

Mortuary—Fletcher Palmer.

DEPOSIT, N. Y., July 1, 1894.

MR. EDITOR: I mail you a paper to-day which contains an account of the death of my father, and an address which was intended to be read at the funeral; but for some cause, unknown to me, it was not read. The Episcopal minister read over some of their services.

My father was an out-and-out Freethinker and always ready to express his views, almost too frankly to make friends. He was very fond of our good old TRUTH SEEKER, of which he always has had mine. He was a great admirer of Mr. Bennett, and often said that Macdonald was as good as Bennett. If you can spare space to giv a short account of his death, I should like very much to hav it in THE TRUTH SEEKER.

His five sons and one grandson carried him to the grave. It is a pity we hav no way of burying our dead without the services of those who are so repulsiv to us in life. Hoping this is not so long that you will be unable to read it, I remain a friend of THE TRUTH SEEKER,

JOHN P. PALMER.

[We giv below part of the newspaper report, including a portion of Mr. A. Mulford's paper which was prepared to be read at the funeral, but was pigeon-holed. Possibly "the Episcopal minister" could explain its non-appearance. We join with our correspondent in regretting the activ presence of ministers at the obsequies of Freethinkers, and will add that we do not think such assistance is necessary. A copy of "The Truth Seeker Collection of Forms, Hymns, and Ceremonies" would enable any intelligent person to take the place of a clergyman with acceptance to all sincere respecters of the dead. Lack of space prevents the reproduction of all of Mr. Mulford's paper.—ED. T. S.]

Fletcher Palmer was born Oct. 6, 1810, received a common school education, and was admitted to the bar and practiced law for a number of years, was an activ participant in the anti-rent war, occupied an official position under the general government during the administration of President Lincoln; was a member of assembly in the state legislature in 1858, from Delaware county; was justice of the peace for the town of Deposit, Delaware county for many years, and was acting as such at the time of his death.

A unique and positiv character has passed away and the community of which he was an important factor is, although perhaps only dimly conscious of it, bereaved by his absence. In the rites of respect which it is our wont to pay to the memory of the dead, sad though they may be, it is yet well for us to contemplate the life of one who has gone. What light did he shed along his path? . . . During his lifetime he was not a man of the crowd. He was not a member of any social or secret organization. He belonged to no church, he had no creed. But he belonged to and was a member of a broader and wider organization than any secular or religious one, and that the brotherhood of man. Toward that all his sympathies were extended, and to his family and to that all his energies and abilities were devoted. Proof of this is found in the fact that in this rapacious, grasping, money-loving, and materialistic age, we find that in the main he died a poor man. His life was not devoted to the accumulation of wealth for the purpose of self-gratification or to giv him power over his kind nor to distinguish him from his fellows. He had no disposition to acquire money to use to glorify self at the expense of others or to coerce others to do his will, to some the only incentiv for its acquisition. He was a courageous, compassionate, tender-hearted, justice-loving man, and in all the walks of life it has never been said of him that he was either a truckler, a coward, or a liar. He loved truth for the sake of truth. He scorned to tell a lie. He hated shams, deceptions, lies, and hypocrisies. He loved honesty, sincerity, courage, and truthfulness. He ever loved the right; he always hated the wrong. He was a just man in all of his dealings with his fellow men. He has never been accused of committing an act against the rights of the people.

In his domestic relations he was amiable and kind. He was a good husband, he was a tender, loving father. He faithfully obeyed all the moral obligations that make the social compact. Nature had done much for him. His power of arriving at the truth or falsity of a thing within his comprehension was marvelous. He readily grasped and comprehended truths in the midst of complicated details, and no refinement or sophistry could obscure his intellectual vision or hinder the right solution of a question within the limit of his ready intelligence. His knowledge of books was not vast, but his knowledge of human nature was great, by which, combined with a certain quality of penetrating intellect akin to intuition which he possessed in a remarkable degree, he was able oftimes to arrive at the right solution of a question involving the rights and wrongs of parties, quicker than most men. All of these qualifications made him an able and impartial magistrate in the court over which he presided at the time of his death.

In that court he manifested in the highest degree the excellencies of his character. I am sure that all who intimately knew him will bear me out in the assertion, that in the administration of justice he was above reproach and absolutely free from favoritism, and that from his perception of the right and wrong involved in a case he applied, so far as lay in his judgment and power, the rules and principles of equity and law, as the facts and justice in the case would warrant. He was absolutely incorruptible, and I hav yet to find a man or hear of such that ever had the hardihood during his judicial career to suggest that he was guilty of ever having by act or deed polluted the stream of justice in any way or manner. He ever stood the uncomprising foe of wrong and the perpetration of wrong, and I am sure that he loved to defend the weak and the helpless. I am sure that his heart overflowed with kindness to neighbors and that charity ever found room in his heart.

Who Pays the Tariff Tax?

RUTLAND, VT., August 16, 1894.

MR. EDITOR: It seems to me that any Freethinker who has been free to think, must long ere this hav learned that a protecting tariff is only one of the ways by which the wealth-producing laborer of the country is fleeced by the capitalistic employer of labor. If he has been at all thoughtful, he must hav learned that whatever the capitalists hav gained by a protecting tariff, or otherwise, has been taken from the wages of labor; for, as all wealth is the product of labor, and as all expenses hav to be paid out of the current wealth produced, and as the capitalist and employer of labor—as such—does not labor, and consequently does not produce wealth, it follows that labor has to bear the burden. How, then, can the wealth-producing people of the country be benefited by a protectiv tariff, the expense of which they hav to pay? If we hav watched at all closely the proceedings of the last Congress, we must hav seen that all the controversy concerning the tariff has been between capitalists of different interests.

Why do we waste our time in repeating, parrot like, the sayings of political hirelings in the interest of corporate monopoly whilst all over our land laboring people are starving because of our unjust social system, maintained in the interest of corporate monopoly? It was a long time before the people could be induced to join hands with the abolitionists in the fight for the abolition of chattel slavery, but after we had become somewhat conscious of the wickedness of chattel slavery, what would we hav said of the slave-owners if they had driven thousands upon thousands of their slaves to a state of starvation, as the capitalistic employers of labor are doing by their employees here in the Northern states to-day? Oh, why do we waste our time in defending old superstitious notions?

I hav been prompted to write these few lines by reading Mr. Hays's article, "Mr. Peck and the Tariff," in THE TRUTH SEEKER, August 25th, in which he says:

"I call upon Mr. Peck for facts instead of theories. I call upon him, or any other free trader living, to name a half-dozen protected articles which are not cheaper to-day than when they were free of duty."

The theory of protection is that our manufacturers cannot produce in competition with the manufacturer of cheap foreign "pauper-made" goods. Now, acting upon that theory, if protection makes articles cheaper than free trade, is not protection a greater injury to American industries than free trade? Most certainly; because if competition has called into use improved labor-saving machinery, as a consequence of protection, and has reduced prices below that of foreign "cheap labor," protection has, by the use of labor-saving machinery, displaced more American labor than the importation of foreign cheap labor products would hav displaced, and, consequently, has retarded the general prosperity of the nation of people to a greater extent. He says further:

"I call upon him to point to one dollar

that he has ever been taxed or ever been obliged to pay by a protectiv tariff."

What in the world then has the protectiv tariff ever done for anybody? Senator David B. Hill favors a tariff when American products come into competition with foreign products equal to the difference in cost of labor abroad and labor at home. Such a tariff, if it enabled the American employer of labor to add this difference to the price of his goods, would reduce the cost to him of American labor to the cost of labor to the foreign employers of labor, and American labor would hav it to pay. If it don't do this it don't do anything. If the tariff costs the American consumer nothing, it is of no earthly use whatever. It does not protect.

He says Mr. Peck "cannot see that the same means which compel the widow to pay an extra dollar for coal will compel the Americans, under free trade, to pay extra dollars for European goods." Why! that seems strange. But if free trade did compel Americans to pay extra for foreign goods, it would, according to the theory of protection, be a boon to American industries. And on the heels of that he says: "He cannot see that the free admission of foreign goods will hav precisely the same effect on American wage earners as will the free admission of foreign laborers, though in a much greater degree." Well, if free trade would further the interests of monopoly, Mr. Hays is about right in this; but it seems a strange argument for a protectionist.

A. A. ORCUTT.

Some Remarks About Spirit Phenomena.

HARWICH, MASS, Aug. 24, 1894.

MR. EDITOR: Wettstein is smart, forcible, and perhaps unanswerable in any and every way except when dealing with spirit phenomena; and in no other way can Spiritualism be proven, if even in that. But there are phenomena, purporting to be spirit, which are beyond the ken of man and performed out of the ordinary course of things. The only question with me is, Is it of departed intelligent spirits or is it all of this mundane life? Who doubts that we are spirits here in this life? I do not. But do we lose our identity at the close of this life? is the question. Do flesh, blood, and bones think? Amputate a leg; that healed, amputate the other; that healed, amputate an arm; that healed, amputate the other. Armless, legless—are his thinking powers less? A man's nervous system is not all in his head, though mostly there. The legless man, I am told, senses his leg, though it be bereft of the visible material. Some "Materialists" deny the phenomena and some do not. I do not, though I believe seven-eighths of the manifestations are frauds. I hav heard sane, intelligent men and women tell of marvelous performances—heavy tables and even pianos being lifted from the floor while only the medium's fingers rested upon them. Were they hallunciated? Did they see as do drunkards when having the deliriums? "Oh, you must not depend upon hearsay!" I know hearsay is very often unreliable, but wait a moment. I do not pretend to hav seen much of "spirit manifestations," but that little was not hallucination. I once improvised a table with an aperture cut in the top over which a box, with one side open, was placed. As soon as the medium took her seat at the table a hand came up through the aperture of the table, showing itself plainly against the black background of the box. The medium could not hav got her hand there without an elongation of her arm to twice its ordinary length, unless she got down under the table. But that she could not hav done without being discovered by the spectators, one or two of whom sat by her side. The hand made its appearance a number of times and the fingers moved as naturally and nimbly as life. In the evening of the same day we had a "dark circle" of about fifteen persons sitting with hands joined, while the medium sat in the middle of the circle clapping her hands to allay suspicion. Meanwhile we had pattings upon our hands all around the circle in quick succession and instruments passed around from one to the other, and some slate-writing, etc. But the most convincing demonstration was this: While the pattings, etc., were going on, I, being skeptical—as I am apt to be—bethought me to see if I could get a response to a mental request. So, as my cousin Joshua was understood to be there producing the raps, I mentally asked him to rap on the palm of my hand, unlike what we had had before, three distinctly measured times. Instantly my request was answered by three distinct, slowly repeated raps. These *special* raps could not but be convincing, since they were so unlike the others and given by mental request.

We hav here among us an uneducated man, a medium, who has done wonders in healing the sick, some, too, that were given up as hopeless cases by licensed allopaths. I hav seen him a good many times examin ailing persons without asking the patient a single question and put his finger on the exact locality of the pain. I hav proved him on my own person and know whereof I affirm. I could tell of many marvelous cases, told by himself, I admit, but corroborated and never denied by skeptics, so far as I know. He, the medium-doctor, was called to an adjacent town to see a sick child. Knocking at the door, the child's mother, weeping for her boy, came and said the doctor had just been there and said the child could not liv. Brushing the woman aside, the medium-doctor passed in, saying: "You needn't weep. I am come to cure your child." Putting his hand upon the child's forehead and breast, and manipulating a moment or two, the child seemed to revive, turned and went to sleep and from that moment began to recover and is a grown-up boy to-day. Another case: A young man of this town had been sick for some time and while the medium was getting ready to go to a lecture he was called in (the invalid was a near neighbor), but did not like to go, as the father of the sick one was belligerent toward him, the doctor. Almost determined not to go, he hesitated. Suddenly he found himself scampering toward the sick house, and even then, to avoid it, he turned into a house on the opposit side of the road and in entering fell prostrate. Recovering himself, he gave in, and taking the man of the house with him, entered the sick room. Supposing the young man was dying, the parents were in grief and tears. The doctor put his hand upon the forehead and bosom of the patient for a moment, rubbing a little, and the young man looked up, saying, "I am better." Turning upon his side he fell asleep. The doctor told them to let him sleep five hours and left. When he came from the lecture he went in to see him and found he had just awoke from sleep, was refreshed, and decidedly better. He rapidly recovered and is living now. The two cases are but a tithe of the many marvelous cures performed by or through this medium.

What is it? Is it the power of mind over matter? If so, then, as I said before, we are spirits now, and if so do, or do not, our individualized spirits fall back into the universal spirit ocean?

I do not ignore the philosopical ideas that hav been so ably presented through THE TRUTH SEEKER with regard to space being occupied by spirits, for certainly, according to cause and effect and a logical way of reasoning, eternity is long enough to fill every inch of space in our and all other solar systems, with spirit identities if they hav been eternally multiplying and need space. But we are at a loss as to the condition of the other life, if we continue to liv on, as are the caterpillars of the butterfly state. Spiritualists, I find, are apt to judge of things on the other side by the things and conditions of this life, but, if we liv at all as individuals, I apprehend we shall find a state of things of which we never dreamed. From my observations of nature, reason teaches me that the spirit of man at the death of the body dissolves, loses its identity, and mingles with the universal whole of spirit, similarly as does the body, which we know dissolves and enters into trees, plants, or air, or whatever else it gravitates to; but when phenomena steps in and offsets that idea with facts to the contrary, what are we to do, what can we do but acknowledge them?

If all the wonderful phenomena of Spiritualism can be accounted for as being all of this life, so be it; but meanwhile we await evidences. An honest, truthful, intellectual man believes upon evidence—[all men do, ED.] not because he desires to believe—belief is not optional—not a matter of choice; it must be, and is, founded on evidence to a thorough-going thinker. Christianity requires belief, evidence or no evidence. What contemptible folly! Spiritualists, many of them, require but slender evidence of the genuineness of the manifestations—do not care to test things. Hence unprincipled villains enter into the business of what they call Spiritualism for the sake of the money there is in it; therefore, if there be genuin Spiritual phenomena at all, it is relegated to the domain of frauds.

B. F. ROBBINS.

Teach the Bible in the Public Schools.

(CONCLUDED FROM LAST WEEK.)

HAVANA, CUBA, July 1, 1894.

MR. EDITOR: Now, these constitute the bulk of the laws of the "God" of the Bible; and will Rev. L. A. Banks, or Rev. A. C. Dixon, of the Hanson Place Methodist Episcopal church, Brooklyn, N. Y., please show which of those infamous commandments he can obey in the United States now, and not, if caught, go to prison for a long term of years, or be hanged for murder? In 1 John ii, 4, it provides that "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Those last ten words, in my opinion, involve the exact, full names of the above named Banks and Dixon; poor, posturing pigmies, who, bold like sheep, hav the stupendous audacity, the colossal effrontery, the monumental cheek, the acrimonious gall to attack the great champion of Rationalism, Col. R. G. Ingersoll, in the New York *Herald*, April 23, 24, p. 7, c. 2, and about June 6–94, and as a reply to whom I indite these lines.

Said Banks is reported to hav said: "A man who places the work which Thomas Paine did above the sublime patriotism and public service of George Washington, puts himself beyond the necessity of critical comment." I say, Yes! No slavemonger, who refused to draw his salary and giv it to the poor, if he did not need it, but left it in the treasury of the rich—the government—can ever be classed, in the forum of justice, virtue, and greatness, with such men as Thomas Paine and Lafayette, those two great Rationalists without whose help our revolutionary fathers could not hav succeeded. Washington was no Christian, if my quotation from 1 John ii, 4, is true; for he couldn't tell a lie, and he scoffed at Christianity by violating its commandments, as expressed in Rom. xiii. 1, 2; no matter if he did obey one of its holy statutes, by holding people in slavery—bondsmen—which Paine or Lafayette would not hav done—not for a seat at the right hand!

In the New York *Herald*, Dec. 7, 1885, or Jan., 1886, there was related the story of a thief, who attempted to take a coat of Rev. Dr. Talmage from the hallway of his residence in Brooklyn, N. Y.; that Mrs. Talmage had a violent tussle with the thief, and saved the coat. Now, the "God" of Mrs. Talmage, in Luke vi, 29, had commanded her thus: "Him that taketh away thy cloak, forbid not to take thy coat also."

To me, it is far more reasonable that an intelligent person is a poor hypocrit than that he, or she, can believe in Christianity, in view of all these facts. Besides, it is a trite old adage that "actions speak more plainly than do words." Yet in the captions of Matt. ix, Mark v, and Luke viii, they state that their Christ raised Jairus's daughter from death to life, and in verses 24, 39, and 52, respectivly, they hav made their Christ say, "The maid, [or damsel,] is not dead, but sleepeth." It is obvious that there is a mistake or misstatement here.

That omnipotent "God," who could hav done better, commanded us to hold slaves, murder, rob (conquest), and to do such vile things that rich men can do, but if the poor man hope to ever acquire wealth he must steal it; therefore, "Thou shalt not steal" (Ex. xx, 15). Now, poor dupe, do you not see why, and wherein, it is loaded?

Priests and preachers tell me that it is a duty to convince unbelievers, in anything, by doing that which one pretends to be able to do, as their Christ is said to hav done miracles to convince people as to his attributes, when at the same time he was omnipotent and, in a moment, could hav made all the world believe in him. But when I call upon them to prove that they veritably believe in their Christ by drinking a "deadly" dose which I will prepare for them—as in Mark xvi, 18, they hav made their Christ say they can do—they just wriggle out of it!

To prove conclusivly the truthfulness of the foregoing assertions, just reflect upon the condition of the Latin races under the Roman and Grecian mythology—with their gods, Jupiter, Apollo, Mars, Mercury, Vulcan, Neptune, Pluto, and others, and their goddesses, Juno, Minerva, Ceres, Diana, Vesta, and others—every word of which was false and, consequently, pernicious; but not so much so as is Christianity. Under that mythology those people had the entirety of Europe and the north of Africa under their flag. They were the greatest of sages, philosophers, generals, poets, statesmen, and orators of the world. Why, we teach with pride the orations of Cicero to our sons in our colleges at this late day! Had the Christians during the "dark ages"—Christian ages—not burned the great libraries of the ancients, because Christian rulers did not want learned and scientific men but obedient subjects, we would now be far in advance of what we are. But the moment that "Saint" Paul infected Rome with Christianity and the murderous villain, Constantine, who murdered his own mother and son, made it the religion of the state, Rome began to decline and has been going down ever since. England, being under the Roman flag, was also beset with the venomous malady and declined too, and four centuries ago Spain was in advance of England; but Henry VIII. woke her up somewhat. He would hav no foreign potentate, in the attitude of pope, to domineer over England. He poured into that bottle of Christian poison some Protestant water and diluted it about fifty per cent, and England shot ahead of Spain. But a lot of heretics—Lafayette, Paine, Franklin, Washington, and others—established the United States of North America and separated the church from the state completely, and in one century we hav made far more progress than hav all religion-befogged nations during all past ages. The steamship, the cotton gin, the lightning rod and electricity, the steam fire engin, the reaping and mowing machines, the sewing machine, the revolving pistol, the breech-loading gun, the metallic cartridge, the revolving turret for ships of war, the typewriter, the telegraph, the telephone, the phonograph, the threshing machine, the solid iron tire for wheels of vehicles, the Gatling and Hotchkiss guns, the street railway, the sleeping car, the pneumatic brake for cars, the screw-chuck for turning lathes, the corn planter, the artificial ice machine, the pin-making machine, the use of petroleum, the burglar alarm, the stamping and spinning of metals, the horse-twist drill, the roller-flouring mill, artificial teeth, India rubber goods, the gold pen, the fountain pen, and all the rest of the great inventions of the nineteenth century, excepting photography and electro-plating, are all our own. And where were the world to-day without them? And then there are Mormonism and Spiritualism—false, to be sure, but those systems of humbug hav served to lift some persons from the bogs of Christianity; and they can never retrogade, but drift right into Rationalism.

"Father, forgiv them, for they know not what they do," was not a good sentiment. Condign punishment, commensurate with justice, were far better. I am an unreconstructed Union man.

There is just one promis made by the omnipotent "God" of the Jews and Christians that he has fulfilled: In Ex. xxxiii, 23, he promised to show his "back parts," and I must concede that he has done it most effectually throughout the entirety of that Bible.

No honest, intelligent person can read the foregoing, and not concede, in mind, that it is truth.

Please observe that, to the degree that Christianity has been abolished or diluted, to that extent has been the increase of advancement in all countries not infested with some system of blackmail equally pernicious, and that the United States, having abolished nearly all of Christianity, is not a Christian nation.

Yes; teach the Bible in the public schools. But *teach* it.

GEORGE NEWTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

" Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

"Little Dirty Face."

We hav a little maid at home,
She says, "My name is Dwace."
To pa and ma she's better known
As "Little Dirty Face."

You scrub and dress that child at ten—
White muslin trimmed with lace—
In fifteen minutes, often less,
She's Little Dirty Face.

But smiles oft break that crust of dirt,
And smiles the dimples chase.
And tender eyes light up with love
That little dirty face.

'Tis naught but superficial dirt,
Which scrubbing will erase.
So ma and pa are rather proud
Of Little Dirty Face.

On tot's small phiz the trouble is
To find a kissing place.
But, stay—I see a rosebud mouth
On Little Dirty Face.

Then come and giv that sweet "bear hug,"
Thou little toddling Grace.
Thy soul's as pure as angel's robes,
My Little Dirty Face.

—*Boston Transcript.*

The True Ambition.

And moving up from higher to higher,
Becomes on fortune's crowning slope
The pillar of a people's hope,
The center of a world's desire.
—*Tennyson.*

In every age since man's intellect has seen the light of day, with the strongest at all times succeeding, there has been a thirst for power and glory. In the breast of nearly every person rests the hope that on some bright day, at some happy hour, fame and honor will be achieved and the world will bow in admiration for the success thus attained. And many, many individuals pass through the gates of death hoping against hope, their wishes scattered to the winds, and their faith in this world amounting to a marvelous innocence. But such is the decree, that only a few—a favored few—will succeed, while the majority either fail or hold a common position in life. "The brave man may fail, but cannot yield."

I hav read somewhere the maxim—"Fortune favors fools." Is this really the case? I asked myself. Are the earnest and hopeful to be always doomed to disappointment, while the light-hearted and perhaps meaningless person wears the laurel of success? Can it be said that the great of all ages hav been fools, or did they achieve renown and admiration by the hardest of work and the self-denial, for the time being, of all pleasures? Look over the history of the world, especially the history of the times in which we liv; study carefully the lives of all those who are famous, and, after becoming acquainted with the hardships they endured, and the privations and disappointments overcome, ask yourself, Are they fools? No, they are the shining lights of this world. By their dazzling brightness they illumined the world, and lighted the pathway for those who would follow. Who, then, is the fool? 'Tis the person who dreams, always dreams, never tires dreaming, and is always hoping and dreaming that his dreams will turn out true. This is the fool. A person that dreams and hopes, but never does one single act to make his dreams a truth.

Hence the fool's paradise, the statesman's scheme,
The air-built castle, and the golden dream,
The maid's romantic wish, the chemist's flame,
And poet's vision of eternal fame.—*Pope.*

And now we will ask: What is ambition? Is there a good and false ambition, and can it be said it is separate from the false longings of the heart? Is it distinct from the boastful vaporings of the petty man? Or is it an inordinate desire for fame and wealth and power? Or is it something that defies analysis?

As we all should be aware, as vary the conditions of development, the environments, the inherited powers and conditions of mentality, so vary the hopes and aspirations of every individual in this universe. Go where we will, be where we may, this fact cannot escape our eyes. How often do the philosophic, the thoughtful, and studious minds feel shocked when they happen to hear a person say that his ambitions are for pleasure, the lowest at that. And what thoughts arise, when, in conversation over a serious subject, the opinion is expressed, "Oh, that's all right. Let everybody believe as they like. It is all opinion, and my opinion is as good as yours." Is it? Is the opinion of a frivolous person as good as the opinion of a thoughtful and studious person? It may be where ignorance prevails, but not in the sunshine of intellectual wealth and grandeur. And what is the reason of this dissimilarity? Why, the conditions of development and the environments in every case were different.

I once read a story of how a queen of France had a cat which she pampered and petted nearly every minute of the day, and had special food for it and special attendants to look after it. But the cat, in its loungings around the palace, found an entrance into the king's workshop, where, along with other cats, it managed to destroy several valuable pieces of work. One day the king came into the room suddenly while the cats were holding judgment over one of their number, and the worthy king, in his worthy rage, picked up a hammer, aimed it, and seriously injured his wife's favorit cat. The poor beast managed to find its way into the drawing-room, and the anger of the queen can be better imagined than described, and the poor old king came in for the worst scolding he ever had in his life. How much truth or fiction the story contains I do not pretend to know, but as such cases, where animals are petted and loved, while suffering humanity is neglected, can be found in our own aristocratic society, the question naturally arises: Should this be the ultimate object of one's life, and can we call such an absurdity an ambition?

By outward show, let's not be cheated,
An ass should like an ass be treated.—*Gay.*

Again, there are many whose sole happiness is frequenting a bar-room, having a proficient knowledge of billiards, and being able, very generally, to drink at another's expense. In every large city there are numberless examples of this class, and the youth of the city who spends his time in such a manner is sad to contemplate, and the number so doing is startling. Most of these young men are to be the men that make the future. They are to be the providers of homes, the caretakers of families, and the fathers of children. And the position of a bar-room lounger, after the day's work is over, is all that many such young men attain. Can this be called ambition?

Again, there is a class of people, orderly and of irreproachable character, who are satisfied with the position in life which they occupy. A good sustenance, a happy home, and plenty of legitimate pleasure—this is all they want. They liv and die; they perform no good deeds, but liv for themselvs. Their death is never a loss to the community, and the only words of regret to be heard are, "They were good and quiet people." Can this be called ambition?

EDWARD DOBSON.

[CONCLUDED NEXT WEEK.]

Ideas of God.

From GEO. H. GIBSON, aged 18, Northville, Mich.

God is that conception of a mind by which that mind explains things, or some things, by causes other than those known or understood, or other than those thought to be known or understood, or other than those thought to be like those known or understood by that mind.

From BESSIE SCHAFFER, Philadelphia, Pa.

Definition of God, No. 2. God: An unknown quantity; an inferior quality, without shape, size, form, or body; it moves through all space without filling it; is less tangible than a shadow; more flexible than gum-elastic; its greatness is littleness; its power is weakness; its wisdom is foolishness. It is somewhere, anywhere, everywhere, and when wanted is nowhere. It is something, anything, everything, but in particular, nothing. It is Alpha and Omega—the first and the last; the beginning and the end; yet it never had a beginning, and will never hav an end. It is the author of nature, and yet no part of it; therefore a nonentity.

Correspondence.

LEE, N. D., Aug, 12, 1894.

DEAR MISS WIXON: This is my first letter to the Corner. My papa takes THE TRUTH SEEKER and mamma thinks there is no other paper like it. I read the Corner every week. I do not want to be anything but a Freethinker. I am nine years old and go to school and study reading, writing, spelling, geography, arithmetic, and physiology. My sister Nellie wrote to the Corner some time ago. I will close now, hoping this will escape the waste basket. Your Liberal friend,

ELMA RUKKE.

FORT STANTON, N. M., Aug. 12, 1894.

MISS WIXON, *Dear Friend:* I seat myself this morning to write to the Children's Corner. I love to read the little letters very much. I am thirteen years of age, and my birthday is May 1st. I am not going to school now, but I guess I will go this winter. Last winter we moved to Lincoln, which is about twenty miles from here, for school. I hav five brothers and three sisters, and I am the strongest Freethinker among us. My father is a true Freethinker. There is to be preaching here to-day. I like to go to church just to be going and sometimes to make fun after it is over. There was camp-meeting here about two weeks ago. I would like to hav that book, "Right Living." My father will giv me the money for it. He thinks it is a nice book, and I believe it is too. I would like to hav something nice, like that, to read. We would hav had a dance last night if the sky-pilot had not been at the place where it was to hav been held. Some of the people who had charge of it wanted to stand in with him, so they turned it into a singing party. Well, I would be ever so thankful for the book.

Your little Freethinking friend,

BERTHA MAY COE.

[Always glad to hear from Bertha.—ED. C. C.]

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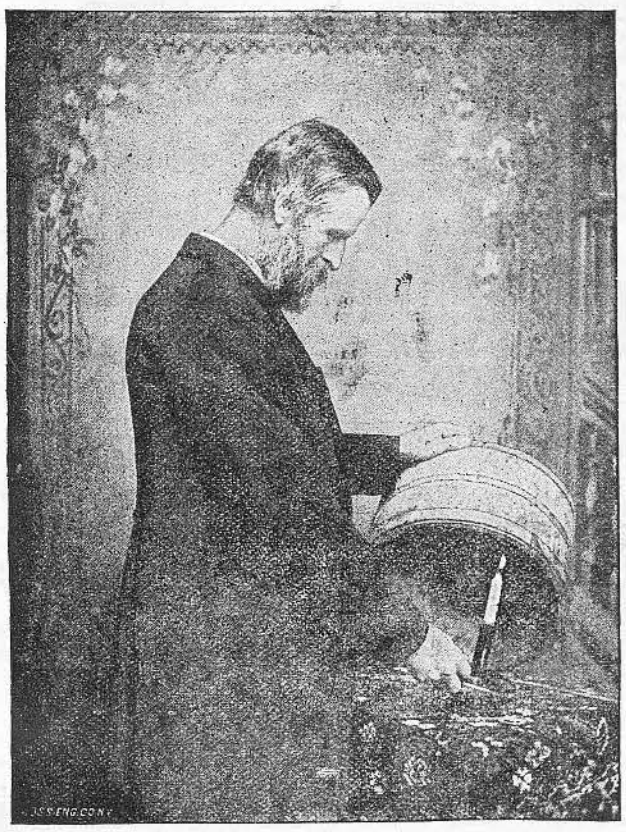
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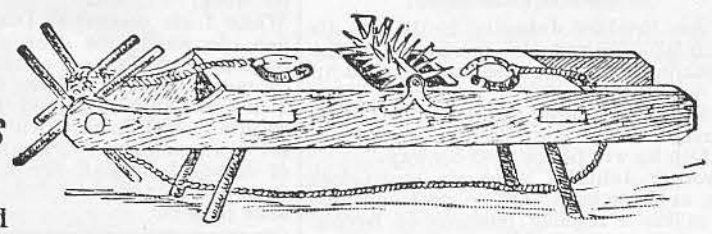
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The chapter on "Wives" shows how the disruption of the Roman empire was unfavorable to the personal and proprietary rights of woman—that the sale of daughters was practiced in England seven hundred years after it was Christianized—that the practice of buying wives was regulated by law—that women were not permitted to read the Bible—that they were not admitted as witnesses—that civil marriage is opposed by the church.

In Chapter VII is shown how polygamy was sustained by the Christian church, that the first synod of the Reformation convened to sanction this institution, that Luther and the other "principal reformers" favored it, as well as the American Board of Foreign Missions. The Mormon theocracy is shown to be similar to that of other Christian sects.

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"Am Brudder Johnsing in de hall dis evenin'?" inquired the president of the Limekiln Club, as he rose and glanced up and down the aisles.

"He ar," promptly replied a voice from the region of the alley stairs.

"Den he will please step dis way."

Brother Johnson is nearly seven feet high, as thick as a corn-colored envelop, and makes a regular business of having three different kinds of asthma all at once. He slouched forward, dragging his long feet behind him, and when he reached the president's desk Brother Gardner said:

"Brudder Johnsing, I war ober to my fam'ly grocery de odder night to see if de price ob turnips had fell, an' yo' come in an' bought five p'nds of buckwheat flour an' a hunk o' codfish,"

"Yes, sah; I was dar," replied Mr. Johnson.

"Yo' was jest about to go when de ole man Climax come in fur a pint of 'lasses, an' it warn't two minntes befo' de two of yo' was disputin' 'bout how long ago the world was created."

"Yes, sah; but dat ole man hain't got no sense in his head."

"I heerd yo' call him a liar."

"But he done call me a fule."

"I heerd yo' call him a crank."

"But he done called me a humbug."

"Yes; I heerd it all; an' now I want to hev a leetle talk wid yo', Brudder Johnsing. How many y'ars ago was dis world created?"

"I duno, sah; but I reckon I knows as much as dat ole man Climax."

"Dat's probably true, but neither of yo' knows nuffin 'tall 'bout it. Dat's whar do trubble comes in. He said it was ten thousan' y'ars ole, an' yo' stuck to it dat it was a millyon. It's human natur' dat two intelligent pussons will sooner quarrel ober what dey doan know dan ober sunthin' dey kin be suah ob. What we doan' know we try to make up fur in argyment. What we lack in argyment we try to make up in blab. If we can't bring a man to see things as we do, we call him a fule."

"How does he know dis world am ten thousan' y'ars ole?" demanded Brother Johnson, with a show of spirit.

"How does yo' know it's a millyon?" blandly replied the president. "Mebee yo've got some later news dan de rest of us, but I doubt it. Let me say to yo' as follers:

"What yo' believes in wid all yo'r heart may be altogether wrong.

"De man who draps argument fur abuse admits dat he has got no case.

"De man who will admit his ignorance has a chance to learn wisdom; de man who won't must continyer to be a fule.

"Yo' may silunce a man by holdin' an ax above his head, but he doan' undergo no change of opinyon.

"De man who prides hisself on allus bein' right, makes brass take de place ob knowledge.

"It am only a fule who believes dat dis thing or dat thing am so bekase he has heerd hisself say so.

"Brudder Johnsing, when you stood dar, wavin' dat buckwheat flour in one hand an' de codfish in de odder, an' callin' dat ole man an idiot case he wouldn't add 990,000 y'ars to the age of de world to please yo', I was ashamed dat yo' belonged to dis club. When yo' went out an' dat grocery man axed me who dat umbrageous niggar was, I done make out dat I didn't hear the question, an' I felt so put out dat I forgot to enquar 'bout de turnips."

"I'm sorry," humbly replied Brother Johnson, as his knees wabbled under him. "If I meet dat ole man Climax again, I jest gwine to walk right by him and say nuffiin."

"I reckon yo' better, fur I tells yo' plainly dat yo' has cum powerful nigh gettin' bounced outer dis club. Yo' drap back dar by de stove an' sot down an' stay sot an' chaw de cud of reflecksun. De nex' time yo' meet a pusson who frows his arms around his head an' yells at de top of his voice dat he knows de exact age of de airth, you want to exhibit some sense in yo'r head."

"I will, sah."

"Yo' take yo'r buckwheat flour in one hand an' yo'r codfish in de odder an' slip right out an' git fur home an' leave him to talk to a box of clothes pins. On de way home you can console yo'self wid de reflecksun dat if de pa'r of yo' was to kick an' bite an' gouge an' pull ha'r an' tear up forty rods of sidewalk it wouldn't make the slightest difference 'bout de age ob de world. In my younger days I used to go aroun' declarin' dat no whale ebber swallowed Joner. I dind't see it done and so wouldn't believe it. One day I met a man who declar'd that de whale did swaller Joner. We argued an we hollered. We quarreled an' we fit. I broke his nose an' he split my ear, an' a policeman swallered us boaf, an' we got thirty days in de cooler. It am nuffin to me 'bout whales an' Joners. I don't care two shucks whether de world am fifty millyon or only two hundred y'rs old. If Cain killed Able, dat was all right; if he didn't, it was all de same. I could hev a fight 'bout such things ebery day in de week, but what good would it do? While I am discussin' Dan'l in de lion's den, de weeds are growin' in my tater patch, an' while I am punchin de head of de man who doan believe de story ob de Red Sea I miss two good jobs ob whitewashin'. Sot down, Brudder Johnsing, sot down, an' shet yo'r head, an' let de age of de world slide off yer back an' git lost among de pigweeds an' de thistles of de activ present. —*M. Quad.*

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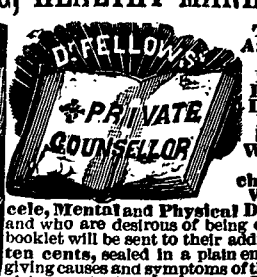
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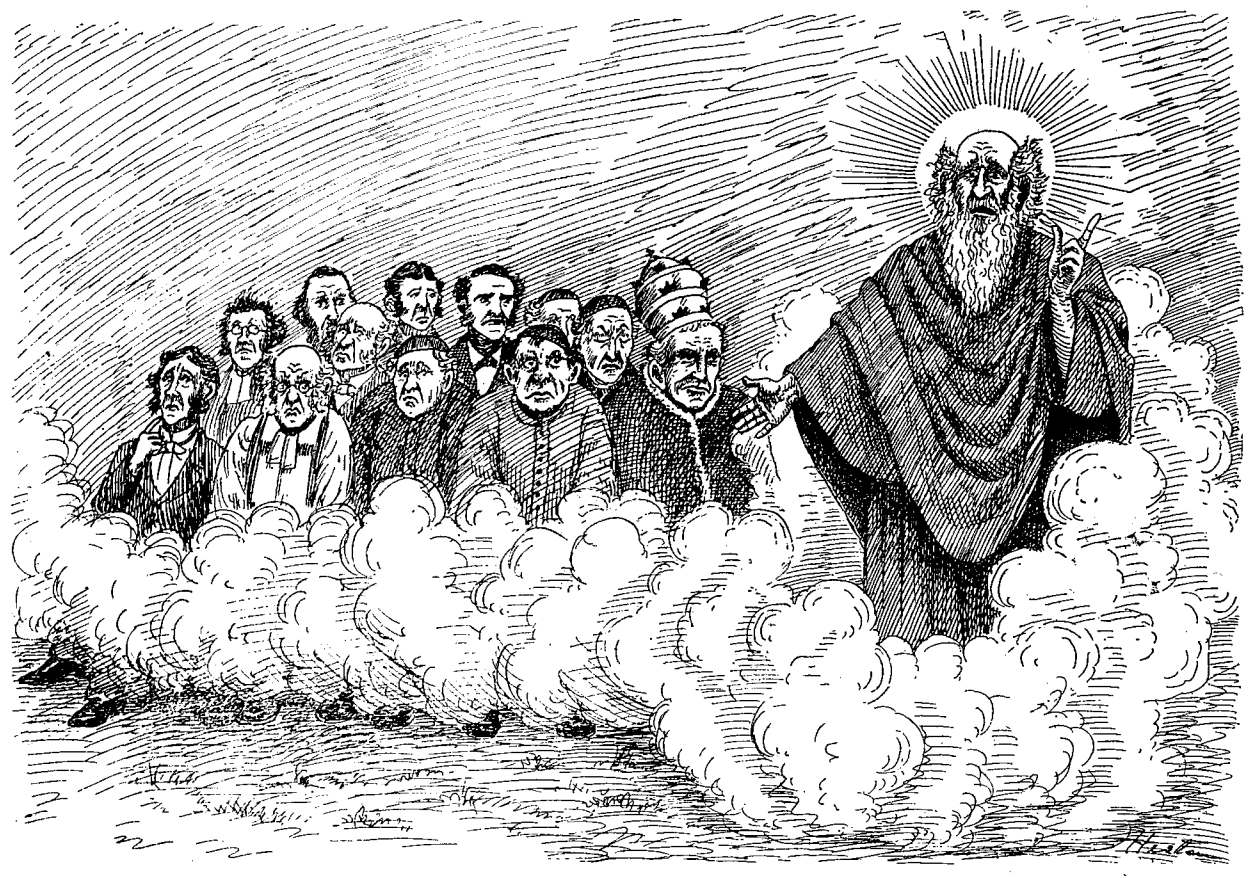




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A GOOD DESCRIPTION OF THE SKY-PILOTS.—Hosea vi, 9; vii, 4.

News of the Week.

RAINMAKER FRANK MELBOURNE com mitted suicide at Denver.

IN Brazil the feeling is daily growing more favorable to Moraes, president-elect.

THE Democrats defeated the Populists in the state election held in Arkansas last Monday.

REPRESENTATIV GEORGE B. SHAW, of Wisconsin, died at his home in Eau Claire on August 27th.

FOREST fires are reported raging in Crawford county, Mich. They are extensiv and very disastrous.

THREE companies of French troops were cut to pieces by Soudanese, when making a sortie from Timbuctoo.

BY the collapsing of a bridge over a ravine in Fairmount Park, Kansas City, Mo., twenty people were injured.

THE Texas Republicans nominated W. K. Makenson for governor. They stand for the doctrin of extreme protection.

ON August 29th the Brooklyn Biscuit Works, first opened that day, were totally destroyed by fire. Loss, $200,000.

GOVERNOR TILLMAM, of South Carolina, says: "My Democracy means white supremacy." He wants no negro votes.

CELIA THAXTER, the poet, died in her home at the Isle of Shoals, N. H., on August 26th. She was born June 29, 1836.

THE cholera is slowly spreading in Holland, and also in Belgium. The Meuse valley is infected from Maestricht to Seraing.

POLICE JUSTICE RYAN, of this city, tells the police that they must not arrest women for simply loitering, for loitering is not a crime.

TWELVE thousand tailors went out in New York on September 3 against the task system. It is expected that many more will follow soon.

IT is estimated that three-fourths of the recently unemployed in Chicago are now at work. This would leave about twenty-five thousand still idle.

THE Democrats of Delaware nominated Ebe W. Tunnell for governor. They reaffirm the Chicago platform and indorse federal non-interference.

CONGESSMAN WILLIAM L. WILSON, of West Virginia, the Democratic tariff reform leader, has been enthusiastically renominated, for the seventh term.

THE Commercial Company has extended one of its Atlantic cables from Coney Island to this city, being the first ocean cable brought to New York.

IN order to prevent the spread of the cholera, Emperor William, of Germany, has forbidden the gathering of large crowds of civilians during the military maneuvers.

THE United States will soon hav five war vessels in Chinese and Japanese waters. These are the "Monocacy," "Baltimore," "Concord," "Petral," and "Charleston."

PRIVATE GROVER FLINT, of the United States army, grandson of the late Dr. Austin Flint, has just inherited a half million dollars, and has secured his discharge from the army.

DISORDER and revolution are spreading in central and southern Morocco. A number of towns hav been pillaged and murders and outrages committed. Serious complications are feared.

AT Memphis the grand jury returned 736 indictments against saloon-keepers for selling without licenses, and against the county clerk and citv license inspector for wilfully failing to collect license and other privilege taxes.

GOVERNOR TILLMAN made a clean sweep in the South Carolina Democratic primaries. The conservativs may run an independent ticket, but at this date it seems almost certain that Tillman will succeed Senator Butler.

DECAPITATION proceeds in the New York police department Captains Devery and Cross and Wardmen Smith, Glennan, and Burns were last week dismissed by the commissioners. Captain Stephenson will be the next one placed on trial.

EFFORTS are being made to secure from Governor Flower a pardon for John Y. McKane, the Gravesend boss convicted of election frauds and sent to Sing Sing for six years. If he released he will be rearrested at once on other charges of the same nature.

The report of the engineers' board appointed by the president to examine and report on the proposed New York and New Jersey bridge has been made public. Three plans are submitted, two for cantilevers, one for suspension, varying in cost of construction from $25,443,000 to $51,128,000.

ANOTHER famous war governor is dead. Samuel Jordan Kirkwood of Iowa passed away at Iowa City ou September 1st, at the age of eighty one. He served three terms as chief magistrate of Iowa, was twice elected United States Senator, and was secretary of the interior under Garfield.

GENERAL NATHANIEL PRENTISS BANKS, the commander of the disastrous Red River expedition, died at his home in Waltham, Mass., on September 1st. He had been bobbin boy, machinist, editor, member of the legislature, lawyer, Congressman, speaker of the House, governor, railroad president, and major-general.

ON August 31st six Negroes, arrested on the charge of incendiarism, and being conveyed to Memphis in a wagon, were waylaid and shot to death by a band of fifty masked men. Hundreds of bullets were fired into the helpless prisoners, who were handcuffed and chained together. The detectiv who had them in charge and the driver of the team hav been arrested.

AN earthquake shock in western Texas released subterranean waters and flooded a district two hundred miles square. Half the houses in Unvalde were swept away. Lives were lost and very much property destroyed. Several miles of the Southern Pacific track were washed out. A number of California fruit trains are stalled west of the break.

VAST tracts of timber land hav been burned over in Michigan and Wisconsin during the last few weeks. The loss amounts to many millions of dollars. In the southern peninsula of Michigan there are fires in twenty-five counties, and in the upper peninsula it is still worse, many towns being in extreme danger. The dense smoke impedes navigation on Lake Michigan.

ON August 28th Governor Waite, of Colorado, was arrested on the charge of opening and retaining a letter addressed to Mrs. Likens, formerly matron at police headquarters. President Mullins of the police board, Chief of Police Armstrong, and Kate Dwyer, police matron, were also arrested. At the preliminary examination before United States Commissioner Hinsdale, Governor Waite was released and the others were held.

IN the Congress just closed there were taken 308 official roll-calls. Mr. Boutelle, of Maine, missed 239 roll-calls; Mr. Cockran, of New York, 237; Mr. Dalzell, of Pennsylvania, 232; Mr. Dingley, of Maine, 259; Mr. Dolliver, of Iowa, 225; Mr. Gear, of Iowa, 224; Mr. Gillett, of Massachusetts, 266; Mr. Heiner, of Pennsylvania, 254; Mr. Hopkins, of Pennsylvania, 237; Mr. Houk, of Tennessee, 256; Mr. McDowell, of Pennsylvania, 257; Mr. Scranton, of Pennsylvania, 257; Mr. Settle, of North Carolina, 256; Mr Storer, of Ohio, 244; Mr. Taylor, of Tennessee, 252; Mr. Wheeler, of Illinois, 249; Mr. White, of Ohio, 264, and Mr. Wright, of Pennsylvania, 270.

THE most awful forest fire of the year occurred in eastern Minnesota on September 1 and 2. Six towns—Hinckley, Sandstone, Pokegama, Sandstone Junction, Skunk Lake, and Mission Creek—were wiped out, and at least 500 lives were lost. It is probable that when all the returns are in from the back country districts the list of dead will be greatly lengthened. One train carrying a large number of passengers was burned, but most of the passengers saved themselvs in the water and mud of Skunk Lake, the engineer having backed his train from near Hinckley, although he was badly burned as he stood in his cab, and the cars were on fire in a dozen places. Relief for the destitute is being hurried forward from Minneapolis, St. Paul, Duluth, and other cities. The property loss foots up into the millions of dollars.

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A FACT WHICH MUST HORRIFY THE GHOST OF PURITANISM.

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of political missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work, in this state particularly. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of hot weather the political bodies nearly all adjourned, but the people of the country remained in session right along. And they are of not less importance than the politicians, and we want to devote a little attention to them.

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

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In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the fund and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read

Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

The New York *Advertiser*, commending the action of the Constitutional Convention in adopting a proposed amendment against appropriations for sectarian schools, observes:

"The plain truth of the matter is that churches and church societies are no more entitled to special consideration at the hands of the government than any other organization. A church edifice should be taxed just as well as a gymnasium or a club. The members of each of these organizations support them by voluntary contributions, and there is no just cause for any of them to dodge their pecuniary obligations to the state. Sentimentalists may cry out against this view of the case, but they cannot present any arguments to controvert it that will stand the searchlight of logic and common sense."

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The Constitutional Convention and the Schools.

As our readers are aware, the New York Constitutional Convention's Committee on Education reported a proposed amendment which, if adopted by the Convention and ratified by the people, would stop all appropriations to Catholic parochial and the strictly denominational schools of Protestant sects, and would also prevent the teaching of distinctivly Catholic doctrins in the common schools, but would not prevent appropriations to schools, not under the control of any one denomination, in which fundamental Theistic and Christian dogmas are inculcated, and would not take the Bible out of the public schools nor prevent religious services therein if those services did not traverse doctrins held in common by Protestant and Catholic. Neither would it operate to keep the public schools clear of text-books permeated with the basic teachings of Christianity and Theism.

A very animated debate took place when the embryo amendment was considered by the Convention in Committee of the Whole. The Democrats were a unit against the proposed amendment, while the Republicans were split into two factions, one led by Elihu Root, in favor of the amendment as reported, and the other, under the leadership of Owen Cassidy, desirous of materially modifying the Educational Committee's proposition. The Committee of the Whole first killed these three proposed amendments of the amendment: That of Mr. Forbes, "providing that the section forbidding the use of public money for sectarian schools shall not apply to orphan asylums or institutions for the care of dependent persons under sixteen years old; second, that of Mr. Lauterbach, providing that the sectarian section shall not apply to orphan asylums or correctional institutions in which education is incidental only; third, that of Mr. Marshall, authorizing the appropriation of public money for secular instruction in orphan asylums and reformatories." Then came Mr. Cassidy's amendment, forbidding the use of public money for any "school or institution not wholly owned and controlled by the state or a sub division thereof." At the first glance it would seem that this was a more drastic and comprehensiv measure than the amendment reported by the Committee on Education. It would appear to cut off appropriations to all denominational schools and to all other schools except the public schools and the higher institutions of learning under state control. And more than this, it would not seem to be possible to giv any public money to private and denominational charitable institutions should this provision become part of the organic law of the state. However, the Republican leaders thought otherwise, and proceeded to retire the Cassidy proposition to temporary oblivion, after a stubborn fight.

Mr. Cassidy's amendment to the amendment was accepted by the Committee of the Whole, which then, by the vote of 68 to 59, rose and reported the amendment as amended to the Convention, with the recommendation that it pass. Then Mr. Root moved that the Convention disagree with the report of the Committee of the Whole, and that "the educational article be recommitted to the Committee on Education, with instructions to report the original proposition." What Mr. Root and his friends thought is told by the *Times* in these words:

"The Republican leaders had distrusted the Cassidy amendment from the first. They saw in it opportunities for sectarian schools in counties and cities to put themselvs on the visiting list of the state Board of Charities, and thus to derive benefit from state funds, the very object which the Committee on Education and the prominent members of the Convention, irrespectiv of politics and religion, apparently, were attempting to frustrate."

Mr. Root moved the previous question on his motion to recommit, and was sustained by the house. The roll call occupied two hours, and half of the delegates explained their votes. Again we quote from the *Times'* report:

"Mr. Holls said that the effect of Mr. Cassidy's amendment would be to authorize local option in sectarian teaching, with the aid of state funds. The full scope of the amendment was not explained, many of the delegates thinking that it would forbid all sectarian teaching whatever. Mr. Root made the following remarks: 'I made the motion which I did make because I know that the amendment proposed by Mr. Cassidy does not accomplish what the Convention desires to accomplish, the separation of church and state, which is accomplished by the report of the committee; because I know that it is being supported here by those who do not wish any amendment to be adopted, by those who hav their little petty interests in their own homes, for which they wish to secure state aid. It has been asserted that this is a blow at religion, insincerely by most of those who hav made the charge; on the contrary, the separation of church and state will be an aid to religion.'"

Elihu Root should not need to be told that the original amendment did *not* secure the separation of church and state, its only effect being to prevent the teaching of denominational tenets at state expense, leaving the way wide open for governmental support of undenominational religion. As to the real meaning of the Cassidy amendment, Mr. Choate said:

"Mr. Cassidy's amendment sounds very well. It is calculated to mislead the unwary, and it has evidently misled a number of unwary delegates. Stripped of all its concealments, the amendment is nothing more or less than local option for the rankest kind of sectarianism. In Poughkeepsie sectarian schools are receiving public money as public schools. The entering wedge has been driven to that extent, and has aroused the alarm of the people, who desire no more of it. There are those—I am not one of them—who believe that a great foreign hierarchy is trying to extend its influence over the schools of this state. This amendment will open the door to such influence. If it is done with the schools of Poughkeepsie, it can be done in New York and Brooklyn. The people of the state will not tolerate this. The effect of the amendment will make interference with our schools forever possible, and I, for one, am opposed to it."

Seventy-one delegates, all Republicans, voted to recommit, and sixty-eight, of whom fourteen were Republicans, voted nay. Among the latter was B. S. Dean, who early in the session submitted an overture for an amendment taxing all private property, and Mr. Lauterbach, who was anxious to secure something to pay for "incidental" education in charitable institutions. Mr. Root now moved that the article be sent to third reading, and the minority demanded the yeas and nays. More explanations of votes followed. Mr. Cassidy said:

"From this time on I shall know no rest in opposing the work of this Convention. I shall never giv my vote or my voice to a provision which I believe goes back two hundred years to the days of religious persecution. We are making of the state a hound to hunt with the dogs who are after sectarian game."

However much we must be opposed to Mr. Cassidy's amendment, as interpreted by the majority of his associates, we cannot help thinking that he tells the truth in the last sentence of his speech. What he there expresses has been our contention all along. We hav yet to see the slightest evidence of a desire in the Convention to secure the complete divorce of church and state in the matter of education.

Mr. Lauterbach again said that no provision had been made for "the instruction of inmates of orphan asylums and reformatories, and he hoped the Convention would be unanimous in making such provision in the charities article." Mr. Powell said that in his opinion "the people would hav something to say when they learned that the reading of the New Testament had been forbidden in the schools." Of

what is Mr. Powell talking? Where is the reading in the public schools of either the New or the Old Testament forbidden? We wish it were, but it is not, as any person with the slightest powers of analysis can see. The gates are swung wide for non-denominational teaching. The purpose of Dr. King and his *confrères* was to deal the Catholic schools a knock-out blow while retaining the Bible and providing for the inculcation of the *general* principles of Christianity in the public schools. They are astute politicians, and hav what they want. We again print Section 4 of the educational article:

"Neither the state nor any subdivision thereof shall use its property or credit or any public moneys, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning, wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrin is taught."

According to the *Times*, the Democrats in the Convention hold that "the present article is not severe or drastic enough; that a coach and four and a limited express train can be driven through it without injury to either." Or to the article itself, they could hav added with equal truth. "If the Republicans are really sincere in their protestations," a leading Republican lawyer, a member of the Convention, is reported as saying, "why don't they adopt such an amendment as this:

"Neither the funds of the state nor any subdivision shall be used for the support or maintenance of any parochial, sectarian, or denominational school."

That is another sham. In fact, it is less inclusiv, if anything, than the amendment adopted. It touches no school, public or private, in which only the underlying principles of Theism and Christianity are taught. Here is the only form of amendment that would cover the whole ground and actually debar all state aid for the teaching of religious dogmas:

"Neither the state nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance of schools or other institutions of learning wholly or in part under the direction or control of any religious denomination or combination or family of denominations, or in which any religious or anti-religious tenet or doctrin is taught."

We hav here referred, contrary to our usual custom, to certain political organizations, not to attack any, but because it is apparent that the delegates in the Constitutional Convention hav permitted their action in regard to state support of religious education to be determined, to a greater or less extent, by what they hav hoped or feared would be the effect of their speeches and votes upon the issue of the fall elections.

God's Loving Providence.

The horrible disaster in the Northwest, and especially in Minnesota, ought to open the eyes of even the most credulous believers in the doctrin of a loving providence to the utter foolishness of the notion that we are under the care of a heavenly father, who numbers the hairs of our heads and holds us tenderly in the hollow of his hand. The awful death that fell upon the five hundred human beings and the tens of thousands of domestic and wild animals, might easily hav been sent by a being endowed with the attributes which the Christian givs to the devil of his theology. There was in neither the terrible event itself nor any of its attendant circumstances the least thing to remind one of the loving solicitude which a finite earthly parent would manifest for his children, nor a trace of the protection which he would extend to them if within his power, saying nothing of the illimitable love which we are told animates "our heavenly father" and the absolute protection which it is asserted it is within his power to bestow.

Telegraph operators, engineers, firemen, conductors, all stood at their posts and saved hundreds of lives. Mothers perished vainly striving to shield their babes; children went to agonizing death in the vain attempt to rescue their parents; husbands and wives and lovers did heroic deeds for their loved ones' sakes; men bore their comrades out of that forest hell; young boys guarded baby brothers and sisters; God—did nothing.

Dr. Lewis, of Mora, labored for seventy-two hours in caring for the tortured victims of the flames, succumbing only when his medicins gave out and he could stand no longer. A boy of fourteen dragged two smaller children for miles from the burned train to a spot where they were found. A lover carried his sick betrothed for a mile through the burning woods on his back to a place of safety, while unencumbered companions lay down to die, so terrible was the heat. A man bore a crippled brother out of that God-lighted inferno. Another man, with one eye burned out, and the other almost sightless, carried on his shoulders a neighbor whose feet were melted away. A daughter stayed by the bedside of a sick mother who could not be moved and had to be forcibly torn away to save her from the fate that overtook her parent. "There were dozens of men whose positions in death, as it instantaneously seized them, showed that they were hastening with all speed into the very face of flames, to the rescue of loved ones." Thirty bodies were found along the line of the Duluth road, lying with the heads to the northwest, as they had fallen in flight. The *World's* reporter says of these:

"The women's bodies spoke eloquently of mother's love. Each had a child, some had two, one had five, clasped and sheltered within their poor, burned arms. One mother had absolutely stripped herself of her raiment, wrapped her two babes in it, dug a hole in the ground with her hands, placed her darlings in it, and then calmly lain down over them, yielding her life for a possible chance of saving theirs; but her self-sacrifice was in vain, but not absolutely so, for the babes died of suffocation, and by their features the identity of the heroic mother was learned."

That tells what mothers do for *their* children; what "God" does for *his* is told by the five hundred charred and distorted corpses sepulchered last week in rough pine boxes in the Minnesota forests. And by another hundred or more in the woods of Michigan.

We here speak of this "God" as though he were an actual existence, for so Christian Theism postulates him, an all-knowing, all-powerful personality, hearing and answering prayer. But it is all a dream. We know nothing of him, expect nothing from him. Nature is the all-in-all. She, in the aggregate, feels not, thinks not, previses not, is thrilled by neither love nor hate, remorse nor fear, tenderness nor cruelty, revenge nor mercy. If we work in harmony with her inexorable laws we may liv, for even four score or more years, lives of mingled pleasure and pain, sweetness and bitterness. But all must ultimately yield to the law of decay, which is the other side of that of growth.

Let the God superstition go.

Some Mistakes About the Two Wings.

We hav recently read the statement that the Protestant churches, unlike the Catholic, do not dictate what their members shall read. This is an error. They do all they can to keep progressiv works out of the hands of their people. Themselvs rebels against ecclesiastical tyranny, they cannot speak with the authority that the mother church commands, but that which they possess they exert, as all know who hav tried to get Freethought books and works on evolution into public libraries. The "Age of Reason" was long under the ban of American Protestants to such an extent that it was almost impossible in thousands of neighborhoods to keep a copy of it in circulation. Every colporteur of Liberal books knows that it would be impossible even to-day to leave a copy of that work, as a gift, in any one of the vast majority of the homes of Protestants in the United States. And what is true of the "Age of Reason" is true of other Infidel books. Our men and women in the field can giv any number of instances where the Protestant wives of Freethinkers will not permit their husbands to take Liberal papers or hav Freethought books in their houses. And this intolerance of the women is, of course, encouraged and applauded by their pastors. The Salvation Army has a "novel burning day," on which the works of some of the best writers of fiction are reduced to ashes, along with those of some of the poorest. Many of the Presbyterian churches disciplin their members if they are known to read Sunday papers, while the whole theocratic army, almost entirely Protestant, is calling for laws to prohibit the publication of papers on Sunday. And then there are the nationa statutes which establish a censorship over the mails. In fact, the difference between the Catholic and the Protestant in this regard, as in most others, is one of degree only.

We are also told that "the Protestants are persuaded to support their churches; the Catholics are forced to." The leaders of all churches make use of ecclesiastical terrors to draw generous contributions from their adherents. The more superstitious the subject, the more readily such influences act. We know even Atheists who are deacons in Protestant churches, and many, many more Liberals who giv money and moral support to churches in whose dogmas they hav no faith. Why do they do this? Some because their wives demand it; others because they seek political preferment; others because they are in business; others because they want clients or patients or employment, but all because they hav been led to believe that these Protestants will boycott them in some way if they do not help the church. We hav been informed by persons in whose word we hav full confidence that they hav known woman solicitors for Protestant churches who threatened business men that if they did not giv them money they would see to it that the members of their church withdrew their patronage from these merchants, and we know that such threats are very often implied when not boldly expressed. How often the man of business or the doctor or lawyer is told when he moves into town that it will be greatly to his pecuniary advantage if he will ally himself with this, that, or the other church!

It is difficult to see wherein men who succumb to such pressure are in a lesser degree "forced" to support the Protestant churches than "servant girls in American families" are forced to support the Catholic. The "persuasion" in both these cases is essentially the same. If "American citizens" and "servant girls" and politicians and men of business allow themselvs to be fleeced in such ways the loss is primarily their own. It is not our business to try to save them by law. If we make the attempt we shall be, in purpose, as great "despots" as those whose spiritual domination we so loathe, and we shall fail in our crusade, for men can alone save themselvs from mental servitude.

When we declare that "no foreign priest should be permitted to liv on American soil, and to this complexion will it come at last," we confess that we fear the thoughts and moral influence of that priest to such a degree that we dare not meet him in fair and open encounter. Why should the Freethinker talk of proscription as something excellent to the taste and nourishing to the body? Why should he fear to set truth and justice against the world? Does he believe that the Protestants and Freethinkers of the United States cannot, if they wish, make and maintain this a secular republic without expatriating Catholic priests? If we play the tyrant together against the Catholic will not the strongest faction left be thereby stimulated to play the despot over some weaker division? Unjust power grows by example and opportunity. Let us, as Freethinkers and as men and women of good sense, do nothing that will giv it either. Stand for the wholly secular state, fully persuaded that we cannot secure justice for ourselvs by denying it to others. Liberty is no less a means than an end.

It seems to be abundantly demonstrated either that the most meddlesome boys study for the ministry, or studying for the ministry makes good boys meddlesome.

We observe that Rev. E. Thompson, D.D., of Los Angeles, California, classes Elder A. T. Jones, the Adventist, with S. P. Putnam among the "leaders of anti-Christian thought." Why is Mr. Jones thus shut out of the fold he loves so well? Because he has the temerity to assert, and prove, that religion and the state should be kept separate. This is his offense, and this makes him a "leader of anti-Chris-

tian thought" in the estimation of the National Reformers. They cannot conceive of Christianity as something apart from the political machine. And yet they talk about "religious liberty."

Among the distinguished Freethinkers of the world who hav died within the last few months should be mentioned D. Santos la Hoz, of Spain; Dr. Edward Schwella, president of the Free Religious societies of Austria, aged seventy-one; Ludwig Pfaus, German poet, art critic, and philosopher, aged seventy-three; Louis Lamborelle, of Belgium; Pierre Joseph Maheu, prominent Belgian labor-leader and printer of *La Raison*, and Louis Lepoutre, lawyer, member of the House of Representativs, and founder of the Freethought societies of Brussels and Ixelles, of Belgium.

Even the "lower animals" were more watchful of human lives in Minnesota than was "God." A white spaniel was found in the gutter of a street in Hinckley guarding the remains of a baby carriage, and a few scattered toys. The house was in ashes and his people burned almost beyond recognition. He was taken to Pine City, fourteen miles away, but returned to his lonely vigil at once. A horse was found beside the body of his dead master. The horse had a saddle on, his eyes were out and his feet off, but he gave every evidence of knowing that his master was there and cried out piteously when the body was taken away for burial. What was "God" doing, and was the poor horse thus tortured because of Adam's "transgression"?

Emperor William of Germany said in a speech at the unveiling of the statue of his grandfather at Königsberg:

"This is the spot where King William openly declared that he held his crown as the gift of God alone. My own deepest conviction is expressed in this declaration, which has ever served to guide all my actions."

Our American theocrats should be greatly cheered by such distinguished testimony to the truth of their claim that all rightful government is from God. It is somewhat singular, however. that William makes this assertion of the divine prerogativ of the emperor tell against the only lesser divine prerogativ of the East Prussian nobility, whose schemes he is so vigorously antagonizing. Can God fight against himself?

Christian missionaries hav a pretty good-sized job before them in the attempted conversion of the "heathen." To bring into the fold only the 40,000,000 of Japan's inhabitants is likely to prove no small task. When the body of Otani Kosho, ex chief abbot of Hong Wau temple, was incinerated at Kioto, there were 10,000 persons in the funeral *cortége* and 150,000 reviewed the proc ssion. Among these were included members of the royal family, peers, leading officials of the locality, and other distinguished people. The display cost $100,000, and was paid for by popular subscription. In this age of criticism and science all systems of theology are much more likely to be materially modified if not supplanted by Rationalism than any one system of supernaturalism is to drive out the others or any of them.

In actual and deadly peril the praying instinct seems unable to strongly assert itself. The *World* has sent Nellie Bly to the scene of the Minnesota horror and here are her reports of her conversations with two of the survivors:

"Said Hans Paulson in answer to a question: 'Pray? No; I didn't think of it. I thought it was death, but I didn't think of the hereafter.' Poor Paulson had lost his entire family. A mother was telling of her escape. Her eldest boy stood near, listening. 'Did you say your prayers?' I asked again. 'No, I forgot them. I was busy taking care of the baby.'"

Taking care of the baby! That was well said and better done. Forgot to pray and *acted*. How many babies did "God" save?

Miss Bly, writing from Pine City, Minnesota, says: "I hav heard of only two who, in the face of death, remembered to pray. They were women of unspeakable reputations." But they were alone and had no loved ones to care for; pressing work sends prayer to the rear. And why should not such pray, and why should Christians reject them?

The *Florida Baptist Witness* wants to know who would wish to liv in a city, no matter how attractiv in appearance, where the water is bad and the ground barren. Then it spreads its hypothetical city out until it becomes the "Land of Unbelief," and says that it may be a very goodly country at first sight, but the pilgrim will find that the waters which flow through it "make it a very unhealthy place of residence" "in which to bring up the children of his mind." But it so happens that the children (thoughts) of the minds of those who dwell in this land of unbelief in fables and miracles are more than usually well-proportioned and vigorous, in spite of the alleged bad quality of the water. In every age they hav been the children to whom has been given the future as an inheritance

United States Attorney General Richard Olney is popularly supposed to need considerable urging to induce him to take hold of any particular piece of work, and it is probable that the case of J. B. Wise will be no exception to the rule. So it will not be amiss for the Freethought Letter Writing Corps to again present to him some sound reasons why the indictment against Mr. Wise should be dismissed. Write this week and put your arguments against this persecution in a new light, with force, suavity, and directness. This suit is entered for trial in October, and all should act promptly. We hav received these additional contributions to the wise Defense Fund: George L. Pratt, $1; John McCrory, $1; J. W. Miller, $1; John T. Lakin, $1; Wm. Hodgson, $1; James Yates, 50 cents; A. H. Chandler, $1; F. D. Rexford, $1; D. M. Worley, $1; Silas B. Latham, $5.

Mr. Putnam was so busy two weeks ago in his work in behalf of the Secular Congress that he did not send in any "News and Notes" for last week's THE TRUTH SEEKER. He should not do this way often, for the readers of this paper do not like to be deprived of the weekly treat to which he has accustomed them. "Four Hundred Years of Freethought" is on the ways and will soon be launched. Its author will be as glad to see it as will the subscribers. Six dollars and fifty cents will still secure the monumental work, and THE TRUTH SEEKER for one year. And the names of the subscribers will be printed in the book. The cost of "Four Hundred Years" is $5, when taken alone. The names given below hav been received since last acknowledgment was made: B. A. Shaw, Illinois; Calvin J. Wright, Nebraska; Mr. and Mrs. L. A. Kapla, New York; John J. Riser, California; David Wittenberg, Oregon; Robert Watkin, British Columbia.

The Brooklyn *Eagle*, referring to the contention that voting is a duty, and the resulting proposition that all qualified electors should be compelled to vote at each election, remarks:

"It is a question whether compulsory voting is consistent with free institutions and the spirit of a free people. If voting be a duty, it is a duty to be performed under conviction and not by compulsion. Many good people regard it a duty not to vote, believing that they can most effectivly and patriotically exercise their rights as citizens by refusing to vote. We cannot see as they do, but voting should not be made mandatory or forced upon them."

The Covenanter *Christian Reformer* quotes the observations of the *Eagle* without adverse comment, although the doctrin is rank heresy from the theocratic point of view. The *Reformer's* seeming acquiescence is doubtless due to the fact that the Covenanters do not vote—or, at least, one wing of that church still stands on the old ground—and a compulsory voting law would force them to take a big dose of their own bitter medicin. They all hold that Sunday observance is a duty, and a duty to be performed under compulsion when not performed under conviction. It would be unjust to compel the Covenanter to vote, but it is precisely as unjust for the Covenanter to compel others to observe Sunday by abstaining from work or recreation. We hope the *Reformer* can see the point.

The *Baptist Witness* observes that "Reason," the capital city of the "Land of Unbelief," is a veritable siren. Listen:

"It is full of pretentious buildings, and has some streets which make a very inviting showing of handsome residences, with lawns which promis much freedom from crowding, but death has a bedroom in every cellar."

It also says that what makes it so dangerous is its bad water supply or supply of bad water. We suppose the *Witness* means that it is eternal death that has so many basement sleeping apartments in the city of Reason, but we should apprehend that such unsalubrious quarters would undermine the health of Mr. Eternal Death, and eventually cause his demise, for it is very unwholesome to sleep in the cellar. If there is anything which your old style, true blue theologian is sure is detrimental to the prospects of the soul it is a tolerably activ and inquiring brain. With him reason is only another name for the devil. This probably fairly good man, with whose odd and antique superstitions we are amusing ourselvs for a moment, has also a horror of "the city of Salvation by Works," which he says is "another metropolis in which thousands die every year from poisoned water and malaria." In this view of the case, we do not see what Christians mean by putting forward the claim that Christianity has been the great factor in the moral, intellectual, and material development of humanity. If good works are such efficient recruiting sergeants for hell, the less we hav of them the better, and as good works increase as the moral standard is elevated, it follows that if it be true that Christianity has done so much to elevate morals, that system of religion is responsible for the eternal damnation of uncounted billions of wretches, who hav gone to hell overburdened with good deeds.

THE TRUTH SEEKER has never failed to maintain that the word "unsectarian," when used by aggressiv Protestant anti-Catholics to describe the kind of education they favor, is utterly misleading, unless one understands the verbal trick. In the mouths of these people, "unsectarian" means either Protestant or Christian. Here is the New York *Evangelist*, which represents the "liberal" or Briggs wing of Northern Presbyterianism, and which, in commenting on the recent decision of Judge Barker, of Pennsylvania, in the nun school teacher case, lets the whole secret out frankly and unreservedly. It says:

"Unquestionably no religious instruction should be given in our public schools which can in any way be properly called sectarian. But is this to say that no religious instruction should be given? Very far from that. The fundamental fact of humanity is its relation to God. If it is necessary that our children shall be taught ethics so far as their relations to themselvs and their neighbor are concerned, and patriotism for the sake of their relation to the state, far more is it necessary that they shall be taught the essential facts of religion. But why should we quarrel about it? There are certain religious doctrins that all Christian people hold in common, and these are the doctrins most important for the purposes of our schools. Why should not representativs of all churches agree on a system of religious instruction that will wrong none of them? It ought not to be so difficult a matter."

Certainly it should not be difficult; the New York Constitutional Convention has very nearly solved the problem in the amendment it has voted to submit to the people. Of course the Catholics are protesting against it, but that is because they wanted separate state-aided schools to balance the Protestant control of the public schools. But the amendment will, if ratified, permit the teaching in the public schools of those "certain religious doctrins that all Christians hold in common," those doctrins being the "most important" for school purposes. Note how coolly the *Evangelist* proposes the appropriation by the Christians of the public schools, utterly regardless of the rights of non-Christians! Yet Dr. Field's paper openly demands no more than every one of the "patriotic" orders is laboring to secure, that is, "unsectarian" Christian public schools.

Communications.

A Lesson for Mr. Hays.—Concluded.

The tariff scheme was tried on old Mother Eve, and did not work worth a cent. She was a liberty-loving woman and a free trader. She dealt in apples and kicked clear over all tariff walls. What a world of ignorance we should hav lived in if she had not proved such a high kicker! And now Mr. Hays is making up a rueful face because Mother Eve had sagacity enough to see the fallacy of the tariff. Now let us build a tariff wall around Mr. Hays' little Locust Corner, and say to the capitalists of the country and the world, "Come to Locust Corner and put up forges and build mills and factories; we propose to hav a little world of our own and liv within ourselvs, and we will protect you with a tariff which will shut out foreign competition, so that the people will be compelled to buy your products, and you can bleed them with high prices which will prove remunerativ. And then, because you get such high prices for your products, you can pay a high price for raw material and for farmers' produce. And because the farmer gets such a high price for his produce he can pay his hired men high wages, and the operativs in the workshops and factories can get such wages as are nowhere else paid in the world, because the output of the factories is sold for higher rates than can be obtained anywhere else in the world. And because this little community want to use all manner of commodities they must foster and encourage all manner of industries. But while these industries are protected with such scrupulous care, the gates are opened to all the laborers of the world. Then, as this community is isolated from the rest of the world, there must be a government and officers. And inasmuch as all receive such enormous compensation for all that is produced and performed, these officers must receive extra compensation for their services." Here are the principles and workings of the tariff in a nutshell. Let us analyze them.

In the first place, how can the manufacturers obtain this extra reward for their products, except by a high-price tax-levy upon the people? And how can the man who furnished the raw material get a higher price unless he draws it from the manufacturers? And how can the farmer get a higher price for his produce unless he draws it from the manufacturers and the laborers? How can the farm hand get higher wages unless he draws them from the farmer? Now we come to the operativs and the common laborers—those who stand on the lowest round of the social ladder. They are surrounded with a network of circumstances which compel them to pay a higher price for everything which they consume, so that the higher rate of wages is swallowed up by the higher prices of all things they are compelled to use.

Then, as the tax on the few goods which are admitted from the outside world is not sufficient to defray the expenses of the government, a tax is levied upon certain articles produced, which is known as an internal revenue tax. And as these taxes are paid only through increased prices, the people uncomplainingly submit to the burden.

Then to encourage manufactures which could not be made to pay, they are propped up with bounties, which are raised by this unnatural system of taxation.

And as these taxes are levied according to what each one consumes, and as there are a hundred poor men to one rich one, and as the hundred will consume many times as much as the one rich man, the great burden of taxation is laid upon the shoulders of the poor.

As those who are so highly favored by this tax grow rich and fat they become deeply interested in the welfare of the workingman. And they bring out their long guns and burn a great deal of powder, and waste a great many wads, and there is a great jingle of brass and flourish of trumpets, to make the wage-earners understand that they (the bosses) are their true friends, and that if it were not for the tariff they could not giv them employment, and they would be turned out to beg or starve.

Now let us see the practical working of this sympathy.

A Chinaman, who livs on rats and puppies and garbage, comes along and offers to work for the farmer for two shillings a day. So the farmer says to the hired man, "I can't pay you a dollar a day, when I can hire a man of equal muscle for two shillings a day." So the hired man steps down and out.

Well, they rush in from Italy and Norway and the four quarters of the globe, everything which "divideth the hoof and cheweth the cud," and they fill the factories and workshops at half price, and the American laborer has to liv upon the crumbs which he can pick up, and that is the way the tariff has helped the workingman of America. The laborer has nothing to put upon the market but his labor, and, therefore, can derive but little benefit from tariff taxes. Though the price of American labor has been reduced nearly one-half by the influx of foreign labor, yet these tyrannical, grasping, over-reaching bosses and barons are still clamoring for tariff protection.

Having established a high protectiv government at "Locust Corner," we propose to establish a free trade government at Naples, and then compare results.

In establishing a free trade government the strictest rules of economy are to be observed. No expenses are to be incurred not demanded by the public good. Hence the millions of dollars spent in building custom houses and offices will be saved to the people. Other millions paid to custom officers will also be saved, as no offices will be created save those required by the highest interests of the people. The expenses of the government will be defrayed by a direct tax laid upon the people according to their wealth and ability to pay, and not according to what they are compelled to consume. The rich cannot shift the burdens which they ought to bear upon those least able to sustain them.

No encouragement to manufactories or industries of any kind, except that which is received from the people by the purchase of what they (the manufacturers) produce. If an industry cannot be sustained by the demand for what is produced, it can be run only at a loss to the people, and the labor had better be turned into a more renumerativ channel.

Horace Greeley had an idea that tea could be cultivated in this country with a little encouragement, and cited the fact that Chinamen carried the tea long distances on their backs to the coast, and that we had to pay for that service when we bought the tea. Let the Chinaman carry the tea; we can not afford to fool away our time in that way. We can beat the world making clocks and watches, and as long as we can trade them for tea, that is the cheapest way to get it.

Call off your tariff dogs—kick down all protection walls—open up relations with all nations and proclaim to the world that we propose to giv and receive favors—that our markets are open, and that the people are the best judges as to what they want to buy. We want the whole world to trade in, and we propose to take our products where the best prices can be obtained, and buy where we can get what we want at the cheapest rate.

The idea that foreigners will flood us with their goods is childishly foolish. They can no more flood us than we can flood them. The wants of the country will prove the limit to the flooding. They can no more force their goods upon us than we can force our goods upon them. They will bring no more goods than they can sell, and they can sell no more than we want to buy.

Important industries will not be swept away by taxes laid on raw material. Labor and industries will be neither helped nor hindered. It will be a free-for-all race in which brains and business tact, inventiv genius and push and pluck will win.

Those who hav invested in Nova Scotia mines are crying for free coal and iron. Those who own mines here cry out for protection.

A few years ago a Dutch vessel sailed into Boston harbor with copper on board to resheathe the vessel. But when the master of the vessel found that he had to pay forty per cent on the new copper, and four cents a pound for the privilege of selling the old copper, he sailed in ballast to Halifax, and had his vessel resheathed, returned to Boston and took in his cargo.

Didn't that help the laborers of Boston with a vengeance? In order to help the copper mines in the West the laborers had to be thrown out of employment in the East.

The interests of the country are so varied that the tariff scheme cannot be made to work. Where one is helped another is hamstrung. There is but one proper way, and that is an open field, without favors to any, and with equal chances for all.

In a lumber district they want lumber protected, but want free manufactures. In a manufacturing district they want manufactures protected, but want free lumber. The tariff can never be made a success. It is a delusion and snare from start to finish. While it promotes one class of interests, it cripples another.

When will people learn that man, in order to reach the highest plane attainable, must be absolutely free? His energies must not be circumscribed—his limbs must not be crippled—his mind must be untrammeled.

I hav already made this article too long, and yet I hav only entered the outer gate of the subject.

Although I hav addressed this article to Mr. Hays, I would not hav my friends, Day, Brown, and Horton, think that I hav overlooked them. I think, if they scan my article closely, they will see that I hav tried to answer every objection raised by them fairly.

JOHN PECK.

Naples, N. Y.

Can We Dispense With the Deity?—Concluded.

REPLY TO S. F. BENSON.

Brother Benson has given us the cause of the long list of atrocities that he enumerates in that "human weakness which · · · · has baptized the world in anguish and despair—viz.: to mistake human ignorance for divine wisdom." And he might hav added that human prosperity, the source of all idolatry, which has manifested itself in every age and still continues to do so, *to deify and worship human wickedness*, and to make self-love the supreme lord.

If all the world (except our own good selvs) are not "staggering under awful loads of original sin and ineradicable cussedness," it must be conceded that human nature has shown at times a fearful capacity for acquired sin and diabolical perversity; and it will be our surest safeguard against similar crime and folly to remember that we are heirs to a common heritage, and that all the awful as well as glorious possibilities of humanity are ours. We shall be less likely in such case to confound ourselvs with the deity and mistake our own folly and ignorance for divine wisdom, thus exalting "primitiv ignorance into infinit arrogance," the inevitable result of such presumption.

But when we consider the persistency with which the same evil propensities manifest themselvs in generation after generation, thus showing the tendency of the children to follow in the footsteps of the parents and eat the same bitter fruits of experience, the outlook for the race would be well-nigh hopeless could we not feel assured that in spite of our boundless folly and ignorance there *is* unerring wisdom—in spite of our heartless selfishness and cruelty there *is* a love that never faileth—in spite of our oft-demonstrated frailty there *is* an Omnipotence that maketh for righteousness—*somewhere*, if not in us at least within our reach, for help and guidance. And when we hav found unerring wisdom, unfailing love, and almighty power to carry out their dictates, we shall hav found Him who is the truth, the life, and the way, by whatever name we may call him.

Will Brother Benson tell me what he and other professed Atheists mean by *progress* when applied to the human race? Can there be progress without a definit goal toward which to direct our course? For the very word signifies going forward or toward something. But without an objectiv point to decide the direction in which we are traveling, we cannot be said to be going either forward or backward; we are merely drifting aimlessly. And what is the goal that must direct and inspire our progress? Can it be anything short of absolute perfection? Now, absolute perfection certainly cannot be predicated of the human race, else we should hav no need to progress towards it; we should hav already attained the goal. And if something outside of or beyond us and not yet realized, how came we by the idea? How did we come to conceive of, much less divine and strive after, something that has as yet no tangible existence, unless it be realized in the divine source of all these aspirations?

He who worships the truth worships God, for God *is* truth. He who worships love worships God, who *is* love. And he who in any way serves the cause of justice and righteousness serves God the sun of righteousness and the one only good.

The real atheist is he who knows no god but greed; no duty but self-interest; no love but self-love; no principle but policy. Cruel as the grave, remorseless as death, his heart harder than the nether millstone, he is the real blasphemer and infidel, no matter what may be the profession of his lips, or in how many church books his name may be enrolled as a member in good standing. And such atheism as this is one peril that I see to the cause of humanity in the persistent denial of the existence of the deity or the possibility of eternal life.

I wish I were as certain of the unalloyed happiness of those "to whom there is no God nor any eternal life" as is Brother Benson; but I hav seen and heard enough to the contrary among my unbelieving friends and acquaintances to giv me many a heartache. Brother Benson thinks I hav no right to say that "without God and eternal life this world is all a dreary muddle." I hav but quoted the language that a friend of mine who is without

a belief in God or eternal life used to me in referring to this life. I had her experience in mind when I made the statement. But since he demands better authority, let Brother Putnam testify. Listen to his dismal recapitulation, in a recent essay, of some of the incidents of life in this "lovely paradise" until, though heroically endeavoring to "confront reality and make the best of it," hoping "by courage to win something of happiness from our dark surroundings," even his stout heart fails him and the bitter, despairing cry escapes his lips: "Oh, the horror and the agony of human life! We cannot, must not know it all. It would make one insane."

Read his lines on the death of a promising young man who perished by accident, that appeared in THE TRUTH SEEKER last summer,—the lines beginning, "Thou art gone in sudden horror." Throughout the whole poem he declares he sees no God, no comfort, no future life, only the untimely blighting of fond hopes, the sudden rending of tender ties and loving hearts. Contrast with his dismal verse, heavy with funeral gloom, this calm assurance of another poet:

> There is no death! what seems so is transition;
> This life of mortal breath
> Is but a suburb of the life elysian,
> Whose portal we call death.

Which view is best calculated to shed the sunshine of hope and happiness across the vale of tears?

Colonel Ingersoll says that sometimes he is inclined to think that a lie is the healthiest thing that is born into this world. And indeed it would seem so at times. But what happiness or satisfaction can a sincere lover of truth and justice find in living in a world in which this can be said, especially if he believes that this is the only world and the only life he will ever know? Would it not be a priceless blessing to such a one to feel assured that however evil and falsehood may triumph for a season, truth, like the soul, is immortal, and will prevail in the end, because "the eternal years of God are hers."

Earth *is* a lovely paradise when relieved of its incubus, not of faith and fear, but of crime and cruelty, disease and disaster, selfishness and sorrow, want and wickedness. But when has it ever been free from this incubus? Not since the Golden Age, of which we know only by dim tradition. And that blissful time will never return until the sun of righteousness shall arise upon our mental and moral darkness "with healing in his wings." And there are encouraging signs in the east that the dawn of the long looked-for day is at hand.

No, I hav never yet discovered that man will hav his ideals, his angels of purity and paradise of gladness, without reference to God or eternal life, nor has Brother Benson. If these ideals bud and bloom within the heart itself, it is because their seeds hav been first implanted there from their nativ realm of heaven. Let but these ideas of God and immortality ever perish from among mankind, and every bud and bloom of hope or true humanity will wither or perish with them. But this, thank heaven! will never be, for they are indeed a part of humanity itself, destined to be forever among the children of men who will never be permitted wholly to lose sight of the end for which they were created.

While I consider a far-off hope as better than none, I am no stranger to the philosophy that seeks to realize heaven here and now, but am a firm believer in its possibility. We are to a very large extent capable of creating our own heaven or our own hell, as the kingdom of either is primarily within us. As Milton says:

> The mind is its own place, and of itself
> Can make a hell of heaven—a heaven of hell.

We hav shown ourselvs hitherto fairly expert in making a hell of this fair earth; it is high time, in my opinion, that we bend our energies toward trying what we can accomplish in the other direction. It is a work worthy of angels (who were once all men and women on this or some other planet) and of us who may hope some day to become angels. And one of the speediest and surest methods by which to abolish the hell of poverty, misery, strife, and crime which makes of this life, for the most part, a mere wild beast struggle for survival—a fratricidal strife for the means of subsistence, and to institute a paradise of human brotherhood based on equal justice, equal rights, and *equal opportunities* for all, is to inaugurate and establish the single tax on land values, thereby doing away with special privilege and cutting the throat of all monopoly. And if Brother Benson will lend a hand to bring about this most to be desired consummation I, for one, will cheerfully agree that he has in him the makings of a very respectable angel, and will gladly accord him a front seat not only in the heaven he will hav been instrumental in establishing here below, but also in the radiant hereafter which is its legitimate outcome and glorious fulfilment. So now, Brother Benson, there's your chance to prove your faith by your works and show which of us most truly "loves his fellow-man." A. AUGUSTA CHAPMAN.

Baltimore, Md.

Consistent Answers Wanted.

EDITOR OF THE TRUTH SEEKER, *Sir:* The reformer who discusses but one subject, fluently though it be, is generally regarded by the multitude as a man of but one idea—a crank—and hence wields comparativly little influence, while the all-round reformer, who is thoroughly familiar with all important questions of the day, by cleverly handling them magnetizes and enthuses the multitude, thereby gaining influence and prestige.

Several leading western and southern dailies, though very conservativ on theology, hav published radical Freethought articles of mine, which, but for their previous publication of my tariff and other articles which attracted much attention and comment, would doubtless hav been rejected.

As the influence of Freethinkers grows with their ability to handle all-important questions, it is well, therefore, that THE TRUTH SEEKER, like our courts of justice, is broad and liberal enough to fairly and equally hear both sides of all important questions, thereby educating its readers thereon.

Hence I desire to ask the four Protectionists writing in your issue of August 25th a few questions.

Born and reared a Republican, whose brother is named after John C. Fremont, the first Republican presidential candidate, and whose father, even previous to 1861, was an outspoken Abolitionist, perilous though it was in the slave state of Maryland, naturally I mechanically followed my party in indorsing protection.

While defending protection my eyes were first opened to some of its inconsistencies, hence reason, not party prejudice, has since guided me. As both parties contained protectionists and free traders, to eliminate party prejudice we should examin the question from a purely social and economic standpoint. We should thoroughly settle one point of the controversy before passing to the next, and unless every decision we reach on these various points thoroughly harmonizes with every other decision, some of our conclusions must be erroneous. I hereby challenge any protectionist to harmoniously answer the following nineteen questions, and until he can do so let him not be so presumptuous as to attempt to teach others that about which he is himself ignorant.

1. Can tariff cheapen an article, yet simultaneously raise its producer's wages?

2. Would shrewd protectionists (like Carnegie) desire a tariff, if it cheapened what they sell—goods—and made dearer what they buy—labor?

3. Can we protect laborers by making dear through tariffs what they buy—goods—and admitting free through unrestricted immigration what they sell—labor?

4. If a tariff on products cheapens them, ought it to be put on (and cheapen) wheat and other farm products, which form the bulk of our exports? Why cheapen for foreigners that with which we principally pay them?

5. But if the McKinley tariff increased prices, did it not thereby necessitate a larger volume of money to handle the same products and correspondingly increase the financial stringency?

6. If a tariff on articles cheapens them ought it not be put lightest on the finished products, and heaviest on the raw material to cheapen it and thus widen our manufacturers' margin of profit? Why did the McKinley tariff invert this order?

7. If the tariff is no tax, why refund to exporting manufacturers 99 per cent of the duty on their imported raw material? Why do so if the foreigner pays it?

8. Unless protectiv tariff enhances domestic prices, why giv sugar producers a bounty in lieu of the removed sugar tariff?

9. Why more laboriously make tin plate itself instead of its cheaper exchangeable equivalent? If toil is more desirable than its fruits—labor products—why not destroy all labor-saving tools and machinery?

10. Aside from gifts or plunder, can anything but production, or trading lesser labor products for greater ones, enrich either an individual, a community, or a nation?

11. As trade is mutually beneficial, why (by tariffs) debar men from mutually increasing wealth and happiness by trade?

12. As foreigners expect pay involving American labor cost, can imports displace American labor? If they will accept pay involving no labor cost to us, why not trade them as much of this inexpensiv delusiv nothingness as we can for their substantial goods?

13. If protectiv tariff is good, would not prohibitiv tariff be better still?

14. If international trade is impoverishing, is not interstate trade equally hurtful?

15. Can foreign trade be injurious, yet shipping subsidies desirable?

16. Why with gunboats blockade our enemies' ports to injure them, and with tariffs blockade our own to benefit ourselvs?

17. Can trusts be injurious, yet the tariff fostering them beneficent?

18. Why are free trade England's average wages higher than those of protected Germany, Italy, Russia, and all other protected European nations? Where age of country, form of government, density of population, standing armies, and all else save tariff are similar, does not free trade giv the most factories, trade, wages, and general prosperity and protection the least?

19 Why do avowed Protectionist editors evade re-stating and answering such important questions in their own columns, and Protectionist orators fail to attempt their elucidation? D. WEBSTER GROH.

Breathedsville, Md., Sept. 1, 1894.

Annual Congress—Call of the Freethought Federation of America.

To the Liberals of America and Members of the Freethought Federation:

The Annual Congress of the Freethought Federation of America will be held in Chicago, Oct. 26th, 27th, and 28th, in conjunction with the Annual Congress of the American Secular Union. The importance of this Congress is great. The encroachments of the church are becoming more bold and dangerous. The attempts to amend the constitution so as to place our government on a Christian basis, and to pass a national Sabbath law, are indications of the attitude of the church. It has been and is today the enemy of freedom; and we must be constantly prepared to meet its conspiracies. We can not do this as an unorganized mass. We must join forces, otherwise we shall be defeated. We need a common impulse. There must be association. Let the gathering at Chicago be the greatest yet held in America. Think of past achievements as an inspiration to something better in the future. Freethought is growing. The necessity for political action is more apparent than ever. The means of action are improving. Freethought cannot go backward; it must step forward. Now is the opportunity for union and strength. This Congress is for work. Let there be an enthusiastic rally.

SAMUEL P. PUTNAM, Pres.,
FRANKLIN STEINER,
N. F. GRISWOLD,
J. M. PECK,
B. A. ROLOSON. } Vice-Pres.
E. C. REICHWALD, Treas. and Acting Sec.

Who Pays?

There has been some lively discussion in THE TRUTH SEEKER as to whether tariff duties are paid by the consumer in this country or by foreigners. There is no better authority here than the Boston *Advertiser*, which calls itself the official paper of the state. It is one of the leading teachers of protectionism. In the editorial of Monday, September 3d, is the following statement: "Foreign wools are quoted lower all along the line, owing to the removal of the import duty." The levy of a duty on sugar is described as "a measure which increases the federal taxation by $2.50 of new taxation for every American family." This agrees with the fact that the price of sugar fell after it was put on the free list by McKinley four years ago. These are examples of the rule, and we shall probably find it hold good of the recent reductions on woolen goods.

Concord, Mass. F. M. HOLLAND.

"Woman has no one to blame but herself if she has fallen and become the slave of man. She holds the balance of power on the sex question. She held, by her own decision, the fate of the race. She yielded to temptation, hence groveled in the dust, dragging humanity down with her"—*Woodville Eureka.* The devil she did! We would advise the writer of the above and a lot more of the same kind of rot in the article from which this was taken, to read "Woman, Church, and State," by that grand old lady, Mrs. Matilda Joslyn Gage, and learn something.—*Sunday Gazetteer.*

It is an actual fact that a child in a school in Massachusetts, on being reproved by her teacher for lying habitually, answered carelessly, "Oh, whenever I tell a lie, I say, 'Forgiv me, God.'" Her religion has put her conscience to sleep.

F. M. H.

News and Notes

The series of Freethought lectures under the auspices of the Chicago Secular Union was begun Sunday evening, Sept. 2d, with a lecture by myself on "Freethought and Morality." It was a hot night—about the hottest of the season—and the meeting not being generally advertised, a large audience was not present, but enough to make a beginning for the season, and for the preparatory work of the Liberal Congress to be held in October. Judge Waite presided. Dr. Greer, Attorney Beatty, Mr. and Mrs. Leon Lewis, Mr. and Mrs. Vincent, Mrs. Freeman, Mrs. Crawford, Mrs. Reichwald, Peacock, and other reformers and Freethinkers were present who are laboring in different fields for the Liberal cause. There will be more difficulty in straightout Freethought work this fall than at any other time, on account of so much politics. There is a tremendous agitation in regard to labor questions, and meetings are being held in every part of the city. There will be a great local contest. Many Liberals are engaged in these economical and political movements, and this diverts their attention from the importance of Freethought advance. While really at heart as much interested as ever in our cause, they are influenced by the magnitude of these other questions. But great as these questions are, the greatest is still Freethought. Before there can be industrial emancipation, there must be mental emancipation, and mental equipment. The labor problem must be settled by science. It cannot be settled by religion or sentiment, and there is no science without Freethought. There is no economical progress without progress in liberty.

Notwithstanding the vast excitements of the political field, I am sure that we shall hav a good Congress, and that good work will be done. There are favorable responses from all over the country. Some who were not present last year will be present this year, they write. We shall not hav the advantage of the World's Fair; but there will be more chance for work. The contributions are flowing in, which show that the pulse of Freethought is activ. We shall make the best use possible of the means at our command. These annual gatherings are necessary. We gain enthusiasm; the organization for work becomes stronger, and our united efforts are more successful. The churches and political parties are maintained by such gatherings. We must employ the same method for the consolidation of our forces.

It is curious to note at times what a prejudice we hav to work against. Treasurer Reichwald wanted to hav some typewriting done for the Federation and sent to Remington's agency. A number of ladies appeared who desired to do the work, but when they found that they must "typewrite" Freethought ideas—a call for a Freethought Congress, etc.,—their religious conscience was quite troubled, and although they really needed the money, they refused to do the work. It was sacrilegious. Some were members of Moody's church; but for the "Lord's sake" they couldn't earn a little money in an honest way. Eternal hell might be their portion if they did it. Some of the ladies wanted to convert Mr. Reichwald on the spot, and even offered to pray for him. It was a chance for missionary work, if not for typewriting. But when Reichwald informed one that his father, in a church building which he erected, had lost $40,000 through the dishonesty of its Christian members and trustees, she felt that there was not material for "blind faith" or "saintship," and her prayer was not offered. I guess about twenty typewriters were interviewed before a sufficiently sensible and liberal-minded young lady could be found to typewrite the call for a Freethought Congress. One would scarcely think that bigotry like this could exist in a city like Chicago. I should suppose that anyone who had lived in Chicago for any length of time would learn that business is business, and that to typewrite a call for a Freethought Congress would not condemn one to eternal perdition. This shows what an immense amount of superstition there is in the world; that the old theology is a most potent foe; and that the work of overthrowing it is not by any means near the finish.

The name Freethinker is still a dreadful name. Even the Chicago dailies stand aghast at it. In one of our advertising notices were the words, "Freethinkers, attention;" and although the advertisment was paid for as written, still these words were struck out. What THE TRUTH SEEKER says is true; that we must make the world know what a Freethinker is. The name is still a nightmare to millions. One value of a national Congress, as THE TRUTH SEEKER suggests, is to make Freethought more widely known; to define it and bring people's attention to its real purpose. Through means of a Congress we get a recognition that could not be otherwise obtained. We intend to procure documents for the public press which shall clearly state what Freethought is and make special efforts to hav the proceedings of the Congress published in the secular journals. Outside of the Freethought journals there is a mass of ignorance to contend against which is almost inconceivable to Freethinkers themselvs; and this among so-called intelligent people. Freethought is not known as it ought to be known. Its principles are not brought home to the people as they should be. If Freethought were only understood by the masses how much more effectiv it would be! A congress, besides engendering a noble enthusiasm among ourselvs, is also a channel by which Freethought can be introduced into the minds of many who, without this means, might never hear that there was such a thing as organized and constructiv Freethought. Amidst the reforms of the present age let us keep Freethought at the front, for there is where it belongs; and if we do not make Freethinkers of the men and women of the coming age we shall not hav the material whereby permanently to settle the great questions that, like thunder clouds, now loom and glow along the horizon of humanity's path. Let us then hav a grand rally at the Congress. Let us keep our colors flying. Amidst the tumult of contending parties Freethought is the straight line of science, justice, and perfect freedom.

SAMUEL P. PUTNAM.

The Observer Afloat.

A new use for me was discovered recently by a member of the Knickerbocker Yacht Club. Being in attendance at the August regatta of that maritime organization, my merits as ballast attracted the attention of Captain Fairchild of the yacht Atchie, and he shipped me on his weather rail. Although I retreated to the cockpit when the first wave washed the deck (for I had my shore clothes on), we won the race gloriously, and I hav an engagement as mascot whenever the Atchie sails again.

Encouraged by this success as a mariner, I hav since ventured on deeper water than Long Island Sound affords, and during the week which ended Wednesday, September 5th, I was a passenger on board the fishing smack Gertrude Summers, of Noank, Conn.; Silas Latham, captain. This is a sixty-two ton schooner, about a hundred feet in length by twenty feet or thereaways in diameter. The Summers has seen a good many Winters, but is nevertheless a tight and able craft. Captain Latham is a Connecticut Yankee, and has been such for more than fifty years. The crew, who address the foregoing as Cap and refer to him as the Old Man, are ten in number and an altogether able-bodied group of citizens. The Summers is a co-operativ institution, and as under the command of Captain Latham she is remarkably successful, the best men in the calling are glad to be shipmates on board of her. I heard that if a man wants a berth under Skipper Latham he must wait with patience until somebody dies. The boat carries a steward who served on a man-of-war during the Rebellion, a Portuguese sailor who by right of color should be second cousin to the steward, four Norwegian fishermen, mostly named Peter, and four Americans. Captain Latham keeps one eye on the horizon and the other aloft, and works his ship by the sense of feeling. He is a quiet man, who jokes with his crew and issues his orders in the same tone of voice and without change of countenance. One morning, when the weather was thick, he called his Portuguese sailor aft, and directed him to get out the baskets and shovels and stow the fog below; but he never cracked a smile. Disciplin on the Summers is as good as in a newspaper office, and some of its forms are carried further. On deck I overheard this conversation:

CAPTAIN LATHAM: Let her luff a little, Peter.

PETER (at the wheel): Let her luff a little, sir.

At dinner the following occurred:

CAPTAIN LATHAM: Peter, let the potatoes come this way.

PETER (executing the command): Let the potatoes come this way, sir.

Orders, it appears, are repeated, like important telegrams, so that there may be no misunderstanding. On shore, passing the potatoes might be regarded as sufficient evidence that the order was comprehended, but sailormen take no chances.

The Summers, with all hands on deck and the skipper at the wheel, was tugged out of the dock near the foot of Fulton street, Thursday evening, August the 30th, and tied up in Gowanus creek for ice. The Prophet who resides in that locality did not make his appearance. We took in ice until there were twenty tons of it aboard. A Staten Island waterman also pumped his cargo into our scuttle-butt, and our colored cook shipped watermelons for a long voyage. The following morning the tug helped us out of the creek, when Gertrude spread her white wings, took a bone in her teeth, as the sailors say, and with a fresh westerly breeze we slipped out through the narrows, rounded Sandy Hook, and before noon were fairly on the high seas. The Jersey coast, along which we passed, has a good many attractions for landsmen in the way of summer resorts—Long Branch, Seabright, Atlantic City, Anglesea, Cape May, and so forth—but sailors hav no love for it. Its roaring surf can be heard for miles out to sea, and its sands are strewn with wrecks and dead men's bones. I could count the wrecks, but Davy Jones had taken care of the relics. We went near enough to Sandy Hook to inspect the government testing grounds for guns and armor, where the blowholes in Carnegie's steel plate gained their notoriety, and where the dynamite gun pokes its muzzle high in the air. These playthings did not arouse my enthusiasm.

The Summers ordinarily cruises after bluefish, but as bluefish are almost a drug in the market, Captain Latham stowed his horse-mackerel seine and got out his porgy net. It takes one fish to catch another, and to bring porgies to the surface it is necessary to bait them with menhaden, or moss-bunkers, an oily and shad-like citizen of the deep, much esteemed by his contemporaries as an article of diet. The "bunker" is so lacking in intelligence and foresight that he always reveals himself by agitating the surface of the water, and fishermen can detect his presence at a distance of half a mile or more. Off Anglesea we saw several schools of these bunkers, and the captain and most of his men went off with their nets to catch a mess for bait. The vessel was left in charge of the cook and a sailor called Gus, and it was while the crew were thus absent that I observed the first and only indications visible during the voyage that our colored man and brother possessed a temper. The flue of Mr. Cook's stove is surmounted by a piece of stovepipe with an elbow at the top, which must be judiciously twisted about, or "trimmed," in order to create a draft. While the boats were out after the bunkers the sailorman Gus kept the schooner going back and forth over a triangular course waiting for the men to "make a set" with the seine. Every time he shifted his helm the wind went down the stovepipe and the cook came simultaneously on deck to fix his chimney-pot. After he had done this a half dozen times he grew impatient. Later on he became exasperated, and the language that emerged from the hatchway at about that period was as blue and dense as the smoke which evoked it I could not blame him a bit for swearing, for I do not see what else he could hav done under the circumstances.

The crew made a good haul of bunkers—about 4,000 pounds—which, being scooped out of the seine into a dory, filled the boat so well that the man who rowed it stood in live bait almost to his knees. From the dory the bunkers were shoveled to the deck of the schooner, where they lay patting the planks with their tails, and producing a sound like the crackling of thorns under a pot, until the men got them into the ice-house below.

Thus prepared for the temptation of porgies, the schooner sailed away for the fishing-grounds, the spot chosen, after interviews with many other fishermen, being Five Fathom Bank, off Cape May, I think, though I could not recognize the cape projecting into the water as represented in the geographies, nor yet could I see the blue border, pink outline, and yellow background, as the man who made the book has painted the edge of New Jersey.

Before going further in my account of what happened to the Gertrude Summers, I will pause for some general remarks about life aboard a fishing-smack. The hour for rising in the morning is any time after 4 o'clock. The captain is first up and produces animation in the others by raising a deep-sea note from his chest calling upon them to "turn out." Sailors do not retire or arise, or go to bed or get up. They "turn in" and "turn out," which terms are very appropriate, as entering or leaving a bunk is mostly a matter of turning. The motion can be closely imitated by rolling under a bed and out again. Neither do seamen remove their trousers when seeking repose, especially if the vessel be in motion. I once met an old salt in whom the habit of sleeping in his nether garments was so fixed that he got between the sheets of a bed on a Sound passenger steamer trousers and all, remarking as he did so that he never took off his breeches when under weigh. The sailor's bathroom is the deck of his ship, where divested of his clothing he submits to being doused with seawater from a drawbucket, some other sailor cheerfully handling the same. I expected to enjoy a dive into the briny off the rail

of the Summers, but forbore on account of sharks, which are always plentiful on fishing grounds, and which revealed their presence to us in considerable numbers by gliding about the ship with their main fin out of water. Captain Latham occasionally catches one in his seine, which he regrets because of the damage done to his "twine," as the fabric of the net is termed. In such cases, Captain Latham grabs the big fish by his caudal fin and cuts his tail off with a large knife. This has the effect of capital punishment on the shark.

I here hav to warn myself that the quality of utter boundlessness, which the philosophers accord to space in general, does not belong to the space available in a newspaper's columns. Just as I am getting interested in what I hav to say, the brick drops, and I will let the knife wherewith Captain Latham has curtailed the shark fall also upon this veracious narrativ. I shall resume next week.

GEO. E. MACDONALD.

Freethought Progress.

At one of the principal colleges of Lima, Peru, the prize in Natural History was awarded to a student who gave an exposition of the "Theory of Descent."

The fund raised for a monument in honor of the late Ramon Chiés has reached the sum of 5,000 pesetas. ∴∴ The Freethinkers of Portugal hav started an activ campaign among the working classes. Lectures and meetings are held almost daily in all large cities.

Deak, the Hungarian statesman of more than a generation ago, adopted Cavour's motto of "A free church in a free state," and recent events in Hungary giv strong ground for hope that the aspiration will soon crystallize into fact. The passage of the civil marriage bill is a long step in the right direction.

Joseph Symes's Melbourne *Liberator* has been published ten years. ∴∴ At last New Zealand election ten ministers stood for parliamentary honors; none received them. ∴∴ According to the Victorian Year Book of 1888-89, no Bible instruction of any kind was given in the public schools of New Zealand.

The Freethinkers of Belgium are activ as ever. May 27th, the Federation of Charleroi, the president of which is M. Jules Des Essarts (a portrait and biography of whom is found in "Four Hundred Years of Freethought"), held a well-attended and enthusiastic congress. July 1st, the General Council of the National Federation held its semi-annual reunion at Brussels.

Civil funerals are on the increase in France, and the same is true in the United States. ∴∴ The latest *Bulletin Mensuel* bears witness to the extraordinary activity of the French Freethinkers. Lectures are the order of the day, as are excursions, festivals, etc. On a recent Good Friday anti-church demonstrations were held in several cities, and at Le Mans M. Hubbard had a discussion with a priest.

The late Liberal conference at Chicago indicated the rapid convergence of the radical Jews and the radical Unitarians. One-fifth of the ministerial signers of the call were Jews and nearly one-half were Unitarians. A newspaper remarks that "many Unitarian ministers are apparently more Jewish than Christian, and some Jewish ministers are more Unitarian than Jewish." ∴∴ Rabbi Mendes charges the Jews with unfaithfulness to the old creeds; he says that they disregard the Sabbath and are weak, religiously, in other directions. Upon this the New York *Sun* remarks that "the Jews are simply following the drift toward the rejection of formal religious restraints which interfere with the pursuit of enjoyment. They are simply feeling the influence of the fashionable infidelity of the time."

In Holland the cheap Dutch translation of Büchner's "Force and Matter," issued this year in celebration of the German Atheist's seventieth birthday, is selling well, over three thousand copies having been disposed of in two months. Mr. Ten Bokkel has issued a popular pamphlet on "How Did Religion Arise?" and Mr. van Ende is bringing out a pamphlet entitled "Twenty-five Proofs of the Truth of Christianity," the proofs consisting of illustrated instruments of torture. The pamphlet will hav a satirical introduction by Torquemada, Hoochstraat, and Spenger, commending the rack, wheel, thumbscrew, and Spanish boot as the best and most efficacious proofs of Christianity. Mr. van Ende is engaged in gathering materials for the history of Freethought in Holland, a most important undertaking.—*London Freethinker.* ∴∴ In his brochure, "Anthropopithecus Erectus," the Dutch scientist, Eugen Dubois, M.D., announces the discovery on the island of Java of what he considers the long desired "missing link," a human species bridging the space between present man and the pleistoian. The skeleton found is well preserved.

To counteract the frantic efforts of the Christian missionaries in spreading the pernicious teachings of Christianity in Japan the Buddhists hav imported and translated into Japanese Paine's "Age of Reason," and a Japanese daily advertises it under the heading, "A Crushing Answer to the Promoters of the Christian Faith." ∴∴ Rev J. C. Newton, a Methodist missionary returned from Japan, said, in an address before the Woman's Missionary Association at Fort Worth, Tex., that the Japanese are becoming suspicious of foreign influence and are not so friendly toward the missionaries as they were. The "higher criticism" also has reached Japan and is having its effect on reflectiv minds. Mr. Newton charges this to the Congregationalists. "Congregationalism is shifting toward Rationalism." Congregational missionaries "hav gone to startling extremes in the renunciation of cardinal principles of Christian belief. They even go so far as to discredit the divinity of the Lord Jesus Christ and deny the atonement of his blood." The Buddhists also are quite activ, for the first time in many years, against the Christian propagandism. Missionaries hav "never had to confront greater obstacles" in Japan than those which they are now facing.

A monument is to be erected at Viareggio in honor of Percy Bysshe Shelley. ∴∴ Rev. Compton Reade, rector of Kenchester, contributes to the *Religious Review of Reviews* a paper on the "Agnostic Wave," which he says is sweeping over the English-speaking world. "The upper stratum of society is drifting astern from the ark of Christ's church." "The enemy is coming in like a flood." ∴∴ A life of Charles Bradlaugh, by his daughter, Mrs. Bradlaugh-Bonner, with an introduction by J. M. Robertson, will be published in October by Fisher Urwin. ∴∴ The *New Science Review* has appeared in London. The first number has an article by Moncure D. Conway on "Thomas Paine and the Republic of the World," and one by Julian Hawthorne on "Scientific Creation." ∴∴ The July issue of the *International Journal of Ethics* has for leading article A. J. Balfour's paper on "Naturalism and Ethics." Mr. Balfour admits that the evolutionist's account of the growth of the ethical faculty is rational. ∴∴ In Wales the farmers stoutly resist the payment of tithes to the established church. This helped lead to the introduction in Parliament of the bill for the disestablishment of the Welsh state church. The New York *Independent* cannot understand why the American Episcopal papers so persistently oppose disestablishment in Wales while claiming to approve separation of church and state in America. It says: "The right of tithing or of receiving interest of compounded tithes is one that should be taken away without redress."

A writer in the *Evangelische Botschafter*, of Stuttgart, is of the opinion that the state church of Germany has drifted away from the orthodox faith, and he makes the prophecy that the time is close at hand when those who really believe in Christ will be forced to form free congregations. He says that there is an ever-increasing rationalism in the state church, and this among the ministers themselvs. "In orthodox Wurtemburg, the pastors are still forced to preach the Christ of the Bible; but if they did not fear the loss of their livings, many would champion Rationalism. ∴∴ It seems as if the church is forced to allow its fundamental doctrins to be destroyed by the very men who were appointed to guard it!" Our American advocates of state-churchism should take warning. ∴∴ The Freethought Federation of Germany held its twelfth congress in the "holy" city of Köln. Professor Büchner presided. The congress was well attended and societies in Berlin, Karlsruhe, Hamburg, Wiesbaden, Kiel, Chemnitz, Mannheim, and Mühlhausen were represented, as well as the Freethought Federations of Rheinland and Westfalm. Speeches were delivered by Mr. W. Gerling, Dr. A. Rüdt, "The Death Penalty a Barbarism;" Dr. B. Wille, "The Ennobling of Mankind;" Professor Büchner, "Pre-Christian Christianity;" and others. The following resolution presented by Dr. Bruno Wille was adopted with but one dissenting vote: "Certain Socialistic societies having for the last ten years counteracted this organization on account of its supposed opposition and non-appreciation of the social questions, it is resolved by the Freethought Congress assembled at Köln a. R. that such opposition is entirely at variance with the truth. Freethought does not exclude any endeavors tending to the solution of the social question, but it invites such, only leaving the means to the choice of each individual Freethinker." ∴∴ The Freethought Society of Berlin, whose president is Dr. Bruno Wille, is yet fighting the government, which has prohibited "irreligious instruction," in direct violation of the constitution. ∴∴ The German Peace Society has now more than two thousand members. ∴∴ The gold medal of the Linnæan Society has this year been awarded to Prof. Ernst Haeckel, of Jena, for his valuable contributions to zoological science. ∴∴ Emperor William has written a letter to the University of Halle, on the occasion of its bi-centenary celebration. He lauds "Halle's initiativ in establishing the principle of free inquiry in theology, philosophy, and the like, which he describes as now the inalienable and common property of all the German universities and one of their most distinctiv characteristics. This utterance has been quoted in every liberal paper throughout the empire and greeted with the warmest congratulation, but the reactionary press has preserved a bitter silence," writes Harold Frederic to the New York *Times*.

The New York *Times* remarks that "the great heresy which the Presbyterians of Scotland and the United States hav invented, is that of accepting a body of well-ascertained facts." ∴∴ Religious papers are loudly protesting against the filling of chairs in Christian colleges with non-Christian professors. No doubt all such instructors should be Christian, but it is significant that so many of them are Agnostics. It shows how very difficult it is for an educated man to remain within the pale of the church, despite the rewards she offers to hypocrisy. ∴∴ In the last two years the Secularists of Oregon hav done much good work. A secular park has been established at New Era, and is being handsomely improved. "A joint stock company will be formed in the near future for the purpose of building a secular university and crematorium in the vicinity of the park," reports the Oregon City *Courier*. ∴∴ Dr. Buckley of the *Christian Advocate*, has little confidence in death-bed visions. He remarks: "All that a person who professes to hav passed through such experiences can tell is what he thinks that he recollects, and by the very assumption the judging faculties are held in abeyance. Of such visions we hav read hundreds, if not thousands. As literature, when well written, they are interesting; as communicating information of value, useless. The nature of the disease, the influence of drugs, and many other things affect the result." This is hard on the pious inventors and retailers of stories of Infidel death-bed horrors and conversions. ∴∴ Rev. Dr. Scudder, of Jersey City, has discovered that bicycles are not soul-destroyers, even when used on Sunday. He says that after a spin on his, he "begins to feel like an angel." Still, he rebukes young men who ride their wheels on Sunday for mere pleasure, instead of coming on them to his church. He is providing stabling facilities at his tabernacle for the use of wheelmen. ∴∴ What was formerly known as the Unitarian Church of Kalamazoo is now called the People's church. The pastor, Rev. Caroline J. Bartlett, and her parishioners, who "discard all creeds as fellowship tests," deeming the Unitarian label altogether too sectarian, formally resolved to abjure it for good and all. ∴∴ While the Presbyterian General Assembly voted to assume direct control of the Presbyterian theological seminaries, Union Theological Seminary will, according to the prophecy of the New York *Sun*, continue to teach heresy in the name of the "Higher Criticism." The *Sun* says: "That institution will go on in its criticism of the Bible as a book of errors and false pretenses. Neither will the vote of the General Assembly lessen the determination of some of the richest of the New York Presbyterians to giv it the greater substantial support because of that very teaching. Opposition only serves to strengthen them in their Infidelity. ∴∴ Nominally the Presbyterian church continues unbroken. Really it is split into two widely separate and diametrically opposed parties, the camp of faith and the camp of Infidelity." ∴∴ Fast day observance in Connecticut is coming to be a farce. This year the "union service" was omitted in Fair Haven because the ministers thought the interest aroused in the services was not sufficient to warrant the necessary preparation. Rev. Mr. Mitchell says that the observance has "become a big humbug in Fair Haven," whereupon the Providence *Journal* observes: "The same condition exists in the average Connecticut community." ∴∴ It goes without saying that the "theory" of evolution is pretty well established when an assembly of orthodox ministers invites an advocate of that all-inclusiv principle of development to present his views regarding it to said assembly. This is what happened in San Francisco, and Prof. Joseph Le Conte was the evolutionist who addressed the clergymen. ∴∴ There is now manifested in the Unitarian organization a very strong tendency to so widen the Unitarian field that it will reach out much beyond Christianity.

Freethought Federation—Treasurer's Report.

We publish the contributions of friends for one week. If the response to our appeal continues as general for the coming weeks we shall hav enough for a good Congress, and shall be able to do effectiv work. We want to send out a large number of documents. It is necessary to stir Liberals up. Send us the funds so that we can do this. Send something, no matter how small the sum. It will help. It is of the utmost importance to keep our organization at the front.

CONTRIBUTIONS.

S. F. Benson	$2 00	W. R. Mills	$1 00
N. F. Griswold	25 00	J. H. Copping	25
Theo. Holly	5 00	O. Childs	5 00
John Calder	3 00	M. H. Coffin	1 00
L. Hofma	1 00		

E. C. REICHWALD, Secretary and Treasurer.

They hav had what the Houston, Tex., *Herald* calls a "church racket" in that city. It seems that the rector of Christ's Episcopal Church, with the consent and in the presence of the bishop, allowed a negro minister to officiate in that church. This concession has greatly disturbed and exasperated the church members, who are white. Of course it is permitted to a negro to minister to those of his own race, and public sentiment now allows a white man to preach to colored people; but that a negro minister should officiate for a white congregation, even with the consent of the rector and the bishop, is something not to be endured by those to whom God has shown his mercy by dressing them up in a white skin. As our Episcopalian brethren believe in the doctrin of the apostolic succession, and this negro ministers was regularly ordained, it would seem that the action of the angry white brethren involved a disrespect for the holy ghost. We read in the book of Acts that the pentecostal spirit was poured out upon people of all nations, who represented, not only many different tongues, but many different hues. Our Southern brethren would probably claim that the apostles were all white. We should really like to know what sort of an epistle the apostle Paul would write to the people of Houston if he were alive and heard of this transaction.—*Christian Register.*

FRANKLIN STEINER'S lecture engagements so far arranged are:

Lyons, Neb., September 16th to 21st.
Fargo, N. D., September 30th, October 1st, 2d, and 3d.
Crookston, Minn., October 5th and 6th.
Watertown, Minn., October 9th, 10th, and 11th.
St. Charles, Minn., October 13th and 14th.
Chicago, Ill., 26th, 27th, and 28th.

Very few blame Adam for sinning when he was persuaded by such a beautiful creature in such becoming costume as represented in the Doré pictorial Bible. Will some innocent Methodist preacher please cast the first stone?

God has always opposed knowledge and the devil has always been its champion. A few years ago it was proof of intimacy and league with the devil, punishable by death, to invent a new machine.

Letters of Friends.

After Eight More Lost Lambs.

SALINAS, CAL., Aug. 17, 1894.

MR. EDITOR: Please send to the addresses given copies of the "Age of Reason."

W. B. FORD.

Eight is a Good Number.

ASHLAND, PA., Aug. 21, 1894.

MR. EDITOR: Please find inclosed $1 for eight copies of Paine's "Age of Reason."

JOHN W. THOMAS.

And Still They Call for Them.

MAYSVILLE, KY., Aug. 23, 1894.

MR. EDITOR: Inclosed find $1. Please send "Age of Reason" to the accompanying addresses, and oblige LOUIS ROSER.

Remembers His Christian Friends.

CAMBRIDGE CITY, IND., Aug. 27, 1894.

MR. EDITOR: Inclosed find $1 and names of eight of my Christian friends. Please send each of them one copy of Paine's "Age of Reason." MOSES MYERS, Sr.

A Grand Missionary Scheme.

CROOKSTON, MINN., Aug. 24, 1894.

MR. EDITOR: In response to your generous offer I inclose $1 for the "Age of Reason," which please send to addresses herein. This is a grand scheme.

Respectfully, J. O. MATHEWS.

Short and to the Point.

BRISTOL, CONN., Aug. 17, 1894.

MR. EDITOR: Inclosed please find $6 for two years' subscription to THE TRUTH SEEKER and eight copies of Paine's "Age of Reason," to be mailed to names accompanying. C. F. MICHAEL.

The Sinews of War.

CLIO, IA., Aug. 21, 1894.

MR. EDITOR: Inclosed find $3.20. Apply $1.50 to complete my subscription for this year; send me "The Creation of God," "Hard Knocks at Christianity," and "New God," and mail eight copies "Age of Reason" to names inclosed.

J. W. DAY.

To Help Defend the Bible Circulator.

WICKLIFFE, O., Aug. 26, 1894.

MR. EDITOR: Inclosed please find $1 for the Wise Defense Fund. I hope all Freethinkers will chip in and defend him from "venomous" attacks, or any other one of us who is harassed by bigots, while exercising our rights as freemen.

Yours, etc., GEO. L. PRATT.

For One Dozen Copies.

LEESBURG, O., Aug. 28, 1894.

MR. EDITOR: Inclosed find $1.75, for which mail twelve copies of Paine's "Age of Reason" to the addresses in the inclosed list, and mail me a copy of the Ingersoll Argument in the Reynolds Blasphemy Trial. If you will send me a package of TRUTH SEEKERS I will distribute them. JACOB HILLIARD.

Meeting With Success.

GLOBE, ARIZ., Aug. 22, 1894.

MR. EDITOR: Inclosed please find $1, for which send copy of the "Age of Reason" to each of the accompanying addresses.

Myself and friend Nason are doing what we can to scatter Freethought ideas in this place and I am happy to say that we are meeting with some success.

Sometime back I sent you $3.

Yours for Freethought,

F. M. COOPER.

Wife and Father Respect His Wishes.

CLEAR CREEK, TEX., Aug. 25, 1894.

MR. EDITOR: I am sorry to hav to write and tell you that one of the most interested readers of your paper died on the 21st day of July.

He was my husband and his name was Tom Cooke. He was always glad to get THE TRUTH SEEKER, and always said, "Do not hav a preacher to come and worry me when I am ill, or to preach over my grave." So he had his wish, and I think if there is such a place as heaven, he will be as likely to go there as any one, for a better man never lived. He was a kind husband and an affectionate father, and was kind to every one. He died of congestion of the brain, and was ill only two weeks. My father says he will continue to take your paper. I read it whenever I hav time.

MRS. T. COOKE.

The Revivalist's Styles and Methods.

LAWRENCEBURG, TENN., Aug. 29, 1894.

MR. EDITOR: Please send me the following books: "Orthodoxy vs. Evolution," "Thumbscrew and Rack," and "Self-Contradictions of the Bible."

During our last series of revivals the parson was an ex-cowboy from Texas. He preached in the usual manner, and about the third night he told the young people that they must either stop keeping company or stay at home. The next command was for the good sisters to organize into a salvation army, and pray in all homes and places of business. He also tried to get all the business men to close their houses from 10 to 12 A.M., but you can be sure that our ranch did not close, even when he preached in the square. There is one parson here who did not take any stock in his meetings, and he is a very liberal man, and I hav a great respect for him, but the Texas preacher gave him hades, at least he preached him there.

Yours very truly, M. RICHARDSON.

Hopeless Search for the "Infidel" Hero of a Tract.

CROSBY, TEX., Aug. 26, 1894.

MR. EDITOR: I send you a little tract, published at Harrisburg, Pa. The tract explains itself in its own way, but has not been so satisfactory with me. To explain more fully: On June 26th I received the tract by mail as first-class matter, without any comments or signature of the sender. I suspected that there was a "bug under the chip." I wrote to the publisher of the tract, inclosing stamp, for the address of the subject mentioned in said tract, as I believed that, if true, John Harvey was a near relativ of mine whose address I had lost. The publishers wrote to me on a postal card that the American Tract Society was the author of the tract. I also addressed them, with stamp, but hav not received any answer from them. The case, I think, is a falsehood of the first order, or the American Tract Society has a lack of honor and truthfulness. It is an easy thing to convert skeptics and Infidels on paper, and teach such falsehoods to children in their holy Sunday-schools. I hav not the least doubt but that these tracts are sent out by the thousands by their publishers to poison the minds of innocent children who hav not the discretion to weigh the matter in a reasonable way.

I am confident that some sky-pilot, who is too cowardly to face me in an argument on the merits of Christianity or the principles of Infidelity, sent me the tracts. As to the tracts, they are ashamed to sign their names to their silent arguments. I send some of my TRUTH SEEKERS to the sky-pilots in this country and always write my name on the wrapper so that Mr. Preacher can easily tell from whence they came. I ask of them to be as frank with me. J. C. HARVEY.

Swan Still Searching.

WOONSOCKET, R. I., July 16, 1894.

MR. EDITOR: Being absent from home almost continually, I hav not seen a copy of the noble old TRUTH SEEKER for five months, nevertheless I am seeking for the truth, and should I giv you all of my experience for the past year in trying to condemn Spiritualism, it would require one whole issue of your paper, but I wish to giv one little incident that happened but two days ago, and ask some kind brother to divine the cause. Last Friday I took the steamer at St. John, N. B., for Portland, Me., where I arrived on Saturday at 6 A.M., after a siege of sea sickness. When called at Portland, I proceeded to dress myself, but found I was minus one shoe, and the united efforts of all the porters and cabin-boys failed to discover its whereabouts. Without stopping to laugh or comment on how I got along with one shoe, a "shoeing it," I will say that I arrived in Boston without losing my trousers, and wended my to a Mrs. Knight, of 484 Columbus street, who givs independent slate writings. I said nothing of my failure in the shoe business, who I was, or where I was from, but the first communication I received purported to come from my deceased son, and wound up with, "Pa, don't worry over your lost shoe." As I cleaned the slates myself, closed them together without pencil of any kind between them, and as they never left my hands or eyesight, and in a light room, I could see no possible chance for fraud of any kind.

This is not the first time I hav been "hit in the eye" and had my Materialistic Gatling gun spiked (to which I had become so much attached), but will add no more, only asking some Materialistic brother to send me some real fighting powder, so I can shoot back. Send me a never-failing recipe, for I've got it bad, and Mrs. Winslow's soothing syrup will never cure me.

A. D. SWAN.

P.S.—Don't send anything that will shoot backwards or flash in the pan, for I hav tried such and failed. S.

He Misses It.

WOONSOCKET, R. I., Aug. 27, 1894.

MR. EDITOR: I failed to receive THE TRUTH SEEKER of August 25th. Kindly send a copy, for I cannot get along at all if I miss even one issue. It is as good as victuals and drink to me; in fact, it is my Bible. There is not a word in it that I skip, and then I lend it to others. By the way, is there not a fund for the purpose of sending the paper to Liberals who are not able to subscribe for it? If so, I would suggest that it be sent to George M. Hare, of this place, a stanch old worker for the cause who is in very poor circumstances. THE TRUTH SEEKER in his hands loses nothing. Hope that it may be so arranged that he will hav it sent to him. If I was able I would see that his paper was paid for, but my finances are too limited at present.

Can a Freethinker consistently assume the obligations of the Odd Fellows or the Freemasons?

Hoping to hear from you through the columns of your paper, I remain,

Your friend and well-wisher,

WILLIAM SLATER MOURY.

[There is no fund provided for the purpose named, but often one of our well-to-do subscribers pays for the paper for some poor Liberal, especially if he is aged and finds rest and cheer in its perusal. We hav no doubt that Mr. Hare is a worthy candidate for such assistance.

Our subscribers who are Odd Fellows or Masons can better answer Mr. Moury's second question. We refer the query to them.—ED. T. S.]

Are Ministers Privileged?

CLAY CENTER, KAN., Aug. 18, 1894.

MR. EDITOR: In connection with the case of J. B. Wise, who was arrested for quoting Isa. xxxvi, 12, and lodged in jail for sending obscene literature through the mails, I wish to state that I attended the meetings of the so-called evangelist here in Clay Center, the town where Mr. Wise was arrested. The evangelist read before an audience of some four or five hundred people, two-thirds of whom were ladies, from John iii, 4. Then he referred to Gen. vi, 4, "There were giants in those days," etc. Now, if Mr. Wise committed a serious offense in sending a verse through the mails, how much more serious was Mr. Rosewarne's offense in reading before such an audience the passages above indicated! The reverend sky-pilot has a good deal more to say, for a wonder, about the church and its rottenness than he has to say about Infidels. He stated distinctly that the churches were rotten to the core.

Mr. Rosewarne delivered a lecture last Sunday on inspiration, or "The Bible: Whence Is It?" He is requested to repeat it next Sunday (to-morrow) in the Methodist church, and any unbeliever present may answer it on the spot. I hav written W. S. Bell to be here if possible to answer him. In his lecture last night he announced the coming lecture, and said he intended to produce such a chain of evidence that no one on earth, nor all the devils in hell, nor yet even the angels in heaven, could answer it. This egotism reminds me of the old Scotch lady whose fault-finding with her pious neighbors was about on a par with his. Her criticisms of her pious neighbors led one to exclaim: "Why, Janet, I really believe you think no one will be saved but you and the minister." "Oh, my dear," was the reply, "I while's hae my doots about the minister." From yours truly,

GEO. HARRISON.

Some Sensible Observations.

NEW BRITAIN, CONN., Aug. 29, 294.

MR. EDITOR: It will be no surprise to you or any of your readers, especially those who are acquainted with me, to hear me say that I am an "Infidel" of the most pronounced type. I avow openly my disbelief in divine inspiration, miracles, and prophecy; also in a personal God or a future for any one's individuality. I am a sincere accepter of the laws of nature and science, and believe we should study and explain all we know about them. And I am a sincere advocate of the Nine Demands of Liberalism and I oppose dating from any event that will not bear the investigation of modern criticism. There are several other things that I do and do not believe in, one of which is the expensiv funeral and burial system of to-day. Why do we decorate the dead? Why put the *last* remains in a metallic casket or rosewood coffin and waste thousands in stone monuments with iron fences around them? Why disinter what remains of the *last* body one has before he dies and at great expense carry it hundreds or thousands of miles by express, there to be buried again at great expense? I said the *last* body because the tissues, muscles, and bones are constantly decaying and being replaced by other matter, and since I began to think about it it seems so strange to me that we do so much to keep the last bit of substance separate from other matter, when it is impossible to keep it long and in many cases dangerous to the living. Why do we waste money on the dead, whom we cannot benefit, while the living need the money? Why not cremate every corpse by electricity generated by water power at an expense of not to exceed $5? The gases will not convey disease in that way. The truth is, we hav been taught so long that we cannot sufficiently honor and remember the dead, that my words above will seem to most people to be all wrong. It will seem to them that I hav no feelings, while it seems to me that I love and remember my dead friends as much as others do theirs. I like to look at their pictures and would be more glad to see them.

GEORGE F. ELLIOTT.

Mortuary—Joseph Shin.

PATMOS, O., Aug. 24, 1894.

MR. EDITOR: Joseph Shin, a long time patron of your paper, died on the 18th of August, 1894, aged about eighty years. Friend Shin came here with his Quaker parents when he was eight years old. Once he refused to take his hat off in Methodist meeting, for which he was fined. Still our departed friend was a man of peace. For the forty years I hav known him, I never knew him to hav a dispute, or be angry with anyone. He highly prized THE TRUTH SEEKER, and was much charmed with the pictures. For more than twenty years he was afflicted with consumption, but living in a large house, and being much in the open air, may hav prolonged his life. Cheerful under his affliction, genial and sociable with his friends, he has left a memory of a life that few hav excelled. J. B. SMITH.

THOUGHTS ON DEATH.

When a friend or relativ passes away we are apt to think on death and immortality. Can the latter be bestowed on man? Surely a happy future should be his, if it is possible, because of the knowledge and fear of death, because of the dread of annihilation and the hope for immortality, and because of the suffering endured here, and the yearning desire to join the loved ones who hav gone before. Yet better, far better, should there be no future life than that one human soul should go to the hell of the Bible. But one of the blessings of Liberalism is that we scout the idea of the Christians' hell. But there is small consolation in believing that our bodies are immortal and will liv in the fruits and flowers, and why not in meaner things? Or, in the positiv belief of our friends the Spiritualists, that the spirits of the departed are all around us and conscious of all our actions. If true, how sad they would be. But as a future is all in the imagination, and if accorded to us, why not trust that that

future will be far more glorious and exquisitly happy than human immagination can conceive? Or, if we take others' description, take that of the Psalmist, "Eye hath not seen, ear hath not heard, nor the imagination of man conceived of the glory of my father's mansion." Or Byron, skeptic that he was, when he writes:

Yet if there be, as fondest souls hav deemed,
A land of souls beyond that sable shore,
To shame the doctrin of the sadducee,
And sophists vain of dubious lore, etc.

J. B. SMITH.

A Sensational Scheme.

CINCINNATI, O., Aug. 27, 1894.

MR. EDITOR: The inclosed was taken from the *Times-Star*, this city, of Aug. 22:

A plan is being talked of, which, if carried out, might well be called the climax of the mission of the new Columbian Liberty and Peace bell, about which so much interest was centered at the World's Fair. It is to take the bell to the Holy Land, and on Christmas eve of 1900, just before the opening of the twentieth century, to ring it on the spot where, on the first Christmas, was heard the angels' song whose words the bell bears impressed upon its surface. The plan contemplates that all telegraph companies shall close their business ten minutes before the appointed hour, and that Bethlehem shall be connected with every telegraph office and with every church that so arranges, and that thus there shall be repeated around the globe the sound of the bell whose first stroke ushered in the Parliament of Religions, and whose ringing in Judea may symbolize "the parliament of man and the federation of the world," as the projectors claim.

What does it mean? Is it that they, the so-called Christians, who hate a *live* Jew and worship a *dead* one, want to take our Liberty Bell from our country? Or is it a new one they want to send across the water to proclaim peace?

Will not their Christ hear it if rung in free America on Christmas eve of 1900 as well as if it were taken to Palestine?

The sentiment is very pretty, but does not the dear old Liberty Bell belong to the American people and not to a handful of idol worshipers, for surely that is what the Christian sects are?

Joseph Cook has said: "There are twenty thousand Buddhists in Boston." If it only be true, what an array of truth seekers there are for our side. It goes to show that people are learning more and more the true brotherhood of man; that they cannot worship the man Jesus and hate his brother; that one and all hav the right to make and form their own god (how I wish they would spell it with two *o's*) according to facts, not fancies. Sentiment is all right, but there is no religion higher than truth. Call it God if they like.

But what do they intend to do? Please let us know through your paper, and oblige, Yours respectfully.

CORA B. DAVIS.

[It is not the genuin "Liberty Bell," but an imitation one, made by casting together a large number of revolutionary relics and other not so "sacred" material. Would it not be as well to keep the bell here and send out its notes on American air in 1900? Of course not; that would not be nearly so sensational; it would not attract a hundredth part of the attention nor bring in a thousandth part of the money that the Holy Land scheme will, if consummated. There is nothing like advertising, and religious wares feel the stimulus just as readily as more useful goods. The bell-ringing is to be only the climax in a gigantic spectacular performance which is intended to belt the globe with a zone of flamboyant and invasiv Christianity. The theocratic branch of the church first broached the scheme.—ED. T. S.]

Wants a Searching Party Organized.

SALESVILLE, MONT., Aug. 20, 1894.

MR. EDITOR: I am a friend to Spiritualism. I recognize its services and aid in abating, in a measure, the nuisance of orthodoxy, and to a certain extent in mitigating the rigor of its tyranny and in slowly undermining its arrogance. Instead of throwing obstacles in its way which would be a hindrance to its progress toward a demonstration of its claims, I would rather at any time when in my power supply the conditions by which demonstrations that would place it upon a permanent basis of fact could be made. Therefore, it is discouraging in the extreme when we find ourselvs confronted with the fact that it persistently ignores a most important and practical line of proof, which is perfectly consistent, so far as I know, with every condition it demands, and one that any rational being would logically suppose it would adopt. Why is it that the things one would naturally suppose it would do, and can do, and which would render its claims acceptable to all, are the very things which it persistently does not do? By way of illustration we may say, for instance, the claim is made that there is one phase of mediumship possessed with a special gift of transmitting perfectly authentic written messages from the spirit realm to mortals on earth. It is not necessary to mention the other phases of mediumship, this alone is sufficient for my purpose. In this one phase alone, if true, we hav the potentiality of all the proof necessary. It is ample for the speedy and universal conviction of the world. There is no other phase of mediumistic power fraught with the possibilities of this, nor so far reaching or so general in its application. Materializations, table-tippings, raps, everything else, as a consequence of their restricted operations, sink into insignificance when compared with this one wonderful accomplishment, as a means of universal proof. By it the remotest confines of civilization can be reached; well authenticated messages from the spirit dead can go laden with unmistakable proof to the humblest homes as well as to the palaces of kings. Why not open up shop to spirits instead of to men? Let them visit the mediums and transmit messages, and thus spare mortals the expense of a journey that not one in a hundred is financially able to incur. The personage who would occupy this position would become the spokesman between the two worlds, the most important of all men, the channel of communication, in the most practical sense, between the living and the dead. A pepetual current of useful, practical, and convincing intelligence would constantly flow, and a rushing torrent of humanity would pour into the ranks of Spiritualism like a Niagara of waters. Why? Because the proof will hav become practical, and therefore general. Exponents of Spiritual philosophy cannot expect conviction of thinking people generally by the introduction of isolated instances of persons traveling perhaps hundreds of miles to test a high-power medium and report results when they hav every facility at hand to make proof which will be general in its application. And that, too, a species of proof in direct line with their pretensions, and perfectly consistent with the conditions they demand. The suspicion will probably remain that there is nothing to prove.

However, as remarked at the outset, I am a friend to Spiritualism, and should be pleased to see it rapidly advance. To this end I hav thought possibly I may aid its progress by supplying a condition by which a test can be made in a public and practical manner. The editor of THE TRUTH SEEKER, no doubt, will render efficient aid by giving all the facts due publication.

I hav a lost brother—Henly L. Burk—who I hav reason for believing died three or four years ago somewhere in the West. I hav used every facility known to the mail service to find out where he died. If there is a realm filled with spirits he is there surrounded by a brigade of relativs. Now, let some medium call him, or some of them, up and tell me where he died. Keep doing things of this kind, hundreds, thousands of them publicly, and you will disarm criticism and doubt will cease. You will cause "a rushing mighty wind." An avalanche of humanity will come pouring into your ranks like a tidal wave, and the carcass of priestcraft will lie helpless and dead at your feet. Besides, who does so will receive a suitable reward at my hands.

THOS. BURK.

Thonghts on Self-Destruction and Fatalism.

LOS ANGELES, CAL., Aug. 25, 1894.

MR. EDITOR: Ingersoll's article on suicide has been read and reread, and my views on that subject hav for years been in full accord with those expressed by him. It may be a gruesome subject for a less flowery writer than he to touch, but it is one that will not down, for the past and the present show that it is inseparably connected with the record of the human family. It is noticed that Ingersoll is something of a fatalist, and being a complete and thorough fatalist myself, I read with indorsement and approval his words: "Our actions are the fruit, the result of circumstances—of conditions, and we do as we must."

This is so true and so logically indisputable that I wonder it is ever denied; and yet it is. All professed Christians, as far as I know, believe and assert that man is so free to act that he can control his own destiny for good or evil, being, as they claim, a free moral agent.

But facts on every hand go to disprove this, and that man does not exist who is free from the influence of conditions from his first to his last breath. Everybody is the absolute slave of conditions; and under the law of periodicity all great events occur in human affairs without being subject in the slightest degree to the control of mankind. The rise and fall of nations is as natural as the growth and decay of vegetation; and over and over again history repeats itself, and man commits with endless regularity the follies and the sins, the mistakes and the wrongs, of his ancestors. As Voltaire has told us, "man will feel, reason, and act forever as nature has destined," and that individual who thinks he can pursue an independent course through life has failed to giv the subject due and sufficient thought. If a man commits suicide under any circumstances, he does so because driven and forced by conditions he could not avoid or escape. No act, good or bad, is ever committed independently of conditions, and a motiv must first influence the will to produce an act of any kind by the human machine. Let pain and misery in sufficient quantities fall to the lot of any man, and he will seek relief in suicide. I care not what his moral or religious views, for there is a limit to human endurance. But such extreme suffering is so rare that those who take their own lives will always be a very limited minority. We do not, as Voltaire has told us, ever need to fear that suicide will become an epidemic malady; for the alternation of hope and fear under ordinary circumstances will insure the natural death of most people. But under extraordinary circumstances there will always be more or less self-murderers, and statute laws to prevent will be about as sensible and effectiv as the Pope's bull against the comet. Under the universal law of fatalism, where "the facts all touch each other," what conditions produce will occur; and long ago I found out how foolish it was to say I would never do this or that; for necessity compels us to play our automatic parts in strict accord with the conditions that confront and surround, as we march regardless of will or wish ever downward to the grave.

More than one man who has spoken and written against suicide when comparativly happy and prosperous, has afterwards ended his own life; thus demonstrating how weak and uncertain is the action of the human will in the face of changed conditions. Who knows to-day what he will do to-morrow, and who can declare with any certainty coming events in human affairs? No man; and we all grope our way in darkness from the first step to the last one on the journey of life. Every animate thing that livs and breathes, from a mouse to a man is the creature of fate, and is compelled to be and to do precisely what circumstances determin; and though it is true that some men are crushed by conditions that others survive, that fact only shows that different degrees of endurance and resistance prevail among men. The law is not affected in the least. Victor Hugo has said that genius consists in taking fate by surprise; but what is genius but the product of fate? Fate produced the greatest military commander of the ages in the person of Napoleon Bonaparte, and having produced an unusual prodigy, the only surprise that could arise in connection with such a man would be his failure to do something remarkable. We do not expect men of mediocrity to startle the world with great deeds, for under the invariable rule that effect cannot be greater than cause, it is impossible for them to do so. For some unknown reason nature produces very few Shaksperes and Ingersolls, Cæsars and Bonapartes, so when they are produced they rise above their fellowmen like monuments above fence posts; and yet what they do in proportion to their capacity is no more than those who represent the other extreme of human ability. The genius can no more help being great than the man devoid of brains can avoid being an intellectual nonentity, and neither had anything to do with being great or small in body or mind. As we follow up this line of thought we must become more and more convinced of man's automatic relation to the universe, and by this I mean that while the human being is a self-moving machine, all movements are involuntary and in strict accord with outward influences which produce the inward or the mental impulses; for without the five physical senses there would be none. Every thought and every act of mortal man is the result of some influence on his five senses, and these influences make him what he is as a factor in society just the same as soil, water, and sunshine control vegetation. It is true many people think they hav the power of choice between two acts, but when thoroughly analyzed, this power to choose is found to be only the result of the strongest influence. There is no such thing as an independent decision of the will, for the will is merely an instrument of nature's forces in producing human action, and not an independent entity that sits supreme above conditions and influences. The will is under the control of hope and fear, and never works unconstrained by either.

You cannot will without a motiv, said Voltaire, and this undeniable fact shows that motivs must govern all actions; and all motivs being produced by conditions in which we are placed, no logical reasoner can refuse to admit that fatalism accounts for all things and the world is under the reign of inevitable necessity. We love and hate; we fight and fraternize; we laugh and cry, rejoice and curse, invariably as conditions decide; and while playing our automatic parts, some of us get to wondering what it all amounts to. A score of the greatest minds the world ever produced, and whose names will exist as long as human history, shuffled off this mortal coil without waiting for nature to do the job; and I believe the ultimate conclusion of every philosopher, from Aristotle the suicide to Schopenhauer the pessimist, has been honestly expressed by Silenus, who declared "that never to hav been born was the greatest blessing that could happen to man, and the next best thing was to die very soon."

Seneca believed and asserted: "Death is the best invention of nature. What need to lament the particulars? The whole of life is lamentable. New misfortunes will crowd in upon thee before thou hast paid thy debt to the old ones;" and unlimited testimony of this nature might be adduced. But still the world goes round and round, and the human animal continues to propagate his species—very few of whom are philosophers, however—and blind fate insures an endless supply of misery because of having made the globe on which we liv "one vast field of destruction and carnage." Cheerfully yours,

C. SEVERANCE, Pessimistic Fatalist.

P. S.—Should I, under the influence of my Indian control Usquebaugh, write and forward anything not appropriate or desirable for your columns, the same will always fit your waste-basket very nicely, and no harm done; for as old women must talk, so at times some of us must write. As it is customary to criticise your paper at times, and many do by offering valuable suggestions that won't work, will say that the only criticism I hav to offer at present is the following, for otherwise the manner in which you conduct the leading Freethought journal of the globe meets with my unanimous approval.

The little defect to which I call your attention is the woodcut supposed to represent the genial S. P. Putnam. From the mental impression which I still carry of that distinguished exponent of universal mental liberty, I am, and always hav been, unable to find an existing similarity; and, to speak with complete candor, I really think that Samuel has just and legal grounds for instituting—should he feel disposed—a libel suit for gross and exaggerated misrepresentation. C. S.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Little Girl and Little Brook.

"Little brook, little brook, why are yon always singing?"
"Because in early morning all the flower bells are ringing
To waken bees and butterflies, and bid them journey over
The fields through which I flow, where grow the daisies and the clover;
Because the liv-long day the birds from tree to tree are calling,
And now and then in dancing drops the sparkling rain is falling;
Because when comes the night the moon and stars are brightly beami'g
Upon their fair reflections in my silvered waters teeming;
Because I'm happy, little girl, and that is why I'm singing."

'Little brook, little brook, if you find so much gladness;
Why, surely, I should know no single thought of sadness;
For all you hav I hav—green fields and butterflies and flowers,
And bees and birds, and sun and moon and stars, and pleasant showers;
And then I hav—and this is far beyond all other blisses—
A darling mother, little brook, who gives me smiles and kisses."

—*Margaret Eytinge in Harper's Young People.*

The True Ambition.

[CONCLUDED.]

Again, further up the scale of social life, is a class of people, independent so far as wealth is concerned, whose sole aim is pleasure—a worldly pleasure. A life of joy is, to them, one of the highest and noblest reasons to liv. This is the class, generally, that make a town or city attractiv; that visit the places of amusement, and gather in opera houses, hearing the most noted of prima-donnas, and applauding what very few of them understand. An individual of rank, or social distinction, makes an innovation, and with an eagerness that is servil and yet pitiable to see, this clique imitates the innovation so as to be "in fashion." There is a good and timely saying by Seneca that "servitude seizes on few, but many seize on her." And must the fads and fopperies of society be called ambition?

There is another class who liv not for self, but for others—for the world; who are a hardy set of people; willing to labor so that humanity may be uplifted; so that the day of peace and enlightenment may come the sooner. Willing to suffer without complaining; happy to endure the scoffs of a cruel world with resignation, but still eager, still willing to push on the fight for humanity's freedom from thraldom, and to make this world the brightest and happiest of worlds, and poverty and suffering almost unknown. They are as conscious of the fact as Massey was when he wrote,

"There's no dearth of kindness
In this world of ours;
Only in our blindness
We gather thorns for flowers."

And they want to teach us that blindness is not a virtue, and that if we would only open our eyes to the possibilities that man can accomplish, instead of picking the thorns of failures, we would pluck the flowers of success and happiness. These reformers are full of love for the race, and

Where falls the tear of love, the rose appears,
And where the ground is bright with friendship's tears
Forget-me-not, and violets heavenly blue,
Spring glittering with the cheerful drops like dew. —*Bryant.*

They are full of the noblest and highest ambition—to make for the human race a heaven upon earth. To banish forever superstition and all that clogs the wheels of life and makes the burdens the heavier to bear. They are pained at the world's suffering and ignorance, and to banish both is their sincere wish. They see the inconsistencies of man arising out of imperfect manhood, and they want to perfect it. They see and feel his narrow ideas of justice, and they want to broaden them. They note a half-contracted feeling of man toward man called love, and they want this love to be as free and as gentle as the air that sighs on a summer's night through the gentle foliage of the forest. They see and they feel that the tyrant's power is not dead, and they want to stifle it, so that in a land where all are free men and women it can not exist. They see the bane of religion, and they want to banish it and put in its place a clearer conception of duty toward each other. They see men worshiping creations of the imagination, and they want these idols destroyed, and in their place to put the ideal of manhood and womanhood, and to strive for it, not to bow down and worship like idolaters. They are in earnest, deadly so, and their endeavors will not relax until the day of victory has appeared. They are sincere, terribly so, and for this reason they hate hypocrisy. They love the world with all their hearts; they consider that all should be bound together by common ties of affection, and that the sole aim and ambition of every individual should be to labor in the interests of mankind. Beware, ye sluggards, that the day may come too suddenly when man will be free, when parasites will die a natural death, and the enemies of progress and reform will be buried in oblivion's grave. These reformers hav the true ambition. They are full of zeal and believe they can accomplish in due time all they want for the human race.

Press bravely onward!—not in vain
Your generous trust in human kind;
The good which bloodshed could not gain
Your peaceful zeal shall find.

—*Whittier.*

EDWARD DOBSON.

Science.

The Locust.

What in the world is that noise?—a whirlwind? No. Then it is a bundle of sticks all on fire. No. What then? Why, it is an army of locusts. See! is the locust not a pretty creature with its three jointed feet, short antennæ, and, on the body of the female you observe four, wedge-shaped pieces, moving up and down. And what are these for? Why, to dig down in the ground a place to deposit eggs.

This is a Carolina locust. Look at its pale yellow, brown body with darkish spots, and strong, black, yellow bordered wings.

Locusts can leap like gymnasts, and fly like the wind. They are of a variety of species, and they can travel like the mischief. How do they make that noise? Now you watch and see. The hind legs are drawn across those big veins of the wing covers, like playing the violin, and in that first segment of the body there is a cavity, which makes the notes sharper.

These little fellows actually swarm in some localities, and are very destructiv too, eating nearly all the grain and destroying vegetation. The red-legged species are the worst, devouring clover, corn, vegetables — everything almost. Truly, they would breed a famin in a little while.

Once there were so many of these little gluttons in New England, and the people were so discouraged, that they appointed a day of fasting, humiliation, and prayer to remove them. It did not do any good, however. It would hav been much more sensible to stock the farms with domestic fowls and let them loose upon the locusts.

In some foreign places locusts serve as food for folks. They are fried in fat and are said to be fine; sometimes they are dried, ground up as flour, and made into bread. They are sold by the peck in Arabia. In Africa cattle, as well as birds and men, eat them.

Get your Bibles and read the Old Testament and you will find where they were used as food. The Hebrews were so superstitious that they believed that the locusts were the avenging armies of their Lord. What a strange idea! Other Eastern nations still believe the same and good Arabs will tell you that the story is written in the Arabic language on the wings of these insects! However, nobody can read it but the ignorant Arab.

Turn to the second chapter of the "prophet" Joel and you will find a good description of the locusts and their wild ravages. S. H. W.

QUESTIONS.—Describe the locust? How does it deposit its eggs? How does it produce sound? Are locusts very de tructiv? What did the people in New England do once on account of locusts? What would hav been more sensible? Where are locusts used for food? What did the H brews believe concerning them? Do some nations still believe the same? What do they think is written on the wings of the locust? Repeat the description found in the book of Joel in substance.

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RIGHT LIVING. By Susan H. Wixon. New York: The Truth Seeker Co. Price, $1.

A great book upon a great subject. In an address before the Triennial Convention of Congregational churches held at Worcester, a reverend gentleman of New York city asked this question: "How can we cure the incorrigible lying of our children?" So bold a question frankly, honestly, and earnestly asked before such an assembly presupposes two conditions in society: 1. A deplorable moral retrogression within the last few decades; 2. An utter failure to check this retrogression by all the appliances of organizations that claim to be the source and the directing influence from and through which all genuin morality flows. The moral status of the nation to-day is a sad commentary on the false theory that it is possible to do wrong with impunity; and is also tangible proof that men will do evil if they are convinced that by a belief in a dogma they are sure of being relieved from all responsibility and the consequences of evil action.

Confidence is the creator of social happiness. Without it society is in a miserable state of unrest. With it society progresses upward and onward to a state of felicity; without it society descends to the pitiable condition of chaotic savagery. From confidence emanates love, which begets that kindly sympathy between man and his fellow man that binds society together in homogeneous bonds. Truthfulness creates confidence, deceit creates distrust.

It is a pertinent inquiry of thoughtful minds to-day, Is society resting in the common repose of confiding trust, or is it in a state of that nervous anxiety born of distrust? If the former, then it is because truthfulness is the prevailing sentiment of society; of this latter, then, we must conclude that it is so prevalent as to be its cause.

An incident in public life may serve to show us what we are in this respect. In the discussions which hav for some time been carried on in Congress over a revenue bill, it was suggested that a tax be imposed upon incomes above four thousand dollars. This proposition was opposed by a large number of Congressmen and by the press generally mostly on the ground that it would fail to bring the revenue anticipated, because of the wholesale perjury it would be sure to entail. These sapient statesmen and writers admitted that such a tax was not deemed onerous, and was a success in Europe, but did not agree with American ideas, thus confessing that we were a nation of liars, and cited in proof statements of Commissioner Wells in regard to the income tax imposed during the war.

Startling as is the question of the clergyman quoted above, the arguments referred to are more startling still. The conduct of children is largely influenced by the conduct of their associates, and as they are at school nine months of the year during the most impressible years of life, much, very much, depends upon the ethical training they receive there. It is to be deeply regretted that the study and practice of morals and manners, distinctivly as such, were, until recently, withdrawn from our public schools, being superseded by what were termed "devotional exercises." Some school officials and teachers seemed to believe that the latter included the former—that a school opened with the formula of prayer, the recitation of scripture texts, and the singing of so-called sacred songs, would be all-sufficient to secure the exemplary conduct of their pupils, and build up a pure and strong character. This was a grave and lamentable error as common observation clearly shows. Else why the constant violation of the immutable laws of ethics? Why the gross manners and lying of many school children? Why the diabolical barbarisms attending the practice of "hazing" in our universities and colleges, which has not unfrequently caused the permanent injury or death of its hapless victims? Why the disfigurement for life of young women at the Wesleyan University of a Western state, where daily attendance on vocal prayers was compulsory, by tattooing their faces in Greek characters with nitrate of silver by their classmates?

Such teachers and officials, it would seem, hav utterly failed to comprehend the ethics of prayer. Montgomery, the hymnologist, declared prayer to be the soul's sincere desire uttered or unexpressed. Prayer, then, is earnest desire. Action is the manifest energy of genuin prayer; therefore right living is prayer vitalized by righteousness. Such prayer is truthful and availeth much; yes, more, it is the all-powerful agent in the building of noble character and the diffusion of happiness broadcast. Such prayer will secure divine favor because it doeth the will of divine goodness.

The perfunctory utterance of a language form by teacher or pupils, or by both, with or without the compulsory formal attitude of the body, becomes monotonous, wearisome, meaningless, and heartless. Such prayer, however well meant, is a mere formality, a vain repetition, and when scanned by the bright light of truth is seen to be a daily enacted lie. Need there be wonder at the lack of high moral qualities in the American character when so much dependence has been placed upon the daily service of the lips and so little upon the rightful action of the individual?

From a long, careful, and unprejudiced observation I hav concluded that teachers too often do not realize the great responsibility resting upon them in forming the character of their pupils. If any position in society deserves to be termed sacred, surely it is that of teachers in our public schools; for no position affords such opportunities for molding the human character. How she shall accomplish her task fully and faithfully in this regard furnishes by far the most difficult problem she is called upon to solve.

And now, when the trend of events seems to immutably indicate that much more will be required at her hands in the field of applied ethics, "Right Living," by the well-known authoress, Susan H. Wixon, comes as an invaluable aid to assist her in this noble work. Miss Wixon possesses the rare and happy faculty of writing in such a lucid, fluent style that her productions, while fascinating to the young, deeply interest the mind of mature years; hence "Right Living," although especially designed as a text-book in oral instruction and supplementary reading in the schoolroom, is a fitting work to grace the private and bless the patrons of the public library. Its great truths are tersely stated in strong and forceful language, condensed into short, axiomatic paragraphs which render it easy for the memory to seize and retain them. It has a copious index, which renders it convenient to select any topic which occasion may demand or the taste of the reader may require. It is entirely free from religious bias, the author evidently subordinating all prejudicial leanings, if she possessed any, to the one great end of demonstrating the truth and showing how it should be adopted and cherished in right living to adorn the character and thereby build up a noble manhood and womanhood.

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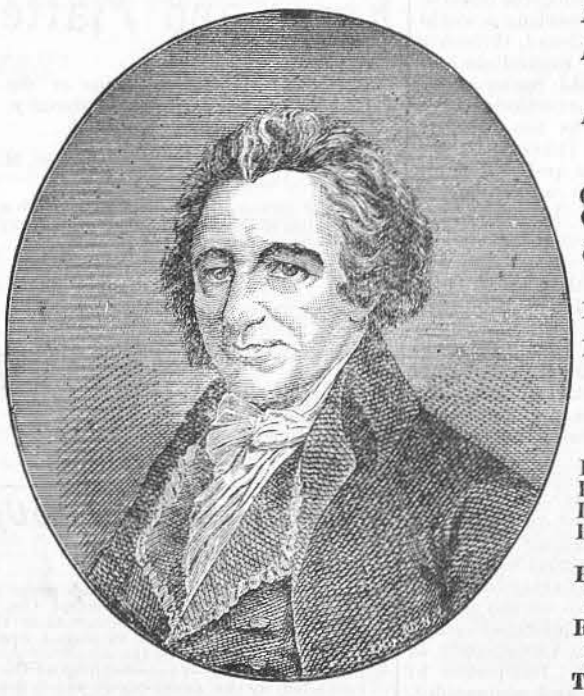
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Is not our universal method of speaking of time in units of centuries, years, and hours, rather too impersonal and misleading to us in our efforts to grasp the idea of lapse of time in our own lives? Should we not rather measure it in pulse beats, or heart throbs, or life strokes, and would not this then lead us to a more close knowledge of the existence of ourselvs in relation to the world and our duties as the days roll by?—*Albert Gresswell, M.D.*

CHARITY is an outrage against the individual. As such it stands condemned. Charity takes from the veins of personality its most precious blood. The gallows, the guillotine, the garrote, here witness their spiritual counterparts. Justice speaks in defense of the individual. It fends him. It makes whole that which previously was only a part. It builds muscle and mind, it fits soul and body for long journeys and the ineffable victories of personality. Charity is a mole. Justice soars to the heavens, and is not dazzled by the sun. Charity livs in holes its brief and shadowed second; justice measures itself with all space and time.—*Horace L. Traubel.*

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WHY either Optimism or Pessimism? These, let us remember, are superlativ terms—*i. e.*, terms expressing extremes. Suppose, now, that, instead of trying to put an extreme interpretation of one kind or the other, on the universe, we content ourselvs with trying to see it as it is What do we find? A condition of things of which the best, I think, we can say is, that it is improving, while it is *capable of indefinit improvement right now, in our own time.* This is the modest, untheological doctrin of Meliorism. Far from asserting a world at its best, all things considered, it asserts a world whose capacity for immediate and indefinit betterment should rouse every human being to unselfish exertion. It is as stirring and thrilling as the other is soothing and benumbing. It arrays before the conscience the sorrows and sufferings of our brethren, and bids us remember that we can do our part to lessen the amount of human woe. —*William H. Johnson, in Conservator.*

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FARMER: "You had a fire at the manse this morning. Any serious loss?" Minister: "Yes, ten years' sermons were completely burned." Farmer (with the memory of many a weary Sunday morning): "Mon, they had made a gran' blaze, they were so dry, ye ken."

A FRIEND, whom we will call Mr. Smith, was visiting the wife of a farmer. Mr. Smith: "How is your husband now?" Mrs. Brown: "Worse than ever; he's got a new bolus, which is tearing him to bits. But he's never well. How can a man be well whose inside is as full of pills as a peas-pod of peas? I often say to him: 'John, it's just flying in the face of providence when you've got your lawful regular doctor within a mile of you, and you going off to these impostors [impostors].'" Mr. Smith: "It's certainly very foolish." Mrs. Brown: "Foolish! it's all that—but it's far worse; it's downright wicked. It beats me how a man can go down on his knees in church and pray against such nastiness, and then go back like a dog to his vomit again." Mr. Smith: "And *does* he pray in church against quacks?" Mrs. Brown: "Of course he does. Don't we pray against them every Sunday in the litany? Don't we pray against 'all false doctorin [doctrin]'"—*London Spectator.*

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"Speaking of the Holy Land," said the graceless commercial man, "I was quite interested to read in a New York paper recently that a party of explorers in Palestine had discovered a huge heap of bones, which, from their size and quantity, are supposed to be of the children which Herod ordered killed. They were found in a cave which had been closed for centuries, which accounts for their preservation."

"Indeed!" replied one of the clergymen, much interested. "I had not heard of it. It is certainly a surprising discovery."

"Yes," continued the drummer, "and oddly enough, while nearly half of the bones are bleached white, the rest were as black as ebony."

"Remarkable," ejaculated the clergyman who had already spoken, while the other looked at the drummer suspiciously.

"What is your theory?" continued the drummer. "Do you think it possible that the bleached bones could be those of males and the black of females?"

"Possibly," replied the more communicativ clergyman. "I am not an anatomist, however, and can't say what effect long exposure has on the bones of the sexes."

"And you?" persisted the drummer to the other. "What is your opinion? Do you think it possible that the white bones belong to male infants and the black to female, or vice versa? That is the problem that now excites the discoverers."

"Really," replied the other, "I don't know, but possibly as you first put it, the white bones may be of the male children and the black of the female."

Shortly after this the clergymen reached their destination and left the train. Just as it was about moving off the drummer, who had been chuckling to himself the meanwhile, thrust into the hand of one a card, upon which was written the words:

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A ROARING OLD JOSS.

They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.—Hosea xi, 10.

News of the Week.

THE New Hampshire Republicans hav nominated Charles A. Busiel for governor.

COL. HENRY O. KENT is the gubernatoral nominee of the New Hampshire Democrats.

ON the Indianapolis track on Sept. 6. Robert J. broke the world's pacing record in 2:2½.

THE Nevada Populists nominated George Peckham for governor, and James Douty for Congressman.

LAND improvement schemes hav victimized a good many people in New York and adjacent cities and towns.

THE two wings of the Colorado Democracy hav combined and nominated Charles S. Thomas for governor.

SUNDAY phobists at Whitestone, L. I., are trying to prevent excursionists from going there on the first day of the week.

SENATOR JONES, of Nevada, has formally gone over to the Populists, although he retains his Republican protectionist views.

IT is settled that sunlight and air are very helpful for destroying the harmful potency of cholera bacillus and other microbes.

HON. LAFE PENCE, Populist, has been renominated in Colorado, although he wanted to enter the fight to beat Senator Wolcott.

GENERAL GEORGE STONEMAN, formerly commander of the cavalry of the Army of the Potomac, died Sept. 5, aged seventy-two years.

THE Illinois Populists are having trouble is getting the names of their local nominees on the official ballot, under the two per cent law.

THERE were large Democratic gains in the Arkansas election, the Populists being defeated in almost every county. The majority is between 25,000 and 30,000.

THE Vermont election resulted in Republican victory by a large majority, amounting to 28,000 over all. Urban A. Woodbury is chosen governor.

PROFESSOR HERMANN VON HELMHOLTZ, one of the most distinguished scientific men of the century, died at Berlin, on Sept. 8. He was born Aug. 31, 1821.

THE northeastern counties of Minnesota are threatened with additional disasters from forest fires. Large sums are being raised every day for the fire sufferers.

AT last a heavy rain has broken the terrific drouth in all parts of the country, with the exception of the South, which has had timely rains all through the season.

THE Comte de Paris, head of the French House of Orleans, died in London last week. He was the son of the late Duc d'Orleans, and grandson of Louis Phillippe, king of the French. He was born Aug. 24, 1838. He served on the staff of General McClellan during the early years of our Civil War.

THE Maine election has gone Republican. Governor Cleaves is reëlected by a majority of probably 25,000 to 30,000. It may be larger, Chairman Manley claiming 37,000.

THE Republicans of the Second district of West Virginia selected Alston G. Dayton to oppose William L. Wilson, the Democratic tariff leader, in the congressional race.

DR. JAMES STRONG, the author of the famous "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature," and of many religious works, has recently deceased, at the age of seventy-two.

THE police board of this city has dismissed Captain Stephenson for bribery, and also voted to abolish the office of precinct detectiv. Central office men will hereafter do such detectiv work as may be necessary.

THE Democrats of Wisconsin hav renominated Governor George W. Peck. The platform warmly indorses the administration and denounces the Democratic Senators who so vitally amended the Wilson tariff bill.

"Is Suicide a Sin?" and "Is Bicycling Immodest?" are the two questions most earnestly discussed in some of the New York papers. To one who believes in the referendum most of the letters must be very discouraging.

THE National Encampment of the Grand Army of the Republic was held at Pittsburg this week. Thousands reached the city last Sunday, greatly to the disgust of the Sundayites, whose headquarters are in that unfortunate town.

THE Minnesota Democratic convention indorsed the national platform, declared its confidence in the administration, called for the election of United States Senators by the people, denounced the American Protectiv Association, and nominated George L. Becker for governor.

THE police justices of this city hold court often with locked doors, in direct violation of the law of the state. Men and women hav often to lie in jail all night, because their friends and bondsmen can not get in to arrange for bail, thus subjecting them to needless inconvenience and ignominy, and many others to serious loss of time.

THE Louisiana sugar planters hav resolved to hereafter support the Republican party because the Democrats hav repealed the sugar bounty. Governor Foster, himself a sugar producer, protests strongly against this step, arguing that the planters can win nothing without the support of the negroes, and to bid for their assistance will reintroduce the race problem in its worst form.

THE Colorado Populists renominated Governor Davis H. Waite, although his opponents made as strong a fight as they could against him, with all the machinery of the convention in the hands of his friends. It now seems probable that Thomas M. Patterson, editor of the *Rocky Mountain News*, the leading Populist paper of the country, will bolt the nomination.

IN the congress of the English trades unions a prolonged debate ensued upon a resolution to nationalize all lands containing mines or minerals. James Keir Hardie, M.P., moved an amendment that, besides the land, the whole means of production, distribution, and exchange of the output of mines ought to be nationalized. The amended resolution was carried by a vote of 219 to 61.

THE Northwest Legislature (Canada) has decided the long disputed school question, for a time, at least. It has voted that the Catholics shall not be deprived of their right to establish separate schools, and, in districts where they maintained such separate schools, shall not also be taxed for the public schools. It has been determined, further, that the only religous exercises in the public schools shall be the simple reading of the Lord's Prayer at the opening.

THE Memphis grand jury has discovered that the six negroes lynched near that city for alleged incendiarism were the victims of a plot to which the detectiv who had them under his care, and the driver of the wagon which became the butchers' shambles, were probably parties. That the prisoners were to be murdered was known in Memphis to certain persons many hours before the slaughter took place. The sextuple murder made six widows and twenty-seven orphans. The grand jury has indicted several persons for the crime.

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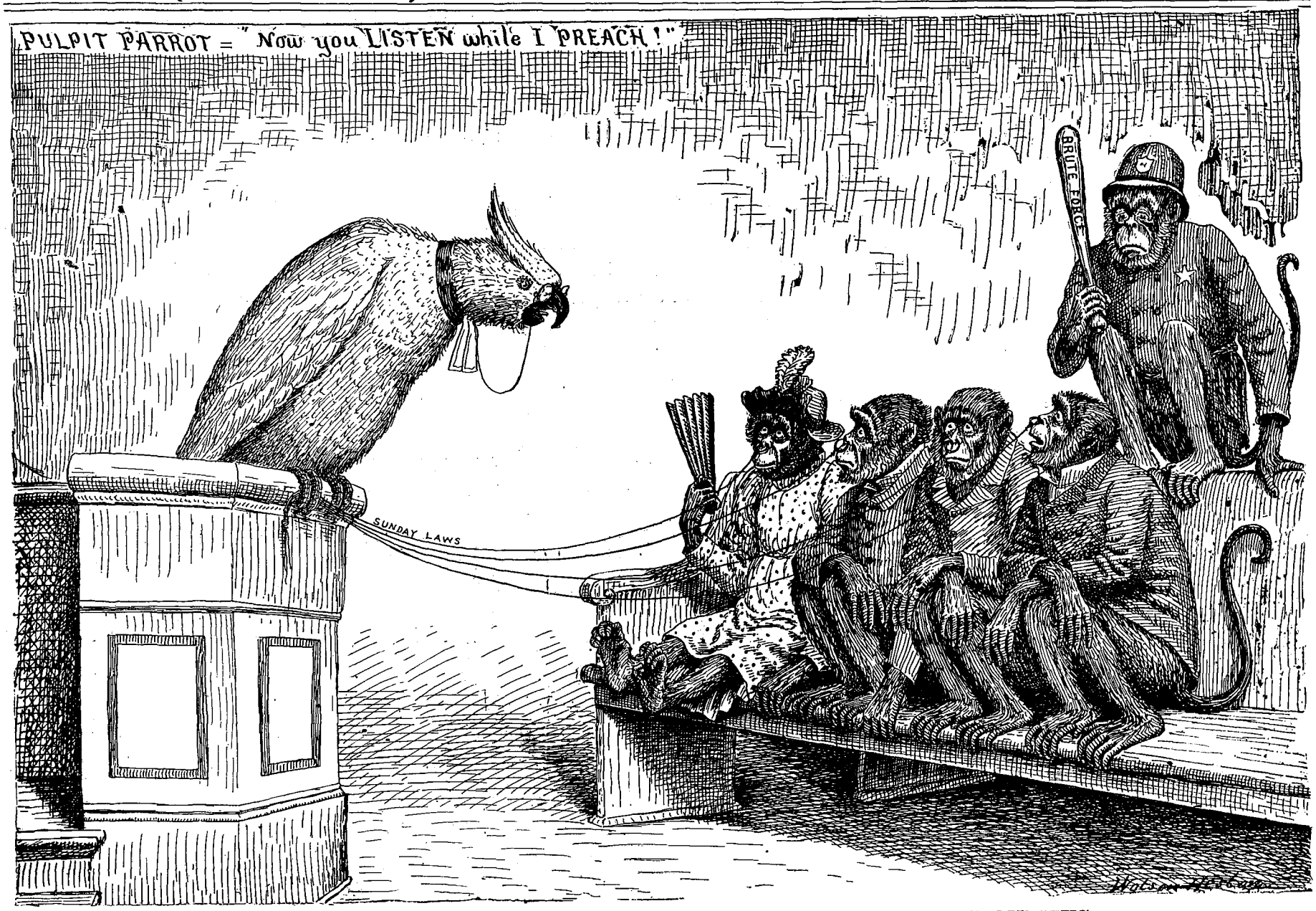
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WHAT THE PULPIT PARROT WANTS WITH THE LAY MONKEYS.

About Books.

Since the Truth Seeker Company's compositors got "Four Hundred Years of Freethought" off their hands they hav not been idle. We hav undertaken the issuing of two new books, which are now in press, the first in order of time being "The Better World," by Dr. E. B. Southwick, of Michigan. This is not, as might be inferred from its title, a religious work having the heavenly beatitudes for its theme, but deals in a unique way with the possibilities of complete happiness on this mundane sphere when men and women shall hav learned to lead natural lives and to adopt scientific government and regulations. In the world which he describes there are no soldiers, lawyers, doctors, preachers, or public schools, and as a coincidence no war, litigation, disease, superstition, or ignorance.

The second new book is by Mr. F. D. Cummings, of Maine, the title being "Religion and the Bible." Mr. Cummings is a business man, and, we judge, a prosperous one. Our dealings with him certainly indicate that he is one of thorough business methods. And he has expressed his views on religion and the Bible with the terseness, clearness, and precision that characterize commercial paper. Perhaps he is the first resident of Maine to write such a book. If so, that state has made a good, though tardy, beginning.

Announcement of the appearance of these books will be made at an early day. The price is fifty cents each, in paper covers. Meanwhile we hav a suggestion to make to the substantial men in the Freethought ranks: You hav knowledge and views that are worthy of preservation in a bound volume.

Why not, then, write a book?

In view of the disputes that arise concerning every prominent man's religious belief, after he is dead, a record over his own hand has become a necessity—almost a duty. If his family or immediate friends do not agree with him, they are likely, at his death, to accord him religious burial, deny all truthful accounts of his actual convictions, and destroy whatever newspaper articles or private writing from his pen might prove him to hav been a Freethinker; while his obituary, tombstone, and epitaph will perpetuate the falsehood that he has "fallen asleep in Jesus." The course we hav suggested—the publication of a book, if no more than an autobiography, to be a part of his last will and testament—will render such a fate impossible. And there are other advantages of authorship which will readily suggest themselvs.

In further elaboration of this subject we would say that the Truth Seeker Company is in the printing and publishing business, and possesses all the facilities for turning out first-class work. Any faults of composition due to an author's unfamiliarity with literary labors are corrected by competent revision. This Company's imprint upon a publication insures it a home in the book world, while our advantages for securing it circulation among the class it is intended to reach are not enjoyed by any other house. We believe that the Truth Seeker Company's claim to be the headquarters for all Liberal literature is conceded Our terms are as low as those of any other house that does good work and pays standard wages. As we inquired before, Why not publish a book?

It is evident that President Putnam of the Freethought Federation is keeping a close watch on men and events from his conning tower in Chicago. He means to hav a good Congress in October and to keep every company and regiment in line for efficient work against the theocratic foe. His most enthusiastic and useful allies are the thousand good and true men and women who subscribed for "Four Hundred Years of Freethought." Only those who know what has been suffered in the world-old battle for liberty and what has been won, can fully realize the magnitude of the task yet to be performed and the need of united, persistent, and intelligent action. The numbers of this select corps are steadily if slowly increasing, and now we are at last able to announce that the end of waiting is here. After a tremendous struggle with our printers the last form went to press this week and the book is in the hands of the binder. As soon as we receive it from him it will be rushed out to the subscribers as fast as we can wrap, direct, and ship the great volume. The names following are those of subscribers received since last week: Georgia, B. A. Denmark; Illinois, W. G. Reichwald.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia Freethought publications are on sale at the meetings.

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It will show what Freethought is in itself and how manifold are its influences, and with what hope and promise we can hail its future triumph.

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THE SECOND PART will deal with Freethought as an Organized Movement, especially in America and Europe; and this history is of equal importance with the first, and should be justly understood and the Pioneers of our work recognized.

The first part will embrace the following Grand Departments:

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Descartes.	Kepler.	Pestalozzi.	Cervantes.	Goethe.	French Salon.	Bradlaugh.	Harriet Martineau.
Locke.	Da Vinci.	Froebel.	Marlowe.	George Sand.	French Revolution.	Garrison.	Frances Wright.
Hume.	Newton.	Combe.	Shakspere.	George Eliot.	Thomas Paine.	Phillips.	Lucretia Mott.
Hobbs.	Humboldt.	Spencer.	Gibbon.	Victor Hugo.	Jefferson.	Parker.	Ernestine L. Rose.
Kant.	Lyell.	Owen.	Burns.	Emerson.	Mazzinni.	Sumner.	Lydia Maria Child.
Hamilton.	Darwin.	Holyoake.	Shelley.	Heine.	Bentham.	Lincoln.	Margaret Fuller.
Comte.	Tyndall.	Haeckel.	Byron.	Thoreau.	Mill.	Bakounine.	Elizabeth Cady Stanton.
Büchner.	Huxley.	Girard	Pushkin.	Whitman.	Garabaldi.	Warren.	Susan B. Anthony.
Feuerbach.		Lick.	Tcherny-chewsky.	Ingersoll.	Heinzen.	Petrofsky.	Matilda Joslyn Gage.
							Helen H. Gardener.
							Annie Besant.

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GREAT INTERNATIONAL CONGRESS

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D. M. Bennett,	L. K. Washburn,	Samuel P. Putnam,	Prof. J. H. Cook,	Mrs. Robert C. Adams,
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This is a splendid opportunity to obtain books which every Liberal desires to hav, at an exceedingly low price. Old and new subscribers can avail themselvs of it, and we shall be glad if our present readers will call the attention of their friends to the values offered.

The Sunday Superstition and the Schools.

Our readers are familiar with the intention of the theocrats to secure, if possible, the incorporation in public school text-books of articles favoring compulsory Sunday observance. They hav taken hold of the work in earnest and will push it with the vigor and wise system which characterize all their propagandism. Their organs urge upon theocrats everywhere in the country the duty and necessity of writing to school-book publishers and presenting to them all possible arguments that may hav the effect of inducing the publishers to prepare and issue series of text-books suitable for the accomplishment of the purpose of the Covenanters, that is, the indoctrination of the minds of the children of the land with the dogmas and principles of the Sunday superstition and tyranny. They are committed squarely and unreservedly to the proposition that it is a part of the business of the state to teach religion, and their kind of religion, as a matter of course. Equally of course, they are absolutely sure that the state has an unquestionable right to enact Sunday laws. Nay more, they are convinced that it is its bounden duty to establish such laws. It is right here that we must meet them firmly and without reservation. If the state has the right to enact Sunday statutes it has the right to enforce them, and in order that it may enforce them with the least possible friction it will teach the children of all citizens, who in their turn are to be citizens, that those statutes are necessary, just, and must be obeyed. If Sunday statutes are justifiable on any ground, then it is entirely proper that the children in the public schools and in all other schools be told wherein they are justifiable and why they are justifiable. It will not do to play fast and loose with this momentous issue. The state directs the education of our children, and while it does it must insist, in self-defense, that these children be taught to render obedience to its laws. Its right to instruct the rising generation to respect its laws is conterminous with its right to adopt those laws. If there be any law already in existence which it may not teach the pupils in the schools to obey, that law should be repealed. The state may warn against murder and arson, for murder and arson are violations of the law of equal freedom, and therefore invasiv, hence the state may rightfully deal compulsorily with the murderer and incendiary. Work and play on Sunday are not violations of the law of equal freedom, therefore not invasiv, and hence the state cannot rightfully punish them as crimes nor teach that they are crimes.

Furthermore, evén if the advocates of Sunday observance did not desire to force their ideas concerning it upon dissenters by means of legal enactments, the teaching of those ideas in the public schools would be unconstitutional and invasiv, for there should be no union of church and state, and to teach in the schools that Sunday is a holy day, the observance of which is enjoined by God, is to propagate a religious dogma at the expense of the taxpayers holding to all forms of belief and non-belief.

The question of Sunday observance is one for private determination wholly, equally with that of baptism, partaking of the communion, respecting fast days, making pilgrimages to shrines, shaving the head, or saying grace at the table. The state has nothing whatever to do with any of these rites, ceremonies, and observances, beyond protecting all in the equal right to engage in or abstain therefrom. This is what separation of church and state means, this is what secularization involves; this is what the advocates of the law-fettered Sunday, this is what all theocrats, hate and fight against. Right here the battle line is drawn, right here the war is to be waged.

The *Christian Reformer*, replying indirectly to our arguments against state teaching of Sunday observance dogmas, quotes from an address by Bishop Whipple, in which that church dignitary, after enumerating a number of the frightful evils which assail or threaten the country, says concerning the asserted cause of these perils:

> "For the past quarter of a century the apostles of Infidelity hav by press and platform been eating faith out of the hearts of men; multitudes hav forgotten that no nation has ever survived the loss of its religion. It may hav been a poor religion, but when men hav lost all sense of accountability to a higher power, when they hav admitted no eternal standard of righteousness, and limited man's horizon to the grave, society has perished."

It is now in order for Bishop Whipple to tell us what nation, using "nation" as synonymous with people, has lost "all sense of accountability to a higher power." Within the historic period, no nation which has gone down in ruin had any lack of faith in a higher power or in higher powers. If by nation he means the government, it is pertinent to remind him that ours is the first whose constitution guaranteed the complete and perpetual separation of politics and religion, and left the people absolutely free to cherish and giv expression to their sense of accountability to higher powers. So far our nation has "survived," while all the dangers that it has encountered and surmounted are clearly traceable to sources other than the principle of secularization embodied in its fundamental law. Indeed, we may fairly go much further than this and maintain that but for the disregard of this principle by our municipal and state goverments, and even by the federal government, we should hav escaped many grave perils. By the exemption of church property from taxation the way was opened for the accumulation of vast properties in the hands of ecclesiastical organizations, an accumulation which has never failed to be detrimental to the welfare of the state and inimical to the interests of all its industrious citizens. The admission of the Bible to the public schools has made possible the "Catholic menace" to the common school system, and has paved the way for this later theocratic demand that the orthodox Christian belief concerning Sunday be taught in those schools. One of the greatest evils with which we hav to deal, and which is eating into the very vitals of all that is honorable, true, and just, is political corruption, and much of this is directly chargeable to the scheming of the theocrats. The attempt to subvert the secular Constitution has contributed powerfully to the unmanning of politicians. They hav been bullied into voting for all sorts of unconstitutional laws, and hav made all kinds of promises under duress of threats of defeat in future elections if they do not giv their public indorsement to the demands of the theocrats. They hav seen misleading and even forged petitions laid upon their desks, and they hav not dared to expose the fraud, but hav had to make believe that they saw nothing wrong, and hav talked and voted as though they had not the slightest doubt of the truth of the theocrats' assertion that those documents actually expressed the solemn wish of a vast majority of the people. These are but three examples of the many dangers and iniquities which all clear-sighted and good citizens fear and lament, and which cannot be debited to the constitutional inhibition of the union of church and state, but which, on the contrary, are undoubtedly justly chargeable to the machinations of the Christian enemies of that wise provision against ecclesiastical encroachments and tyranny.

Immediately following its quotation from Bishop Whipple, the *Christian Reformer* says:

"In the light of all the facts, there is nothing more reasonable or more patriotic than the proposition to insert in our school readers lessons on Sabbath observance. · · · It is largely by means of this institution [Sunday] that 'the sense of accountability to a higher power' has been developed. The Sabbath law is part of that law written by the finger of God on tables of stone."

This is begging the question. Whether God wrote any law; whether, if he did, he wrote it on a table of stone; whether, if he did so write, we hav any sure means of knowing the fact, and finally whether there is or was a God who could or did write a Sabbath law or any law on a table of stone or elsewhere, are all theological questions with which the state has nothing whatever to do. It can neither legislate, adjudicate, nor administer upon the assumption of the truth of an affirmativ answer to one or all of these questions. They are wholly without the domain of politics. The state stands for the defense of the civil rights of all its citizens, regardless of their opinions concerning these or any other religious tenets. It is not a council, presbytery, synod, conference, nor board of Bible interpretation or revision. Its functions are secular, not ecclesiastical. For the state to put into the school readers what the theocrats want there is to assume the existence of a God and his direct intervention in human affairs, the divinity and infallibility of the Bible, and its own right to legislate in regard to religious beliefs. This is precisely what the National Reformers and their allies desire, and they seem stone blind to the fact that all history is eloquent with warning against such a domination of the lawmaker by the priest. That this theocratic demand for religious instruction in the schools and for the incorporation of Theistic and Christian dogmas in the laws is based on theological instead of on humanitarian grounds is well-known to all intelligent observers of current events, in spite of the frantic protestations to the contrary of the more discreet champions of the Covenanter schemes and of the less cautious themselvs in their calmer or shrewder moments, but it will not be amiss to quote here a few sentences from the *Christian Reformer*, which are strongly confirmatory of this observation:

"There is but one remedy for all these national ills, and that is a return to the religion of our fathers. This cannot be done without a proper regard for the Sabbath. There must be a cessation of all unnecessary trade and travel on the Lord's day. This cannot be brought about unless the youth of our land are taught the command, 'Remember the Sabbath day to keep it holy.' They must he taught that this is not a mere humanitarian law, discovered by science to be good for man physically, but that it has the authority of God behind it and that men and nations disobey it at their peril. They must be taught that God commands nations to keep the Sabbath, and threatens them with destruction if they refuse. 'If ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.'"

For some reason we hav been seeing less of the "rest" pretense lately in the Sabbatarian papers than we hav been accustomed to finding therein. Is it supposable that they are awakening to the fact that it is a very thin disguise, not likely to fool people of fair intelligence, and that this eye-opening has been brought about by THE TRUTH SEEKER'S demonstration of the utter lack of necessity for Sunday laws in the interest of working people, who can secure all the leisure they need without a single statute of the kind? It will be comparativly easy to put the Covenanters to rout when they are once forced out into the open and compelled to admit on all occasions that they are fighting for Sunday laws solely in the interest of the church. It is this consideration which causes us to devote so much space to the establishment of the truth of our contention that no special Sunday laws are needed in order to giv all time for rest. If further proof were needed that the Sunday observance people are working in the interest of the church instead of the worker, it would be found in their unrelenting opposition to all forms of Sunday recreation and amusement. Here they completely unmask.

A Frank Admission—A Startling Comparison.

THE TRUTH SEEKER said recently that "we fight from the vantage ground of the Constitution," and it is strictly true, although it is a Constitution ignored, violated, and trampled. To the fact that the Constitution is what it is do we owe all the religious liberty that the legislator of modern days has left to us. We must see to it that no Christian constitutional amendment is grafted on to the noble instrument, for when that is accomplished we are lost. It is clearly perceived by the National Reformers and their congeners that the Constitution is the greatest obstruction in their way, and they are sure to make use of every obtainable lever in their desperate endeavor to remove it. Of course some of the theocrats claim that the genius of the nation is Christian and that a Christian amendment would be in perfect harmony with the religious customs and legislation of the past, and would also harmonize with the *truest* reading of the Constitution in the light of the real intentions of the fathers, but the more logical and clear-seeing of their leaders are forced to confess that, so far as the Constitution is concerned, they are the innovators and must maintain an aggressiv fight. Rev. E. Thompson, D.D., of Los Angeles, California, preached a sermon the other day in Pittsburg on the theme, "Is this a Christian Nation?" He claimed that it is. He said that the men, women, and children at home prayed for the success of the soldiers in the field; that in the national convention Franklin acknowledged God as the ruler of nations, and moved that a minister be sent for to ask God's blessing on the convention; that the president at his inauguration takes an oath, and that "twenty-six decisions of the supreme courts of as many states hav said that this is a Christian nation." He also said: "The Constitution of the United States is distinctivly a Christian document." The *Christian Reformer*, while expressing its admiration of the "spirit and aim" of this discourse, feels compelled to point out some of the speaker's errors. Here are some of its admissions:

"The reference to Benjamin Franklin's speech and motion in the constitutional convention is incomplete and may leave a wrong impression. The reader might infer that the motion for prayers in the convention was adopted, when the fact is a motion to adjourn was carried without taking a vote on Franklin's motion, and it was never brought up again. Franklin himself tells us that the convention, with the exception of three or four persons, thought prayers unnecessary. The assertion that 'the Constitution of the United States is a Christian document,' must not be allowed to go unchallenged. We meet it with the counter-statement that the Constitution of the United States is not a Christian document. · · · The statement as to the inauguration oath of the president calls for one or two remarks. The exact form of the oath is prescribed in the Constitution. It is as follows: 'I do solemnly swear (or affirm) that I will faithfully execute the office of the president of the United States, and to the best of my ability, preserve, protect, and defend the Constitution of the United States.' There is no recognition of God in this oath, and the president, as a rule, takes it just as it is here given. It appears, therefore, that while there is a large amount of Christianity in the nation, and a small amount in the laws and in the administration, the Constitution is not a distinctivly Christian document. All the Christianity found in the statutes, customs, usages, thanksgiving proclamations, etc., is extra-constitutional."

That is, all the Christian features of our local, state, and national governments are illegal, unconstitutional, rebellion-tainted. Thus much for the admission; now for the comparison:

"But in any case it impresses us as a strange state of affairs, when the Christianity of the Constitution has to be proved. [And after all is *not* proved.] There should be no need of proof. It ought to be so manifest that there could be no doubt about its existence. What would hav been the impression made on the public if Dr. Thompson had taken an hour to prove that the Methodist church is a Christian church? Common sense people would say, If the Christianity of the Methodist church is so vague, ambiguous, and doubtful that it needs to be proved, that church ought to hold a general conference forthwith and revise its creed, so that its Christianity will be known and read of all men. That is the duty now resting on this nation with reference to its Constitution."

Of all the comparisons that do not compare, this may safely claim the palm. We find ourself wondering if the editor of the *Christian Reformer* realizes how completely he has exposed his front, flank, and rear—every face and angle of his position—to his enemies' attack. It seems utterly impossible for thorough-going theocrats to understand that a church and a civil government are two distinct and separate things. Can they not grasp the idea that the functions of the two are wholly different? The mission of the Methodist church is to uphold and propagate Christianity; the purpose of this government is to defend its citizens—to render secure their property, persons, and lives. The Methodist church has a religious creed because it is a religious society; the nation has a political constitution because it is a political organization. The one is a declaration of religious belief; the other is a bill of civil rights. It is well that the Christianity of the church is "known and read of all men." It would not be well if the Christianity of the Constitution were known and read of all men, for the Constitution should hav no Christianity nor any other religion or irreligion to be known or read of any man. The man who calls the Constitution a "creed" and proposes to revise into it the dogmas of Christianity is, whether consciously or unconsciously it matters little, the enemy of civil and religious liberty, and would, if it were in his power, bring back the days of the Inquisition, with *his* church grasping the sword of merciless authority. We earnestly wish to preserve the amenities of discussion, and we desire to reason rather than denounce; but when an editor puts into cold type the atrocious assertion that it is the duty of the people of the United States to make the Constitution of the nation a creed of Christianity, so plain and pronounced in its averments that no one can mistake it for anything else, we find it difficult to refrain from such denunciation as the anti-slavery apostles heaped upon the heads of the apologists for chattel servitude.

Will You Be There?

We hope to meet a multitude of Truthseekers at the Annual Congress of the Freethought Federation and Secular Union in Chicago in October. All Freethinkers who can spare the time and money will, we are sure, be amply repaid their outlay of both, if they attend. None of us touches hands often enough with his fellow-workers. We are so deeply engrossed with the everyday duties of life that there is little time left or opportunity given for the cultivation of social feelings and the exchange of fraternal greetings. But once a year we can get together under the rooftree of our national organization and relax the tense nerves strained almost to the breaking point in the struggle for existence. We get out of the old ruts, and breathe a new atmosphere. Old friendships are freshened and strengthened and new ones are formed. We review the struggles and triumphs of the year. We hope and plan for the future.

Of course we cannot get together a crowd of thousands or tens of thousands, as the Women's Christian Temperance Union people or the Christian Endeavorers do, for our propaganda attracts only the independent and thoughtful. But there will be a sufficient number at the coming Congress to hav a splendid time, and we can hav no doubt that the meeting will giv a fruitful stimulus to the work all over the country, and especially in all districts represented in the Congress by home delegates. The Chicago friends are not in the habit of doing things by halves, and this year they are reinforced by Mr. Putnam, who is an unconquerable host in himself. His enthusiasm is contagious, and he has an almost unlimited capacity for hard work, which he draws upon without stint when he makes up his mind that a job is worth doing. Then there is Judge Waite, who wrote that admirable work, the history of the first two hundred years of the Christian religion, and who is the president of the Secular Union, which this year foregathers with the Freethought Federation in this annual congress. Judge Waite and Mrs. Waite are good people to know, and they are a tower of strength to our cause in the city by the inland sea. Reichwald, Peacock, and many other intrepid soldiers of Liberalism are doing valiant service on the picket line, and will hav everything in good shape for the Congress by the time the outside delegates arrive.

It is not necessary to enumerate here the

important questions that will come up for consideration; suffice it to say that never has there been greater need for vigilance, energy, union, and aggressivly defensiv fighting.

Come from East and West and North and South; make this Congress an all-around success.

We are told that the Lord loveth a cheerful giver, so no doubt he has a warm place in his heart for that unique Freethinker, Charles Broadway Rouss, of this city, who has just sent to our Acting Mayor McClellan a check for $1,000 for the Minnesota fire sufferers.

On the last Sunday in September the Brooklyn Philosophical Association will go out to New Rochelle to see the Paine monument and ascertain what, if any, improvements need to be made. The members of the association will leave the Grand Central station in this city on the 1 P.M. train or the first that leaves after that hour. They expect to hav an entertaining and instructiv time and cordially invite friends from other cities to join them.

A Cleveland paper, which is helping on the Sunday crusade in that city, tells a story that concerns the former mayor of the town. It is to the effect that a church delegation waited on the official to see if something could not be done to lessen the noise in a saloon which was next-door neighbor to the church. The merry-making in the saloon disturbed the services in the church, it was stated. Then the mayor asked: "Did it ever occur to you that the people in the saloon are probably disturbed by your singing, as much as you are by their merry-making?" We are not concerned to inquire here as to the relativ harmfulness or innocuousness of the two kinds of "noise," but the question of his honor may not be quite so "brazen" as the Sunday law paper seems to think it is. It is barely possible that the habitués of the saloon may be disturbed by a noise different from that which they make themselvs, and that, under the law of equal freedom, they would be entitled to some consideration at the hands of the lawmakers. If we assume that the sounds produced by church services are privileged while all those made in the saloon are to be outlawed, of course there is nothing to be said in defense or extenuation of the mayor's question, but if it is admitted that each citizen is entitled to complain of the sounds that annoy *him*, the question is presented in a new aspect, and the problem is seen to be one which calls for the exercise of mutual forbearance and the granting of mutual concessions. If statute law is to be called in to arbitrate, it must be law applicable to all days alike; no special enactments for Sunday are required.

The opportunity is now presented for what we hope will be effectiv work in behalf of state secularization. As our readers are aware, Congress has passed an act admitting Utah into the Union as a state, and she will come in in 1896. A constitution had been adopted before the enabling act was passed, but it is now proposed to amend it, and a constitutional convention has been called for that purpose. Already the clergy are at work, determined to secure the election of none but Christians as delegates, if possible. They see an opening for the incorporation of their religious opinions in the organic law of the new state. We must meet them in every district and in the convention. The Territory must be flooded with our literature. It will not do to permit the theocrats to gain a foothold there. Delegates who will stand immovably firm in opposition to all schemes for the recognition of religious dogmas in the constitution, should be nominated, and we are well satisfied that a majority of this kind can be elected. When the convention assembles the Freethinkers must be on the ground from the first. "Who would be free, themselvs must strike the blow." To keep a good man there, and put into the hands of the delegates plenty of printed arguments in support of church taxation, against Sunday laws, and for completely secular education, will take money and we now ask the Freethinkers of the whole country to contribute to "The Utah Fund." Let us resolve to make Utah a free state. Mr. George Larson, who livs out there, has opened the ball without being asked, and sends us one dollar for the purpose named. Who will be the next? Will friends please send us papers from Utah whenever any contain anything about the convention that can possibly be of any use in this connection? Keep us well informed in regard to events and we will do all we can at this end of the line.

The time rapidly approaches when Mr. J. B. Wise must appear for trial in the United States court at Topeka for sending through the mails a transcript of a "verse" of the Bible. We hope it will not be forgotten by the friends that trials in United States courts cost heavily and that Mr. Wise is a very poor man who stands greatly in need of their timely assistance. That the letters to the officials are read and pondered is shown by the following card sent to us by one of the best workers we hav. Read it, and then giv United States District Attorney W. C. Perry of Topeka an opportunity to send you a more satisfactory communication. And please do what you can to help Mr. Wise in a financial way. Here is Mr. Groh's card:

BREATHEDSVILLE, MD., Sept. 3, 1894.

"MR. EDITOR: That letters from the Freethought Letter-Writing Corps are not disregarded is evident from the fact that, in response to a postal, I this morning received the following from United States District Attorney W. C. Perry, of Topeka, Kansas, saying: 'Referring to your postal card of the 22d inst., I beg to say that the charge against J. B. Wise was presented to the grand jury and an indictment returned against him. This of itself requires me to present the case to a trial jury, unless I am convinced that the charge is unfounded in fact and in law. This conclusion I am unable to arrive at. The circumstances under which Mr. Wise is said to hav mailed the postal card are such that in my opinion he violated the law.'"

There is no doubt that all the regular readers of THE TRUTH SEEKER will carefully peruse Samuel P. Putnam's ringing protest against the foolish resolutions adopted and sent to President Cleveland by the convention lately in session at Topeka. It is utterly incomprehensible how—in face of the tremendous issues that confront us as Freethinkers—these people could go off at that tangent into the slough of partisan politics. We hav our own work to do, more than we can attend to properly with the limited resources at our command, and it is fatuous to waste our strength in attacks on any party, and thus inevitably create ill-feeling and antagonism in our own ranks—unless that party has, as a party, invited the attack by making war on the principles for which all organizations that rightly bear the Freethought name stand, and can alone stand. Had the Kansans censured President Cleveland for any official utterance or act of his which was violativ of the basic principles of secularization, they would hav merited only commendation from all Freethinkers, for to expose and condemn the words and works of officials which discriminate against some citizens and in favor of others because of differences of opinion regarding religion, is an important duty of every Freethought society. As an individual, every Freethinker is at perfect liberty to form such political affiliations as he chooses and to address to the officers of the government such communications as he thinks they should receive. But when any Liberal organization does as the one in Kansas has done, it goes entirely outside the sphere of its legitimate work, very seriously impairs its own usefulness, and casts odium upon and does grave harm to every other Freethought body in the country. The deserved ridicule which the press of the nation is heaping upon the amateurish deliverance of the Topeka Convention is worth nothing as an advertisment of our principles, because that deliverance does not embody our principles, being merely the opinion of certain Freethinkers about a subject concerning which organized Freethought can express no opinion, and hence cannot be defended. When those resolutions are thrown in our faces, we must either remain silent, awkwardly apologize for, or criticise and repudiate them. There was no warrant whatever for placing us in this most undesirable position.

So far the religious journals hav fought rather shy of moralistic observations on the great forest fire horror, but the *Freeman's Journal* (Catholic) ventures this:

"How helpless is man in the presence of the mighty elements of nature! How pitiable his condition were it not for God's ministering angel Charity, who hastens to his relief in the hour of distress and peril, and bids him take courage and hav faith in an eternal destiny and a merciful providence by whom his sufferings in this transitory life will not be forgotten!"

Certainly man is "helpless in the presence of the mighty elements of nature," but on the Theistic assumption this is equivalent to saying that he is helpless in the hands of God. God, according to that assumption, being unlimited in knowledge and power, it logically follows that he knew from eternity just how those poor people in Minnesota and Michigan would perish. But foreknowledge, in a being of infinit power, is equivalent to foreordination, and hence it also follows that God intended that the victims of the Northwestern fires should die exactly in the way that they did. There was no possible escape for them, no matter what they or others might hav attempted in the way of flight or rescue. Intelligent prevision, courage, decision, may and often do save men and women from premature destruction by the "elements of nature," but from an infinit God there is no possible escape; he has *destined* us to die in a certain manner, and when we do die, no matter how horrible a death, it is he who kills us, precisely as he had intended from the "beginning" to do. If Theism is true, a personal God choked or burned each and every one of those people who perished in the recent forest fires, as surely as though he had taken them in physical hands and strangled them or thrust them into their flaming houses and held them there until they were only lumps of charred flesh. All that the religious editor has to say about "God's ministering angel Charity," an "eternal destiny" of bliss in heaven (or of agony in hell), and a "merciful providence" is sickening to a degree—a horrible mockery of grief and torture. Quite possibly the man is sincere, but that fact does not make his deliverance any the less a ghastly burlesque on intelligence and morality. In passing it is pertinent to ask him upon what sound reasoning he bases the assumption that a god who does so poorly in this world will do so well in another? Is he to experience a "change of heart"? What warrant hav we in experience, common sense, or logic, to assume that the superlativly wise and good will do better in the future than he has done in the past?

Lectures and Meetings.

THE Chicago Secular Union re-opened Sunday, September 2d, with an excellent lecture by Samuel P. Putnam. September 9th Leon Lewis gave an able address on "Bruno." September 16th Mr. Putnam spoke again, On the 23d Mrs. M. A. Freeman lectures on "Science and Superstition." The speaker for the 30th has not been definitly decided upon, but possibly Mr. Putnam will again occupy the platform. It is hoped by these meetings to awaken Chicago Freethinkers to the necessity of united action and to secure a large attendance at the Congress. The lectures are free and the meetings are held at 181 Madison street every Sunday evening.

The enlightened white pietist can't afford to snigger too loftily at the religious darkness of the heathen Chinese at Hong Kong, who (so a cable says) tried to scare away the black plague by Joss processions accompanied with the letting off of crackers; nor need the Church of England folk think to oproudly of their Archbishop of Canterbury as compared to the viceroy of Canton, who publicly offered sacrifices to propitiate the devils. Orthodox creeds inculcate the very same superstition only it varies in its incidence. There are "prayers for rain" especially set out in the "Book of Common Prayer," approved of by Canterbury and indorsed by her Grashus, who is the head of the church! And isn't Australia familiar with "days of humiliation and prayer" as a cure for this evil, or for that—even to the sordid question of general bank-bursting? That book, too, contains a plague prayer or two and several other follies for use, when a ton of chloride of lime would be more to the point. It is the same superstition—the same principle of sacred ignorance; the difference is is only one of degree and incidence. Our bishops and parsons assemble and lead public tomfooleries; the Canton boss processes and offers sacrifices. Savages all.—*Sydney Bulletin.*

Ingersoll and His Critics.

From the New York World.

First. In the article written by me about suicide and published in the *World*, the ground was taken that "under many circumstances a man has the right to kill himself."

This has been attacked with great fury by clergymen, editors, and the writers of letters. These people contend that the right of self-destruction does not and cannot exist. They insist that life is the gift of God, and that he only has the right to end the days of men; that it is our duty to bear the sorrows that he sends with grateful patience. Some have denounced suicide as the worst of crimes —worse than the murder of another.

The first question, then, is:

Has a man under any circumstances the right to kill himself?

A man is being slowly devoured by a cancer, his agony is intense, his suffering all that nerves can feel. His life is slowly being taken. Is this the work of the good God? Did the compassionate God create the cancer so that it might feed on the quivering flesh of this victim?

This man, suffering agonies beyond the imagination to conceive, is of no use to himself. His life is but a succession of pangs. He is of no use to his wife, his children, his friends or society. Day after day he is rendered unconscious by drugs that numb the nerves and put the brain to sleep.

Has he the right to render himself unconscious? Is it proper for him to take refuge in sleep?

If there be a good God I cannot believe that he takes pleasure in the sufferings of men—that he gloats over the agonies of his children. If there be a good God, he will to the extent of his power lessen the evils of life.

So I insist that the man being eaten by the cancer—a burden to himself and others, useless in every way—has the right to end his pain and pass through happy sleep to dreamless rest.

But those who have answered me would say to this man: "It is your duty to be devoured. The good God wishes you to suffer. Your life is the gift of God. You hold it in trust, and you have no right to end it. The cancer is the creation of God, and it is your duty to furnish it with food."

Take another case. A man is on a burning ship, the crew and the rest of the passengers have escaped —gone in the life-boats—and he is left alone. In the wide horizon there is no sail, no sign of help. He cannot swim. If he leaps into the sea he drowns, if he remains on the ship he burns. In any event he can live but a few moments.

Those who have answered me, those who insist that under no circumstances a man has the right to take his life, would say to this man on the deck: "Remain where you are. It is the desire of your loving heavenly father that you be clothed in flame —that you slowly roast—that your eyes be scorched to blindness and that you die insane with pain. Your life is not your own, only the agony is yours."

I would say to this man: "Do as you wish. If you prefer drowning to burning, leap into the sea. Between inevitable evils you have the right of choice. You can help no one, not even God, by allowing yourself to be burned, and you can injure no one, not even God, by choosing the easier death."

Let us suppose another case:

A man has been captured by savages in Central Africa. He is about to be tortured to death. His captors are going to thrust splinters of pine into his flesh and then set them on fire. He watches them as they make the preparations. He knows what they are about to do and what he is about to suffer. There is no hope of rescue, of help. He has a vial of poison. He knows that he can take it and in one moment pass beyond their power, leaving to them only the dead body.

Is this man under obligation to keep his life because God gave it until the savages by torture take it? Are the savages the agents of the good God? Are they the servants of the infinite? Is it the duty of this man to allow them to wrap his quivering body in a garment of flame? Has he no right to defend himself? Is it the will of God that he die by torture? What would any man of ordinary intelligence do in a case like this? Is there room for discussion?

If the man took the poison, shortened his life a few moments, escaped the tortures of savages, is it possible that he would in another world be tortured forever by an infinite savage?

Suppose another case: In the good old days, when the Inquisition flourished, when men loved their enemies and murdered their friends, many frightful and ingenious ways were devised to touch the nerves of pain.

Those who loved God, who had been "born twice," would take a fellow man who had been convicted of heresy, lay him upon the floor of a dungeon, secure his arms and legs with chains, fasten him to the earth so that he could not move, put an iron vessel, the opening downward, on his stomach, place in the vessel several rats, then tie it securely to his body. Then these worshipers of God would wait until the rats, seeking food and liberty, would gnaw through the body of the victim.

Now, if a man about to be subjected to this torture had within his hand a dagger, would it excite the wrath of the "good God" if with one quick stroke he found the protection of death?

To this question there can be but one answer.

In the cases I have supposed it seems to me that each person would have the right to destroy himself. It does not seem possible that the man was under obligation to be devoured by cancer; to remain upon the ship and perish in flame; to throw away the poison and be tortured to death by savages; to drop the dagger and endure the "mercies" of the church.

If, in the cases I have supposed, men would have the right to take their lives, then I was right when I said that "under many circumstances a man has a right to kill himself."

Second. I denied that persons who killed themselves were physical cowards. They may lack moral courage; they may exaggerate their misfortunes, lose the sense of proportion, but the man who plunges the dagger in his heart, who sends the bullet through his brain, who leaps from some roof and dashes himself against the stones beneath, is not and connot be a physical coward.

The basis of cowardice is the fear of injury or the fear of death, and when that fear is not only gone, but in its place is the desire to die, no matter by what means, it is impossible that cowardice should exist. The suicide wants the very thing that a coward fears. He seeks the very thing that cowardice endeavors to escape.

So, the man, forced to a choice of evils, choosing the less, is not a coward, but a reasonable man.

It must be admitted that the suicide is honest with himself. He is to bear the injury, if it be one. Certainly there is no hypocrisy, and just as certainly there is no physical cowardice.

Is the man who takes morphine rather than be eaten to death by a cancer a coward?

Is the man who leaps into the sea rather than be burned a coward? Is the man that takes poison rather than be tortured to death by savages or Christians a coward?

Third. I also took the position that some suicides were sane; that they acted on their best judgment, and that they were in full possession of their minds.

Now, if, under some circumstances, a man has the right to take his life, and if, under such circumstances, he does take his life, then it cannot be said that he was insane.

Most of the persons who have tried to answer me have taken the ground that suicide is not only a crime, but some of them have said that it is the greatest of crimes. Now, if it be a crime, then the suicide must have been sane. So all persons who denounce the suicide as a criminal admit that he was sane. Under the law, an insane person is incapable of committing a crime. All the clergymen who have answered me, and who have passionately asserted that suicide is a crime, have by that assertion admitted that those who killed themselves were sane.

They agree with me, and not only admit but assert that "some who have committed suicide were sane and in the full possession of their minds."

It seems to me that these three propositions have been demonstrated to be true: First, that under some circumstances a man has the right to take his life; second, that the man who commits suicide is not a physical coward, and, third, that some who have committed suicide were at the time sane and in full possession of their minds.

Fourth. I insisted, and still insist, that suicide was and is the foundation of the Christian religion.

I still insist that if Christ were God he had the power to protect himself without injuring his assailants—that having that power it was his duty to use it, and that failing to use it he consented to his own death and was guilty of suicide.

To this the clergy answer that it was self-sacrifice for the redemption of man, that he made an atonement for the sins of believers. These ideas about redemption and atonement are born of a belief in the "fall of man," on account of the sins of our "first parents," and of the declaration that "without the shedding of blood there is no remission of sin." The foundation has crumbled. No intelligent person now believes in the "fall of man"—that our first parents were perfect, and that their descendants grew worse and worse, at least until the coming of Christ.

Intelligent men now believe that the general course of the human race has been upward—that while some tribes and nations have gone backward and perished, others have advanced; that the world is nearer civilized to-day than ever before.

Intelligent men now believe that ages and ages before the dawn of history man was a poor, naked, cruel, ignorant, and degraded savage, whose language consisted of a few sounds of terror, of hatred and delight; that he devoured his fellow-man, having all the vices, but not all the virtues of the beasts; that the journey from the den to the home, the palace, has been long and painful, through many centuries of suffering, of cruelty and war; through many ages of discovery, invention, self-sacrifice, and thought.

Redemption and atonement are left without a fact on which to rest. The idea that an infinite God, creator of all worlds, came to this grain of sand, learned the trade of a carpenter, discussed with Pharisees and scribes, and allowed a few infuriated Hebrews to put him to death that he might atone for the sins of men and redeem a few believers from the consequences of his own wrath, can find no lodgment in a good and natural brain.

In no mythology can anything more monstrously unbelievable be found.

But if Christ were a man and attacked the religion of his time because it was cruel and absurd, if he endeavored to found a religion of kindness, of good deeds to take the place of heartlessness and ceremony, and if, rather than to deny what he believed to be right and true, he suffered death, then he was a noble man, a benefactor of his race. But if he were God there was no need of this. The Jews did not wish to kill God. If he had only made himself known all knees would have touched the ground. If he were God it required no heroism to die. He knew that what we call death is but the opening of the gates of eternal life. If he were God there was no self-sacrifice. He had no need to suffer pain. He could hav changed the crucifixion to a joy.

Even the editors of religious weeklies see that there is no escape from these conclusions—from these arguments; and so instead of attacking the arguments they attack the man who makes them.

Fifth. I denounced the law of New York that makes an attempt to commit suicide a crime.

It seems to me that one who has suffered so much that he passionately longs for death should be pitied instead of punished, helped rather than imprisoned.

A despairing woman who had vainly sought for leave to toil, a woman without home, without friends, without bread, with clasped hands, with tear-filled eyes, with broken words of prayer, in the darkness of night, leaps from the dock, hoping, longing for the tearless sleep of death. She is rescued by a kind, courageous man, handed over to the authorities, indicted, tried, convicted, clothed in a convict's garb, and locked in a felon's cell.

To me this law seems barbarous and absurd, a law that only savages would enforce.

Sixth. In this discussion a curious thing has happened. For several centuries the clergy have declared that while Infidelity is a very good thing to live by, it is a bad support, a wretched consolation, in the hour of death. They have, in spite of the truth, declared that all the great unbelievers died trembling with fear, asking God for mercy, surrounded by fiends, in the torments of despair. Think of the thousands and thousands of clergymen who have described the last agonies of Voltaire, who died as peacefully as a happy child smilingly passes from play to slumber; the final anguish of Hume, who fell into his last sleep as serenely as a river, running between green and shaded banks, reaches the sea; the despair of Thomas Paine, one of the bravest, one of the noblest men who met the night of death as untroubled as a star that meets the morning.

At the same time these ministers admitted that the average murderer could meet death on the scaffold with perfect serenity, and could smilingly ask the people who had gathered to see him killed to meet him in heaven.

But the honest man who had expressed his honest thoughts against the creed of the church in power could not die in peace. God would see to it that his last moments should be filled with the insanity of fear—that with his last breath he should utter the shriek of remorse, the cry for pardon.

This has all changed, and now the clergy, in their sermons answering me, declare that the Atheists, the Freethinkers, have no fear of death—that to avoid some little annoyance, a passing inconvenience, they gladly and cheerfully put out the light of life. It is now said that Infidels believe

that death is the end—that it is a dreamless sleep—that it is without pain—that therefore they have no fear, care nothing for Gods, or heavens or hells, nothing for the threats of the pulpit, nothing for the day of judgment, and that when life becomes a burden they carelessly throw it down.

The Infidels are so afraid of death that they commit suicide.

This certainly is a great change, and I congratulate myself on having forced the clergy to contradict themselves.

Seventh. The clergy take the position that the Atheist, the unbeliver, has no standard of morality—that he can have no real conception of right and wrong. They are of the opinion that it is impossible for one to be moral or good unless he believes in some being far above himself.

In this connection we might ask how God can be moral or good unless he believes in some being superior to himself.

What is morality? It is the best thing to do under the circumstances. What is the best thing to do under the circumstances? That which will increase the sum of human happiness—or lessen it the least. Happiness in its highest, noblest form, is the only good; that which increases or preserves or creates happiness is moral—that which decreases it, or puts it in peril, is immoral.

It is not hard for an Atheist—for an unbeliever—to keep his hands out of the fire. He knows that burning his hands will not increase his well-being, and he is moral enough to keep them out of the flames.

So it may be said that each man acts according to his intelligence—so far as what he considers his own good is concerned. Sometimes he is swayed by passion, by prejudice, by ignorance—but when he is really intelligent, master of himself, he does what he believes is best for him. If he is intelligent enough he knows that what is really good for him is good for others—for all the world.

It is impossible for me to see why any belief in the supernatural is necessary to have a keen perception of right and wrong. Every man who has the capacity to suffer and enjoy, and has imagination enough to give the same capacity to others, has within himself the natural basis of all morality. The idea of morality was born here, in this world, of the experience, the intelligence of mankind. Morality is not of supernatural origin. It did not fall from the clouds, and it needs no belief in the supernatural, no supernatural promises or threats, no supernatural heavens or hells, to give it force and life. Subjects who are governed by the threats and promises of a king are merely slaves. They are not governed by the ideal, by noble views of right and wrong. They are obedient cowards, controlled by fear, or beggars governed by reward—by alms.

Right and wrong exist in the nature of things. Murder was just as criminal before as after the promulgation of the Ten Commandments.

Eighth. Many of the clergy, some editors, and some writers of letters who have answered me have said that suicide is the worst of crimes—that a man had better murder somebody else than himself. One clergyman gives as a reason for this statement that the suicide dies in an act of sin, and therefore he had better kill another person. Probably he would commit a less crime if he would murder his wife or mother.

I do not see that it is any worse to die than to live in sin. To say that it is not as wicked to murder another as yourself seems absurd. The man about to kill himself wishes to die. Why is it better for him to kill another man who wishes to live?

To my mind it seems clear that you had better injure yourself than another. Better be a spendthrift than a thief. Better throw away your own money than steal the money of another—better kill yourself if you wish to die than murder one whose life is full of joy.

The clergy tell us that God is everywhere, and that it is one of the greatest possible crimes to rush into his presence. It is wonderful how much they know about God and how little about their fellowmen. Wonderful the amount of their information about other worlds and how limited their knowledge is of this.

There may or may not be an infinite being. I neither affirm nor deny. I am honest enough to say that I do not know. I am candid enough to admit that the question is beyond the limitations of my mind. Yet I think I know as much on that subject as any human being knows or ever knew, and that is—nothing. I do not say that there is not another world, another life; neither do I say that there is. I say that I do not know. It seems to me that every sane and honest man must say the same. But if there be an infinitely good God and another world, then the infinitely good God will be just as good to us in that world as he is in this. If this infinitely good God loves his children in this world, he will love them in another. If he loves a man when he is alive, he will not hate him the instant he is dead.

If we are the children of an infinitely wise and powerful God, he knew exactly what we would do—the temptations that we could and could not withstand—knew exactly the effect that everything would have upon us, knew under what circumstances we would take our lives, and produced such circumstances himself. It is perfectly apparent that there are many people incapable by nature of bearing the burdens of life, incapable of preserving their mental poise in stress and strain of disaster, disease, and loss, and who by failure, by misfortune and want, are driven to despair and insanity, in whose darkened minds there comes, like a flash of lightning in the night, the thought of death, a thought so strong, so vivid, that all fear is lost, all ties broken, all duties, all obligations, all hopes forgotten, and naught remains except a fierce and wild desire to die. Thousands and thousands become moody, melancholy, brood upon loss of money, of position, of friends, until reason abdicates and frenzy takes possession of the soul. If there be an infinitely wise and powerful God, all this was known to him from the beginning, and he so created things, established relations, put in operation causes and effects, that all that has happened was the necessary result of his own acts.

Ninth. Nearly all who have tried to answer what I said have been exceedingly careful to misquote me, and then answer something that I never uttered. They have declared that I have advised people who were in trouble, somewhat annoyed, to kill themselves; that I have told men who had lost their money, who had failed in business, who were not in good health, to kill themselves at once, without taking into consideration any duty that they owed to wives, children, friends, or society.

No man has a right to leave his wife to fight the battle alone if he is able to help. No man has a right to desert his children if he can possibly be of use. As long as he can add to the comfort of those he loves, as long as he can stand between wife and misery, between child and want, as long as he can be of use, it is his duty to remain.

I believe in the cheerful view, in looking at the sunny side of things, in bearing with fortitude the evils of life, in struggling against adversity, in finding the fuel of laughter even in disaster, in having confidence in to-morrow, in finding the pearl of joy amid the flints and shards, and in changing by the alchemy of patience even evil things to good. I believe in the gospel of cheerfulness, of courage and good nature.

Of the future I have no fear. My fate is the fate of the world—of all that live. My anxieties are about this life, this world. About the phantoms called gods and their impossible hells, I have no care, no fear.

The existence of God I neither affirm nor deny. I wait. The immortality of the soul I neither affirm nor deny. I hope—hope for all of the children of men. I have never denied the existence of another world, nor the immortality of the soul. For many years I have said that the idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death.

What I deny is the immortality of pain, the eternity of torture.

After all, the instinct of self-preservation is strong. People do not kill themselves on the advice of friends or enemies. All wish to be happy, to enjoy life; all wish for food and roof and raiment, for friends, and as long as life gives joy the idea of self-destruction never enters the human mind.

The oppressors, the tyrants, those who trample on the rights of others, the robbers of the poor, those who put wages below the living point, the ministers who make people insane by preaching the dogma of eternal pain; these are the men who drive the weak, the suffering, and the helpless down to death.

It will not do to say that "God" has appointed a time for each to die. Of this there is, and there can be, no evidence. There is no evidence that any god takes any interest in the affairs of men—that any sides with the right or helps the weak, protects the innocent or rescues the oppressed. Even the clergy admit that their God, through all ages, has allowed his friends, his worshipers, to be imprisoned, tortured, and murdered by his enemies. Such is the protection of God. Billions of prayers have been uttered; has one been answered? Who sends plague, pestilence, and famine? Who bids the earthquake devour and the volcano to overwhelm?

Tenth. Again, I say that it is wonderful to me that so many men, so many women, endure and carry their burdens to the natural end; that so many, in spite of "age, ache, and penury," guard with trembling hands the spark of life; that prisoners for life toil and suffer to the last; that the helpless wretches in poor-houses and asylums cling to life; that the exiles in Siberia, loaded with chains, scarred with the knout, live on; that the incurables, whose every breath is a pang, and for whom the future has only pain, should fear the merciful touch and clasp of death.

It is but a few steps at most from the cradle to the grave; a short journey. The suicide hastens, shortens the path, loses the afternoon, the twilight, the dusk of life's day; loses what he does not want, what he cannot bear. In the tempest of despair, in the blind fury of madness or in the calm of thought and choice, the beleaguered soul finds the serenity of death.

Let us leave the dead where nature leaves them. We know nothing of any realm that lies beyond the horizon of the known, beyond the end of life. Let us be honest with ourselves and others. Let us pity the suffering, the despairing, the men and women hunted and pursued by grief and shame, by misery and want, by chance and fate, until their only friend is death. R. G. INGERSOLL.

The Observer Afloat.

As my last week's account of a sea voyage on the schooner Summers of Noank, Conn., did not cover all the points of the excursion, I will now resume at or near the latitude where I interrupted myself. I neglected, however, to mention in the proper place that the government station at Sandy Hook, near the mouth of the outer New York harbor, has a foghorn that the administration ought to be ashamed of. To my agricultural ear it sounded so like the roaring of a bull pawing sand that I hinted to Captain Latham the prudence of keeping a little further out at sea. Perhaps he was right in stating that the bellowing was artificially produced, but I don't believe there is a farrow cow within ten miles of Sandy Hook.

But to resume, as agreed. The crew of the fishing smack are well fed. At 5 A.M. they hav coffee and cakes; at 8 a substantial breakfast; at 1 P.M. a still more substantial dinner, and at 5 or 6 an elaborate supper. Meals are served in the forecastle, the converging sides of which are occupied by bunks, the middle by the table, and the after part by the cook's utensils and supplies. We had steaks, roasts, fowl, fish, all sorts of vegetables that are worth eating, fruits, hot biscuits, pies, puddings, and duff. For drink, lemonade was the standby, but coffee, iced tea, and fresh water were available. Nearly all the crew use tobacco both ways, but no grog. It is a dry ship, for Captain Latham is a total abstainer; and he knows the weed only by its smell.

While waiting for wind or tide the men on the Summers hav plenty of leisure, which those who care to read can spend in the capacious cabin, where there is quite a library. It is, in fact, the ship's reading room. The captain never goes to sea without THE TRUTH SEEKER aboard, and he also has a collection of books published at the same office. He has a stateroom about six feet wide and containing two bunks, one of which is wide enough for a bridal berth. I occupied the latter. After reading, the next diversion of the seafarer is "yarning," at which he is almost as skillful as a member of the Grand Army of the Republic; and I infer that freshness or originality in the narrativ is no more requisit to secure the cordial attention and appreciation of his auditors than in the case of the soldier. If you interrupt the narrator with a thought suggested by his yarn, he at once accepts the amendment, and when he tells you the story again, which he is quite likely to do, you will find that he has not failed to utilize the ideas you had previously given him. A few years ago I spent six weeks in the woods with an uncle who had had many adventures on land and sea, in peace and war, and who was an able story-teller. Before I left him he knew all the incidents that I was able to relate, and had given them back to me as auxiliaries or riders to the accounts of his own experiences. I was a trifle hurt at first, but hav since reflected that the oral romancer must be accorded the same latitude as the writer of fiction. It is entertaining to me to see one of these yarners listening with deep interest while another repeats for the fortieth time a story with which he is perfectly familiar, and the termination of which he awaits philosophically, first, that he may supply any omission of the narrator, and secondly that he may himself turn orator and giv the other the forty-first

edition of an equally familiar tale. Probably neither expects that his recital will be regarded as a statement of fact, but you will nevertheless incur his enmity and contempt if you cast doubt upon its truthfulness. He hasn't called you a liar, has he? No. Well, then, why should you question *his* veracity? Captain Latham is no yarner. His crew are the chroniclers of his achievements. He did, however, allude casually to the fact that last winter the Summers put out boats to rescue from the rigging the crew of a ship that had sunk almost to her maintop in a storm off Cape Hatteras, while the men at the government life-saving station looked on afraid to venture out until the fishermen set them an example they were ashamed not to follow. But the captain repeats this only as a sarcasm on official life-savers. He would hav landed the wrecked crew on his own deck twelve hours before if he had known of their distress.

The captain and crew of the Summers find a source of amusement in the attempts of other fishermen to catch porgies with a seine. When we reached Five Fathom Bank we found there present a rival outfit with a big schooner, numerous boats, a swearing crew and a net. They hadn't got a porgy for a week, and upon our arrival they took their apparatus aboard and set sail for New York. Before they were out of range of a marine glass, Captain Latham had set his net and made a haul of about eight or ten tons of porgies. It was then that the crew openly exonerated the observer from the suspicion of being a Jonah and he was created mascot by consent; for it was the biggest haul they had ever made, and the fish were of unusual size and magnificence.

Seining for porgies is a process which few landsmen hav opportunity to inspect, and perhaps a description of it would be useful. The sailorman Gus, whom I hav previously mentioned, holds the position of shot-heaver aboard the Summers. His function is to grind the menhaden into "stosh," which he shovels into a tub; the tub he places in the stern of a dory, and then rows a short distance from the vessel, and by throwing the "stosh" overboard, a handful at a time, gathers the fish about him. Meanwhile the captain and crew hav placed the seine, eight hundred feet long and one hundred feet deep, in two large skiffs, which are lashed together and rowed to where the fish are. When the word is given to let go, the skiffs suddenly separate and, powerfully propelled by sweeps, each describes a half circle with the shot-heaver's dory for a common center, the net being paid out over their inner rails. The top line of the net is floated by corks. The bottom is weighted after the fashion of the gowns which female converts wear at a baptizing. It also has a purse-line or puckering string at the same place, and when the skiffs hav completed the circle, this purse-line is hauled in and the net becomes a pocket. Both ends of the purse-line being passed through pulleys hung to a davit in the larger skiff, the crew begin to heave on it to raise the fish. The terms by which the men direct one another during this heaving process are as varied as the language of a colored person shooting craps. A Scandinavian named Peter, but called Ikey to distinguish him from the other Peters, had a fine assortment of these terms. While taking in the last few fathoms of the line he gave these directions. I jotted them down on the fly-leaf of Thoreau's "Walden," which I was reading:

Take in	Now
Once more	Bowse it up
All together	Heave then
And again	Bring it aboard
Pull in the line	Tighten the rope
Got to hav it	Let her come
Haul in	That's good

I hav not here reproduced the complete vocabulary, which if written in full would be as long as the list of prepositions, for Ikey's versatility, considering that he is a foreigner, is altogether remarkable. Having taken in and stowed all of the seine except a bight to hold the catch of fish, the contents are scooped, flopping and spattering, into a dory; or, if there are no sharks in it, nor bluefish, which are about as destructiv in proportion to their size, the net is towed directly to the vessel and the fish landed on deck at the first handling. Then, almost before the last kick is out of them, they are lowered into the hold and packed in compartments called ice houses.

I was not asked to go out in the boats and help set the seine, although I took no pains to conceal that I could pull an oar. The captain said he thought I could do the most good by staying aboard the vessel and praying. As he regards prayer as a useless agitation of the atmosphere, it is easy to see what value he placed upon my services. But I was not altogether idle. Kit, the cook, thinking that I must necessarily want to catch a fish, kindly baited a big hook, dropped it over the rail, and confided the line to my care. "Just hold it there, sah," said my colored friend. "Something take it directly, sah." Then he trimmed his stovepipe and disappeared below, while I entered upon the sport with an enthusiasm that nothing interfered with except the negligence of the fish in the matter of biting. I could see them skylarking around the bait, and making such plunges as a man sometimes executes with his head when overcome by mirth and obliged to snicker. The sport shortly became unfestiv. I imagined that all the men in all the boats angling on the Bank were watching me—that perhaps the cook down below had played a joke on me and was now grinning over it. To shorten the agony I began pulling in the line. Something resisted, so that I was filled with hope; but all I saw, as the line came aboard, was a great flopping thing, brown on one side and white on the other, and wide enough to cover a barrel, dangling from the hook. I dropped him on deck, white side up, and beheld the woefulest and solemnest countenance I had ever seen out of a Christian pulpit. I made haste to get one foot on his brow and the other on his tail, and he wept and gasped while I got red in the face trying to extricate the hook from his jaws. By the time I had succeeded in severing our connection I was totally disgusted with his society, and I expect he was with mine. I therefore picked him up on a shovel and hurled him violently back into the sea. The cook said it was a "skate," but when he went over the side he looked more like a kite.

We lay at anchor for two days, turning with the tide and rocking on the swell that goes over Five Fathom Bank. The major part of the time I sat upon a kind of thwart that runs along under the mainsheet traveler at the stern of the ship. I grew to like the windward portions of the deck best, for though no vessel was ever scrubbed oftener than the Summers, the fragrance of fish pervaded us. The cabin, especially while we were anchored, was occupied by a piscine smell of strong and athletic mold. Every fish in a natural state is coated with a substance that makes him slippery. While he reposes in the ice this dissolves and seeps through the deck of the hold into the bilge; and every time the ship lifts or dips her prow, so much of that accumulation as is not reached by the pumps goes charging backward or forward, leaving its odor of sanctity by the way. I could not make it out at first, and for some time looked with suspicion upon an innocent cuspidore by the stove and some sailors' socks hung on a line in the cabin. I likewise accused myself of smothering a nest of rats in my pillow or mattress. Once I asked the captain if the plumbing of his craft was in good order, but he only pointed over the bow and told me to go and inspect it. All my theories were inadequate; for incense like this arises only from the bilge-water of a fishing smack. If it were on the outside of the ship it would impede navigation, I think, owing to its thickness.

We got under weigh one evening just before supper, with some sixteen tons of fish on board and thirty-six hours to reach New York and catch the Wednesday's market, but the wind was dead ahead and our progress slow, while a heavy sea hove up out of the east. As a consequence we had more motion than speed; and all that night and the next day the sails and rigging flapped and thrashed about with the noise of musketry. It was pleasant enough, though, and the scene, while not startlingly varied, had its attractions nevertheless. The waves chased one another away, like little hills running a race. There was no land in sight and only once in awhile a sail. Set a splinter afloat in a tub—then rock the tub and imagin yourself aboard the splinter, and you will get a notion of our relations to the waters around us. Brother Byron was perhaps on a ship's deck, with the pathless sea ahead and the trackless sea behind, when it occurred to him to apostrophize the ocean as follows:

Roll on, thou deep and dark blue Ocean—roll!
Ten thousand fleets sweep over thee in vain;
Man marks the earth with ruin—his control
Stops with the shore; upon the watery plain
The wrecks are all thy deed, nor doth remain
A shadow of man's ravage, save his own,
When, for a moment, like a drop of rain,
He sinks into thy depths with bubbling groan,
Without a grave, unknelled, uncoffined, and unknown.

To sink into the depths in the manner indicated is the send-off that most sailors look forward to with more or less indifference. I made shift to giv our captain an abstract of Byron's remarks, and probably if he had been familiar with that author the old salt would hav replied in this strain:

And I hav loved thee, Ocean! and my joy
Of youthful sports was on thy breast to be
Borne, like thy bubbles, onward; from a boy
I wantoned with thy breakers—they to me
Were a delight: and if the freshening sea
Made them a terror, 'twas a pleasing fear,
For I was as it were a child of thee,
And trusted to thy billows far and near,
And laid my hand upon thy mane—as I do here.

As all that I could recall of "Childe Harold's Pilgrimage," in which the foregoing verses occur, was the stanza about the ungodly youth who ne in virtue's ways did take delight; and as the captain had neglected to memorize the lines of his part, there was no flow of poetry. He sat on the house darning his net where a shark had gnawed it, softly cussing his squaloid enemy meanwhile; forward, the cook trimmed his stovepipe and hung out his wash on the foreboom; from the forecastle came the sound of a Scandinavian sailor played upon by a mouth-organ; amidships the Portuguese hand sat on the break of the deck, smoking and mending his clothes; the man at the wheel kicked the spokes idly with his stockinged feet as he cast his eye from binnacle to leech and spat expertly over the lee rail; in the seclusion of the cabin below the first mate thumbed a marriage guide, anon turning his thoughts selfward to detect the presence of symptoms described.

Night falls! we hear the loud jib boom; the seaman takes his evening bight; then shrouded in the mist and gloom, amidst the shrouds he sets his light; and throwing overboard the match, of ocean song he trolls a snatch: of whip and sling he lays the slatch, in flemish coil upon the hatch; and when his evening swear is said, he winds with care his larboard watch, and seeks his little trunnel bed.

Night falls! the cook, whom thoughts of wrecks, and shifting winds distress and vex, like ebon ghost still haunts the decks, dank as they are with chill and dew, in dreams to trim his chimney-flue.

Night falls! 'tis quiet save the moan, and deep complaint and muffled tone, of one poor victim left alone, arising forward low and sad: it is that wild harmonicon, which plays the Scandinavian lad.

Night falls! and having wrapped the earth, she spreads her mantle out to sea, and curtains now the bridal berth that vibrates with the hum of me.

When night got up again and gave day a chance to assert itself, we were somewhere off Seabright, with a fair but feeble wind. Then a tugboat, for and in consideration of $15, to the captain thereof in hand paid, gave us a line and towed us into port. The voyage was ended and my *dolce far niente*, as it is proper to call a period of pleasant idleness, was disturbed. I never, in a week's time, grew so attached to place and people as I had become to the Gertrude Summers and her population, and, having lingered aboard as long as there was any excuse for doing so, I went ashore with some of the disconsolate feelings of a marooned mariner.

GEO. E. MACDONALD.

A Protest.

In the interest of Freethought organizations and future work I must protest against the absurd resolution of the Kansas State Freethinkers' Association* calling for the abdication of President Cleveland. The wording of the resolution is simply childish and frivolous. As a piece of rhetoric it is worthy only of a schoolboy's composition. It is beneath the dignity of a Freethought convention to indulge in such "hysterics." The idea of Freethinkers using the phrase, "we, the undersigned, do humbly beg, pray, and entreat." It makes me sick at heart to read such folly. Was there not one sound Freethinker in that convention to oppose such arrant nonsense? It is a shame that Freethought should be so misrepresented and become the laughing stock of the whole country. Think of it, that a Freethinkers' convention, in view of the important matters at issue, should make itself known to the country by foolishly asking Mr. Cleveland to "take off" his "crown," to "vacate" his "throne," to "lay down" his "scepter," and to "take" himself "away from human eyes forever." This is orthodoxy from the word go. There is no Liberalism and no Freethought in it, and common sense is indeed "conspicuous by its absence." I could imagin a Christian convention doing something of this sort, but a Freethought convention,

*According to the Chicago *Times*, the following message was sent to Grover Cleveland by the Kansas Freethinkers at their late convention: "We, citizens of Kansas and citizens of the United States, do hereby beg the privilege of presenting this earnest wish to your excellency Grover Cleveland, president of these United States: Inasmuch as there has been granted to every citizen of the United States the constitutional rights of 'life, liberty, and the pursuit of happiness;' and, inasmuch as there has been granted by nature's laws the divine right of being well born; and, inasmuch as we see the rich armed against the poor, and the poor driven to selling their bodies and souls and man selling his manhood and woman her virtue for food and raiment, therefore we, the undersigned, do humbly beg, pray, and entreat, nay demand, that you take off your crown, vacate your throne, lay down your scepter, and take yourself away from the sight of human eyes forever."

never. It is bigotry pure and simple. In this case I do most woefully say, "Save me from my friends." This resolution will do more to injure our cause than anything the Christian churches can declare. For my part, I absolutely repudiate it as in any manner representing the true purpose of Freethought, and I am sure that both the national organizations will repudiate it as entirely contrary to their methods as expressed over and over again. However, I speak simply as an individual; but I believe I speak the sentiments of the best and most earnest supporters of Freethought throughout the country.

If the Kansas convention had denounced Cleveland for an official act which in itself was a violation of the Demands of Liberalism, it would hav been eminently proper, but to denounce him merely because he is the president of the United States, and ask him to "hide himself away from human eyes forever," is squarely contrary to all the principles of Freethought.

There are in our ranks and working with us, Freethinking Republicans, Freethinking Democrats, Freethinking Populists, and is a Freethought organization to insult the honest convictions of any of these men? I say, no, and a thousand times no. We are not to deal with partisan politics. Freethought organization has its special work. It deals with fundamental politics, with state secularization—and to this it confines itself, and this is its glory and its permanency—that it does deal with universal and all important principles, that it does that which no other organization can do; and it is only by attending to its legitimate business that Freethought can become a vast and splendid influence in this republic. I am pained beyond measure at these sad mistakes which are the result of wild and blind enthusiasm, and create discord and weakness in our ranks, and diminish incalculably our influence among the masses of the people. If one is interested in tariff or free trade, or silver, or single tax, there are plenty of organizations through which he can labor for these things. Why drag the Freethought organization out of its sphere to do that which other organizations can do better? If one is a Populist, let him work with the Populist party as a Populist, and work with the Freethought organization as a Freethinker, in conjunction with others of a different political faith as regards economic questions.

Freethinkers are deeply interested in all the great questions of the day—questions of industry, of education, of government, of reform; but they hav different opinions about these things. Freethinkers hav different opinions about Cleveland, about Harrison, about Henry George, about Bellamy, about Herbert Spencer, even about Skakspere. But a Freethought organization might just as well take sides in the Shakspere-Bacon controversy as in the silver and gold controversy, or free trade and tariff controversy. The Freethought organization has other work to do; and it must let these questions alone.

All Freethinkers are thoroughly agreed upon the Demands of Liberalism. These are the axioms of politics imbedded in the Declaration of Independence, and the Constitution of our country. It is for these principles—these transcendent principles of American politics—that we stand, and for noth ing else. We can stand for nothing else as a Freethought organization. These are the greatest principles, they are fundamental, and in their triumph is the triumph of a pure democracy and a true republic.

This is our work, and there can be nothing grander, more vast, or more beneficial. Let us keep our organizations to this one great domain. Here we shall keep our forces united. On this line we shall win the victory.

I want the Freethinkers of the country to understand distinctly the reason of my opposition to this unfortunate resolution of the Kansas Convention; why we cannot stand by it, that we must discard it. It takes us from fundamental principles to the bogs and quagmires of partisan politics; not only because it deals with an individual in a very foolish and ridiculous way, but because the matter of the resolution itself is beyond the province of the Demands of Liberalism. My contention is this, that the Freethought organization has a special purpose, namely, the total separation of church and state, and it should confine itself to this purpose. To go outside of this purpose is to weaken its organization and dissipate its forces. In fact, the Freethought organization will cease to be the moment it takes up outside issues. It will then be submerged in these outside issues. It will lose its reason for being. It will hav no speciality, no real individuality. It is by concentration—devotion to one great, supreme, universal principle—that Freethought organization will succeed. This is my line of work and I shall accept no other. I do not believe that the Freethinkers of Kansas will indorse a resolution so contrary both to ideal and practical Freethought. The spirit of the resolution is orthodox; its rhetoric is sophomorical, and its policy disastrous.

SAMUEL P. PUTNAM.

News and Notes.

Leon Lewis gave an excellent lecture on "Bruno" before the Chicago Secular Union on Sunday evening, September 9th. It was a stormy evening, and only a few were present. Mr. Lewis has evidently given great care to this subject, and consulted original historical authorities, and he has given a quite accurate picture of this "First Martyr of Science," who has exercised such a profound influence upon Freethought in many directions, and who stands at the beginning of the new era of man. I hope this lecture will find a larger audience in the future.

The Sunday evening meetings of the Union will be maintained until the Congress in October. There are many difficulties connected with this work, but it will not be given up. If any Liberals are in the city from abroad, I hope they will make it a point to attend. The place of meeting is at 181 West Madison street, corner of Halstead street, third floor. It is important that we thus create an interest for future work.

I shall lecture next Sunday evening on "Evolution and Creation." Mrs. Freeman will lecture on September 23d on "Science and Superstition." On the first Sunday in October there will be a Trumbull Memorial meeting, at which addresses will be made by Clarence S. Darrow, S. P. Putnam, Mrs. Free man, and others. General Trumbull was always in the front rank of Freethinkers; and it is eminently fitting that his services should be thus remembered by his many comrades. His life was of heroic mold.

Notwithstanding the hard times, it is evident by the responses to our circulars and documents that we shall hav a large attendance at the Congress. Although we are in the pioneer ranks, there are many upon whom we can always depend for support, no matter what may be the outlook. I like to hav the voices of Liberals themselvs to show how earnestly they are enlisted in the movement, and are ready to help.

James H. Greenhill writes:

Of course I will be on hand in October, and will be glad to see you all, and will do what I can to make the Congress a success.

F. D. Rexford says;

I hope to attend the Congress. Was kept away last year by sickness. I shall be in Chicago, if possible, as I hav not been able to attend a Congress yet.

John A. Calder, of Tennessee, givs this word:

I want certainly to be with you at the Congress. I send my mite, and will try to make it more before you meet. I hope you will hav a good time.

Yours fraternally.

Our old comrade, O. Child, of Moline, Ill., truly says:

The great need, it seems to me. is organization. Superstition has her organizations. Every age and condition are gathered under the banners of the church. I hope to meet a few of the faithful at the Congress.

This word comes from Michigan:

I will do all I can in making the Congress as it ought to be—a grand success. I hope to meet you and many others at Chicago. I am yours fraternally,

P. B. REASONER.

And old Vermont is not behind:

BROTHER PUTNAM: I send you $5. I am too old to come, 88 years and 8 months. But you hav my best wishes.

JOHN D. POWERS.

And Massachusetts joins in:

I inclose $2. I cannot come; am 83 the 9th of October next. I am convinced that you are bound to succeed.

Yours always, JOHN WINN.

And California kindly remarks:

I do not doubt you need money for your Congress, and I inclose $10, with best wishes, and kind regards to my Liberal friends of Chicago. Yours truly,

MRS. P. VAN HOETER.

And Utah givs good cheer:

Although it would be one of the greatest pleasures of a lifetime to attend the coming Liberal Congress at Chicago, it will be impossible for us to do so. You will however find inclosed $1, which is our contribution.

Yours truly, GEO. and JOHANNA LARSON.

And Pennsylvania:

Please find inclosed $1 for the Congress. Sorry I can't be with you, but am confident you will do much good.

Yours, JOSEPH RHODY.

And Iowa:

Inclosed find $1 to help carry on the Freethought Congress. Hope it will be a success. Yours,

ABNER KIMBALL.

Again:

Replying to your circular letter, September 3d, I am pleased to inclose you herewith $10, being my contribution to the general fund. I hav been with you in thought and deed for many years, and wish you the best of success in your October Convention. and continued success throughout your life efforts. Yours very truly,

GEORGE STEPHENS.

Geo. L. Pratt, writes:

I am in full sympathy with the Freethought Federation and I inclose a small remittance to help carry out its objects and principles. I shall be glad to meet with the Congress.

Other responses:

I would gladly giv more if my pocket would permit. However, I will ever strive to giv a little when called on to assist the glorious cause. Yours fraternally,

E. E. WEST, M.D.

Dollars are scarce and hard to get; but we must all help your campaign a little. I am with you heart and hand and all I am able to do. Your truly,

M. H. COFFIN.

I herewith hand you $1. I wish I was able to lend more valuable aid to the cause.

Wishing you success as the exponent of a cause that merits the support of every human being. I am yours with kind regards. Sincerely, E. S. TODD.

E. C. REICHWALD, *Dear Sir*: The cause is a most worthy and noble one, and should be supported by all liberal-minded people. Of a little we giv a little, and would be pleased could we (myself and wife) do a thousand times more for mental emancipation.

Your friend, E. D. BLAKEMAN.

I inclose $1 in currency and am glad to know that the friends keep moving. Yours truly, STEPHEN BREWER.

B. F. Robbins writes:

I am proud of the persistent effort made by the stalwart workers in the cause of Freethought. I am doing some work in this vicinity with Freethought literature.

E. C. REICHWALD, *Dear Sir:* Yours of vesterday at hand. The principles of the Freethought Federation of America must be sustained or our government will fall. Inclosed is $5 for the Congress. Hoping that you may hav success in your good work,

Yours truly, THEO. HOLLY.

Herewith I hand yon draft for $25 in response to your call. I trust that you will hav the biggest kind of a Congress and a first rate time. Good luck to the cause.

Truly yours, N. F. GRISWOLD.

E. C. REICHWALD, *Dear Sir:* If I can find it possible to be at the Congress I will be there, or send a representativ to help swell the crowd. Our work must go forward with vim and vigor. In Cincinnati we are making accessions to the ranks and there is no cause for discouragement. Yours truly, I. H. COPPING.

S. F. Benson always sends good word:

I herewith inclose draft for $2; not much, but it will help the cause. I hope that Liberal friends will enjoy a rousing good Congress and kindle a fresh enthusiasm for the winter's work.

Our gallant captain from the South-west writes:

Dear Friend: I hav the pleasure to acknowledge the receipt of your circular letter, and in reply herewith inclose $3 for the National Freethought Congress with the regret that I am not able to participate, but I assure you you hav my warmest wishes for the success of the Congress. I remain very truly, your sincere friend.

CHARLES C. DE RUDIO.

I giv these extracts from a few of the many letters received in order to show the interest which exists all over the country for Freethought, which no words of mine can so well express. These extracts will keep up our courage, for like sparkling points they show that the flame of Freethought is still constant, and that there is a wide interest in the work, and that our National Congress will be well supported and well attended, and that we shall hav the means for future progress.

SAMUEL P. PUTMAM, President.

Freethought Federation—Treasurer's Report.

We hav sent out about three thousand documents in all, over the country—the Demands of Liberals, circulars, Constitution of the Federation, etc. The response so far is encouraging. Our endeavor is to stir up the Liberals and create a new interest in Freethought, and to hav a good Congress which shall enable us to do better work in the future. If each friend responds to our call with only twenty-five or fifty cents it will help us greatly. Do not fail to contribute, even if but little. Do your best, that is all. We shall appreciate the gift as if it were greater, for it represents good will and gain for our cause. Reports of contributions will be given every week in THE TRUTH SEEKER.

A. Chapman	$1 00	Ole Eidem	1 00
D. Freidenrich	2 00	Jos. Rhody	1 00
B. F. Robbins	50	M. F. Dean	25
Stephen Brewer	1 00	Abner Kimball	1 00
E. D. Blakeman & w	50	A. B. Lennox	1 00
E. S. Todd	1 00	Geo&Johanna Larson	1 00
J. H. Hunt	5 00	B. Odegard	1 00
Ben and L. S. Roth.	1 00	Chas. C. de Rudio	3 00
A Friend	40	John Winn	2 00
Geo. L. Pratt	1 00	Mrs P. Van Hoeter.	10 00
W. J. Ribley	3 00	Rob't Dymond	1 00
Geo. Stephens	10 00	Geo. A. Cooper	1 00
Henry M. Taber	15 00	B. C. Parsons	2 00
C. E. West, M.D	50	W. C. Sturoc	2 00
John D. Powers	5 00		

E. C. REICHWALD, Secretary and Treasurer.

Letters of Friends.

The "Age" and "Right Living."

BYRON, MINN., Aug. 31, 1894.

MR. EDITOR: Please find inclosed $2, for which send "Right Living" and "The Age of Reason" to the eight names accompanying this. J. A. GWINN.

Will Sing of Liberty.

GOLDEN POND, KY., Aug. 29, E. M. 294.

MR. EDITOR: Please send us the "Cosmian Hymn Book," "Pleasure and Progress," and eight copies of the "Age of Reason" to the names inclosed. Yours fraternally, BOGARD & Co.

For Wise and "The Age of Reason."

CHANDLER, TEX., Aug. 29, 1894.

MR. EDITOR: Please find inclosed $2; $1 for the defense fund of J. B. Wise, and the other for eight copies of Paine's "Age of Reason" to be forwarded to the addresses given. A. H. CHANDLER.

A Time to "Chip In."

WESLEY, KAN., Aug, 30, 294.

MR. EDITOR: Inclosed please find postal order for $1, to be used in defense of Mr. Wise of this state. This is a case in which I think every Freethinker ought to chip in, for we know not when our own turn will come. I hope every Freethinker will help a litttle. JOHN T. LAKIN.

Loves Good Books.

POINT PLEASANT, W. VA., Sept. 1, 1894.

MR. EDITOR: If I had the time at the present moment, I would try to tell you of the high estimation in which your valuable journal is held by me. Suffice it for the present for me to say that I can't get along without it. It is my main mental pabulum and I cheerfully inclose $9.15 for paper and books, including "Four Hundred Years of Freethought." Yours for Freethought and Intellectual Liberty,

JOHN R. SELBE.

Moving Slowly Upwards.

CHATHAM, N. Y., Aug. 24, 1894.

MR. EDITOR: I see by my tag I am in debt. Inclosed find $4; tag paper along one year and send eight copies of Paine's "Age of Reason." The world seems to be drifting our way. Too many inquirers prying into every nook and corner of things to be known, to run humbugs successfully. Eternal war of the positiv and negativ forces of the universe is essential to all life. Christians call it war between gods and devils. T. R. BURROWS.

Clearing Away Religious Debris.

SAGINAW, E. S., MICH., Aug. 30, 1894.

MR. EDITOR: Inclosed find money order for 50 cents, for which please send me your edition of "Ghosts and Other Lectures" as advertised in your catalog. I talked with one of the book-sellers of this town and he told me that the church people combined to boycott any one who sold Infidel works. This is a sample of the tolerance and charity which Christianity has brought into the world. Hoping that you may be strengthened in your work of clearing away the religious debris which men call the church, I remain, Yours truly,

E. H. MCPHERSON.

Each to Judge for Himself.

GIBBON, NEB., Sept. 2, 1894.

MR. EDITOR: By what authority does J. W. Richardson presume to say what my politics should be? Who gave him the moral standard whereby to measure the political convictions of all Freethinkers? What constitutes the "should" and the "ought" of a man's position upon questions of political economy? Such an expression as he gives forth in last week's TRUTH SEEKER has the genuin orthodox taint, and its offensivness is aggravated when he bases it upon principle. Let Mr. Richardson be a Republican with all liberty, but let him beware of displaying his paternal *ipse dixits*, or his snobbish "I am better than thou." C. PUTNAM.

For Adherence to First Principles.

IDAHO SPRINGS, COL., Aug. 31, 1894.

MR. EDITOR: Inclosed please find $2, for which please send one dollar's worth of the "Age of Reason" for missionary work among the heathen in this place, and apply the other for the defense of Mr. J. B. Wise, the victim of religious persecution, now awaiting trial in Kansas. I note with much satisfaction that the friends of truth are rallying to the support of this old man as well as to the support of the cause he has espoused. This is an opportunity for the spread of truth which should not be lost, and if the fight is conducted as I hav no doubt it will be, great good will result. On with the fight, and as you hav in the past proclaimed to the world that "the truth has made us free," we desire the freedom of all our priest-bound slaves to the end that our government may be restored to the first principles upon which it was founded, and which our enemies are trying to wrest from us by their appeals to the superstitions in which the masses hav so long been held captivs.

J. W. MILLER.

A Correction of a News Item.

MINDEN, NEB., Sept. 3, 1894.

MR. EDITOR: Seeing an item in the "News of the Week" column of THE TRUTH SEEKER saying that the Nebraska Populists selected their ticket from a list of names presented by the anti-administration Democrats, I wish to correct that error. The truth is, the Populists of this state select their candidates themselvs from their own ranks, and further, they are going to elect their whole ticket too without the aid of Democrats or Republicans. There are very few Democrats in this country and they are becoming fewer every day. To tell you the truth, Mr. Editor, neither you nor anybody else can distinguish any difference in this state between Republicans and Democrats; all the argument either of them presents is, "Anything to beat the d—d Populists." Now, it seems to me you try to make it appear at every opportunity that the Populists are an insignificant party, but you are away off if you think so.

Hoping to hear from you and also hoping to see this in the paper, I remain,

Yours fraternally, D. S. NEWBOLD.

[Our correspondent is mistaken in thinking that we try to make it appear that the Populist or any other party is "insignificant." Our aim is to giv the news impartially, so far as we can giv it at all, and we hav to depend on the daily papers for our information. That is the source of the statement that the Nebraska Populists selected their candidates from a list of names presented by the anti-administration Democrats. It should be said in passing, however, that this did not mean a list of Democrats, but a list of Populists, any of whom would be acceptable to the anti-administration Democrats.—ED. T. S.]

Points Picked Up.

WALTZ, MICH., Sept. 2, 1894.

MR. EDITOR: I hav just returned from a three weeks' vacation, spent in another county. With three unread TRUTH SEEKERS in my hands, I felt like a cat in a mouse nest—I didn't know which to grab first. As they are now fairly well disposed of, I thought I would giv you a few notes which I gathered on my trip.

For variety I attended church several times. One preacher, a Baptist, "gave himself away." In speaking of a certain reclaimed unbeliever, he said, "That man is now one of the *best paying* members of the church at that place." That was about the worst slip of the tongue I ever heard a preacher make, showing so clearly that he worked for revenue only.

A Free Methodist meeting was not without interest. One man had lately attended the funeral of his brother-in-law, who had surely gone *plumb*, because he was a Free Mason, after being warned of its awful sinfulness. Several men bragged about their wickedness before conversion. One got excited, and in trying to tell of the spirit which used to dwell within him, his tongue turned the thing around, and made him say, "Why, brethren, I hav sometimes had a woodchuck in me as big as the devil."

A friend told me of an incident in which his brother was concerned. In driving home one day he got out of his wagon to pick up a horse-shoe. His team began to run. He, by running also, got hold of the back end of the wagon-box. In getting in he bruised his knee very severely on the end board. It caused considerable pain, and by the time he reached home he was in a fighting mood. A neighbor had stopped at the gate, who now demanded two bushels of wheat for the preacher. The injured man raised his hand and yelled, "Two bushels of hell! No damned preacher will get a kernel of wheat from me." This so scared the mendicant friar that he hurried off and told the people that Perry had gone dangerously crazy. "Behold how great a matter a little fire kindleth." FRANK E. ROMINE.

Questions Asked and Answered.

ESKRIDGE, KAN., Aug. 27, 1894.

MR. EDITOR: Not long ago Professor ——, and a certain school teacher, came to my place of business, and wanted to know why I was an Agnostic, and why I took such positiv grounds against the infallibility of the Bible and the Christian religion, in view of the fact that I might be mistaken, that we did not know anything positivly, to which I replied: "Your statements devour themselvs. If, as you say, 'We do not know anything positivly,' why do you assail my motiv? You hav admitted that you do not know that my position is wrong, and that you are not positiv as to the inspiration of the Bible, or infallibility of the Christian religion. It seems to me you are denying too much. The true Agnostic does not claim to know all; he admits that it is but little he knows compared with what there is to know, but that we are finding out more every day; that we are positiv about some things." They both insisted that we did not know anything for certain. I said: "If you put your finger in the fire it will burn, and you know it." "Well," said the teacher, "if you place your finger on an extremely cold iron a similar sensation will be produced." I answered: "You are begging the question. I insisted that you know that your finger will burn if you place it in the fire, and it might be proper for me to ask how you know that a similar sensation is produced by placing the finger on a cold iron; you just said you did not know anything positivly." I added that, for the sake of argument, we would admit the similarity of sensation, still there would be a difference both as to phenomena and effect. I asked, "Do you know the multiplication table?" Both laughed and said they supposed so. I asked several questions, which were answered affirmativly. Professor —— then wanted to know my opinion of the Bible. I made several quotations, and expressed my opinions quite freely. He wanted to know if I thought that Moses wrote the first five books of the Old Testament—to which I replied: "It seems to me that you hav not read the Old Testament carefully." He admitted that he had not. I wish that all might read it carefully.

C. V. WILLIAMS.

Kept Awake by Nothing.

ST. CHARLES, MINN., Sept. 1, 294.

MR. EDITOR: As I write I can hear the preacher in a church not very far away talking to his people or to his God—I do not know which—but I think his people or his God must be very hard of hearing, judging from the noise he makes.

There are six churches in this little town, and the women and children seem to attend regularly, but the men do not appear so devout. I attended one where there were but two men besides myself.

We hav also a sprinkling of Freethinkers, many of whom will attend church occasionally, but the Christians will not attend our lectures worth a cent. They are to be pitied. I pity anyone who cannot or will not look on both sides of a question, or will not investigate. But the world is progressing in spite of all the obstacles thrown in the way by over-zealous Christians. The fact is, people are becoming more and more civilized every day. You can now find quite civil people among all classes. Even Christianity is making progress in this direction. And when Christianity is making a little advance the world is making great strides.

Mrs. M. P. Krekel was lately here and gave us three splendid lectures. The subject the first night was, "Principles and Objects of Secularism," in which she showed plainly that there is no savior but human effort, and no providence but science, and that the criterion of right and wrong is the welfare of the human family. She affirmed that all progress is secular, not Christian, and that the ground or foundation of right and wrong is in human nature, not outside.

The second evening's subject was "Christian Civilization, or Civil Christianity—Which?" in which she showed that secular knowledge is the groundwork of all civilization. The accomplishment of civil liberty, or man's right, was by man's effort and man's alone, not by a divine ruler. The foundation of our government, the establishment of our free schools, the emancipation of the slaves, were all due to secular effort. Also the emancipation of woman is due to the same cause.

The third lecture was "The Lessons Learned From the Congress of Religions at Chicago Last Year." She showed that it was the principles of Secularism that paved the way or made it possible for the advocates of the different religions to come together in harmony and compare notes or the principles of one religion with those of others. Also the principles of Secularism or secular knowledge made the great World's Fair at Chicago, where people from all quarters of the globe, artisans, mechanics, sculptors, painters—all trades and professions—met and showed to the world the progress and improvement in each and all of them.

To appreciate her lectures one must hear them delivered. She uses the choicest language, is gentle but firm and convincing, holding her audience spellbound and thrilling them through and through with her presence and eloquence. I wish she could be employed all the time. What an amount of good would thereby be accomplished! All here who could appreciate or understand her language speak in glowing terms of her. One man, however, said when I asked him to come to the last lecture that he did not want to hear any more of it; that he did not sleep a wink all night after hearing the first lecture, and there was nothing to it, no foundation. It seems, however, it kept him awake. I told him Christianity had a good solid foundation—being founded on a dream. Yours for humanity,

B. PEABODY.

Lincoln's Religious Views.

OMAHA, NEB, Sept. 5, 1894.

MR. EDITOR: A short time ago I contributed an article to the daily *World-Herald* of this city on Lincoln's religion, claiming that Lincoln was not a Christian. The article contained a personal letter from Wm. H. Herndon, for twenty years Lincoln's law partner, stating that Lincoln was an Infidel, and it provoked the wrath of a bigoted Methodist preacher of this city, who had published a reply to the article a few days ago, which reply was full of irrelevant statements and quotations, pious fictions and the usual supply of abuse—the stock in trade of orthodox ministers.

The *World-Herald* refused to publish my rejoinder to the reverend gentleman's article, and I inclose the same, hoping you will giv it a place in your paper.

FRANKLIN J. GRIFFEN.

WAS ABRAHAM LINCOLN A CHRISTIAN?

OMAHA, NEB., Sept 3, 1894.

TO THE EDITOR OF THE *World-Herald*: A certain local Methodist minister in a recent issue of your newspaper attempts to defend Lincoln's Christian faith, and claims that in later life Lincoln was a believer in Christianity and not an Infidel. It is admitted by the reverend that in early life Lincoln was an unbeliever. History proves that it was then that he won the *soubriquet* of "Honest Abe." Lincoln's "own unimpeached utterances" do not by any means prove that in later life he became a Christian.

While at Washington in 1862 (in the "veal" period?) in answer to inquiries concerning his religion and the expressed hope that he had become a Christian, Lincoln wrote as follows to his old friend, Judge Wakefield: "My earlier views of the unsoundness of the Christian scheme of salvation and the human origin of the scriptures hav become clearer and stronger with advancing years, and I see no reason for thinking I shall ever change them." (Remsburg's "Lincoln.")

This is a statement of disbelief in the Bible as a "perfect moral code given to man by infinit wisdom," and in Jesus

as "the Savior," in the Christian sense.

The letter written by Lincoln to his dying father, containing a statement of belief in the immortality of the soul, proves nothing relevant to the issue. Two of the greatest Infidels who ever lived, Voltaire and Paine, believed in immortality. Thomas Paine believed not only in happiness for the good after death, but in punishment for the wicked. (Paine's works, p. 280.)

Concerning Lincoln's views on the efficacy of prayer, Mrs. Lincoln stated shortly after his death that the following was a favorit maxim with him: "What is to be will be, and no prayers of ours can arrest the decree." (Lamon's "Lincoln.")

Even if Lincoln did believe in prayer it neither proves his Christianity nor disproves his Infidelity. Jews pray, Mohammedans pray, some Deistic Infidels pray.

Regarding providence: In a speech on Kansas in 1856 (in the "veal" period?) Lincoln said: "Friends, I agree with you in providence, but I believe in the providence of the most men, the largest purse, and the longest cannon."

"No clearer statement of the Christian doctrin of a divine providence has ever been made."

That Lincoln believed in a God is irrelevant to the issue. Jews, Mohammedans, and Deistic Infidels believe in a God. Voltaire and Paine were believers in God.

In the latter years of his life (in the "veal" period?), when the subject of religion was mentioned, with a knowing smile, Lincoln was wont to remark: "It will not do to investigate the subject of religion too closely, as it is apt to lead to Infidelity." (*Manford's Magazine.*)

To lend an air of plausibility to their claims, the clergy and other Christian claimants often cite expressions of a seemingly semi-pious nature to be met with in Lincoln's speeches and state papers. These hav been partially accounted for by Herndon and Lamon, and are still further explained by one of Lincoln's "own unimpeached utterances." In his "Reminiscences of Lincoln," Judge James M. Nelson, who was intimately acquainted with him in Washington (in the "veal" period?) says: "I asked him once about his fervent Thanksgiving Proclamation, and twitted him with being an unbeliever in what was published. 'Oh,' said he, 'that is some of Seward's nonsense, and it pleases the fools.'" It is hardly possible that Lincoln would hav said this if he had been a "reverent and devout Christian."

During the war (in the "veal" period?) Lincoln's attention was called to the notoriously bad character of army chaplains. He expressed his contempt for them and for orthodox preachers in general by relating the following story:

"Once, in Springfield, I was going off on a short journey, and reached the depot a little ahead of time. Leaning against the fence just outside the depot was a little darkey boy, whom I knew, named Dick, busily digging with his toe in a mud puddle. As I came up, I said, 'Dick, what are you about?' 'Making a church,' said he. 'A church.' said I. 'What do you mean?' 'Why, yes,' said Dick, pointing with his toe. 'Don't you see? There is the shape of it. There's the steps and front door—here's the pews, where the folks set—and there's the pulpit.' 'Yes, I see,' said I, 'but why don't you make a minister?' 'Laws,' answered Dick,' with a grin, 'I hain't got *mud* enough.'" ("Anecdotes of Lincoln," p. 86.)

Enough has been presented to show that Lincoln was, "as a mature man," a disbeliever in the popular superstition—Christianity.

The biographies of Gibbon, one of the greatest of historians, Darwin, the greatest of naturalists, and other great men I might mention, show that orthodox Christianity is very often for the "veal" period. Both Gibbon and Darwin were in early life orthodox Christians, "but, like other natural men of vigorous intellect and activ conscience," they, "outgrew the 'veal' period," and became later in life disbelievers in Christianity. That brilliant, talented woman, Helen H. Gardener, has truly said: "The cradle has fallen heir to the discarded dogmas of the pew."

It is fortunate, in view of the misleading statements rehashed by your reverend correspondent, that Lincoln's memory needs no defense except by his own "unimpeached utterances."

FRANKLIN J. GRIFFEN.

Sees a Serpent at the Polls.

SAN JOSE, CAL., Sept. 5, 1894.

MR. EDITOR: I hav been reading the different articles commenting on Mr. Sandberg's letter, and at last, with your permission, I will reply to one and all, and giv some of my reasons for objecting to women voting. I am a woman and long to be recognized as man's equal. I want to help make the laws that govern me. Before me I see the opportunity of gaining my desires, but right at the polls is a serpent ready to crush me in its deadly coils; that serpent is religion. I am willing to remain minus my right to vote yet a little longer to escape a greater evil.

First you must admit that women as a class are the slaves and dupes of fashion and religion. A walk or drive through any town or city of a Sunday will convince the most prejudiced mind of the truth of my assertion. See the frail young girl just budding into womanhood, her face disfigured with powder, laced so she can scarcely breathe, shoes a size too small, and clothing so tight that the blood cannot circulate; her system is wrecked, her natural form disfigured, and her brain could not digest a common-sense lecture to save her life. Reason with her; point out the awful harm she is doing herself. It is like pouring water on a duck's back. It has no effect, she would die to be fashionable (and she is to be the mother of our future generations). She is fairly educated, is well read in dog-eared novels and trashy literature from the church libraries (or goody goody sermons by some pulpit poodle), which ruins the memory, and oh, so often the girl herself. Her only desire is to find some fashion fool who dresses in the latest style and can furnish ice-cream and will spend his last nickel, if necessary, to take her to theaters, dances, and driving. Outside of dress, dancing, novels, gossip, and church, her mind is blank. I hav tried for months in the past to get woman to converse on sensible topics, to draw out her soul and set her to thinking, but it was in vain. I became disgusted and heartsick at the utter lack of soul in women as a class. If I talked about her neighbors, the new preacher, a ball, pugs, or poodles, some young man with more money than brains, or her beauty, I had her attention; but if I changed the subject to politics, science, health, or any of the live issues of the day that interest people of intelligence and soul, she knew nothing, did not want to learn, had no desire to listen, and her eyes, if not her lips, expressed her disgust at such dry, stuffy conversation.

She goes to church, prayer-meeting, and Sunday-school, and can tell you just lots about it, to show her devotion to her God. She could not tell you the text to save her life, nor repeat over one verse of the Sabbath-school lesson; but she could tell you how elegantly the oily-tongued minister was dressed, and what a lovely voice he had; how many fine-looking young dudes she saw in Sunday-school, and the exact shade of her classmates' ribbons and dresses. Her Bible will lie dusty and unused on the parlor table, but you dare to tell her it is not a holy book, and she will look daggers at you. It is strange, but true, she will not examin the contents and find the nasty, filthy passages it contains. She is positiv this book is the guide to heaven, yet she does not read it. It is like science, etc., too dry to interest her, but she knows positivly that there is a heaven and a hell because the minister tells her so (he gets it from the *dear old* holy Bible), and she dare not question him. She opens her mouth, closes her eyes, and swallows the dose he givs without a murmur. She knows we poor Infidels are doomed to hell, and if looks could kill, we would be sent there promptly. Christian charity defined compels them to believe as we do, or send them to a warmer climate. Again, they are fast in the clutches of the church; they toil like slaves to support a lot of preachers and priests too indolent to work, and just mean and little enough to allow women to support them; they take servants' places at festivals, oyster suppers, etc., to aid the missionary cause (while America's poor are reared in vice and ignorance). They sew and cook and stew, to help the temperance society (while their own children are too often tripped up at the saloon door through a mother's neglect). They tax their brains and wear themselvs out begging money to pay church debts (and too often their own homes are sold for unpaid debts). They sell kisses, keep fish-ponds, guess bean pots, etc., to build new churches, while their own children lack care and attendance. Men and women will listen to a sermon, nine-tenths of the men will disagree with the minister, while nine-tenths of the women will agree with him and use every effort in their power to bring about the things preached.

Oh, how often I hav passed the door of the Women's Christian Temperance Union, heard their prayers to down the whisky traffic, and walked perhaps one square farther to see some of these women's children on the street, thrown in contact with companions who would entice them into the saloons. While these women wrestle with a deaf God, their children become the wine-bibbers of the future. If mothers would only depend on their own powers in place of a God they know nothing about we would hav less intemperance.

Mrs. Kuffel refers to a school teacher, remarking, "We would down the whisky traffic and hav a Sunday law in California." Do you know what downing the whisky traffic through the Women's Christian Temperance Union means? Are you acquainted with their platform? Below is a scrap of its intentions and the sentiments of its world-famed and bigoted president, Francis E. Willard. "The Women's Christian Temperance Union, local, state, national, world-wide, has one vital, organic thought, one absorbing purpose, one undying enthusiasm; it is that Christ shall be this world's king, king of its courts, its camps, and its commerce; king of its colleges and its cloisters; king of its customs and its constitutions. . . . Concerning the platform of our next national prohibition convention, I am content to leave it substantially as it is, save that it should declare Christ and his law to be the basis of government and the supreme authority in national as in individual life." Now, Mrs. Kuffel may be willing to help enthrone Christ as king, to bring women down to the level of the brute (where the dear apostle Paul commands them to stay or be forever damned); I am not. I despise intoxicating drinks as a beverage, but my temperance begins at home. My child shall be taught the use and abuse of liquors, and will never be tripped up at the saloon door through my neglect. I want to see liquor abolished (as a beverage), but never through the vote of the Woman's Christian Temperance Union. Mrs. Kuffel and Laura Knox boldly assert that women will vote as intelligently as men with such a platform. We all know the vast numbers and power of the Women's Christian Temperance Union in the United States. Where would our beloved Federation be, and the grand old TRUTH SEEKER, as well as all other movements of reform? If woman had the ballot Talmage would be president; God in the constitution; our grand and glorious republic ruined, and the present Constitution trampled in the dust. Liberals would be ostracized from our country (for we are hated far more bitterly, as a class, by women than by men), or compelled to go to church. I would rather make my home among the Feejee islanders than bow and cringe to the preachers and churches, and would prefer the life of an exile to being a hypocrit and taking such a nasty book as the Bible for my guide. Bah! I prefer dog-eared novels to such trash. Giv me literature of intelligence and sense, but good-bye to such literature if women vote now. "The idea of the writer calling himself Liberal when he is trying to prohibit people from making Sunday laws." Can I be Liberal and allow my own liberty abridged? Must I, to be a Liberal, allow a man to cut my head off if he makes the attempt? I presume, if I prevented him, I would not be Liberal. Are my own rights to hav no consideration? Am I Liberal when I allow these dear Christian friends to trample on the Constitution of the United States; to ruin my country and my home, and take from my friends and myself all natural rights without raising my voice in defense of freedom? By what right do they wreck my home and our government, and set up a man-made God to rule and reign over me? By what authority do they make a law to compel me to support their superstition factories, to observe a day in psalm singing and idleness, to honor an imaginary being in the skies? Why should they compel me to be ruled by a religion I despise? It is an insult to honest people, and unjust canters who command it, and if, by raising my voice against it I forfeit the name Liberal, then I am no Liberal. Let them make their Sunday laws among themselvs; let them hav their churches and Bibles, but when they try to pull me down to their level I protest. I would rather be branded as a traitor by this class of people than to sink to that depth of ignorance and superstition again. No, friends, women are not prepared to cast their vote for the best interest of their country, they are the foes of liberty and intelligence; they do not mean to be, but they are just the same. I believe they are working faithfully and sincerely for what they think is right, but that is no reason why we should allow them the liberty of doing still more harm. As long as they are willing to limit their narrow little world to dress, pug dogs, churches, novels, and the flattery of the opposit sex, they are no fit subject to hav the ballot, and as long as they submit to being a slave and tool for man, they deserve their present position. Now they are led around (by a string in the nose) by their minister, and would obey implicitly the commands of that jumping-jack at the ballot-box.

They cry for temperance, but refuse to be temperate themselvs; they still cling to the customs of the dark ages in dress while man has long since discarded such frivolity; they plead for freedom in politics while their bodies are imprisoned, laced, tortured; they ask for equality of sex, but refuse to become man's equal intellectually. I am sorry to write thus about my sex (my heart aches for them), but it is true. Mr. Sandberg has given plain facts. I am not too prejudiced to admit it because he is a man. I want equality of sex. I hav many mouth battles for my sex, but I cannot remain deaf and blind to their faults because they are women. I know that men as a class are prejudiced against equality of sex, but that does not fit women to vote. The ignorant foreigner and negro are given the ballot while women are still fettered. Yes, women could vote more intelligently than this class—many women more intelligently than the majority of men. It is humiliating to be governed by this clsss, for they do help make laws for us poor women; but it is the religious platform that makes the trouble. Men are pretty well balanced in religious sentiments, but nine-tenths of the women are in a body for the church. We hav too much ignorance and religion in the voting class now. It is better to hav a general cleaning up in place of adding more fuel to the already smoldering fire. Why make it stronger? I detest the present voting system. Giv intelligent men the ballot; then extend it to intelligent women. Every man and woman voter should understand the platforms of the different parties and the Constitution of the United States and be able to read and write them correctly before allowing them the right of franchise. Now, ladies, when will you learn to be fair and view both sides of the question? Stop fighting for woman suffrage; use your efforts to crush out the ignorant voters in the opposit sex; use your influence in your home to root out the rum holes. Keep your money from heathen lands and educate America's poor. Build fewer churches and more homes and schools for the destitute, and your own vote will be your reward for the intelligence you inculcate in others.

Laura Knox must know that there are advanced men and women of the present who do not favor women voting for the same reasons I hav given. I hav asked no less than twenty-five Liberal women in San José, Capitola, and various places, their opinions on the subject, and the answer has been unanimously that they are not prepared to vote. Two gentlemen favored woman suffrage; one remarked, "Let them vote and run the country to [a hot climate]; it will be a good eye-opener for them." I do not think so; at least it is too risky to try. Laura may change her mind if she investigates thoroughly. I believed as she does, but investigation taught me better.

I am speaking of women as a classs. There are brave, noble, progressiv women, but oh, how few in comparison to the many others. Now, men are full of faults too, but my letter is already too long to bring them before you.

MRS. R. H. SCHWARTZ.

P.S.—If Ward Diehl, of Watsontown, Pa., is acquainted with John Raker, of Mifflinburg, Pa., he will confer a favor by communicating with me. R. H. S.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Tasseled Corn.

I sing thy glory, swaying corn,
Thy charms that never fail;
The wayside fields that you adorn
Are more than holy grail.

Moist and sweet your odors are
Upon the twilight fair;
Your blossoms send, anear and far,
A promis rich and rare.

Your banners, rustling in the air,
Murmur a soothing song;
Your gold and garnet tassels there
With tender fancies throng,

Your golden grain more precious is
Than India's famous wealth;
Pale lips are touched by its sweet kiss
To rose-hued, happy health.

For strength and grace and charming mien,
Symmetrical and free,
The sculptor might, with vision keen,
In thee a model see.

So bright and true, your gracious worth,
In every changing phase,
Shall float abroad o'er all the earth,
O golden, glorious maize.

SUSAN H. WIXON

The Walnuts.

The straight, green path lengthened out under the overhanging branches of the trees, which stood on either side, and terminated in a yellow field where the ripe wheat glistened in the sunshine. Here and there, the sun, piercing the thick foliage, formed little islands of light on the turf, which moved fantastically about as a soft wind fitfully swayed the tops of the trees.

Two persons, a man and a woman, with slow steps were walking down the path, she supporting herself with her parasol in lieu of a cane; he upright and smart, his hands behind his back; her hair covered with a veil of rich lace under which her silver curls were plainly visible; he with a broad-brimmed straw hat on his gray head. They were evidently annoyed with each other, for they walked on without speaking and without an exchange of glances, save now and then to cast a furtiv look of reproach at each other. At last, when they had traversed half the walk, she said to him in a voice which, though sweet, still shook slightly as if there remained a little anger in it:

"It is decided then; you are going to make those children unhappy?"

"On the contrary, I shall arrange that my granddaughter will never reproach me with having caused her unhappiness by permitting this imprudence."

She shrugged her shoulders, but very slightly, however, as was becoming a woman of good breeding.

"Because the boy, who loves her, is not quite so rich as she—— How fine that is! They are always sure of having bread at least——"

"But not butter, perhaps!" observed the grandfather.

"When one is in love he can eat kisses on his bread," she responded, with a little laugh.

As he did not answer this she walked on a few steps, looking to the right and to the left, then stopped before a walnut tree.

"Look, my dear," said she, "are there not some nuts there?"

With chivalric politeness the grandfather approached, and, looking through his glasses, regarded the tree and replied:

"Yes, there are some nuts there."

"Will you get me a few, my dear?"

The grandfather looked at the grandmother with some surprise. It had been many years since either had found any pleasure in eating nuts. Nevertheless he pulled down a branch within reach of his wife, and she broke off a little twig of nuts, as yet hardly ripe, and pinned it on her bosom.

"Do you not remember?" said she.

A ray of sunshine, breaking through the leaves, lighted up the old man's face—or was it a ray of memory? The gray eyes of his wife penetrated into his with a disquieting persistence. He remembered very well; but what had these walnuts to do in such a serious affair as his only granddaughter's marriage? He pretended to be occupied with a tree whose branches needed the attention of the pruner; but his wife went on:

"It is that very tree" (for it was an *old* walnut tree) "which had so many nuts the year that——"

"I know, I know," said he.

"I was here," she continued, "and I had just gathered the nuts on the lowest branches, when you came. It was you who helped me to finish filling my basket, and, as the pile of burs grew higher and higher, your eyes became more and more talkativ; and it was you, I think, who put the last twig of nuts where I hav pinned this one."

"My dear wife!" said the old man.

"And you said to me, 'Madeline, if your parents will not consent to our marriage, I shall be wild'——"

"And we were married and we hav been happy together many years," concluded the grandfather.

"And we were not rich, we hav become that—the children will do so—do you remember?"

They said no more, but they walked slowly on, arm in arm, until they reached the end of the lane. There they paused, and he said at last:

"Well they must wait a little longer, so that we can help them more than we are able to do just now."

"Very well," she said, "they are young yet and their hearts are warm."

"You see, I must let them hav enough to get some butter."

"And while they are young," said the grandmother, "I shall see that they always hav enough walnuts."—*Selected.*

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FOR virtue's self may too much zeal be bad; the worst of madness is a saint run mad.—*Pope.*

THE vanity of loving fine clothes and new fashions, and valuing ourselvs by them, is one of the most childish pieces of folly that can be.—*Sir M. Hale.*

WE think our civilization near its meridian, but we are yet only at the cock-crowing and the morning star. In our barbarous society the influence of character is in its infancy. As a political power, as the rightful lord which is to tumble all rulers from theirs, its presence is hardly yet suspected.—*Ralph Waldo Emerson.*

IT is reported that a lunatic appeared at the White House and demanded that it be turned over to the Jews. The police disposed of him expeditiously. The cranks in the Senate and House of Representativs, however, who demand that the entire country be turned over to a section of the Christians, are still at large.—*American Israelite.*

THE requirements of equity must be supplemented by the promptings of kindness · · · The primary law of a harmonious social coöperation may not be broken for the fulfilment of the secondary law; and therefore, while enforcement of justice must be a public function, the exercise of beneficence must be a private function.—*Herbert Spencer.*

IT is a pretty generally received doctrin among modern sociologists that what is known as the public conscience, the standard of right and wrong in any given society, is an evolution, the resultant of innumerable experiences, from which evolved man concludes that on the whole he is happier if he does right than if he does wrong.—*New York Times.*

MY hope for the human race is bright as the morning star, for a glory is coming to man such as the most inspired tongue of prophets and of poets has never been able to describe. The gate of human opportunity is turning on its hinges, and the light is breaking through its chink; possibilities are opening, and human nature is pushing forward towards them.—*Emerson.*

MERELY ethical or theological appeals to good motivs, if they are not actually a bar against, only inappreciably aid in progress toward the straightening out of social difficulties. What we need are men who see and discuss radical principles. There is the most definit and exacting application necessary. I find that scholars apologize and supplicate where they should assert and defy.—*Horace L. Traubel.*

THE superiority of our time over antiquity is due not to the greater purity of our religion, or excellence of our poetry, or wisdom of our philosophers, but mainly to the possession of machinery and improved tools, which hav facilitated and saved labor, enabled men to liv with more comfort and security, given them leisure, opportunity, and motiv to educate themselvs, and thus carried them to higher intellectual and moral conditions, and also secured them against conquest by barbaric foes.—*John S. Hittell.*

WHY, then, eternal punishment for the temporary offenses of so frail a creature as man? · · · Heaven and hell suppose two distinct species of men—the good and the bad; but the greatest part of mankind float betwixt vice and virtne. Were one to go round the world with the intention of giving a good supper to the righteous and a sound drubbing to the wicked, he would frequently be embarrassed in his choice, and would find the merits and demerits of most men and women scarcely amount to the value of either.—*David Hume.*

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THE Lord himself has, it would seem, been known to throw some humor into the praying business. When Sir Cloudesley Shovel, the famous admiral, set out on his last expedition, there was a form of prayer composed by the archbishop of Canterbury for the success of the fleet, in which his grace made use of the expression, that he "begged God would be a *rock* of defense to the fleet;" and God, it would appear, with grim humor, took him at his word, which occasioned the following lines to be put upon the monument set up for Shovel in Westminster Abbey, he being cast away in that expedition on the rocks called "The Bishop and his Clerks":

"As Lambeth prayed, such was the dire event,
Else had we wanted now this monument,
That God nnto our fleet would be a rock;
Nor did kind heaven the wise petition mock.
To what the metropolitan said then
'The Bishop and his Clerks' replied,
'Amen.'" —*Saladin.*

THE following affidavit was filed in the court of common pleas in Dublin in 1822: "And this deponent further saith that on arriving at the house of the said defendant, situate in the county of Galway aforesaid, for the purpose of personally serving him with the said writ, he, the said deponent, knocked three several times at the outer, commonly called the hall, door, but could not obtain admittance; whereupon this deponent was proceeding to knock a fourth time, when a man to this deponent unknown, holding in his hands a musket or blunderbuss, loaded with balls or slugs, as this deponent has since heard and verily believes, appeared at one of the upper windows of the said house, and, presenting said musket or blunderbuss at this deponent, threatened 'that if said deponent did not instantly retire, he would send his [the deponent's] soul to hell,' which this deponent verily believes he would hav done had not this deponent precipitately escaped."—*The Green Bag.*

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Of a "love feast" long ago;
'Twas told to me by a parson—
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A preacher from down in the "settlements,"
Was working the leading line.

His fame became noised o'er the mountains
And brought sinners from hill and from dell,
And many a "shiner" repented
In preference to going to hell.

They spoke at the love feasts at morning,
And prayed in the meetings at night,
And sang at all of the services
Till the hills were all filled with delight.

Among the nativs converted
Was one called "Stuttering Bill,"
And that he was to speak at the love feast
Was noised from hill to hill.

And "the boys" all fixed up a compact
That when Bill began to speak
They'd hav a little amusement,
Because of his stuttering squeak.

Now it seems that Bill had been dreaming,
Like the Bible Joseph of old,
Aud the incidents of one of the night previous
He wished at the love feast to unfold.

As he rose, he looked sober and thoughtful,
Then he braced himself up for the fight,
And began with his stuttering jargon:
"I-I-I h-h-h-had a dream last night."

But out in the audience before him
Sounded a voice both mirthful and shrill,
"'We can't hear you at this end of the church, sir;
Will you speak a little louder, please, Bill?"

Bill kindly took the suggestion,
And summed up his courage and might,
With one hand raised for a gesture—
"I-I-I h-h-h-had a dream last night."

Then from all parts of the church-house,
Like demons from a hell of gun-powder,
Came the voices of the moonshiners:
"Speak louder, Bill! *Louder!* LOUDER!"

Then Bill lost all his religion,
And puffed like an overdosed rat,
Catching breath for his greatest exertion—
"G-g-g-go to hell! D'ye hear that?"
—*James Clarence Sousley.*

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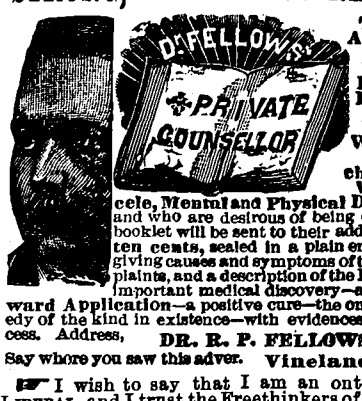
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A SORROWFUL TIME.

Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.—Joel i, v.

News of the Week.

FRESH cases of cholera are reported in Holland and Austria.

IN North Carolina the Republicans hav fused with the Populists.

FOUR inches of snow fell in Montana, at Havre, on September 13th.

THE Iowa Populists demand an entirely new constitution for the United States.

THE Massachusetts Prohibitionists hav nominated A. W. Richardson for governor.

THE Prohibitionists of Colorado hav nominated George Richardson for governor.

THE sultan of Turkey sends three hundred Turkish pounds for the forest fire sufferers.

THE Nevada Democrats hav nominated J. E. Gignoux for Congressman and H. P. Keating for governor.

THE Democrats of Pennsylvania hav nominated for Congressmen-at-Large Thomas Collins and Henry Meyer.

A SERIOUS riot occurred between the Mohammedans and Hindus in the city of Pona, in Bombay Presidency, India.

REAR-ADMIRAL EDWARD Y. MCCAULEY (retired), of the United States navy, died on September 14th, aged sixty-seven years.

KARL FRIEDRICH BRUGSCH (Brugsch Bey), the Egyptologist, died in Berlin on September 10th. He was born Feb. 18, 1827.

OF each one hundred American farmers sixty-one own their farms, and more than half of these hav no incumbrance whatever.

IN Portugal, the publication of a literary work by a woman, without her husband's consent, frees him at once from his marriage vows.

PREMIER CRISPI of Italy says that society must accept Anarchy's challenge and shout back the battle-cry, "For God, King, and Country."

THOMAS L. JOHNSON, the distinguished Ohio freetrader, was renominated for Congress by acclamation by the Democrats of the Twenty-first district.

GRAVE abuses are said to exist in the Connecticut institutions for the care of the insane, and the asylum system is also declared to be very defectiv.

THE education and charities amendments hav finally been adopted in the New York Constitutional Convention. Comment in editorial columns next week.

IT is reported from Washington that Democratic postmasters in several Republican communities hav been rigorously boycotted by the patrons of the offices.

RUSSIA, like the other "great powers," protests that its policy is one of absolute peace, and its finance minister, Dr. Witte, says in an interview that he regrets the war preparations of other powers, which continue to arm in spite of their professions of desire for peace.

ON the night of September 10th there were killing frosts in northeastern Nebraska and western Iowa. The crops damaged were corn, flax, and garden truck.

THE annual convention of the Canadian Union was held in Toronto on Sept. 7, 8, 9. Capt. Robert C. Adams was reëlected president, and J. S. Ellis secretary. Look for report next week.

THE Republicans of Colorado ut a woman on their state ticket—Mrs. A. J. Peavy—for superintendent of public instruction. The Populists also nominated a woman for the same office.

FIVE thousand more sheep hav been slaughtered in Colorado, this time near the Book Cliffs. Ranchers are in pursuit of the perpetrators of the crime and the shedding of human blood is probable.

THE Arkansas Populists are talkiug of enjoining Governor-elect Clarke from taking his office, although he has a majority of 24,000 on the face of the returns. The Populists allege wholesale frauds.

IN Alabama the Kolbite-Jeffersonian Democrats are indorsing the Republican nominees for Congress, and the probabilities now are that there will be but two tickets in the field in that state this fall.

SENATOR PEFFER is reported to hav said that Senator Martin cannot secure reelection because his course has not been satisfactory to the people of Kansas, and that he will be succeeded by a straight-out Populist.

LAST Sunday several Brooklyn and New York clergymen prepared "copy" for Monday newspaper advertising (type nearly all set on Sunday night) by delivering sermons in denunciation of Colonel Ingersoll's last article on suicide.

AFTER one of the most heated contests in the history of the organization, Col. Thomas G. Lawler, of Rockford, Ill., was elected commander-in-chief of the Grand Army of the Republic over Col. Ivan N. Walker, of Indianapolis, by the narrow majority of eleven, in a total vote of 649.

GENERAL ANTONIO EZETA, the Salvadorian refugee held for extradition by this government, has won in the extradition proceedings before Judge Morrow in San Francisco, and his friends are already figuring on how to make it uncomfortable for the present government of Salvador.

A NEW disinfectant has been discovered in coke oven by-products. It is extracted from a previously-unknown oil intermediate between the benzine series and the paraffin series. It possesses two of the most important desiderata in a disinfectant —insolubility in water and distribution by water.

CONTROLLER ROBERTS of this state for several months has been making a quiet investigation into the state's landed interests in the Adirondacks, and the result of his efforts will lead to proceedings that may force some of the state's sworn officers to indemnify the state heavily for betrayal of their trust.

A MILITARY court of inquiry held to investigate the conduct of several militia companies of the state of Washington during the late railway strike, has recommended the disbandment of Company C of Spokane and the discharge of Capt. J. W. Stearnes of Tekoa. Governor McGraw has approved the finding.

NEW YORK Populists put in nomination for governor Charles B. Matthews and for judge of the court of appeals Thaddeus B. Wakeman. To raise money for campaign purposes the friends of the party sent to the convention from all parts of the state fruits, vegetables, and miscellaneous articles and these were auctioned off at good prices.

CARDINAL VAUGHAN, speaking at the Catholic conference in Preston, England, September 10th, said that the reunion of Christendom was coming nearer every day. So rapid had been the movement in the Anglican church during the last fifty years that it had often been impossible to distinguish between the Roman and Anglican churches.

THE result of the Democratic primaries in the Ashland district of Kentucky are apparently in doubt at this time (Monday morning). The Owens men claim that he has a plurality of 410, while the friends of Breckinridge assert that it is not more than 169, and that the official count will be necessary to determin who is selected. There may be a contest.

THE New York police commissioners will discontinue trials of accused officials while the Lexow committee is pursuing its investigations, so as not to impede the latter's work. Witnesses who hav testified before the committee and the commissioners are being arrested with surprising frequency. It looks much like persecution intended to terrorize others who may hav anything to tell.

THE state department has received a dispatch from Minister Terrell at Constantinople stating that the explorations of Dr. Peters and Professor Heilpricht at Niffer, near Babylon, hav added one thousand years to the known history of the human race. The expenses of this expedition are borne by an association of Philadelphia gentlemen, formed under the name of the "Babylonian Exploration Fund."

THE Memphis grand jury has returned three more indictments—making thirteen in all—against persons implicated in the Millington lynching of six negro prisoners accused of setting fire to barns. Nearly all the men indicted are prominent citizens, most of them ex office holders, office holders, or aspirants for office. The grand jury uses very strong language in regard to the lynching, and intimates that it has been impeded in its work by certain officials.

BY the terms of peace accepted by Chili and Peru at the close of their last war, Chili was to hold the Peruvian province of Tacna for ten years. The revenue derived from the nitrate beds of this province is enormous and as the end of the ten years term of Chilian control approaches it is found that that government has colonized the province with people who are strongly opposed to becoming subject to Peru. The consequence is that there is great probability of another war between the two nations.

TO CUT down expenses the government of Italy has decided to reduce the number of provinces from 69 to 23; of tribunals from 180 to 89; abolish the courts of cassation in Palermo, Naples, Florence, and Turin; convert twenty-three universities into private institutions, and create state universities in Rome and Naples. The Catholics see in this a sign of degeneracy caused by the overthrow of the temporal power of the Pope, but it may more truly be said to be a wise cutting down of expenses through the abolition of useless offices.

THE news from the Chinese-Japanese war is not very definit, but it appears that the Japanese hav lately suffered some considerable reverses. At least, they are not winning in a dash as they had hoped to do, and which seemed to be their only chance. The very latest is to the effect that the Japanese won a decided victory in Corea last Sunday, capturing the fortified town of Ping-Yang. The Chinese lost sixteen thousand men, killed, wounded, and prisoners, including many high officers, among whom was the commander-in-chief of the Manchoorian army.

THE joint British-United States survey of the boundary line between Alaska and the English possessions has progressed so far that it is known that Mount St. Elias, heretofore supposed to be the highest peak on the continent, is not on the soil of the United States. Its altitude was found to be 18,023 feet, considerably more than had been previously estimated, but less than that of two, if not three, other mountains a few miles further inland, on English territory. One of these, Mount Logan, is 19,534 feet in hight, and the other two over-reach Mount St. Elias by several feet.

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The Awful Disclosures of Maria Monk, as exhibited in a narrative of her sufferings during her residence of five years as a novice, and two years as a black nun, in the Hotel Dieu Nunnery, at Montreal. Perhaps not any anti-Catholic book published has created more excitement, and had such a circulation as this work. To counteract its effects the Catholics circulated a story that Maria Monk was "no better than she should be," but investigation disclosed that her "child of shame" was none other than the child of her priest-seducer. Price, paper, 50 cents; cloth 75 cents.

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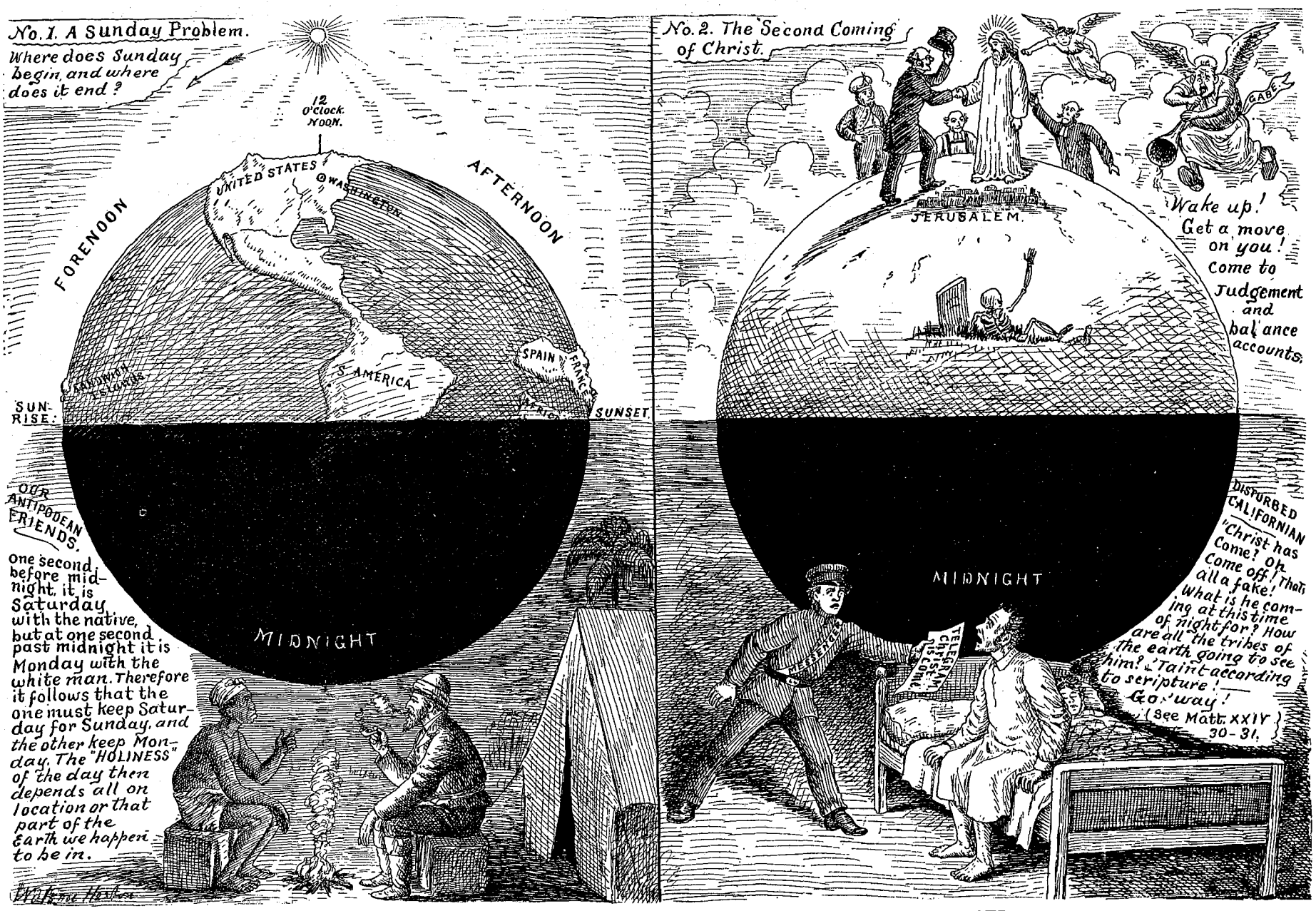
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Vol. 21. No. 39 {PUBLISHED WEEKLY.} New York, Saturday, September 29, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



SOME PROBLEMS FOR CHRISTIANS TO CONSIDER.

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of *political* missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of the reading season, when the summer's work is done and the people hav *time to think*, we want to do a great deal of *religious* missionary work, and so we hav prepared this scheme, which has already received cordial indorsement:

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the fund and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read

Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

Will some friend in each of the states of California, Idaho, Montana, Washington, and Wisconsin send to Judge Hector W. Haight, of Farmington, Utah, a copy of the constitution of his or her state or giv him the address of the Secretary of State? The Freethinkers of Utah are very anxious to draft a perfect constitution for the coming state, and they want to see just what has been done in other commonwealths. If any Freethinker in any of the states named, or in any other, knows of a particularly good provision in the organic law of his state, it will be well to transcribe it and forward to Judge Haight. That earnest Freethinker will be very thankful for any information that will help him and his co-workers to bring about the desired result—the establishment of a free state for a free people.

If Cain's wife was from a different race than Adam and Eve, who created her in their image?

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Plain Enough.

Anent the public protest of Mary Desha against the re-election of Colonel Breckinridge or the election of any other man of similar character from the Ashland district, and her enumeration in the same category with Colonel Breckinridge of ex-Representativ Taulbee and Colonel Thompson, the New York *Independent* says:

"Why should the Kentucky delegation in Congress hav had such a reputation for immorality? What is there peculiar in the civilization of that state? There has not been any lack of religious teaching. We hav been told that there is not an Infidel in Kentucky. But that state has long been famous for the lawless violence, the vendetta feuds of its mountain region; and now one who knows it thoroughly says that its Blue Grass section sends to Congress the most immoral delegation in Washington. The statement seems justified by the fact that a man of fine birth and connections and great ability just convicted of adultery and perjury, expects nevertheless to be returned to Congress from its proudest district. What is the reason of this bad preëminence? How will the men who hav had the care of the morals and religion of the state explain it; or will they simply ignore it and not think it worth while to print Miss Desha's letter?"

The *Independent's* perplexity is somewhat amusing, when we take into consideration the common orthodox idea, which it apparently shares, that the "Infidel" is to be expected to be a villain and the Christian a paragon of all the virtues. It cannot understand why there should be any exception to the good old rule. By the way, our National Reformer friends should giv a thought to this Kentucky marvel. Mary Desha wants a man elected to Congress from the Ashland district who has "brains enough to know that it is a man's actions and not his religious twaddle that make for righteousness, and not brains enough to fool a whole community for half a century into thinking him a Christian and a gentleman, when he is directly the reverse." But do not the theocrats and others of related bent of mind fear that, in striving to keep out of office all but Christians, they will merely succeed in getting good berths for men who hav not only brains enough to make a skilful use of "religious twaddle," but also enough to fool whole communities into thinking them to be Christians? In other words, are not the Covenanters and moralists offering big rewards for hypocrits, and will they not get them, and in the end find in official positions ten times the number of shady characters that would hav got there if the only standard of fitness for public life had been mental and ethical capacity to faithfully transact the business of their respectiv offices? When you make a man a hypocrit you start him on a downward career which is the easiest road in the world to travel.

State Aid to Charitable Institutions.

The New York Constitutional Convention is finally through with its work on the constitution of this state, so far as education and charities are concerned. The educational amendment was accepted in precisely the form that we hav heretofore quoted and condemned. The charities article nullifies, to a considerable extent, the prohibitions of the educational article. How this is done will be seen upon turning to the text of the two sections we hav quoted below.

Mr. Choate has been one of the leaders in the movement for a change of status as regards the support of education and charity, and he was one of the chief speakers in the Convention on the 14th inst. In the beginning of his remarks he said that for very many years he had been connected with the State Charities Aid Society and with the Society for the Prevention of Cruelty to Children. When he first came to the Convention he found that a "very decided raid" was being made upon the Convention with the intention of preventing the payment of any money whatever to any sectarian institutions, and if the charges which he had heard before the assembling of the Convention, concerning alleged abuses in some of those institutions, had been sustained, "perhaps it would hav justified the cutting off of all public money from them." After investigation he was satisfied that the charges were unfounded and had their source in a sentiment with which he had no sympathy—namely, "a fear, a hatred for the Roman Catholic church as a religious body." Then he added:

"If it were an original question, I should be in favor of prohibiting the use of any public money, the application of any public money, to any private charity, and I think you will see in a few minutes that there is ground for that. But, as I consider unfortunately, some twenty years ago this state, as a state, departed from that rule. They found these children in public institutions herded in with paupers and criminals, and so the state deliberately entered by its law upon a scheme of using the agency of private charities for the purpose of taking care of the wards of the state."

While such was the origin of the existing system there is found in that fact no justification for its indefinit continuance if any better system can be applied, of which there can be no doubt. Mr. Choate himself shows that grave abuses *hav* developed, and it is reasonable to suppose that they will not grow less as the years pass if a radical change is not instituted. It remains to be seen what the state Board of Charities will do to remedy conditions, if the proposed amendment is adopted and they are thus given new powers. Messrs. Choate and Lauterbach state that there are dependent upon the eighteen hundred thousand people of this city eighteen thousand children of charity, or one for each one hundred persons. In the rest of the state there are eight thousand dependent upon four million seven hundred thousand people. Why has New York city such an excessiv proportion of these dependent ones? Let Mr. Choate answer:

"Now, how does that come? Of course, it ought not to be that there should be for one hundred persons in a great city like New York a child dependent upon charity for support. Now, I will tell you how it has come about. It has come about by this very method of dispensing public charity through private institutions. It has tended to the pauperizing of a whole people, and there is an abuse that certainly ought to be checked, and the object of one of the clauses that I insist be put in this amendment is that it should be checked.

"What is there that exists among these institutions in the city of New York that tends to pauperizing? In the first place, children are placed by their own parents even, without commitment, or, if a commitment is wanted, by going to the first magistrate and having their own children, whom they are perfectly well able to support, put upon these institutions for their support in very large numbers.

"And then there is another abuse growing out of it, and that is that children are kept there, not as a temporary refuge, but for years and years, up to the age of sixteen, I believe, long after they ought to be placed in families and no longer held to be raised as paupers, if you please, or semi-paupers, in one of these institutions.

"Now, what do I want to accomplish on behalf of these children? It is that there shall be a power in the state that has never been exercised before to go through these institutions, any year, any week, or any day, and lay its hands upon this child, and upon that child, and say: 'You shall not receive one dollar for that child, because its parents are perfectly able to support it.'"

If these institutions did not receive from the state, for the support of each of its wards committed to their care, more than the support of the child costs, they would very quickly and effectually guard against being imposed upon in this way by scheming parents. But so long as there is a per capita profit they are well content with the system. If the state cared for them in its own institutions, under a system of rigid inspection by officers changed with each inspection and the time of inspection always kept a secret beforehand, the evil might be reduced to a minimum. As matters now are there is no show for the taxpayer. Mr. Choate was told of a man in Albany who had a job about the capitol at twenty-two dollars per week and who had three children in one of these institutions! Abuses such as this can be prevented, Mr. Choate thinks, by giving the commissioners of charities ample powers of inspection and removal. He says:

"And there is another thing as to these children—they are kept very long after they ought to be in families and attendants upon the public school. I want the same power, the public arm, to reach within those institutions and say: 'These children you may keep as long as you please on your own money, but not a dollar of public money shall be paid for them after they hav reached an age and condition when they ought to hav been turned out of this pauper establishment.'"

That these institutions are receiving far more public money than they spend in the care of wards of the state is intimated by Mr. Choate in this paragraph:

"Then there are other things that result from this same cause. These institutions are being built up. The founders and the patrons and the managers being very much interested in them, it is their earnest desire to build up the institutions, and they get in as many as they can and keep them as long as they can. And I am not speaking of any one sect. Now, what will happen? This constitutional amendment being ordered, the state Board of Charities will lay down rules and regulations, and this abuse to which I refer can be and will be rooted out. The admission will be made more difficult, and the exit will be made more easy. The difficulty is that it is infinitly easy to get a child into one of these institutions and infinitly difficult to get it out. So, then, instead of having to provide for 18,000, that number ought to be reduced by at least one-half."

Still nothing is discussed but mitigation; the tearing up of the wrong by the roots is not considered. The proposed amendment provides for the *secular* education of the inmates of such institutions. But fifty per cent of them should receive that education in the common schools, Mr. Choate thinks:

"The provision that shall be made for the maintenance of secular education in these institutions savors of the terrible evil that exists there. I care not if they are better fed and better clothed and better taught than they would be at home. That is not the question. Are they proper wards of the state? Are they mendicants? I believe that one-half of them are not. They ought to be

thrown back on their parents; they ought to be thrown out of these institutions, placed in families, and put where they can be taken care of in the ordinary way, as members of society and attendants upon the public school."

And after you hav taken out all of those who should not be there, what then? How should those who remain be educated? The gentleman says:

"As for the matter of religious education, why, there cannot be any two opinions about that. The religion that a child is born in is the best for that child, at any rate until it can attain the years when it can think and act for itself. Let every institution, let every parent, let every sect teach its own child in its own tenets, and teach those at its own expense, but the reading, writing, and arithmetic must be provided by the public."

The trouble is right here. If the state appropriates money to sectarian institutions for the *secular* education of its dependents, how will it be determined that this money is fairly expended for that purpose? Who is to tell that *religious* instruction has not monopolized the lion's share of an appropriation? Will two sets of teachers be employed? Hardly. But here are the two sections of the proposed amendment which bear upon the question at issue between genuin friends of the secular state and theocratic Christians. Let us see what they say:

"Nothing in this constitution contained shall prevent the legislature from making such provision for the education and support of the blind, the deaf and dumb, and juvenil delinquents, as it may deem proper, or prevent any county, city, town, or village, from providing for the care, support, maintenance, and secular education of inmates of orphan asylums, homes for dependent children, or correctional institutions, whether under public or private control.

"Payments by companies, cities, towns, and villages to charitable, eleemosynary, correctional, and reformatory institutions, wholly or partly under private control or care, support, and maintenance, may be authorized, but shall not be required, by the legislature. No such payments shall be made for any inmate of such institutions who is not received and retained therein pursuant to rules established by the state Board of Charities. Such rules shall be subject to the control of the legislature by general laws."

What is gained, then, by this charities amendment? One thing and one thing only, *if* the commissioners do their duty; *nothing* if they do not. If they do their duty, their inspection of these institutions will in a large measure prevent the abuses of which Mr. Choate has told us—the orphanages and reformatories will not be overcrowded with children who hav no business there, and so the state will be saved one big item of expense. But the adoption of this amendment will not touch the principle of state aid to sectarian institutions; by authorizing the appropriation of public money to pay for secular education therein it opens the way for the grossest abuses as regards religious instruction; giving the legislature the power to authorize "companies, cities, towns, and villages" to make payments to charitable, eleemosynary, correctional, and reformatory institutions, wholly or partly under private control, care, support, and maintenance," is to greatly aggravate the actual and potential evils of the present system, and, finally, we hav the specific declaration that nothing in the constitution (including, of course, the pending amendment forbidding appropriations to sectarian schools), shall operate to prevent the full harvest of wrong and disaster from being reaped by the people of this state. The sum total of effect of the two amendments taken together is that no state money can be appropriated to parochial schools. Sectarian "charities" can still fatten on the public; sectarian teachers will still be paid for imparting alleged "secular" instruction within their walls; the Bible will remain in the public schools, and prayers and hymns will continue to echo there; state funds will still go to the institutions of higher learning, despite their religious services—all they will hav to guard against will be the preaching of "denominational" tenets—they can advocate the general principles of Christianity all they please.

To us this whole struggle in the Constitutional Convention has all the appearance of having been a sectarian farce, cunningly played with high tragedy stage properties. We do not believe that it was ever the intention of any of the "powers behind the throne" to do one thing more than has been done. We believe that it was all along the intention to do just that thing and stop. Every act that has been done and every act that has been left undone points straight to this conclusion. It was never the intention of any of the Protestant societies with high-sounding names which hav been engaged openly or secretly in this business to secure an amendment that would effect all sects, that would operate to actually and completely separate church and state. None of these societies, as a society, has a bit of sympathy with the Demands of Liberalism. One of these organizations claimed to hav one hundred and ten of its members among the delegates to the Republican state convention the other day, and they were able to easily defeat a gentleman who wanted the nomination for lieutenant-governor. "His boom withered in an hour," although his following had been very strong. It was intimated that the association had at its command one hundred thousand votes, which would be cast against the party if the convention refused to heed the warning. We mention this incident here to show the strength of these orders, and we insist that the power which could thus bend a great party to its will could hav forced the majority in the Constitutional Convention—said majority representing the same party—to prepare and submit an amendment that would not hav left a vestige of the union of church and state in the Constitution and laws of the state of New York. It could hav done this. It did not do it. It did not want to do it. Its affiliated societies did not want to do it. They did not want to do a single thing that would militate against Protestant control of education. And they did not. What they did do did not hav its inspiration in universal and elevated principles of statesmanship, but in sectarian partialism and hatred. They made a great pretense of cutting off state appropriations to sectarian institutions, but undoubtedly the ridiculous outcome is precisely what from the first it was intended to be by the leaders. A large proportion of such institutions are under Protestant control, and here they could not damage the Catholics without hurting their own brethren. To hav made instruction in the public schools wholly secular would hav been a blow at both Protestantism and Christianity itself, as they view the question of education. But as the Catholics are the only ones who wish separate schools, it was very easy to be "patriotic."

Completely divorce church and state; in this only is safety.

As it was in the Chicago *Times* that Mr. Putnam read the Cleveland resolution unfortunately adopted by the Topeka Convention, he sent to that paper a disclaimer of sympathy with the form, spirit, and substance of the resolution, and accompanied his protest with a copy of the Demands of Liberalism, which he said constituted the sole platform of organized Freethought. His communication and the Demands were printed in full.

Under the side head of "Purity," a late number of the *Christian Statesman* had this item:

"Kentucky horsemen hav organized for the avowed purpose of defeating Congressman W. C. P. Breckinridge if he is nominated. For that purpose $20,000 hav been raised and it will be placed where it will do the most good."

It is slightly dubious where the "purity" comes in, when we reflect how such large campaign funds are usually employed. And then without doubt a good share of that $20,000 was won on the race track, which still further complicates the purity problem, especially for the *Christian Statesman* people.

In time of peace prepare far war; in two or three months Congress and the state legislatures will be in session again, and then the theocrats will be ready for work. They never sleep, and we must not until this is a secular republic beyond challenge. Be prepared to coöperate with the Freethought Federation when the time comes to meet the enemies of religious liberty in the halls of legislation. Secure subscribers for THE TRUTH SEEKER; sell Liberal books and distribute Liberal tracts; effect an organization of our people, whenever possible, and keep yourselvs and your neighbors thoroughly informed as to the designs and movements of the aggressiv church party.

At a meeting of the Ministers' Alliance of Denver, Rev. R. N. Barnes made a plea for a combination of the churches to work against the taxation of the property of the ecclesiastical corporations, and a committee of three was appointed to take the matter under advisement. That was a decidedly cool proceeding, and it is safe to say that it will hasten rather than retard the coming of the day when every dollar's worth of church wealth will bear its just share of the public burdens. The unjust privilege which its beneficiaries find it necessary to combine to retain is nearing its term, and its destruction is inevitable in the near future.

The *Presbyterian Journal* tells us that a "ruling-elder" says that recently at a seaside resort, in a hotel where there were hundreds of guests, the most of them church members, he was the only one who went to church on Sunday. He is satisfied that great numbers of professing Christians fail to take their Bibles with them when they go on their vacations, and leave behind their church-going and other devotional habits. Why not? With most of them church-going is only a social duty, more or less perfunctorily performed, and when people go away on vacation they go to rest, do they not? Why then continue to work on Sunday?

Proscription for opinion's sake is utterly distasteful to the true Freethinker. He does not believe in the political, social, or business ostracism of those whose beliefs differ from his own. He attacks creeds, not those who accept them. If they attempt to force their beliefs upon him through the law, he will defend himself as the occasion and his danger demands. But he will not defame the masses of a church nor of a race, nor attempt their disfranchisment or banishment because of the offensiv utterances or invasiv acts of individuals. Freethought judges men by their own personal conduct, not by the personal conduct of their fellow-countrymen or their fellow-believers, nor yet by their creed label or their mother tongue. Only the narrowest sectarists are guilty of this offense.

Please look over (not overlook) what we hav to say on page 610. There you will see how to get some very valuable books on decidedly favorable terms. The premiums offered—which include Putnam's masterpiece, "Four Hundred Years of Freethought"—are books that every Freethinker wants in his house, and now is the time to begin to look out for reading matter for the long winter evenings. In connection with our successful "Missionary Scheme" of sending eight copies of the "Age of Reason" to separate addresses for $1, we now invite our subscribers to hav THE TRUTH SEEKER forwarded to their Christian or other friends on trial for three months for only fifty cents. It should be easy to secure clubs of trial subscribers in every neighborhood. Anyway, read page 610.

Is it coming to this that ministers cannot say what they please in their prayers? Can they no longer call people sinners and direct the scoffing attention of their neighbors to them in their (the preachers') confidential talks with God? Rev. J. W. Campbell, of the First Methodist church of Los Angeles, California, is in trouble because he prayed after this fashion for Miss Tessa L. Kelso, librarian of the public library of that city: "O Lord, vouchsafe thy saving grace to the librarian of the Los Angeles city library, and cleanse her of all sin, and make her a woman worthy of her office." Miss Kelso did not like the implication in this prayer, and so she has sued Mr. Campbell for damages in the sum of $5,000. It seems that there was in the library a book in the French language (which language Miss Kelso does not read), and that volume is the cause of the trouble. During more than a year the work was taken out but once, as the record shows. Then a clergyman got hold of it, and soon thereafter about every official and many unofficial pious persons in the city had gone to the library for the

book. This shows what a keen scent some classes of people hav. But if Miss Kelso wins her suit some of them may hereafter be a little careful about giving themselvs away in the pulpit. If the California courts decide that libellous prayers are not "privileged communications," the preaching industry will be shorn of one of its most spicy attractions for both the actors and the audiences.

It is currently reported that all members of the Salvation Army are ordered to read nothing but the Bible and such literature as comes from Army headquarters. If this is true, what becomes of the assertion that Protestants lay no interdict upon the free investigation of all questions, which assertion has been made almost in terms by one nominally not a Protestant? As a matter of fact and of course, all churches much prefer that their adherents should leave severely alone whatever publications are not wholly friendly to their doctrins, and nearly all of them are prepared to exert all the moral influence and ecclesiastical authority that they can command to secure a complete tabooing of all hostil literature. Fortunately for the freedom of the press and of speech, there are a multitude of sects and many cliques and parties, which find it impossible to harmonize their conflicting opinions and interests and in combination crush out dissent. In this aspect of the struggle in this country, it is not pleasant to perceive indications of "Christian union." We already know the danger of such a confederation. Where the sectarists hav united on so-called "moral" grounds they hav given us some of the worst legislation that curses our people. Freethinkers should avoid affiliation with all religious or semi-religious socities the tendency of whose work is to help break down the barriers between the sects. Until such time as evolution has accomplished its perfect work and developed a new school of theologians having no desire to persecute for opinion's sake, our safety will depend chiefly on the maintenance of a "balance of power" between the various denominations.

It is a very convenient arrangement to hav religion and political government united; by this plan the "powers that be" can bring to the support of any questionable governmental measure the united army of priests of the state church. No doubt our American theocrats hav carefully considered this, and hence their phenomenal activity in the work of Christianizing the Constitution and laws. We here call their attention to a Russian law, "promulgated lately by the Czar himself." It makes duelling obligatory upon all officers of the army, not only when they think themselvs insulted, but likewise when others think they hav cause for an appeal to the code. No matter if the principals themselvs can see no cause for fighting, they must fight nevertheless if the "court of honor," instituted in accordance with the new law, decides that they must do so. If either refuses to obey the command he must leave the army. It has already happened that duels hav taken place over some word carelessly spoken when the challenger and the challenged were the best of friends and had no desire whatever to imperil each other's lives. But one officer has had the courage to refuse to fight when ordered to do so by the "court of honor." "He had no abstract objection to dueling itself, · · · but he had a decided objection to kill or maim in time of peace a man who had done him no ill whatever." It is somewhat peculiar, were we to judge religion by the pretensions of its advocates, that since the promulgation of the imperial ukase named, dueling has been taken under the protection of the orthodox church. Is there any iniquity which state-fed Christianity will not sanction if that iniquity is winked at or committed by the power that feeds it? Is there any single event or lesson in the history of the world that would encourage us to work for or permit a closer alliance of religion and politics in the United States?

What a contrast there is between the broad, statemanlike, humanitarian attitude of Colonel Ingersoll on the question of equal religious liberty, and the narrow, bigoted, vindictiv, Christain position taken by a Western paper that weekly givs forth a burlesque version of Freethought principles! Read again (on page 614 of this issue, bottom of first column,) the eighth paragraph of the interview reprinted from the New York *Herald*, and then contrast its spirit and its fidelity to facts with the spirit and wild assertions of the following excerpt from the paper indicated:

"The happiest day for this country will be the day when a war is inaugurated for the extermination of the Catholic conspiracy from this continent. The Catholic church is in no sense a religion, it is a political organization, whose purpose is power and plunder. The infamous and bloody organization should be ousted from American soil. · · · Not being a system of religion, but a system of plunder, and the enemy of liberty, it cannot claim the protection of our constitution and laws. It has never done anything but plot and conspire against liberty, and extort a living from the hand of honest labor. Do we need such an institution in this country?"

As we hav repeatedly declared and as Colonel Ingersoll clearly shows, an overwhelming majority faithful to freedom needs not to resort to persecution in order to defend itself from the machination of any minority, even were that minority unanimously hostil to liberty. If the majority stands loyally for equal rights it cannot ostracise, imprison, nor expatriate; if it ostracizes, imprisons, or expatriates, it betrays liberty and is therefore ten-fold more to be feared than the minority which it bullies and "exterminates." All that is needed is to stand inflexibly firm in defense of the secular state. Freethinkers can join in no sectarian crusades whose battle cries are but horrible echoes from the Dark Ages.

Speaking of the memories aroused by the national encampment of the Grand Army of the Republic in Pittsburg two weeks ago, the *Christian Statesman* says:

"But the main thought that has come to our own mind has found no expression that we hav found in the daily papers or in the proceedings thus far of the encampment. And this thought is the gratitude we owe to God for saving us from the destruction that threatened us in that dreadful period of our history. It is true, some of the pulpits of Pittsburg and Allegheny the preceding Sabbath echoed and re-echoed the above and other kindred thoughts. But the expression of all such sense of obligation to God is conspicuously wanting in the proceedings of the Grand Army of the Republic and in the reports and editorials of the daily press. And this is the one lesson above all others that a reunion like this should impress upon the nation's heart."

"The one lesson above all others" that would hav been impressed upon the mind of a really thoughtful person as he looked upon the marching columns of prematurely old and crippled men would hav been the utter baselessness of the theological assumption that there was anything to thank a God for in connection with the Civil War. Nothing could be more illogical than that assumption. On the theory that God "doeth all things" and that therefore we should thank him because the rebellion did not eventuate in the destruction of the nation, it follows by a parity of reasoning that we should curse him for precipitating that awful conflict upon us. If there exists a God of infinit wisdom and power, no man or nation is under the slightest obligations to him for alleged favors. Infinit ability carries with it infinit responsibility. If it were possible that the god of Theism were an actuality, the people of the United States, instead of thanking him because they managed to overthrow the rebellion, should loathe him and teach their children to speak his name in shuddering horror, because he had created them with the deliberate intention that they should, and the full knowledge that they would, be plunged into that hell of fratricidal strife. How much longer will apparently sensible men and women be victimized by this transparent confidence game of the medicin men?

The New York *Sun* some time ago became very solicitous about the health of religious communicants. It fears microbes in the communion cup, and holds that instead of the common cup there should be an individual cup for each communicant. This and other agitation has lead at least one church to try the innovation, while editors, doctors, preachers, and lay members of churches have joined in the discussion. Recently three correspondents of the *Sun* hav put themselvs on record in defense of the time-honored common cup. They hold that very few instances of contagion hav been reported, and that God will miraculously intervene to protect from infection all who partake of the sacred elements in accordance with the example set by Jesus. In the words of the *Sun*, "they treat the scientific criticism of the practice by laymen as unjustifiable. irreverent, and blasphemous interference with a holy mystery, before which all mankind should bow with unquestioning faith and obedience." To this the *Sun* replies that such is the position of the extreme believers, who think that St. James was right when he commanded that the faithful should not call a physician when sick, but should depend on the healing power of prayer. It also says that some Baptists exhibit this faith when they baptize converts in the river through a hole cut in the ice. According to this theory, it continues, they should take no precautions if a victim of small pox should come to the altar and drink from the cup. Then the newspaper drives the ardent devotees into a corner in this wise:

"If God, in contravention of his natural laws, protects from the danger of contagion all those who drink from the common chalice at the communion, the presence at the sacrament of a victim of small-pox and his participation in it, would be powerless for harm to other communicants, whether they were vaccinated or not. If God guards one ceremony of his obligatory worship by the exercise of miraculous power, must he not also guard them all in the same way, so that the imposition of sanitary regulations on the churches by the health department is impious and blasphemous? Neither can the fire department enforce against them its prohibitory requirements with a view to saving their congregations from danger, except by dishonoring the Almighty. Practically, however, such safeguards are applied to churches like other places of public assembly, and piety recognizes their necessity and demands their enforcement."

Rev. Johnston Myers, of Cincinnati, in common with very many of his fellow clergymen, appears to think that Colonel Ingersoll's recent letters on the subject of suicide giv the gentlemen of the cloth an excellent opportunity to attack the eloquent Freethinker. Mr. Myers seems to be even more careless of his facts than ministers usually are, which is saying a great deal. The New York papers reported that one of two persons who committed suicide together in Central Park had read and made some written favorable comment on Colonel Ingersoll's first letter to the *World*. This enables the veracious Mr. Myers to say:

"Since Mr. Ingersoll set forth his defense twelve persons in and around New York city hav taken their own lives and made some mention of Mr. Ingersoll's theories."

Evidently this representativ of God would make a good Oriental war correspondent. Here is another sample of his imaginativ products:

"A prominent unbeliever in this city said to me, 'I think all the world is selfish and bad. I won't help anyone. When I die I wish them to bury me like a dog.'"

Has Mr. Myers any objection to communicating the name and address of this "prominent unbeliever" to us or to the secretary of the Ohio Liberal Society? But it is not until he begins to expatiate on courage that Mr. Myers becomes really eloquent. Hear him:

"Infidelity is cowardly. · · · It takes courage to face the battle of life and fight it through to the end. It is the work of a shirk and a coward to bring disgrace and dishonor to others by ignominiously and cowardly giving up. · · · Infidelity makes men hopeless and cowardly, while the gospel makes them brave and cheerful."

It is impossible for one to realize how intense is Rev. Mr. Myer's admiration for courage until he is made acquainted with the fact that the Liberals of Cincinnati hav found it entirely beyond their power to get him to debate the questions at issue between Christians and Freethinkers with any representativ of Liberalism in the country, although he never misses an opportunity to assail and misrepresent Freethinkers and Freethought principles. In addition to the virtues already named, he is intensely "patriotic," in the latter-day, secret society sense.

If the love of God is in your heart enough so that you can see only virtue in him, there must be something rotten about your heart.

Ingersoll's Views on Religion.

Interview in the New York Herald.

"Which do you regard as the better, Catholicism or Protestantism?"

"Protestantism," said Colonel Ingersoll, "is better than Catholicism, because there is less of it. Protestantism does not teach that a monk is better than a husband and father, that a nun is holier than a mother. Protestants do not believe in the confessional. Neither do they pretend that priests can forgive sins. Protestantism has fewer ceremonies and less opera bouffe, clothes, caps, tiaras, miters, crooks, and holy toys. Catholics have an infallible man—an old Italian. Protestants have an infallible book written by Hebrews before they were civilized. The infallible man is generally wrong and the infallible book is filled with mistakes and contradictions. Catholics and Protestants are both enemies of intellectual freedom—of real education. The Catholic believes in education enough to make a Catholic of a savage, and the Protestant believes in education enough to make a Protestant of a Catholic, but both are opposed to education enough to make free men and women.

"Nothing is more absurd than the Catholic creed, unless it be that of the Protestants, and nothing can be more absurd than the Protestant creed, unless it be that of the Catholics. Both churches are the enemies of progress, and both sell sin and crime on credit. Both teach the doctrines of forgiveness Both tell the murderer if he will only repent he will go straight from the scaffold to paradise. Both tell the thief that there will be more joy in heaven when he repents than over a hundred honest men. Both promise eternal reward for belief and both threaten everlasting pain for those who think. The Catholics have always persecuted to the extent of their power; so have the Protestants. The Protestants acted like fiends in Geneva, in Scotland, in New England, and the Catholics acted like fiends wherever and whenever they had the power. Between the Catholics and the Protestants there has been about as much difference as there is between the crocodiles and alligators. Both have done the worst they could, both are as bad as they can be, and the world is getting tired of both. The world is not going to change either; both are to be rejected."

"Are you willing to give your opinion of the Pope?"

"It may be that the Pope thinks he is infallible, but I doubt it. He may think that he is the agent of God, but I guess not. He may know more than other people, but if he does he has kept it to himself. He does not seem satisfied with standing in the place and stead of God in spiritual matters, but desires temporal power. He wishes to be Pope and king. He imagines that he has the right to control the belief of all the world; that he is the shepherd of all 'sheep,' and that the fleeces belong to him. He thinks that in his keeping is the conscience of mankind. So he imagines that his blessing is a great benefit to the faithful, and that his prayers can change the course of natural events. He is a strange mixture of the serious and comical. He claims to represent God, and admits that he is almost a prisoner. There is something pathetic in the condition of this pontiff. When I think of him I think of Lear on the heath, old, broken, touched with insanity, and yet, in his own opinion, 'Every inch a king.'

"The Pope is a fragment, a remnant, a shred, a patch of the ancient power and glory. He is a survival of the unfittest, a souvenir of theocracy, a relic of the supernatural. Of course he will have a few successors, and they will become more and more comical, more and more helpless and impotent as the world grows wise and free. I am not blaming the Pope. He was poisoned at the breast of his mother. Superstition was mingled with her milk. He was poisoned at school—taught to distrust his reason and to live by faith. And so it may be that his mind was so twisted and tortured out of shape that he now really believes that he is the infallible agent of an infinite God."

"Are you in favor of the American Protective Association?"

"In this country I see no need of secret political societies. I think it better to fight in the open field. I am a believer in religious liberty, in allowing all sects to preach their doctrines and to make as many converts as they can. As long as we have free speech and a free press I think there is no danger of the country being ruled by any church. The Catholics are much better than their creed, and the same can be said of nearly all members of orthodox churches. A majority of American Catholics think a great deal more of this country than they do of their church. When they are in good health they are on our side. It is only when they are very sick that they turn their eyes toward Rome. If they were in the majority, of course, they would destroy all other churches, and imprison, torture, and kill all Infidels. But they will never be in the majority. They increase now only because Catholics come from other countries. In a few years that supply will cease, and then the Catholic church will grow weaker every day. The free secular school is the enemy of priestcraft and superstition, and the people of this country will never consent to the destruction of that institution. I want no man persecuted on account of his religion. I give to every other human being every right that I claim for myself."

"If there is no beatitude, or heaven, how do you account for the continual struggle in every natural heart for its own betterment?"

"Man has many wants, and all his efforts are the children of wants. If he wanted nothing he would do nothing. We civilize the savage by increasing his wants, by cultivating his fancy, his appetites, his desires. He is then willing to work to satisfy these new wants. Man always tries to do things in the easiest way. His constant effort is to accomplish more with less work. He invents a machine; then he improves it, his idea being to make it perfect. He wishes to produce the best. So in every department of effort and knowledge he seeks the highest success, and he seeks it because it is for his own good here in this world. So he finds that there is a relation between happiness and conduct, and he tries to find out what he must do to produce the greatest enjoyment. This is the basis of morality, of law and ethics. We are so constituted that we love proportion, color, harmony. This is the artistic man. Morality is the harmony and proportion of conduct—the music of life. Man continually seeks to better his condition—not because he is immortal—but because he is capable of grief and pain, because he seeks for happiness. Man wishes to respect himself and to gain the respect of others. The brain wants light, the heart wants love. Growth is natural. The struggle to overcome temptation, to be good and noble, brave and sincere, to reach, if possible, the perfect, is no evidence of the immortality of the soul or of the existence of other worlds. Men live to excel, to become distinguished, to enjoy, and so they strive, each in his own way, to gain the ends desired."

"Do you believe that the race is growing moral or immoral?"

"The world is growing better. There is more real liberty, more thought, more intelligence than ever before. The world was never so charitable or generous as now. We do not put honest debtors in prison, we no longer believe in torture. Punishments are less severe. We place a higher value on human life. We are far kinder to animals. To this, however, there is one terrible exception. The vivisectors, those who cut, torture, and mutilate in the name of science, disgrace our age. They excite the horror and indignation of all good people. Leave out the actions of those wretches, and animals are better treated than ever before. So there is less beating of wives and whipping of children. The whip is no longer found in the civilized home. Intelligent parents now govern by kindness, love, and reason. The standard of honor is higher than ever. Contracts are more sacred, and men do nearer as they agree. Man has more confidence in his fellow man, and in the goodness of human nature. Yes, the world is getting better, nobler, and grander every day. We are moving along the highway of progress on our way to the Eden of the future."

"Are the doctrines of Agnosticism gaining ground, and what, in your opinion, will be the future of the church?"

"The Agnostic is intellectually honest. He knows the limitations of his mind. He is convinced that the questions of origin and destiny cannot be answered by man. He knows that he cannot answer these questions, and he is candid enough to say so. The Agnostic has good mental manners. He does not call belief, or hope, or wish a demonstration. He knows the difference between hope and belief—between belief and knowledge—and he keeps these distinctions in his mind. He does not say that a certain theory is true because he wishes it to be true. He tries to go according to evidence, in harmony with facts, without regard to his own desires or the wish of the public. He has the courage of his convictions and the modesty of his ignorance. The theologian is his opposite. He is certain and sure of the existence of things and beings and worlds of which there is, and can be, no evidence. He relies on assertion, and in all debate attacks the motive of his opponent instead of answering his arguments. All savages know the origin and destiny of man. About other things they know but little. The theologian is much the same. The Agnostic has given up the hope of ascertaining the nature of the 'First Cause,' the hope of ascertaining whether or not there was a 'First Cause.' He admits that he does not know whether or not there is an infinit being. He admits that these questions cannot be answered, and so he refuses to answer. He refuses also to pretend. He knows that the theologian does not know, and he has the courage to say so.

"He knows that the religious creeds rest on assumption, supposition, assertion—on myth and legend, on ignorance and superstition, and that there is no evidence of their truth. The Agnostic bends his energies in the opposite direction. He occupies himself with this world, with things that can be ascertained and understood. He turns his attention to the sciences, to the solution of questions that touch the well being of man. He wishes to prevent and to cure diseases, to lengthen life, to provide homes and raiment and food for man, to supply the wants of the body.

"He also cultivates the arts. He believes in painting and sculpture, in music and the drama—the needs of the soul. The Agnostic believes in developing the brain, in cultivating the affections, the tastes, the conscience, the judgment, to the end that man may be happy in this world. He seeks to find the relations of things, the condition of happiness. He wishes to enslave the forces of nature to the end that they may perform the work of the world. Back of all progress are the real thinkers, the finders of facts, those who turn their attention to the world in which we live. The theologian has never been a help, always a hindrance. He has always kept his back to the sunrise. With him all wisdom was in the past. He appealed to the dead. He was and is the enemy of reason, of investigation, of thought and progress. The church has never given 'sanctuary' to a persecuted truth.

"There can be no doubt that the ideas of the Agnostic are gaining ground. The scientific spirit has taken possession of the intellectual world. Theological methods are unpopular to-day, even in theological schools. The attention of men everywhere is being directed to the affairs of this world, this life. The gods are growing indistinct, and like the shapes of clouds, they are changing as they fade. The idea of special providence has been substantially abandoned. People are losing, and intelligent people have lost, confidence in prayer. To-day no intelligent person believes in miracles—in a violation of the facts in nature. They may believe that there used to be miracles a good while ago, but not now. The 'supernatural' is losing its power, its influence, and the church is growing weaker every day.

"The church is supported by the people, and in order to gain the support of the people it must reflect their ideas, their hopes and fears. As the people advance the creeds will be changed, either by changing the words or by giving new meanings to the old words. The church, in order to live, must agree substantially with those who support it, and consequently it will change to any extent that may be necessary. If the church remains true to the old standards then it will lose the support of progressive people, and if the people generally advance the church will die. But my opinion is that it will slowly change, that the minister will preach what the members want to hear, and that the creed will be controlled by the contribution-box. One of these days the preachers may become teachers, and when that happens the church will be of some use."

"What do you regard as the greatest of all themes in poetry and song?"

"Love and death. The same is true of the greatest music. In 'Tristan and Isolde' is the greatest music of love and death. In Shakspere the greatest themes are love and death. In all real poetry, in all real music, the dominant, the triumphant tone is love, and the minor, the sad refrain, the shadow, the background, the mystery, is death."

"What would be your advice to an intelligent young man just starting out in life?"

"I would say to him: 'Be true to your ideal. Cultivate your heart and brain. Follow the light of your reason. Get all the happiness out of life that you possibly can. Do not care for power, but strive to be useful. First of all, support yourself so that you may not be a burden to others. If you are successful, if you gain a surplus, use it for the gain of others. Own yourself and live and die a free man. Make your home a heaven, love your wife, and govern your children by kindness. Be good-natured, cheerful, forgiving, and generous. Find out the conditions of happiness, and then be wise enough to live in accordance with them. Cultivate intellectual hospitality, express your honest thoughts, love your friends, and be just to your enemies.'"

In his waning years Colonel Ingersoll, the silver-haired and silver-tongued, is nothing if not satirical

and his coming lecture on "The Bible," which he expects to deliver in all sections of the Union and, perhaps, in Europe, will be the most pungent and radical of all his assaults on the works of the Old and New Testaments.

Convention of the Canadian Secular Union.

As stated last week in our News Column, the annual convention of the Canadian Secular Union was held in Toronto on September 7th, 8th, and 9th. We summarize below the full report of its proceedings contained in *Secular Thought* of Sept. 15th.

The convention assembled in the rooms of the Toronto Secular Society, the Forum, Friday evening, Sept. 7th. The president of the Canadian Union, our good friend, Capt. R. C. Adams, presided. The attendance was not quite so large as on some former occasions, but when enthusiasm and substantial results are considered, the convention was the most successful of recent years. After a solo by Mr. Ed Andrews, President Adams called the convention to order and, following a few preliminary remarks, read an address in which he said:

It is the custom once in a year to take the reckoning, verify positions, survey the past, and plan for the future. We hav met here to tell of the work of the past year, to sum up the progress of the cause, and to refresh our zeal and encourage our hopes by mutual conference. Our secretary, Mr. Ellis, will tell us of the status of our paper, *Secular Thought*, and others will narrate the progress in their localities and inform us regarding the outlook for reform. As president, I will giv a record of the efforts put forth for the advancement of Secularism. When I assumed the presidency of the Canadian Secular Union I took up, as the special work by which I desired to signalize my term of office, the reform of the oaths laws of Canada. Last year the right of affirmation was obtained under the Dominion laws for all who hav conscientious scruples against the taking of an oath. I would urge every Secularist, for the sake of example, to take advantage of this right. I hoped to be able to tell you this year that the same change had been secured for the province of Quebec, which now refuses to the unbeliever the right either to take the oath, make affirmation, or giv evidence in a court of justice. A reform measure, defeated last year through the opposition of the attorney general, will next winter come before the legislature, and we hav strong hopes of success.

While Secularism teaches the consideration of man's welfare in this world and the ignoring of other worldliness, the proselytism of the church and its aggressions upon the equal rights of the citizen necessitate that we combine attacks upon supernatural religion with our positiv work for human advancement. We see that the social and economic evils of the present time depend largely for their support upon certain teachings of the Bible as interpreted by the Christian church. What there is of good in the church we will conserve, but we cannot be blind to her failings, and we must antagonize her wherever we find her obstructing the development of humanity. As she receives police and fire protection from the state she should pay taxes upon her property. Her ministers must cease to monopolize fifty-two days in the year by shutting up museums, art galleries, libraries, places of entertainment, and preventing travel on Sunday. They must cease their attempts to suppress the Sunday paper by law. It is because the Sunday paper is more interesting than the sermon that the clergy try to stop its publication. The church multiplies its meetings on week evenings in order to thwart the desire of the people for other occupation or recreation. It demands recognition in birth, marriage, and death. In the province of Quebec it opposes civil registration; a child is not deemed to hav been born unless a clergyman certifies to the fact, and a marriage without his blessing is illegal. Woman is degraded by the restrictions and teachings of the church; tyranny finds its chief support in its edicts of submission to the powers that be; its preaching of contentment and alliance with the master hav kept the masses in subjection, and its proclamation of eternal woe has caused untold agony. By the proclamation of belief in miracle and special creation it has fostered weakness and dependence and been the greatest foe of science. The progress of modern times is coincident with the emancipation of society from ecclesiastical domination and the substitution of reason for dogmatic faith as a guide in practical life.

To destroy the hold of the church upon the minds of the people it is not only necessary to disprove its dogmas, but we must supplant its influence by supplying to the people in improved form such of its ordinances as are useful and hav become endeared by habit to the people. Among the most important of these are the weekly meeting and Sunday instruction for the young. It is a vital question—How shall we gratify the established taste for Sunday gatherings and giv the people something better than church diversions? To the majority of its attendants the church is even now only a religious fun club; but we must win them to a fun club that will not insidiously conspire against the political and mental liberties of mankind.

It is not necessary to dwell upon the importance of sustaining our paper and sending out lecturers and literature. These are the established means of effort. It is gratifying to notice how, through the enlightenment gained by education and the general diffusion of scientific knowledge, the principles of Secularism are rapidly spreading in harmony with the spirit of the age and are slowly but surely undermining the altar and the throne.

We, the Secularists of Canada, should arouse ourselvs from our present indifferent submission to churchly bondage and resolve that the legal and social power of the minister of supernatural religion shall be destroyed; that we shall so labor that the men of this country shall cease to entertain the sophistries of theology and become emancipated from those cruel superstitions which in the past hav shed gloom upon the life of men and barred the path of progress with torch and ax.

Upon the call of the president, the secretary, Mr. Ellis, gave an account of the work carried on in Toronto. He thought the Freethinkers were recovering somewhat from the inactiv condition in which the departure of Mr. Watts had left them. There had been a successful season the past year; the debating club had held twenty-six sessions and had discussed a wide range of subjects; members had prepared a large number of original essays; a singing class had been carried on and it was intended to hold concerts during this season; the fortnightly socials had been very successful and would be continued; Sunday evening meetings had been kept up until hot weather; two or three theological debates had been held. Altogether, the season's work had been permanently successful, and for the first time in several years there was a surplus in the hands of the treasurer.

The committee appointed at the last convention to form a burial club had met and organized the club. A considerable amount of literature had been printed and issued recently. There had been a perceptible improvement in public sentiment regarding Freethinking and Freethinkers, evidences of which were to be seen in the facts that the hall engaged for the Sunday evening meeting was refused to them only two years ago, and that most of the daily papers had contained notices of the convention.

Messrs. Ellis, Pringle, Kendall, and Lemay and Miss Ellis were appointed a committee on resolutions. The committee on *Secular Thought* was composed of Messrs. Wilson, Bourne, Johnston, Miss Sanderson, and Mrs. Densmore. Mr. Andrews gave another piano solo and then the hall was cleared for dancing, in which the evening was spent pleasantly. Refreshments were served at 11:30 and dancing continued until about 1 o'clock.

SATURDAY EVENING.

Captain Adams in the chair. Music by Mr. Andrews. Next the secretary read letters from absent friends, among whom were Charles Watts, Judge Charles B. Waite, Mrs. M. A. Freeman, Dr. E. B. Foote, George E. Baxter, J. B. Thibaudeau, F. H. Denton, and Charles Etler. The last-named gentleman wisely observed that the great Secular drift of modern times has been the result of the two factors of the Bible and education, and it had its sure genesis in the outrageous demands made by the whole book upon the whole man. In fact, the "inspired word" is that *double*-edged "sword of the Lord" whose function it is to cut Christians into Secularists and fanatics.

Captain Adams spoke feelingly of the brave men and women who had written the letters, and of whose sympathy and support the Canadians should be proud. He then announced the next order of business—the election of officers for 1894–5. He said that he had completed the work that he had mapped out when elected four years ago; that he now had a great deal of important business to attend to, which required his whole attention, and he would be unable to devote to the office in the future the energy which should be given to it. It was unwise to force one man to fill the office for so many years; other men should be called upon to take a share in the activ work, and he must decline to allow his name to be submitted as a candidate. Several gentlemen who were nominated for the office of president declined for various reasons, and finally Captain Adams allowed his name to stand, on the understanding that at the next election one of the nominees should replace him, and he was then re-elected by acclamation. Then the other officers were elected, as follows:

First Vice-President—Allen Pringle, of Selby.
Second Vice-President—D. Densmore, of Toronto.
Third Vice-President—W. G. Hay, of Listowel.
Secretary—J. S. Ellis, of Toronto.
Treasurer—A. Earsman, of Toronto.
Executiv Committee—Geo. Martin, Montreal; Mr. Lookie, Waterloo; Mr. Wilson, Attwood; W. Algie, Alton; Mr. H. Falconer, W. Johnson, John Taylor, Mr. Lemay, and Miss Sanderson, Toronto.

Mr. Firth then read his paper on "The Religion of Humanity Compared with Christianity." Following this vigorous essay the president formally adjourned the convention till Sunday morning, the members remaining for an hour or so and taking part in an informal concert and entertainment.

SUNDAY MORNING.

On taking the chair shortly after 10 o'clock, the president called for the report of the committee on resolutions, which were read and submitted seriatim.

In reference to the engagement of a lecturer, it was suggested that an effort be made to induce Charles Watts to return to Canada, but after discussion it was generally conceded that the financial difficulties in the way are too great. The question of literature for distribution came up. Miss Hepburn said that it was important that the pamphlets be of a very simple character. Mr. Ellis made a financial statement regarding the condition of *Secular Thought*, and showed that some increased and organized effort would be necessary to enable the paper to be continued in its present shape. Sufficient assistance had been promised to insure the continued existence of the paper, but he wished to maintain it at its present standard, if not to raise it to a higher one. Correspondence revealed, he said, that the present state of things was in a large measure due to the almost universal financial depression. He had personally lost a large sum in issuing the paper and incurred a heavy liability and could go no further. Unless the Union supported the work more liberally than during the past year a change would be necessary. William McDonnell said that while such immense sums were given to maintain superstitious organizations of all sorts, surely the Freethinkers could easily maintain one paper. Captain Adams said that he would himself giv $25 and would collect $100 in Montreal. In a few minutes signatures were obtained to pledges for $240.

Mr. Hugh Falconer read the next paper, which was on "The Church in Politics in Ontario." There is no state church in Ontario, and no discrimination between sects. But the purely secular functions of the state are diverted into establishing and sustaining a multiplicity of religious factions in the country. The functions of the church are distinct from those of the state. If the church can be justified in regulating the temporal affairs of the state then the state is justified in regulating the religious belief of the nation. Such a system destroys all mental freedom and abolishes the right of free inquiry and investigation. Says Macaulay: "It is unquestionable and a most instructiv fact, that the years during which the Anglican hierarchy were in the zenith, were precisely the years during which national virtue was at the lowest point." Other authorities were quoted. Not only is the evidence of modern history against the assumption that the church wields an influence for good when permitted to control any of the functions of the state, but there is abundant confirmatory evidence in the as yet brief history of Canada. The affirmation in the British North American act, which constituted the Dominion of Canada, of the privileges which the church had enjoyed prior to confederation, was undoubtedly the greatest mistake in the constitutional history of Canada. The granting of the privilege of state-sustained denominational education has been the one bulwark behind which the old hostil feeling between the two races in British North America hav intrenched themselvs and prevented a free and full assimilation of the two races into one common nationality. After advancing many sound arguments on the educational question, Mr. Falconer came to the subject of state-supported religious charitable institutions. According to official report there are ninety such in the province of Ontario alone, drawing from the provincial government $165,000 annually. The other customary violations of the principles of the Demands of Liberalism were pointed out and forcibly condemned. The largest Christian denominations hav direct representation in the Canadian Parliament. What should we think of a joint stock company or a bank which should elect its board of directors in nicely proportioned representation from the different creeds of its stockholders? There are over $6,000,000 in exempted church property in the city of Toronto alone. This is exclusiv of cemeteries, private schools, hospitals, and all other so-called charitable institutions. The church should be sternly driven from politics. Its recognition tends to create selfish and jealous feelings in the country, embitters the daily relations of the people, intensifies sectarian rivalry for office and pelf, retards civilization, and in every way proves a detriment to the progress and happiness of the race.

SUNDAY AFTERNOON.

Mr. Drummond read a paper on "The Physical Basis of Morals." All nature teaches morals to the thinking mind by the expansion of the best of two activ but contrary principles linked together, growing together in its life. The tree grows in strength of trunk and beauty of top; what it gains in size of trunk in the dense forest it loses in beauty of its top; what it loses of trunk in the open field, it gains in beauty of branching and outline of top. We take advantage of this dual action in raising animals, and thus we may raise horses for either speed or draught; neither action is wrong; we only vibrate the heredity of the animal. So with man; he is born out of a sleep into waking; these alternate conditions make one phase of his character; neither is wrong, but too much of either is wrong. He must form his judgment from a consideration of the service of the two natural conditions in harmony. What is true of these twin functions of sleeping and waking is true of all his other functions. All his actions are right or wrong according

to circumstances. The judgment should not be overbalanced by the exercise in unsuitable circumstances of a generally good principle. There is in human nature a continual pendulum action between two linked conditions or principles. The swing to each side ought to be equal in force, and alternate. All law is wrong which is single in assertion and command, and the more we see natural law and discover it we will find that duality of law exists for acceptance of best conditions; it is a principle of nature's law everywhere, and society's law ought, when formulated, to be dual, and is right only when judgment is given by a complementary law also. The evolution works in moral law as in physical law, or reversion makes perversion. No law can properly be pushed to an extreme.

SUNDAY EVENING AT THE AUDITORIUM.

Captain Adams opened with a few remarks on Secularism, which, he said, meant attending to the things of this world. Mr. Moffatt gave a short address in which he pointed out some of the absurdities of the Bible story. William Algie then talked about "Chips and Cinders," classifying the political, social, commercial, and theological worlds as a forest of trees in all stages of growth and decay. The human family were all prisoners in chains of limitations, and were all entitled to extend those limitations. After speaking of the old political trees of Canada, he came to the American Protectiv Association tree, which he said was a bad tree planted in bad soil. Was it a tree or fungus? Its creed was of the narrowest. The theological forest was badly mixed; it was hard to fix the labels. He did not find any essential difference between the Catholic and the Protestant trees. The Protestant church was not such a solid combination as the Roman church or some of those there would be prominent figures in a fire on the square outside. He preferred the Quebec Catholic Sunday to the Toronto Protestant Sunday. The Salvation Army tree was the illegimate child of emotionalism and the indifference of the wealthy classes to the interests of the poor. The Secular tree had spread its seeds over all the churches. The social forest he did not find very promising. Envy had built up a system of caste. Hypocrisy was a fungous growth which should be got rid of, if possible. Parents should let their children be instructed in the functions of their own bodies, instead of letting them leave home to learn the lesson in the vilest dens. The Prohibition tree, although well watered, was stunted. The evil of intemperance probably could be lessened only by education and intelligence. In the woods of labor there were too many deceiving guide-posts. The greatest danger there was the demagog.

The convention was concluded with a stirring arraignment of the church by Captain Adams. Among the attendants, activ and enthusiastic, was Mr. John Groom, who has seen eighty-four years of good and earnest life.

News and Notes.

The series of Freethought meetings at Chicago preparatory to the Congress are now under full headway. I lectured last Sunday evening on "Evolution and Creation" and a fine audience was present. There was an excellent debate pro and con after the lecture; and interest in the great questions of liberty, science, and humanity is evidently aroused. These meetings will be a great help to our October gathering. If visitors are in the city I hope they will attend at 181 West Madison street, corner Halsted. Mrs. Freeman lectures next Sunday evening, September 23d, on "Science and Superstition" and on September 30th I shall probably lecture on "Spiritualism, Theosophy, and Freethought." On the first Sunday in October will be the Memorial meeting in honor of Gen. M. M. Trumbull, whose name is a shining one in the annals of reform. Franklin Steiner will be with us the third Sunday in October and at the Congress. Every day the outlook is more favorable for a rousing Congress. From Maine to California we receive encouraging letters.

E. A. Stevens occasionally drops into town from his busy labors. Whatever Stevens undertakes to do he does with all his might, be it Freethought or "Sapolio." He is continually on the go. I met him and Mrs. Stevens the other day on the street and he took me over to the Wabanse Club House, a famous place for the gathering of the clans and the Democratic war-horses, where receptions are given to the great leaders, and celebrations held of mighty victories. Stevens and Geo. L. Robertson foregather with these Jeffersonian standard bearers, and plant themselvs upon the democracy of Jackson. The club-house is a handsome building and has every facility for enjoyment; and I hav no doubt they hav gay and festiv times in these storied halls. The building, however, is not large enough for the increasing membership, and I understand they are to hav a much more gorgeous temple of political worship.

I met Captain Gordon here, formerly of the British army, who for gallant services was promoted from the ranks to an officer, which is something rare in the British army. At the famous battle of Alma by his desperate daring he recovered the colors, and for his splendid heroism was thus rewarded. He is from the Highlands of Scotland I believe, and he says the Highlands are the only place in the civilized world never trodden by a foreign foe. Even the Roman eagles stayed their flight over those magnificent hills. Captain Gordon is a Liberal and a Freethinker, although in early youth he was in the grim circle of Scotch Presbyterianism. He was educated at the university of Edinburgh and specially enjoyed the teaching of Professor Wilson, the great and wonderful "Christopher North" who certainly was one of the most unique, inspiring, and brilliant lecturers that ever occupied the chair of moral philosophy. Captain Gordon is full of reminiscences, and an hour's talk with him is profitably enjoyed.

We also visited the great Newberry Library, one of the best in the world, mainly a library for reference. It has a vast collection of the best scientific, medical, and historic works. It has a special department devoted to religion which I hope some day to ransack. The building is a noble structure. It occupies the spot where once stood the famous Ogden mansion, which in the midst of the mighty fire was the only building that stood intact. How wonderfully Chicago has grown since that time!

One of the veteran representativs of our cause from my own nativ state, writes me as follows about the Congress:

SUNAPEE, N. H.

Were I present at the Congress I should certainly giv my testimony for the extinction of superstition, and in defense of constitutional civil liberty, which is the liberty worth contending for. I send you my gift as an indication of sympathy. Let us hope that the gathering of the 26th, 27th, and 28th of October, 1894, will be memorable for its harmony and practical efficiency in discharging the work in hand.

Yours always in the cause of human enlightenment and liberation, WILLIAM C. STUROC.

My old friend, W. H. Pepper, of California, who has done so much for our work, writes as follows. I am sure his letter will be of the greatest interest to all those interested in human progress:

PETALUMA, CAL., Sept. 15, 1894.

S. P. PUTNAM, *Dear Sir:* Yours of the 5th instant duly received. Inclosed find post-office money order for $5 contribution to the Freethought Federation Congress. Times here are very dull. The bottom has dropped ont of my business (fruit and tree growing). I am now seventy years old, and my life is drawing to a close. I hav now done my share for the benefit of coming generations; hav established a free kindergarten school to be conducted on secular lines. Religious instruction is prohibited The school is located in the central part of the town. I gave a $3,000 lot; $5,000 for the building, and $15,000 endowment fund. I believe that the most effectual way to eradicate superstition, ignorance, and poverty, is to place the little ones in training schools and drill them in habits of morality, industry, and economy. Secular training must supercede religious training before society will be much improved in right living.

Wishing you prosperity and happiness, I remain,

Yours truly, W. H. PEPPER.

It is an encouragement to receive a letter like the following from those whose life-labors are going on to the century goal:

I thank you for your kind invitation to be at the Congress, but when I tell yon that I am in my eighty-sixth year, and my wife in her seventy-eighth year, you must take the will for the deed, however much I regret it. Inclosed find our contribution for a little help. I wish we could giv a thousand times more for such a glorious cause—the emancipation of humanity.

Fraternally, A. C. LAKE.

Another writes:

I am an Infidel seventy-three years of age; hav taken THE TRUTH SEEKER and *Investigator* twenty years, and will continue to take them during life.

Inclosed find $2. The amount is small, but if all Freethinkers would assist it would require but little from each. Yours truly, D. M. WORLEY.

What we need more than all in Freethought are new recruits to take the place of these grand old veterans. We hope the coming Congress will enlarge our list of youthful members.

SAMUEL P. PUTNAM.

Freethought Federation—Treasurer's Report.

SPECIAL NOTICE.

Will all the friends of Freethought throughout the country mail us the names of the Freethinkers that they know of in their vicinity? We desire to send them invitations to attend the coming Congress, and documents in order to arouse wider interest in our work. Let us hav the names at once. This is important. I wish to announce also that arrangements hav been made with the proprietor of the Gault House, a first-class hotel on the West Side for the accommodation of vistors to the Congress, and the Gault House will be the headquarters of the Congress. The accommodations of this hotel are ample. It is within two blocks of the hall, corner of West Madison and Clinton streets. The rates for all members of Congress are $1.50 per day, room and board. It is a good plan to hav the members of Congress as near together as possible, as this conduces to an agreeable, social life outside the sessions of the Congress. We can become much better acquainted; and this is one of the great benefits of the Congress.

The contributions this week show the lively interest in the Congress; and that undoubtedly many will be present. Remember that every gift, however small. counts for much when joined with the others. We need means to send out thousands of documents and it costs money for printing, postage, etc. We must keep people informed as to our work.

John Hubbell	$ 50	Geo. Hendee	2 00
P. B. Reasoner	1 00	E. C. Todd	25
W. S. Birkett	2 00	D. M. Worley	2 00
J. L. Way	1 00	R. N. Howe	1 00
J. F. Ruggles	1 00	P. F. Spence	2 00
John Caines	50	Miss Lottie Wolfe	2 00
J. H. Handy	1 00	E. P. Bosworth	1 00
Thos. Tripp	5 00	G. A. Bosworth	1 00
Wm. Fray	1 00	Enos A. Mills	1 00
Peter Gillespie	25	Jonas Wicklund	25
Jas. A. Greenhill	10 00	W. H. Pepper	5 00
B. Dosher	2 00	A. C. Lake	1 00
H. C. Elliott	2 00	Geo. M. Frink	10
Thos. Simons	1 00	J. G. Kendall	2 00
J. C. M. Chaffee	2 00	S. S. Bryan	5 00
Geo. M. White	3 00	Jas. A. Fletcher	1 50
C. S. Whitney	1 00	John Lomax	2 00
H, Bohanon	1 00	Robt. Thorne	1 00
J. Murphy	50	L. G. Reed	2 00
W. Wilson	25	Jerry Brockway	1 00
H. L. Wilson	50	Victor Laine	1 00
Hans E. Neilson	1 00	G. M. Gates	2 00

E. C. REICHWALD, Secretary and Treasurer,
234 South Water st., Chicago.

Observations.

A convention of German Roman Catholics has just been held in this city. It was called a Verein meeting, though it does not appear that the people were Turners. I notice the occasion for the reason that a delegate named Caspar, from Milwaukee, entered complaint that members of German Catholic societies were "not allowed enough of liberty; the young people were not permitted to go to balls and parties." Mr. Caspar was duly hissed down, and Delegate Fehling, from St. Louis, arose to confute his remarks. "It is not true," said Mr. Fehling, "that members of German Catholic societies are denied liberty in the matter referred to. Why," he continued, while his hearers applauded, "the young people may attend all the balls and parties that are good for them, provided they first get the consent of their priest." The proper place for a man of Mr. Fehling's temperament is in some austerely conducted penitentiary, from the confines of which he might sally forth at will to participate in all sorts of enjoyable doings, if he could get the warden's consent. That is the kind of liberty dreamed of in the Roman Catholic's philosophy, and for a person so far in arrears mentally as to be a Roman Catholic it is perhaps sufficient.

There are twenty thousand and six papers published in the United States, and within the past month all but the six hav returned thanks, on behalf of a harassed population, for the adjournment of the Fifty-third Congress. Simultaneously it is to be noted that the said newspapers and populace are engaged enthusiastically in nominating members for the Fifty-fourth. The editors of papers should know better than to encourage this sort of thing until their constituents hav recovered from the effects of the last Congress so far as to be able to pay up their subscriptions. As for the people, they appear to be voting drunk; they taper off their political sprees toward the big end and pass from one delirium to another with no interim between wherein to draw a sober economic breath. The excitement of the present campaign is not a new outbreak; it is the same old toot.

The suggestion of this journal that those who desire not to be mirepresented, after death, as to their opinions on the subject of religion, should record their views in a book and attach the same to their last will and testament, is worthy of serious thought. A plain repudiation of the fundamental whims of the popular superstition is not enough. I hav read somewhere that Thomas Paine was known to be an unbeliever in the Bible at the time he drew from it those arguments in "Common Sense" which giv the reader a tired feeling. If it had not occurred to Mr. Paine to publish his "thoughts on religion" as a last offering to his "fellow-citizens of all nations," the Sunday schools instead of the Freethought societies would in our day be celebrating the 29th of January. Lincoln,

whose religious views are now in dispute, committed a great oversight in failing to "publish his thoughts." He appears to hav been a loquacious individual, always ready to giv the preachers a game of talk, and probably he fooled them into the belief that he agreed with them. But he did not try to fool "all the people all the time;" and that fact has given the clergy almost as much trouble as if he had written a Freethought library.

The Virtuous Citizens of Kentucky hav by ballot declined the offer of Colonel Breckinridge to serve them further as a representativ in Congress. He made his campaign on the strength of his experience as a public servant, and he was opposed and defeated on moral grounds, with a substratum of religious hysteria. There was a majority of two hundred opposed to him, and there is no reason to doubt that among those who voted against him were at least that number whose lives had been no more moral than his. If morality is to be made an issue in politics, the business of office seeking might as well be abandoned. There are not enough virtuous men to fill the positions, and if we resort to women as office holders we should still lack a majority of pure persons to elect them. The victory against Breckinridge has heen won on false pretenses, for it is not the Pollard who was deceived, but the woman that married the candidate, and she has not complained. Breckinridge is without doubt unfit for any position of trust for a man who will betray his wife will betray his constituents. Nevertheless, as I dispassionately view the matter, the primaries in the Ashland district hav demonstrated that Colonel Breckinridge is not the only hypocrit in Kentucky.

Canadian papers report that a half-million American settlers hav within the past year deserted their claims this side the border and taken up land in the northwestern provinces of British Columbia. No doubt of it, for the means the Canadian government has used of late to induce such emigration would be very likely to produce the result reported. Canada does not depend upon the private real estate dealer, of whom the prospectiv settler has learned to be suspicious. She has an official commission composed of substantial and corpulent gentlemen, who range the country lying contiguous to the Canadian border all the way from the Great Lakes to the Pacific coast, looking after material for subjects of the queen. I ran across one out West. His name was McLean, I think, and he weighed about seventeen stone, as they compute weight in English. He bore a card with his titles on it. He had been mayor of Vancouver, and was an esquire and justice of the peace. The card conveyed also the information that he was in government service. The land for which he sought settlers lies somewhere north of Montana. It is flat, productiv, easily worked, and cheap. Intending settlers from this country needed only to get their goods together and take the train, the government doing the rest, with the exception of paying $10 for legal services and for the publishing of final proofs. I expect that the railroad is in the scheme on account of the land boom and the coal traffic created and stimulated by the increase of settlers along its lines. I did not find out why it was necessary for ex-Mayor McLean, Esq., J. P. in the goverment service, to prospect for settlers on those terms until I asked him about the weather. Then he turned up his coat collar and shivered, and it dawned upon me that we were conversing of the country where blizzards are manufactured and sent into the United States without passing through the custom house. The pioneers in that region who do not plant trees and attach themselvs thereto with a clothes line will blow back.

The Design Argument and World Formation.

To the Editor of THE TRUTH SEEKER, *Sir:* The logic of your little book, "Design Argument Fallacies," seems to me not only sound but unanswerable. I take exception only to that part relating to world formation, based on the nebular hypothesis, which I hav several times controverted in THE TRUTH SEEKER and others papers. Let me briefly recapitulate my argument.

The maximum thickness of the earth's stratified rock is not less than twenty miles. There are fossils all the way down. Below a depth of thirty feet the temperature increases at the rate of one degree Fahrenheit for every fifty or sixty feet. "At this rate," says Professor Dana, "the fusing point of iron would be reached at a depth of twenty-eight miles." Accordingly, the stratified fossiliferous rock at a depth of ten miles would be heated up to one thousand degrees Fahrenheit, or nine hundred degrees hotter than the material was when deposited ages ago, with all its fauna and flora, which never could hav endured, while living, a temperature much above one hundred degrees.

Does not this fact refute the Laplace theory of a cooling world? The oldest animals and plants hav, in their fossil state, been growing hotter during all the geological ages, until those which hav not been upheaved are now four or five times hotter than boiling water.

The prodigious pressure of gravitation is the evident cause of internal planetary heat. There is no sensible radiation of internal heat through the earth's crust—not more than one-sixteenth of a degree at the surface—not a thousandth part of the heat imparted by the sun's rays. Every planet is growing by meteoric accretion. The cooling-down theory allows only eighteen million years for universal geological development. The accretion theory allows, as it were, an eternity. It is not hampered by time. There is no proof that our sun was ever any larger than it is now. On the contrary, ages of meteoric accretion must hav enlarged it. More than seven millions of meteors strike the earth every twenty-four hours.

But now comes the alleged discovery, announced ten months ago in the *Scientific American*, that interstellar space does not presumably convey heat radiation at all. This is what I hav for years been expecting. The writer of the article says: "We see in this the necessity for remodeling our theories upon the time required to cool the earth down." Yes, indeed, the cooling down of the sun is no longer limited to eighteen million years, as Professor Newcomb tells us in his "Popular Astronomy," but is extended to an eternity, less the comparativly infinitesimal time involved in the radiation of so much of the heat rays of the sun as impinge upon the cold surface of its planets.

The Laplace or nebular hypothesis postulates a miracle—a universe of matter fired up and left to cool down. There is no miracle involved in the accretion hypothesis. And now the alleged discovery that heat does not radiate through interstellar space demolishes at once the hypothesis of cooling worlds.

W. H. BURR.

Annual Congress—Call of the Freethought Federation of America.

To the Liberals of America and Members of the Freethought Federation:

The Annual Congress of the Freethought Federation of America will be held in Chicago, Oct. 26th, 27th, and 28th, in conjunction with the Annual Congress of the American Secular Union. The importance of this Congress is great. The encroachments of the church are becoming more bold and dangerous. The attempts to amend the constitution so as to place our government on a Christian basis, and to pass a national Sabbath law, are indications of the attitude of the church. It has been and is today the enemy of freedom; and we must be constantly prepared to meet its conspiracies. We can not do this as an unorganized mass. We must join forces, otherwise we shall be defeated. We need a common impulse. There must be association. Let the gathering at Chicago be the greatest yet held in America. Think of past achievements as an inspiration to something better in the future. Freethought is growing. The necessity for political action is more apparent than ever. The means of action are improving. Freethought cannot go backward; it must step forward. Now is the opportunity for union and strength. This Congress is for work. Let there be an enthusiastic rally.

SAMUEL P. PUTNAM, Pres.,
FRANKLIN STEINER,
N. F. GRISWOLD,
J. M. PECK,
B. A. ROLOSON. } Vice-Pres.
E. C. REICHWALD, Treas. and Acting Sec.

Abolish the Senate.

Political may be less than religious bigotry, but not much. It is next to impossible to get theocrats to do unto others as they would hav others do to them. They resist the just demands that all church property shall be fairly taxed, and that no public money shall be used in support of any religion; and the politician will do nothing to lessen the spoils of office.

The New York state convention, still in existence, to propose amendments to the constitution, would take a good step in the direction of simplicity and economy of government and responsibility of the legislator, were it to propose the abolishment of the monarchical Senate.

How did we come to hav double legislativ bodies? The colonists, after gaining their independence of Mrs. Britain, adopted a constitution based on the declaration that all government is of, by, and for the people. But unfortunately they failed to see that the people had no more need of two legislativ bodies than a child has of two fathers.

Britain had a House of Lords, composed of barons and bishops—a house of great respectability—at that time. And our fathers thought fit to provide something near it—an upper house of more respectability. Hence we are afflicted with a Federal Senate of barons, that is, and always has been, nothing but an expensiv obstruction. Congressman Hepburn recently stated in the House that the cost of a Senator is more than double that of a Representativ; that the House, with 356 members, has but 300 employees on its payroll, while the Senate, with 88 members has 303 on its roll at a cost of $417,000.

Now the pity is that each state in the Union, big or little, has thought it necessary or proper to follow suit and saddle itself with this respectable costly obstruction—a house of lords. Consequently we hav two legislativ bodies to do the same thing; and they often quarrel (as in New Jersey recently) over the spoils. Such quarrels or differences generally end in compromises—bargains to increase and divide spoils, as in this and other states. And we now hav in this city a costly Senatorial investigating committee to expose *some* of the results of its own bargains.

To carry out his good plans, Tweed had to buy the Senate, and was forced to plunder this city to pay the bribes. For a like reason the city is now afflicted with four-headed departments.

Including the federal and state governments, we hav now more legislators than any three other nations combined. Consequently this country is the victim of an enormous amount of bad, meddlesome legislation. And we go from bad to worse. In 1830, the New York legislature passed but one law affecting alone this city. Now it passes over seven hundred bills annually—many of them specially devoted to this devoted city. The Senate is bound to hav a goodly share of spoil with which to reward the boys.

A monarchy like that of England and of Germany, while flattering the people with a commons or representativ body, takes good care to provide a more select "upper house" as a barrier between the common people and the crown. But, in the name of all the gods at once, why do the American people want an upper house to stand between them and their own representativs?

L. G. REED.

Lectures and Meetings.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for October:

Oct. 5th—"Mary Wollstonecraft, The Apostle of Equal Rights." Voltairine de Cleyre.
Oct. 12th—"A Helpmeet to Man." Gen. E. M. Lee.
Oct. 19th—"The Nude in Art." By the Editor of the *Art Critic*.
Oct. 26th—"Politics." T. B. Wakeman.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Monroe avenue.

J. E. REMSBURG is now lecturing in Texas. He recently made a tour of the Northwest, delivering fifty lectures in the following towns: Bedford, Ia.; New Market, Ia.; Guthrie Center, Ia.; Lake City, Ia.; Rock Valley, Ia.; Sherburn, Minn.; Mapleton, Minn.; Lake Crystal, Minn.; Waterville, Minn.; Osseo, Minn.; Grafton, N. Dak.; Hoople, N. Dak.; Fertile, Minn.; Le Roy, Minn.; St. Charles, Minn.; Winona, Minn.; Seymour, Wis.; Medina, Wis.; Oshkosh, Wis.; Janesville, Wis.; Lamont, Ia.; Waterloo, Ia.; Murray, Ia.; Russell, Ia.; Elmo, Mo.; Plattsburg, Mo.; Meriden, Kan.; Dentonville, Kan., and Liberal, Mo.

July 10th was a red letter day for Mr. Remsburg. He spoke at Winona, Minn., on this date, and this made just one thousand different cities and towns that he has lectured in since he entered the lecture field in 1880. He has lectured in forty-eight states, territories, and provinces—Maine, New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Kentucky, Tennessee, Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, Kansas, Nebraska, North Dakota, South Dakota, Colorado, Wyoming, Idaho, Washington, Oregon, California, Utah, New Mexico, Oklahoma, Indian Territory, District of Columbia, Ontario, Quebec, and British Columbia.

In the performance of this work Mr. Remsburg has traveled two hundred and fifty thousand miles, a distance greater than from the earth to the moon. He has kept a record of his travels, of the meetings he has held, including the names of the Liberals who arranged for them, and will publish them in a book some day.

Letters of Friends.

No Words Wasted.

BLOCK, KAN., Sept. 8, 1894.

MR. EDITOR: Please find inclosed $1, for which send me eight copies of "The Age of Reason." D. MILLER.

Wants It Fought to the End.

SPRINGFIELD, MASS., Sept. 9, 1894.

MR. EDITOR: I inclose $1 for the defense of Brother Wise. I am not anxious to hav the suit dismissed. Let it smoke. So much the worse for orthodoxv.

E. O. TUTTLE.

Those of Promis Will Receive.

WATERBURY, CONN., Sept. 5, 1894.

MR. EDITOR: Inclosed please find $1 for eight copies of Paine's "Age of Reason." Please send them to my address. I shall distribute them to those of my Christian friends whom I find worthy to convert.

Yours truly, H. FRUMER.

Will Distribute Personally.

COALPORT, PA., Sept. 11, 1894.

MR. EDITOR: Please find $2 inclosed; $1 for our subscription, and $1 for eight copies "Age of Reason." If satisfactory and in keeping with your rules, I think I can distribute them to the people personally with better results than by mailing.

Respectfully JOSEPH RHODY.

From Spark to Beacon Light.

MCKEESPORT, PA., Sept 3, 1894.

MR. EDITOR: May the lines of life be drawn lightly on your face, and may the spark of life increase until it bursts into a flame so strong that all men may feel and know that this flame is destined to light the world and free us from the darkness that has hovered around us for eighteen hundred years, and may the grand old TRUTH SEEKER liv forever.

J. PLATTENBURG

The Pious Are Slow to Learn.

BEE, NEB., Sept. 1, 1894.

MR. EDITOR: As the time of my subscription for THE TRUTH SEEKER has expired I will take advantage of your offer to secure Putnam's "Four Hundred Years of Freethought," as well as a renewal of your valuable paper, and inclose for the same $6.50.

Nebraska has suffered a drouth this year, and the prayers of the self-righteous fail to bring even a dew. It takes the priest-ridden public a long time to learn "that nature has no master."

CALVIN J. WRIGHT.

Reading First and Best.

HAMMONTON, Sept. 3, 1894.

MR. EDITOR: Inclosed please find $1 to extend my subscription. I hav to divide my means among the best papers, yours heading the list of five. I am nearing seventy-seven and may not need any long. My dear partner went over when near eighty-two, the 13th of Jan., 1893. So here I am, very lonely; hav to deny myself many pleasures to enjoy good reading. I wish I could hav had "Four Hundred Years," but hav to forbear.

D. R. WOLLISON.

Giv His Majesty a Chance.

PORTLAND, KAN., Aug. 29, 1894.

MR. EDITOR: Inclosed find $5, for which giv me THE TRUTH SEEKER two years more. Our people are getting more Liberal in sentiment, yet very few are earnest enough to pay for a Liberal paper. It is very dry here and the worst of it is we can't expect rain until I get time to pray.

I think the other gentleman is running the weather now; at any rate, it is very hot. If this is the best God can do, I say, for suffering humanity's sake, let old Splitfoot try it a while, and see if he can worst it. Yours for the truth, S. F. DAVIS.

The Spirit of '76.

FREDONIA, N. Y, Sept. 3, 294.

MR. EDITOR: Inclosed find $2 long due on THE TRUTH SEEKER. While the lamp holds out to burn I ever feel constrained to hold and maintain the spirit that wrought out the freedom of '76.

After years of experience I find THE TRUTH SEEKER the best pillar of fire that lights our principles of a free nation as founded by our fathers and sealed with their blood.

Sickness, death, and failure to get my money long since due has prevented my sending for "Four Hundred Years of Freethought." But it must soon come.

PLINY SMITH.

Grape and Canister.

NEW HAMPTON, IA., Sept. 10, 294.

MR. EDITOR: Inclosed find $1.15 for nine copies of "Hero" Paine's "Age of Reason." I tried to collect enough for sixteen copies, but did not succeed. The parties named herein are all Liberals; they prefer to loan the books and when returned, repeat.

This "Missionary Scheme" is grape and canister fired in the right direction and will cause many a breach in the bulwarks of superstition.

Yours for the cause,

F. L. DAUBERSMITH.

A Question in Science.

CHATTAROY, WASH., July 29, 1894.

MR. EDITOR: I hav tried, in a feeble way, to get a new subscriber. I loan the paper to those who will take a passing notice of it, but the world is so creed-bound that few can be found who will come out and pay for a so-called Infidel paper to be seen by their friends. I do for truth's sake what scarcely anyone else dare do in this community, come boldly out and speak my sentiments in opposition to theology.

Inclosed find money order for one years' subscription. Will some of the readers of THE TRUTH SEEKER inform me as to the probable cause of the variation of the magnetic needle as shown by scientific men of late? Giv me the places on the globe where the magnetic meridian runs due north and south in both hemispheres? Giv me the facts as to the constant variation or vibration of the needle from one side to the other for a series of years, if such changes hav been recorded as to the same place on the globe. By answering me they will greatly oblige a student of the suspected causes of magnetic vibration.

J. B. JOHNSON.

A Pension for Every Laborer.

HARLAN, IA., Sept. 1, 1894.

MR. EDITOR: For the purpose of securing the voluntary retirement of the surplus productiv labor. The productiv capacity of labor so far exceeds the demands of use that many laborers are, and of necessity always must be, unemployed in order to avoid over-production.

Is there any room for controversy on this thesis, or are there any "weak points" in it? It is not a theory but a condition that admits of an ocular demonstration—a fact that is verifiable from reliable labor statistics. What else might we expect when we consider that steam, electricity, wind, water, and other forces, are so extensivly applied to operate improved machinery?

Or is it necessary to point out the disadvantages of over-production, which always results in greater inequality of distribution?

A time of famin, when nature is so unfruitful that the whole industrial population is pressed into service to secure even a scant supply, does not cause as much want as a time of plenty when only one-half of the laborers produce more than is needed, leaving the other half unemployed and destitute. Over-production thus inflicts more destitution than famin.

The "weak point" of our present industrial system is its lack of an equitable distribution of the products of labor. This can be secured only by an equitable distribution of labor itself. "If no man work neither shall he eat." Our system is so arranged that some work all the time, making it necessary that others should be idle all the time; but if it were so arranged that each would be idle just as much as equals his share of the surplus labor then every one could get his share of work. To realize this we propose "a pension for every laborer" on condition that he shall cease from all productiv labor. The pensionable age to be fixed so that the number thus pensioned shall equal the number which, to prevent over-production, must be unemployed. The amount of the pension to be sufficient to secure its voluntary acceptance by the pensionable laborer. In the advocacy of this scheme I cannot discover the least necessity of antagonizing anyone's political views or religious faith. I would very much like to enter more into the details, and giv additional features of the proposed scheme, which with other things must exclude the immigration of foreign labor. As a means of raising the revenue to meet the expenditures made necessary by this scheme, I would suggest a graduated tax on labor, or wages, increasing in ratio to the amount of wages received; also a graduated tax on incomes. But the Editor has cautioned me to be "brief," so I must close. I do not put this forth as a defiant challenge to "controversy." I only wish to know —"you know." I presume that remarks are now in order. J. K. P. BAKER.

Questions Not Answered.

TILLAMOOK, OR., Sept. 7, 1894.

MR. EDITOR: As I am a constant reader of your paper, and consider it the best paper in the United States, I take the liberty of sending you this communication, hoping it may find place in THE TRUTH SEEKER. We hav been having a course of lectures here by Mrs. Kehm Smith, of Oregon City, assisted by Miss Nettie Olds and Mr. W. P. Smith, and it has been as good to us unregenerate who do not believe that rams' horns are artillery as a lovefeast would be to the godly. They gave four lectures here at Tillamook, two at Bay City, one at Nehalem, and one at Fairview, and had crowded houses at every place. And the way they scored the musty dogmas of the past was simply astonishing. I think those people are doing a grand work in Oregon and Washington, and they are doing it without compensation. Of course since they left here, the sky-pilots and their followers hav been answering them, and the less informed they are the more ready they are to undertake the task.

We hav here at present a gospel tent, run by Seventh Day Adventists. They are telling us that Christ is about to come again, but I fail to see how they know, as the good book says none but the father shall know, not even the angels in heaven. How, then, can Adventists in Tillamook find out? This Adventist preacher tells me that when Christ said to his disciples, "Verily I say unto you, this generation shall not pass away until all these things be fulfilled," he meant whatever generation happens to be here at his coming. I also asked him to preach a sermon on the origin of the devil or sin. He said he would if I would write out the questions I wanted answered. So I gave him the following:

1 "And God saw everything that he had made, and behold it was very good." Gen. i, 31.

2. "I make peace and create evil. I the Lord do all these things." Is. xlv, 7.

3. "Shall there be evil in a city and the Lord hath not done it?" Amos iii, 6.

4. "Therefore I gave them also statutes that were not good and judgments whereby they should not liv." Ezek. xx, 25.

5. "Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." 1 Kings xxii, 23.

6. Is evil good? Is lying good? Is deceiving good?

7. Did God create evil or not? If not, how can the above be true?

8. If God created evil or the devil, is he not responsible for his actions?

9. If God could destroy the devil, but will not do so, does it not prove that God approves of his works?

He set his time to handle this subject, and I gave notice of the same; and the tent where these meetings are held was full of people, most of whom were skeptics. He got up and read the questions just as they appear here, but failed to giv us any light on the matter. I told him this morning that the only difference between himself and me was, his God was my devil.

Yours for truth, C. E. REYNOLDS.

Failure at Topolobampo.

COCOSIT, SONORA, MEX., March 15, 1894.

MR. EDITOR: I hav received many letters of late from persons who hav read my articles in your paper. They tell me of the hard times in the states and want to come to Mexico.

The Topolobampo colony scheme of A. K. Owen has turned ont to be a delusion. I left there three months ago after being in it a little over three years, and when I left there was nothing growing nor any food in camp except cornmeal. The ditch filled up with sediment, and no water runs in it except twice a year at times of high water. There are six or eight at the bay fishing and turtling to keep alive about twenty families who cannot get away. These people all liv in their old tents or brush houses and there is no prospect of anything better.

Things would hav gone all right, I think, if the ditch could hav been kept open, but Owen or his agent sold everything as fast as it was grown and the people had to kill Mexican beeves to keep from starving at times, and a lawsuit came every few days until everybody was so sick and tired that they gobbled up what they could and those who were able to travel struck out like the children of Israel, for nearly all the horses had died either of starvation or the glanders. We journeyed for eleven days and got one hundred and eighty miles from hell—or Topolabampo, which is all the same.

I think that at least six thousand people hav come to the colony since I went there, but not over fifty are there now. Alvin Wilber, who has been Owen's agent for seven years, has finally been made to let go and another man has been appointed to handle the cash. The ditch is in the care of a Mexican officer.

A. J. Streetor was down here and I think he will make it hot for Owen one of these days. There are men here who hav a bag full of Owen's railroad bonds, ditch scrip, home scrip, checks, cash credits, commissary checks, preferred stock, and the deuce only knows what else. I hav known fifty dollars of this paper to be offered for a meal and one thousand dollars for an old saddle. There is not a thing in Owen's new city except a graveyard. But too much cannot be said in praise of climate, soil, and natural opportunities.

We are one hundred and eighty miles up the coast from Topolobampo, on the Yaqui river; a large ditch is being dug here; it will be one hundred miles long—that is, the whole system—and will cost a half million dollars. A fifteen thousand dollar dredging machine is now at work and a section of twenty miles of the ditch is contracted to a man who is to finish it in the next twelve months. Good land can easily be got of this ditch company, which owns five million acres, or from the Mexican government, which is anxious for Americans to come in and settle here. The country is new and there are no schools whatever, but I am thoroughly satisfied that there are grand opportunities here. The government will giv settlers land. Our people, who left Topolobampo —about eighty in number—hav located here on a tract of nineteen thousand acres, which the government has promised us. The river runs through this tract. It is a large stream of splendid water and the soil is excellent and easily cultivated. There is plenty of good timber and the country is full of game. We are forty miles from the coast, where there are great quantities of oysters, turtles, clams, shrimp and such like, and a single man who is used to roughing it will not miss it much to come to Mexico. Many people send me postage stamps from the States; they are worthless to me here and I havn't the time to answer one-tenth the letters I get.

Yours for truth,

A. BUTTERFIELD.

Freedom of Thought—A Colloquy.

GUY'S STORE, TEX., Aug. 20, 1894.

INTERLOCUTOR: Well, yes, Mr. Smith, but has a man the right to think?

SMITH: Certainly a man has the right to think.

I.: Then if he has the right to think, has he not also the right to express his honest thoughts?

S.: Of course he has; for no honest man claims a right that he is unwilling to accord to his fellow-man.

I.: I am truly glad, Mr. Smith, to learn that you are a man possessed of so great a spirit of generosity. Well, then, hav you

ever read the Holy Bible? And if so, what do you think of it?

S.: Oh, yes. I hav read it here and there, and when I was a boy. I believe every word in the blessed book to hav been written by men inspired of God.

I.: Do you not think it a strange fact, Mr. Smith, that there is a disposition among clergymen to denounce, calumniate, and misrepresent a man whose opinion respecting that book happens to differ from their own?

S.: Yes—strange—somewhat.

I.: I think I understood you to say you believe every word of it?

S.: Yes, that is what I said.

I.: Believe it was caused to be written by an omnipotent, omniscient, omnipresent, infinitly loving and merciful father?

S.: Yes, sir; I believe that very thing.

I.: I would like you to define belief, Mr. Smith.

S.: Well, sir, belief is another word for credulity. To illustrate, a man is said to believe when he throws open his mouth like a young bull-bat and swallows bugs or horseshoe nails—no matter which.

I.: Mr. Smith, since you are a gentleman who thinks one ought to express his honest thoughts, I beg to differ from you as regards your definition of belief.

S.: Let us hear from you then.

I.: Belief is a thing the result of evidence as presented to a man's intellectual faculties. Belief is formed in no other way. This being so, man cannot by any possibility control his belief. To illustrate, I draw here a geometrical line. Now, the evidence, as presented to your intellect, forces the belief that the above character is nothing more nor less than a geometrical line, though I may tell you it is not a line at all, but a gold mine, and promis that if you will only believe it to be a gold mine it shall be yours without money and without price. Do you, Mr. Smith, believe that to be a gold mine?

S.: I can't say I that I do; nor, since you hav required me to believe a thing which my reason condemns as absurd, can I hav any confidence in your redeeming the promis you made me upon condition of my believing it.

I.: To be candid, Mr. Smith, I cannot censure you for your answer. What would you think of the author of a command that reads thus: "Now go and smite Amalek and utterly destroy all that they hav, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass"?

S.: My honest belief, sir, is that such a command could proceed only from a bloodthirsty fiend.

I: I thought you said you believed the Bible?

S.: Yes, sir, I said it and I meant it.

I.: I want to tell you, Mr. Smith, that that command is in the Bible, 1 Sam. xv, 3.

S.: It must hav been given by the devil.

I.: I think it was given by the so-called opposit of the devil. But, by whomsoever given, do you not think it a little brutal?

S.: I told you, sir, that I believed every word in that blessed book. Blasphemy, blasphemy!

I.: But hold a bit, Mr. Smith; you will please define blasphemy.

S.: Sir, a man is a blasphemer when he speaks disparagingly of the church or any of its adjuncts.

I.: I beg to differ from you again.

S.: What then?

I.: Blasphemy—invented by a priest—is an epithet bestowed by superstition upon honest inquiry. Mr. Smith, hav you read recently the eighth chapter of Daniel?

S.: No, sir, I hav not. Read it please; you hav the book. · · · Well, well, well, a profound mystery. I don't know.

I.: What do you understand by mystery?

S.: Mystery is the depth of meaning in such chapters as you hav just read and in the remainder of the book of Daniel, in all the book of Revelation, and, in fact, one-half at least of the whole Bible.

I.: Mr. Smith, I beg to differ from you once more in the matter of defining words.

S.: What then?

I.: Mystery is the Mother Hubbard dress in which ignorance apparels nonsense.

S.: Well, I must be going; but before taking my leave I'd like to hav you giv me the names of the chapters you referred to.

I.: Yes, with pleasure; 2 Sam. xiii, 2 Sam. xi, Num. xxxi. DR. LACEY.

Has Made A Discovery.

PHILADELPHIA, PA., Aug. 30, 1894.

MR. EDITOR: You are battling manfully against religious fanaticism and proscription. But I of late hav come to the conclusion that alchohol in its debauching and demoralizing influence is a more potent factor in controlling legislation and dictating the policy in our government than either bigotry and superstition or a blind religious enthusiasm.

Rum and religion are allied and the church would sooner fellowship with the rum power and industry than with Freethought and religious liberty. There is a sympathy between religion and rum, because drink and drunkenness carry on no open warfare against superstition; so that in the eyes of the fanatics, they are not advocates of Freethought or Infidelity.

The rum oligarchy now virtually and literally dictates the policy of both old political parties in most of the states.

In nominating candidates for office the rum interest must be consulted and the liquor-selling and consuming element be secured by providing men and measures for their approval, in order to get the needed drinking and drunken vote, so essential in most of the states to hav a majority. The great mass of church voters join with the rum voters to keep their favorit party in power. Rum and religion combined are more than a match for all the Freethought and Infidelity in the land. They will outwit and outvote the Infidels, and scoff at their feeble efforts.

Church or religious people hav little regard or concern for the morality or character or religious principles of the candidate if he keeps them to himself, and if he can secure the rum vote and keep the party in power, and caters in his politics to both rum and religion he is good enough for them.

We hav drunken congressmen and religious congressmen, and they will act and vote together to secure legislation, or to prevent legislation against their respectiv interests. They fraternize in loving fellowship to support their mutual interests. A beautiful exhibition of this tender affection was very striking in Senator Quay's Sunday-closing bill for the late Columbian Exposition.

Rum and religion must unite and work together, because they can do so much good for each other and for the country. This same happy feeling exists in most of our state legislatures, in political caucuses, and in local primary meetings.

Liberals may fight the encroachments of the church and fanaticism, but while these hav such a powerful ally in the rum traffic they can make no appreciable show in self-defense. The purblind multitude do not see this alliance between rum and religion to rule the country; nor do they know that our bungling, drunken legislation in the interests of rum, religion, and capital is the cause of the financial crisis and our present industrial anarchism.

It is all folly and a waste of energy to work for any reforms or for the abolition of our social, commercial, and industrial evils while we ignore or connive at this league between the rum and the religious forces. The occupations of both are profitably followed because of the help they receive from each other.

Rum makes business for the church in trying to save sinners and criminals that drink and drunkenness produce; a source that supplies the chief cause for churches and church work. We can readily see the cause for the sympathy and near fellowship existing between them. The rum power can more than neutralize all the Infidels can do against religion by its fidelity to the church, its best friend. Liberals should bombard this alliance and either break it up or force it to the open, and self-defense; either to abandon or justify its complicity.

Fifty years ago Stephen Foster and Parker Pillsbury proved the "American church and clergy a brotherhood of thieves," and the "bulwark of American slavery." To-day they are the bulwark of the rum traffic, and the political companions and comrades of drunkards and drunkard-makers at the polls.

Then they hated and persecuted the abolitionists who were the prohibitionists of slavery and slave-holding, and fraternized with the slave-holder.

Habitual drinkers whose brains are saturated, hardened by alcohol and made obtuse to any accurate or acute sense or delicate conception of justice or of the rights of others, care very little who rules or how much others suffer, provided they are at liberty to carry on the traffic, and luxuriate on the earnings of others, millions of whom their traffic dooms to misery and premature death, besides instigating to nearly all the crime and poverty in our country. Liberals who take no interest in this question and refuse to protest against this outrage, or vote for parties who license and sustain it, hav never been enlightened or half converted to the principles they profess, and are but acting in concert with a corrupt church to keep the government under rum rule and Liberals in subjection to the church dicta.

Because some prohibitionists are church members and are acting with the bigots against Liberalism, it will be found that with a majority of those it is from a belief that they can hav more influence with their church brethren in converting them to prohibition by not antagonizing them in their bigoted religious notions; believing that the arguments converting them to prohibition for the good of man would soon convince them that the welfare of man is more important than their superstitious notions in regard to their imagined duties and special services to please God.

All the majority of church people need is the light to bring them to more rational and intelligent views of human rights.

We must not conclude because the church papers publish articles and some pulpiteers thunder their bigoted notions, that any large proportion subscribe to or advocate their narrow views. They go to church and to the polls more to please the pastors and their political leaders than from any enlightened views of religion or politics.

My acquaintance with church prohibitionists convinces me of this fact, and under the circumstances no intelligent Liberal should show himself so illiberal as to refuse to join with them in helping to abolish the saloon traffic from the land.

T. E. LONGSHORE.

An Attack Resisted.

RICHMOND, VA., Aug. 17, 1894.

MR. EDITOR: In the Richmond *State* of August 14th I read an article, "Will Bob Ingersoll Ever Suicide?" The paper was handed to me by a friend of my own belief when on the train leaving the city for several days' absence; hence delay in replying. The article was signed, "C. J. A." Now, Mr. C. J. A., in my endeavor to defend Robert Ingersoll against your charges, I will follow you closely.

You start out by complimenting the editor for some "just comments" he made upon the evil influence of Ingersoll's teachings. Those comments I did not see, therefore I will be silent concerning them.

Then you proceed by saying that "it is strange that they should hav any influence at all; they certainly hav none with those who know what he is, for he has proved himself the veriest pretender in every rôle in which he has appeared except perhaps that of a lawyer." That assertion is as false as it is malicious. Robert Ingersoll in belief and principle is no pretender, and C. J. A., if he be a scholar, knows that. He must also be lacking in knowledge if he does not know that there are hundreds if not thousands of people in every city who know what Colonel Ingersoll is, and admire him as a teacher of truth, learning, and sound philosophy.

Now let me quote the second paragraph; he says: "Take him first as a champion of Infidelity. In this rôle he has made a great show of intellectual acumen, and of profound philosophical thought. To listen to him, one would think that the true teachings of history, logic, and philosophy were never understood until the white light of his clear intellect was thrown upon them. The greatest minds heretofore hav only groped like blind men in their search for truth; it remained for him to soar away far above the mists of ignorance and superstition, and with his eagle eye take in the whole domain of human thought, and perceive and point out the true relation of all its parts. From this lofty vantage ground he discovered that there was no God, and that religion was a fraud."

In reply I will take the liberty to say that Ingersoll does not deny the existence of a God. But one thing he does affirm, and he is correct. He says that the book that you call the Bible is not the revealed word of God. It is a divine blessing indeed to mankind that Robert Ingersoll has sufficient genius, courage, and language to unfold in such an able manner the transformation of heathen mythology, under the manipulation of adroit men, into a system of priestcraft that keeps hundreds of millions of the human race in ignorance and holds them in subjection as dupes of delusion. C. J. A. saw fit to throw a sneer at Ingersoll's "modern" philosophy. Ingersoll's philosophy is modern only in so far as common sense and religious liberty are modern, and with these laws of our free country cannot and will not interfere. There has been Ingersoll belief since the time of Elijah's translation; the children heard their parents laugh at the pretension, and very naturally laughed at Elisha and said, "Go up, thou bald head." It was priestcraft that said that two she-bears came out of the woods and devoured the children (the meaning is, that God sent the bears to gobble them up). There has been Ingersoll belief throughout the ages, and the only barrier to this belief being made public was the persecution, iron shackles, and the death sentence of dogmatic priestcraft. Galileo was put behind the bars for saying that the earth moved. The publishers of Paine's works were put behind them. But I need not mention to any well-read man the hundreds of men who suffered persecution in a similar or worse way. Is it any wonder that Robert Ingersoll takes advantage of the civil and religious liberty of his day? Where would Robert Ingersoll hav been three hundred or even two hundred years ago, had he lived then and advocated what he does now? The teaching of that priestcraft has been the great and chief barrier to the progress of science, learning, and civilization.

There hav been men of perhaps equal greatness for centuries past, and any and every well-read student of history knows that priestcraft, in all the denominations, suppressed Freethought, and I dare you to come out and deny this and back your denial with historical facts. When theologians tell you that the teaching of the Bible brought about civilization they are going against the records. It was the overwhelming tide in the progress of science that compelled theologians to retreat and modify their assertions concerning many of the more glaring errors of the Bible and theology.

Robert Ingersoll is an extraordinary production of human nature; his acquirements are due to close application. His honesty and citizenship are above reproach; he is bold enough to be honest and honest enough to be bold; he is not afraid to think and to say what he believes. His object in this day of liberty and freedom of speech is to let men know the truth; to pull away the curtains and open to the gaze of the wide world that private apartment, "the holy of the holies," where the high priests entered only once a year. And if he did gain that lofty vantage ground he made no secret of it. He did not, like Moses, pass a death sentence on either man or beast that should come near to touch the mount. He does not preach for tithes, but the theologians are jealous because he can make an honest living by telling the truth, and thereby shake to atoms the doctrins of mystery, miracle, and prophecy.

C. J. A. knew no better than to assert that Father Lambert's little pamphlet, "Notes on Ingersoll," ground him into an impalpable powder. I hav read the pamphlet, and a ten-year-old school boy could digest it before breakfast.

It certainly grinds you to a powder to know that you and all your theological host hav never been able to stagger him or shake his understanding.

T. A. DONALDSON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

" Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Sleepy Man.

When the sleepy man comes with the dust on his eyes,
(Oh, weary, my Dearie, so weary!)
He shuts up the earth, and he opens the skies.
(So hush-a-by, weary, my Dearie!)

He smiles through his fingers, and shuts up the sun;
(Oh, weary, my Dearie, so weary!)
The stars that he loves he lets out one by one.
(So hush-a-by, weary, my Dearie!)

He comes from the castles of Drowsy-hoy Town;
(Oh, weary, my Dearie, so weary!)
At the touch of his hand the tired eyelids fall down.
(So hush-a-by, weary, my Dearie!)

He comes with a murmur of dream in his wings,
(Oh, weary, my Dearie, so weary!)
And whispers of mermaids and wonderful things.
(So hush-a-by. weary, my Dearie!)

Then the top is a hurden, the hugle a bane,
(Oh, weary, my Dearie, so weary!)
When one would he faring down Dream-a-way Lane.
(So hush-a-by, weary, my Dearie!)

When one would he wending in Lullaby Wherry
(Oh, weary, my Dearie, so weary!)
To Sleepy Man's Castle hy Comforting Ferry.
(So hush-a-by, weary, my Dearie!)

—*G. D. Roberts, in the Century.*

After the Shower.

The gav little flowerets
Are sparkling with fun,
They seem to look up
And make love to the sun;
He smiles softly down
From the cloud-curtained sky,
And they open their wings,
As if ready to fly.

The birds e'en rejoice
That the shower is o'er,
Their music sounds sweeter
Than ever before;
They fly to their haunts
In the emerald hower
And warhle in harmony
"After the shower."

—GEORGE J. REMSBURG.

Secular Education.

[Mr. Louis Levine sends us the following, one of the National Secular Society's tracts, London, England. It embodies our own views in relation to the education of children, and should be read and pondered by all Liberals.—ED. C. C.]

Now that the struggle between Christianity and Freethought, Religion and Reason, is becoming every day more accentuated, every day, every hour more bitter, it is of the highest importance that we should arm our children to meet the foe, and nowhere shall we find a more efficient weapon than in Secular education. Everyone who sends his child to school and allows it there to receive Bible teaching is doing that child and the Freethought movement an infinit amount of harm. I know it is said: "If we withdraw our children from religious instruction they are shunned by their schoolfellows, taunted, scoffed at, and their little lives made miserable." Unfortunately this is in a great measure true. but not to the extent that we might at first imagin; for if the child, having at home the example of honest, upright parents, be himself honest and upright, he soon livs down all such unpleasantness and is respected and honored by the whole school. It is not merely that a certain portion of the child's day is employed uselessly when he might be learning how to make his own life, and the lives of others, better, happier, and more beautiful, or when he might be in the fields gathering in a store of health. It is far worse than this; the time occupied in Bible teaching in school is time employed for the child's lasting injury, for from the Bible he learns that to trick, to lie, to cheat, has been conduct not only passed without blame, but followed by actual reward. It is not a negativ harm he receives but a positiv moral poison.

If we wish our children to be honest we must not let them hear the Bible read in school, lest they hear how Jacob lied to his blind father Isaac and thus stole his brother's blessing, a theft indorsed by God. To teach them that mere repentance covers the sin of theft is a direct encouragement to dishonesty. To instill into the young mind that there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance, is a strong incitement to vice and crime. If we want our children not to lie, we must be careful no one holds before them the example of Peter, who thrice denied his master, and yet was given by that master the keys of heaven; nor must we teach them the story of Ananias and Sapphira, because when once they hav proved by personal experience that a lie does not mean sudden death, they will not only cease to believe in the punishment, but in the wrongness of the lie itself. Let us rather teach them to be honest, not to lie, nor steal; that dishonesty, lying, and theft are evil because one lie breeds many, and a liar is never to be trusted, but is despised and feared wherever he goes, always carrying with him suspicion and hate.

If we wish our children to be brave we must beware how they are taught that when one cheek is smitten they must turn the other; we must be careful how they hear that when Jesus was in sore distress all his disciples "forsook him and fled—" disciples held before children as examples and models. To giv them moral courage enforce upon them that a pure concience is as an armor of proof. To make children physically brave we must first hav them physically healthy. Next we must explain to them dangers they are likely to meet with, neither exaggerating nor depreciating their gravity. If we exaggerate we make the children fearful and timid; if we depreciate they go insufficiently prepared to meet the danger and get trodden under in the fight. We must bid them be wary of defiance, but stout of defense.

If we tell our little ones how men hav suffered and died for their opinions, let us rather point to Spinoza and Giordano Bruno than to Jesus Christ.

Do we want our children industrious? Then we must not teach them to follow the example of the lilies of the field. Do we want our children just and generous? Then we must not let them hear how Jacob bargained with Esau before he consented to relieve the pangs of his brother's hunger, or how Christ cursed and blighted a fig tree because it had no fruit upon it when he happened to pass by. Do we want our children sober? Then we must guard them from such teaching as this: "Giv strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more." If we wish our children to hav a clear and distinct idea of right and wrong we must avoid putting into their hands a book which contains such contradictory moral teaching as the Bible.

In school the child's education should be secular; but yet I would not hav him grow up without teaching upon the subject of religion.

A child goes to a board [public] school and hears for the first time the word "god." Perhaps a favorit playmate says to your astonished little one: "My mother says that your father is a very wicked man, he doesn't believe in God, and I am not to play with you any more." The child wonders, comes home, and asks: "What's God, father? Don't you believe in God?" Perhaps you answer, "Little children should not ask questions," or something to that effect. The child goes away unsatisfied and uneasy. To avoid that I would hav you yourselvs in your leisure hours teach your children about all religions. Tell them that in the world there are many religions which hav all grown out of ignorance. How religions hav appeared and disappeared; how when man did not understand the running water there was a water god; when he did not understand the natural causes which brought about good and bad seasons then the deity who had charge of agricultural operations was pleased or angry. Tell how, even long after a cause has been removed, its ill effects unhappily remain, and although the world is rapidly growing less and less ignorant it cannot escape from the toils of its manifold superstitions with equal rapidity.

I would hav parents talk to their little ones of Thor, Woden, and Freia, worshiped by our Saxon ancestors, explain to them that that was a worship belonging to a barbarous age, and that there are not many people who believe in the Thunder God to-day. Tell the children, too, of the beautiful fancies of the Greeks, of Zeus, of Pallas, and the host of gods and goddesses. Neither omit the Jewish God Jahveh; explain that, lacking as this superstition is in beauty or high moral teaching, nevertheless thousands of their brothers and sisters are still in its toils. Tell of Brahma, of Buddha, of Allah, of Krishna, of Christ, of Mohammed, and their millions of worshipers. Moreover, never lose an opportunity of making comparisons between these different beliefs, and note to your little student how all hav grown out of the hydra-headed dragon, Ignorance. Let the children be shown the temples frequented by Protestants and Roman Catholics; take them inside and point out the images and idols. Then show them pictures of Buddhist and Mohammedan temples, or take them into a museum and show them models. Let them there look at the scores of idols worshiped by different peoples, and having shown the Madonna and child in the Catholic temple, point out Isis and Horus in the museum. Put all these legends and myths on the same footing to the child and then when he hears the word "god," he will not be cast into a state of uneasy wonderment as to whether his father really is wicked, but will hav a feeling of tender pity toward his little friend that he too has not a father or mother to explain to him that his god is but one of many, and all created out of man's ignorance.

When the child is old enough to think and judge a little for himself, then the Bible should be put into his hands. He will find it a very curious, interesting, and in some parts beautiful, piece of literature; but his brain will then be trained to distinguish between the good and bad in it, and he will be prepared to study, not to worship it. HYPATIA BRADLAUGH.

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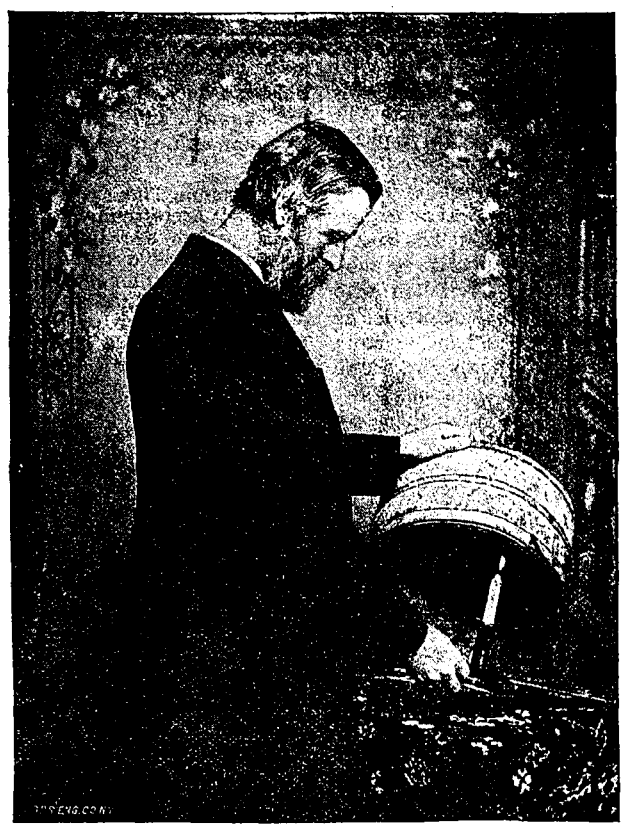
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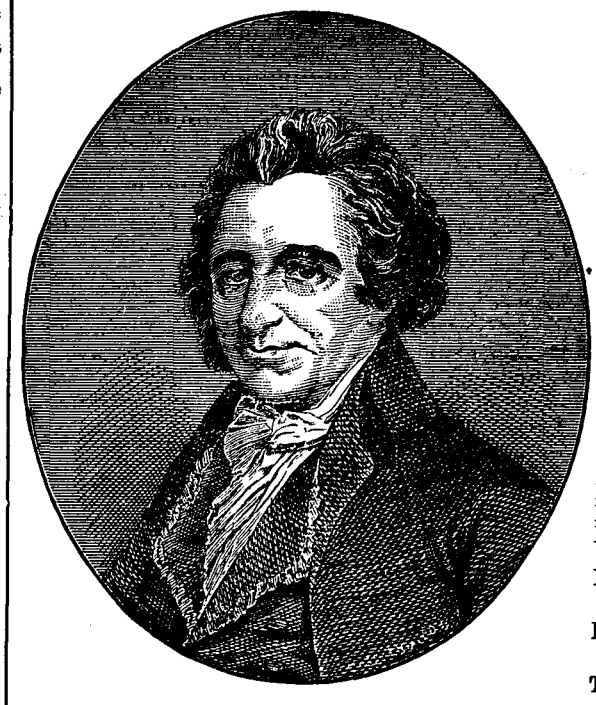
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She starts out with *old* Goethe; he, and not Solomon, was the wisest man; that is, Goethe when he *was old*, and had sobered out of his younger pranks, though he could never hav held a candle for Solomon as to them, but he finally summed up the wisdom of the world in three words, "Remember to liv!" (*Gedenke zu leben.*) That is the sum, if not the motto, of this book, and its sixty chapters are pictures, descriptions, and "tips" as to how it is to be done. The chief end of man and life *is life itself*—not to "glorify" some god or shy some devil. The proof of the book is, that such a life is what we and everybody out of the lunatic asylum want or ought to want, and so what the world wants. Without boasted learning or *casuistry* we hav a healthy, free-growing life pictured in its sixty various aspects, and by looking them over we can always find by contrast what we want to help us out, so that we may be good and useful and even *agreeable*. Will our friends who will use rum and tobacco and compel us to catch their breaths please read the chapters on Temperance, Tobacco, Habit, Cleanliness, and Politeness and Best Society? Except for a kiss every face should keep at least two yards off from every other?

But there is no authority or censorship in the book—no lessons from Censor Anthony Comstock. Its cure for the bad is not repression or repulsion, but *contrast*, assimilativ and healthy growth, which soon rejects or transforms the bad into the good. To do this we hav only to step out of the old rotten authority—God and devil, heaven and hell "morals" of fear, hate, envy, punishment, and celestial bribery—into the clear light of science, social attractions and motivs, to find that, as the author and the *Wise Man* say, "Living will teach you how to liv, better than preacher or book." Yes, but it is right good to learn a great deal of life by the unlucky and unfortunate experiences of *others* instead of our own. In *that* lies the great practical value and attraction of works of this kind. George Eliot sought to illustate a similar idea in her "Theophrastus Such," following the "Characters" of good old Theophrastus, the famed successor of Aristotle. But their pictures were gross and of special vices personified, such as "the Miser," "the Glutton," etc. Our author quite otherwise, and in a way modern and original, givs us the good aspects of healthy *characteristics* upon which modern *evolution* throws the emphasis of our age. She drops every word of the old lingo, theological or philosophical. Her keynotes are like these:

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"When the eyes of ignorance are opened evil will disappear."

"Right living is human helpfulness—that is, wisdom."

"Anything that tends to the elevation of humanity is moral."

"The result is to be: My life a profit and a delight."

The temptation is to keep on gathering these pearls by which the *quality* of goodness described in each chapter is adorned, but *that* won't do for us. We must for that turn the book over to the reader. It will be a permanent delight, a ray of sunshine and of goodness in every household, school-house, or lonely room in which it may enter; a constant friend, "As though a sister's voice reproved," and yet reproved by example and persuasion rather than by command. T. B. WAKEMAN.

"Dynamic Theory," by James B. Alexander—"An attempt to show that organic beings are both constructed and operated by the dynamic agencies of their respectiv environments"—is a recent octavo volume of 1,065 pages and 400 illustrations by a Minneapolis scientific author. Mr. Alexander is a writer of the Darwin and Spencer school, and in his volume works out in detail a theory which is in harmony with that on which Darwin's works were based. Commencing with embryology, the author traces the development of the human being along all lines, and draws evidence from every department of science. Nine chapters are devoted to the testimony of geology. Botany and zoölogy are exhaustivly drawn upon. Even physics and electricity are made to bear witness, while physiology and anatomy are made the subject of a score or more chapters. In the chapters on the *ego* or personality, Mr. Alexander argues that the "feeling of personality" is a union of sensations. He says that *ego* is a true case of *e pluribus unum*. When Tommy wants a drink, the various organs and functions speak through Tommy's mouth. Mr. Alexander admits that his theory subverts the theory of the immortality of the soul. If the mind is an aggregate of phenomena, it ceases or dies, he says, when the body which maintains it ceases existence. The union of sensations ceases when the sensations fail. This is true, he thinks, whether the soul be considered material or immaterial. When the body and brain go, the machinery for the production of mind is destroyed. The continuation of our identity, he concludes, is to be accomplished, if at all, by the continuation or reconstruction of our bodies, that is, by a resurrection. The work is suggestiv of thought, and will prove interesting even to those who may radically differ with its conclusions. The style is clear and the arrangement of arguments is synthetical and easy to follow. The work is well worth perusal.—[Spectator, Minneapolis.

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A MAN dat plants a watermillion patch next to de graveyard may not save all his melons, but he is de means ob eradicatin' de germs ob sooperstishun from de minds of de colored population in dat vercinity.—*Puck.*

WHOEVER has lived long enough to find out what life is, knows how deep a debt of gratitude we owe to Adam, the first great benefactor of our race—he brought death into the world.—*Mark Twain, in "The Century," New York.*

"MR. LONGTALK is doing a wonderful amount of good among the poor, overworked people." "In what way?" "He preaches sermons long enough for them to get a good, refreshing sleep every time."—*Chicago Inter-Ocean.*

FATHER O'ROURKE: "Michael, my son, I hope you vote as I do." Mike Finnegan: "An' how does your riverence vote?" Father O'Rourke: "Oh, I vote as I pray." "Mike Finnegan: "Och, it's for money, thin. Yis, your riverince. Oi am wid yez."—*Life.*

MOTHER: "You shouldn't play games on Sunday." Little boy: "This one is all right." "Do you mean that all that running and jumping is right?" "Yes'm. We are playing steeple chase, and pretendin' they is reg'lar church steeples."—*Street and Smith's Good News.*

THE contradictions of popular theology are not unperceived by the child mind. A little girl four and a half years old lately said: "Papa, who made Mary and Joseph?" "Why, God, of course." "Oh, no, papa, that could not be; for, if Jesus is God, and Mary is Jesus' mother, how could God make his own mother?"

THE SALVATIONIST'S HYMN.

[*Suggested by G. L. Mackenzie's "Salvationist's Prayer."*]

Praise the Lord, I'm nicely saved.
No matter how you hav behaved,
The road to heaven with sin is paved.
Hallelujah!

Christ for sinners died and bled;
All my crimes are on his head.
I sin; he suffers in my stead.
Hallelujah!

Lord, I love to liv with thee,
Since thou dost provide for me;
Though I work not, want will flee.
Hallelujah!

So I sing and shout and play,
Making life one holiday,
While to hell most take their way..
Hallelujah!

—*Lucianus in London Freethinker.*

A MAIDEN lady of Penzance owned a parrot, which somehow acquired the disagreeable habit of observing, at frequent intervals: "I wish the old lady would die." This annoyed the bird's owner, who spoke to her curate about it. "I think we can rectify the matter," replied the good man. "I also hav a parrot and he is a righteous bird, having been brought up in the way he should go. I will lend you my parrot, and I trust his influence will reform that depraved bird of yours." The curate's parrot was placed in the same room with the wicked one, and as soon as the two had become accustomed to each other the bad bird remarked: "I wish the old lady would die." Whereupon the clergyman's bird rolled up his eyes and, in solemn accents, added: "We beseech thee to hear us, good Lord?" The story got out in the parish, and for several Sundays it was necessary to omit the Litany at the church services.—*London Freethinker.*

CHRISTIAN CHARITY.

FOR the picturesque freebooter on the sunlit, South Sea isle,
Who's escaped the British shooter, and is dressed in Adam's style,
Send around the plate, my brothers; let your silver tinkle in—
Shirts and stockings, maids and mothers, for the heathen and his gin.

For the window stained and painted, for a tea and crumpet fight,
For a fat purse for the sainted one who offers you the light,
And who on the racket liveth, hand out all you can afford—
He who to the bishop giveth lends, my brethren, to the Lord.

For the Chinook and the coolie; for the Jap, and Jew, and Fin,
For the Zulu man unruly drop the gold and silver in;
For the far idolater who livs in Delhi or Lahore—
For all except the Briton who is dying at your door.

—*London Freethinker.*

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☞ I wish to say that I am an out-and-out LIBERAL, and I trust the Freethinkers of the land will give me their patronage and not waste their time and money on Christian doctors.—*Dr. Fellows.*

Gems of Thought.

MY reason rises to proclaim
Against your Bible. Shall I be
Held guilty? Speak! Who gave to me
The reason that rejects the same?
—*Kenneth Lamar.*

BUT if there be in glory aught of good,
It may by means far different be attained,
Without ambition, war, or violence;
By deeds of peace, by wisdom eminent,
By patience, temperance.
—*John Milton.*

DO NOT get between the four walls of a denomination, and close all the windows and ventilators, and lock the doors, and die from all human use to the chant of priests. Do not fear that your freedom will betray you or your courage will suffer ignoble decrease in hours of crises.—*Horace L. Traubel.*

WITH family governments as with political ones, a harsh despotism itself generates a great part of the crimes it has to repress; while on the other hand a mild and liberal rule both avoids many causes of dissension, and so ameliorates the tone of feeling as to diminish the tendency to transgression.—*Herbert Spencer.*

IT is true that we find ourselvs less able than our ancestors to mete out pains and penalties to those who share the same human nature as ourselvs. It is true that "rigor and vigor" are less in vogue in our ethical practice, as they are in our critical methods. But is it true that our new attitude toward crime and sin is due to a lower ethical tone? Is it the case that we hav really gone backward, and that we are retrograding to a past moral type?—*London Chronicle.*

IT is our duty to make ourselvs acquainted, so far as we can, with the universe around us, and every part of it; to know what is known of sun, moon, and stars, planet, comet, and nebula; of beast, bird, and fish, tree, herb, and fungus; of human origins and human life; of institutions and laws, the right and wrong of them. It is our duty to search and probe into all these things; taking nothing for granted, accepting nothing on authority, testing all we are told by teacher or preacher, by priest or savant, by moralist or schoolmaster.—*Grant Allen.*

THE world has grown tired of preachers and sermons; to-day it asks for facts. It has grown tired of fairies and angels, and asks for flesh and blood. It looks on life as it exists to-day—both its beauty and its horror, its joy and its sorrow. It wishes to see all; not only the prince and the millionaire, but the laborer and the beggar, the master and the slave. We see the beautiful and the ugly, and know what the world is and what it ought to be, and the true picture which the author saw and painted stirs the heart to holier feelings and to grander thoughts. It is from the realities of life that the highest idealities are born.—*C. S. Darrow.*

OUR literature should be the clear and faithful mirror of our whole world of life, but at present there are vast realms of thought and imagination and passion and action, of which it is not allowed to giv any reflex at all or is allowed only to giv a reflex so obscure and distorted as to be worse than none. But, it may be objected, suppose Satyrs come leering into your mirror and Bacchantes whirl before it? I answer that the business of a mirror is clear reflection; if it does not faithfully image the Satyr, how can it faithfully image Hyperion? And do you fear that the Satyr will be preferred to Hyperion, when both stand imaged in clear light before us? It is only when the windows are curtained, when the mirror is a black gulf and its portraitures are vague dark shadows, that the beautiful and the noble can pass undistinguished from the hideous and the vile.—*James Thompson (B. V.).*

POPULAR Rationalism is that most dreaded by the clergy now—they do not so much object to Rationalism in the philosopher's study or from the professor's chair. They know, however they may affect to despise it, that Freethought is a growing and a living force, progressiv and advanciv with or without organization—a part of the spirit of the time. Their own relaxing grasp of dogma, its less and less prominence in their preaching, are manifest signs of the age. They show that the final Armageddon will be between Rome and Rationalism; because Rome is changeless, and Rationalism must absorb all that will not fuse with Rome. When that day comes, who can doubt the issue? In the conflict between light and darkness, between good and evil, in the grapple between truth and falsehood, only one result is possible—the victory of Civilization and Rationalism over Barbarism and Benightedness. Adown the far vista of the future, then, we gaze, and we behold it fair and full of promis.—*Alvin Blake, in Bradford Truth Seeker.*



A MONOTONOUS REHASH OF PROPHETICAL NONSENSE.—Amos i, 3, 6, 9, 11, 12; ii, 1, 4, 6.

News of the Week.

THE Republicans of Connecticut hav nominated C. Vincent Coffin for governor.

BY the burning of a mattress factory in Washington on Sep. 17 four lives were lost.

A DESTRUCTIV cloudburst occurred in Carroll county, Ark., on Sept. 22. Two lives, at least, were lost.

THE apple crop this year is in excess of that of 1891, although the quality is below the average, except in Missouri, Kansas, Nebraska, and Iowa.

JEAN BAPTISTE DE ROSSI, the distinguished Italian epigraphist and archæologist, died in Rome on Sept. 20. He was born on Feb. 23, 1822.

EX-VICE PRESIDENT LEVI P. MORTON received the Republican nomination for governor of New York on the first ballot. Charles T. Saxton was selected for lieutenant-governor.

DURING the last week there hav been tornadoes in the Indian Territory, in northern Iowa, and in Minnesota, destroying much property, and sacrificing about seventy-five lives. Leroy, Minn., was very badly damaged.

THE South Carolina Democratic convention indorsed both the Ocala (Populist) and Chicago platforms and nominated John Gary Evans for governor. The coinage of silver at 16 to 1 was demanded, and the national administration was not mentioned.

INVESTIGATION shows that in the lower wards of this city many of the schoolhouses lack air, light, and sunshine. In a large number of rooms the gas has to be kept constantly burning, the play rooms are very small and often foul-smelling, and really good ventilation is impossible.

THE New York Republicans, in state convention assembled, refused to put themselvs on record against the spirit of the A. P. A., although begged to do so by prominent Catholic Republicans. This party, like all others, though in a greater degree, is between a cross fire of Catholic and Orange votes.

APPOMATTOX Court House, where Lee capitulated, has been changed to Surrender by the post office department, the old and new Court Houses of Appomattox county being a constant source of confusion to the postal officials. Many of the prominent Confederate veterans are protesting against the new name.

THE official canvass of the votes cast at the Democratic primaries in the Ashland district of Kentucky shows that W. C. Owens received 8,074, W. C. P. Breckinridge7, 819, and—Seattle 3,405, thus giving Owens a plurality of 255. Colonel Breckinridge says that he will not contest the decision of the central committee.

PROFESSOR ELY, of the state university of Wisconsin, was tried for sociological heresy on charges preferred by State Superintendent Wells. He was acquitted, the trial committee finding that his writings are not socialistic, and that he had not aided strikes and boycotts, either generally or in specific instances.

THE water supply of Jersey City comes from the Passaic river, and has long been of the poorest, the river being contaminated with almost all kinds of filth. At last the citizens, efficiently assisted by some of the New York papers, hav succeeded in getting the authorities to act, and the prospect is now good for pure water.

THE Ohio Democrats nominated Milton Turner for secretary of state. Senator Brice was present and succeeded in preventing a vote of censure for his antitariff reform action at Washington, but could not get an indorsement. He was very severely scored in the convention by John H. Clarke. Tom L. Johnson got a plank into the platform demanding the election of United States Senators by a direct vote of the people. The platform indorses the administration except as regards the silver issue, free and unlimited coinage at the ratio of 16 to 1 being demanded.

UP to Tuesday of this week Democratic state conventions hav been held in twenty-three states and Republican in twenty-two. Of the Democratic, these hav declared for free coinage or its equivalent: Ohio, Arkansas, Michigan, Oregon, North Carolina, Idaho, Nevada, and Wyoming. Among the Republicans free coinage is favored in Idaho, Nevada, Wyming, and California; in Ohio, the latform, though different from the Democratic in form, is essentially the same; in Alabama the Republicans supported the Knolb party, which action placed them practically on the free silver platform; in Kansas they advocated the coinage of the American product and the imposition of a tax on imported silver.

ON September 17th a great battle between the Japanese and Chinese fleets was fought at the mouth of the Yalu river, resulting in a decisiv victory for the Japanese. Four Chinese ships were sunk, and three others caught fire, while still others were severely damaged. Three Japanese war vessels were badly torn, but only one had to put back to Japan for repairs, the artificers on board the others being able to restore them to fighting trim. The Chinese fleet was convoying transports carrying troops to reinforce the army in Corea. The soldiers were disembarked, which appears, under the circumstances, equivalent to their surrender to the Japanese. A large additional force has been landed by the latter nation at Seoul. The Japanese war loan of $30,000,000 was very promptly taken at home.

THE new general army order issued by Secretary Lamont makes many important changes in the disposition of the federal army. Nine posts are abandoned: Fort Wood, on Bedlow's Island; Fort Ontario, Newport Barracks, Kentucky; Mount Vernon Barracks, Alabama; Fort Mackinac, Michigan; Camp Pilot Butte, Wyoming; Fort Bowie, Arizona; Fort Marcy, and Fort Supply. The Third and Sixth cavalry and the Thirteenth and Seventeenth infantry will come east, in whole, or in part, while the Twentieth infantry takes station at Fort Leavenworth. The Department of the East will gain 19 companies, while the Platte loses 7, Colorado 4, and Dakota 8. The East will now hav 119 companies at 31 posts, and there will remain west of the Mississippi 245 companies at 49 posts. There are also 7 Indian companies in the West. Indian scouts will be discharged and enlisted men take their places. These changes will materially reduce expenses.

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Vol. 21. No. 40 {PUBLISHED WEEKLY.} New York, Saturday, October 6, 1894. {28 LAFAYETTE PL.} $3.00 Per Year



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FOUNDED BY D. M. BENNETT.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Religious Teaching is Sectarian Teaching.

We hav shown repeatedly that the word "sectarian" means one thing in the mouth of the Freethinker and quite another on the lips of the Christian. We must always be understood to mean that any and all religious teaching in the public schools is "sectarian" teaching, within the only proper definition of the word, when used in this connection. The Christian, on the contrary, when he protests against "sectarian" instruction has in mind only the inculcation of the distinctiv tenets of the *subdivisions* of the Christian church. He does not believe that the repeating of the Lord's prayer, the singing of hymns, and the reading of the Bible come under the head of "sectarian" teaching. He denies, explicitly or by implication, that to tell the child that there is a God, that Jesus is the savior of the world, that the soul is immortal, that the Bible is God's word, and that our moral system came from heaven, is to teach "sectarian" dogmas. He does not use "sectarian" and "religious" synonymously. Until this fact is accepted as a matter of course by all Freethinkers they are sure to be deceived by the vociferations of Christians who claim to be opposed to *all* "sectarian" instruction, and who misleadingly assert that they favor the total separation of church and state. It is the failure to see this which is responsible for the mistakes made in regard to the animus and purposes of our latter-day "patriots." In whatever we read bearing on this phase of the educational question we observe this inaccurate and confusing use of the word "sectarian." For instance, in one of the last discussions of the educational amendment in the Constitutional Convention Mr. McKinstry said that he believed "no harm resulted from the reading of the Bible in the schools so long as sectarianism was not taught." This seemingly utter inability of the Christian to comprehend the fact that the reading of the Bible in the schools is itself the teaching of sectarianism should bring home to the mind of every Freethinker the conviction that there must be no entangling alliances with men and parties whose only conception of the secular state is of a a government in whose laws Protestantism and fundamental Christianity are supremely enthroned. It is such a state that the National Reformers, the Sabbatarians, and the self-styled "patriots" are making a practically united effort to establish.

"Freethought and Liberalism" — and Mr. Green.

The communication from Mr. H. L. Green which we print in another column is a remarkable article —and a characteristic one. In it the Freethinkers of the United States are invited to turn their backs on a fellow-Liberal who has incurred the displeasure of a minister, and has, by the initiativ of that minister, been caught in the meshes of an unconstitutional federal law, under the operation of which he may be sent to prison for more years than if he had been convicted of wrecking a savings bank and defrauding hundreds of widows, orphans, and poor men out of all they had laid by for a time of stress. Nay, this is not the worst—not only are Liberals asked to desert J. B. Wise in his time of need, but they are invited to join forces with his prosecutors and giv their moral influence and contribute their money to help in his undoing. Unless we are very much mistaken as to the temper of the Liberal men and women of this country, Mr. Green has said the word that will open the pocketbooks of the friends of justice from Maine to California, from Washington to Florida, and pour a generous stream of free-will offerings into the treasury of the Wise Defense Fund. This will be the best possible answer to the sophistical arguments of Mr. Green in advocacy of desertion in the face of the enemy.

Mr. Green does J. B. Wise gross injustice in his assertions and insinuations. He declares that Mr. Wise knew that the passage which he transcribed was obscene, and that there was no point in sending the card to Mr. Vennum if the passage was not obscene. On the contrary, Mr. Wise wished to bring home to the consciousness of the preacher the conviction that the Bible is a human production, marked with the imperfections inseparable from all the works of man. We very much doubt if he even thought that he was violating any law. If he believed that the quotation was obscene, he was as poorly informed as is Mr. Green regarding what constitutes obscenity. It is readily admitted that it is coarse, that it is vulgar, measured by the standards of to-day, although one of the two words in it most commonly objected to is still in use in works dealing with agricultural operations, but it is not obscene within the proper meaning and the common meaning of that word. Obscenity has to do with the anatomy and physiology of sex and with sexual relations. Common vulgarity and coarseness are not obscenity. Webster givs these as the synonyms of obscene: "Impure," "immodest," "indecent," "unchaste," "lewd." There are secondary definitions, which might giv a slight justification for the use of the word obscene as Mr. Green has employed it, but we think that it cannot be disputed that common usage requires us to limit it as we hav indicated. There is neither sense nor justice in magnifying the offense of Mr. Wise, if he has committed an offense. Let the truth be told. The Bible is obscene if Shakspere is, if Smollet, and Fielding, and other classical works are. That it is coarse and unfit for children to peruse, we all know who hav read it, for when the Bible was written, and when the King James translation was made, the standards of literary refinement were different from what they are to-day, but there is no evidence to show that there was any intention to raise obscene images in the mind of the reader, or that the contemporaries of the writers thought them lacking in delicacy; and this is the only really fair test of an author's purity, as an author. The Freethinker points out to the Christian numberless parts of the scriptures which are not in harmony with the literary taste and the moral requirements of the age, and he asks him why, on the supposition that a perfect God wrote the Bible, or inspired the writing of it, these things are in it. He wishes him to explain how it is that infinit wisdom could not prepare a code of moral law that would not in a few years become offensiv in much of its phraseology to those even who accept the work as a whole as God's testament to them. The Freethinker asks the Christian why it is that he is not willing to condemn the Bible in its entirety for the offense of certain parts, while he is so eager to forbid the privileges of the mails to reformatory and physiological works which contain only a few passages or words which even approach the Bible in directness of expression. But Freethinkers, as a class, are not prepared to surrender one of themselvs to the tender mercies of Christian prosecutors because he has asked a minister these legitimate questions. *They are not ready to help punish Mr. Wise for doing with an infinitesimal part of the Bible what Christians do with perfect impunity with the whole.* Nevertheless they will continue to strongly insist that, if we are to hav a censorship of the press and mails on alleged moral grounds, the Bible shall not be exempt from its rules of exclusion. If the jury convict Mr. Wise they must convict the Bible. If they do not convict him they must let the other classical works alone. That is the point we are striving to impress upon biased minds. But this insistence on the impartial enforcement of a bad law does not put the Liberals (Mr. Green designates them as "so-called" Liberals) under a moral obligation to join in a man-hunt with a crippled Freethinker as the object to be destroyed.

Our critic says that Freethinkers hav always maintained that certain parts of the Bible are obscene, but now that we hav an excellent opportunity to demonstrate the fact in a court of justice and send the offender to prison, we are found raising funds for his defense. Let Mr. Green speak for himself, but not for all other Freethinkers. Our position has always been that the Bible is obscene and indecent if any work in circulation is, if "Cupid's Yokes," for mailing which Mr. Bennett was imprisoned, is; but this is not tantamount to a declaration that obscenity is an offense of which the national government should take cognizance and in the attempt to detect and punish it set a gang of illiterate and impure-minded mousers at the task of ransacking our mail bags for the purpose of confiscating whatever they, in the profundity of their ignorance, think is unfit for their betters to read. The United States had no business to interfere in this dispute between Mr. Wise and Mr. Vennum at all, and it is not our intention to hav the old man out in Kansas sacrificed for the glory of these Christian spies and robbers, or that a minister may win in a theological dispute, if we can help it.

There is something more to be said: From the tenor of the letter of H. L. Green we get the impression that he thinks that Freethinkers should, if they had the power, suppress the circulation of the Bible, on the ground that it is an obscene book. He says that in mailing one verse of it Mr. Wise has certainly violated United States law, and that if we join in the prosecution of the gentleman we can, in all probability, establish a precedent that will enable us to bring a successful action against the Bible society. We could understand that there might possibly be something gained by such a course of action if the purpose was to secure thereby the modification or repeal of the Comstock statute. But it is very probable that Mr. Green would find that the first effect of an adverse decision of a suit involving the mailability of the Bible would be an

amendment exempting it from the operation of the statutes against obscene literature. It would be affirmed that, although primitivly plain in its phraseology, in some parts, it must not be defined as obscene within the meaning of the statute.

As Mr. Green appears to approve the Comstock law as it stands, and as he unreservedly affirms that the Bible is obscene, we are driven to the conclusion that he would be disappointed if the success of the suit against Mr. Wise should result in lessening the rigor of the law or in its abrogation, and that he is prepared to advocate the exclusion of that volume from the mails if it is once adjudged obscene by any federal court. We do not believe that any considerable number of American Freethinkers are willing to join in such a crusade. We do not believe that after working for years for the repeal of the Comstock law they are now in favor of it and its enforcement. We do not believe that they even favor the interdiction of the circulation of the so-called sacred book of their opponents, though it certainly should be suppressed if "Cupid's Yokes" should.

It is the duty of Freethinkers to defend freedom of expression and to stand by comrades put in peril for exercising their constitutional rights as American citizens.

We are sorry that Mr. Green has joined Comstock's crowd, but we hav been through this fight once before, when Mr. Green was "shifty," and, as we said in the beginning, this letter of his is characteristic.

A Hint for the Sunday "Rest" People.

It has been our pleasant task to point out to the Sunday law advocates the absurdities of their claims for their pet hobby. When they hav said that it is plainly decreed by nature that man must rest one day in seven whether he does or does not wish to do so, and that Sunday is the day, we hav demonstrated that nature far more distinctly indicates that man should sleep at night and work in the daytime than that he should work six days and rest the seventh, and that therefore the law, if it has properly anything to do with aggressivly regulating the hours of labor and of leisure, should forbid night work, which is unquestionably more injurious than Sunday toil. Of course the theocrats hav not made, or attempted to make, any reply to this, for they realize that to consider the question even thoroughly exposes the hypocrisy of their talk about "rest" and the "poor oppressed laboring man." But now comes a distinguished writer with the suggestion, seriously made, that the state should legislate for the prevention of night work. Of such labor, Bjornsterne Bjornson says in the *Revue des Revues*:

"It ruins men's health, perverts their tastes, and is as effectiv in lowering the standard of intellect as the abuse of alcohol. The state ought to legislate in the matter. If state employees and the schools were made to begin work at sunrise and to cease work at mid-day (or two hours later if necessary), this reform would soon lead to others. Noon would again be noon, and all shops would be closed early in the afternoon; evening would once more be evening as in former times. The theaters would be open from four to seven, or from five to eight, and between nine and ten everything would be closed and all lights would be out, as at present in the country, where people hav not yet ceased to work during the day and sleep at night. Such a reversion to 'elders' hours' would do much to alleviate the evils from which society is at present suffering."

Will the National Reformers take hold of this suggestion and make it one of their demands? If they will and can carry it through, they will lay out one of their most cordially detested enemies. The morning newspaper necessitates night work, and a law forbidding night work would seriously cripple the Sunday paper, if it did not kill it outright. However, it occurs to us on second thought that it would be just like the worldly publishers to make the Saturday editions so fascinating that the people would remain at home on Sunday to read them instead of going to church, which reprehensible conduct is precisely what makes the real pious people hate the Sunday morning sheet so intensely, as the cause of this wholesale neglect of the "means of grace."

A Confession and a Reservation.

From all the facts and speculations of geology and their analogies, a reasonable presumption is made out that the earth as a planet existed for an indefinit and very long period prior to the appearance of man. The time has forever passed when the crude speculations of former years concerning the age of the earth, based on a chronology whose sole purpose was to exhibit the succession of events in the special history of man as related to God's revelation, will be required as a test of orthodoxy. · · · We believe that 'in the beginning God created the heaven and the earth.' Between that and the subsequent transactions, culminating in the earth's becoming habitable by man and his appearance, there is a possible *if* capacious enough to include longer periods than any geologist has ever supposed.—*Christian Advocate.*

The attempt to read the results of scientific investigation into the Bible will deceive only those who are disposed to take the say-so of their self-constituted leaders, instead of carefully studying the scripture story for themselvs. Science had to fight its way through and over the fiercely resisting armies of theologians before it could secure respectful attention, saying nothing of acceptance, for its message, and it was not until that message could no longer be doubted or rejected that it was discovered in the Bible! But not in its entirety; only bit by bit was it found there; not one scientific truth was "harmonized" with the Bible so long as there was the ghost of a chance to doubt it, ridicule it into obscurity, or terrorize its discoverers and propagators. The reason that the scientific explanation of the origin and development of the earth and its inhabitants was not earlier found in the Bible was that it was not there, is not there. Had the book never been handicapped with the load of alleged divine inspiration no sane man or woman would ever hav thought of asserting that it was anything greater than the more or less accurate record of the beliefs and acts of a barbarous people who were almost wholly ignorant of the facts and laws of the world in which they lived—who did not even know the shape of the earth, or that there could be no day or night were it not for the sun. But the Christian found himself in a terrible dilemma—he had been taught to believe that the Bible was the perfect work of a perfect God, and when the patient student of nature asked him to accept as true theories that were flatly contradicted by that sacred work and facts of which it knew nothing, he was horrified and enraged. He rejected the theories and disputed the facts as long as he could, but when the evidence became absolutely irresistible he set himself to the desperate task of saving his beloved book by "harmonizing" it with science. The work of "reconciliation" has been going on for a very long time, and every reconciler has done as Dr. Buckley does, that is, he has attempted to make the Bible harmonize with science, for not the most reckless of them ventured to attempt the reverse process.

The *Christian Advocate* asserts that between that "beginning" in which God is said to hav "created the heaven and the earth," and "the subsequent transactions culminating in the earth's becoming habitable by man and his appearance," there is all possible room for the longest geological periods. What then becomes of the "six days" of creation? If the writer of Genesis did not intend the first verse of the first chapter of that book to be an introductory summary of the detailed description which follows it, the Christian is estopped from maintaining that the work of creation occupied but six days, and that God rested on the seventh day, thus instituting the Sabbath. In Ex. xx, 11, we read:

"For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

That seems to include the entire work of creation. Turn now to Genesis, and, beginning with the second verse of the first chapter, read the description of the successiv steps of world- and man-making, and you will see at once that the "six days" were entirely consumed in what Dr. Buckley calls the "subsequent transactions." Not a moment is left for that creation of "heaven and the earth" "in the beginning," and therefore the conclusion is inevitable that God occupied *more* than six days in the creation of the earth and "heaven." He occupied six days in "subsequent transactions," which included the making of "heaven and earth, the sea, and all that in them is"—plus the unknown time that he devoted in the "beginning" to the creation of "the heaven and the earth." If the *Christian Advocate* is right, God made "heaven and earth" *twice*. Such is the ridiculous outcome of the latest attempt of a noted Christian to reconcile the irreconcilable. The entire "plan of salvation" hangs upon a wholly inadmissible construction of those ten poor little words which constitute the first verse of the first chapter of Genesis. How low hav the mighty fallen!

"About Books."

THE TRUTH SEEKER recently announced the publication of two new books written by men who hav not previously appeared as authors. One is "Religion and the Bible," by F. D. Cummings of Maine. It is a work that should at once win the writer a good place among contributors to Freethought literature. The other new book is "The Better World," containing Dr. E. B. Southwick's thoughts on religion and civilization, set forth in a very readable manner. Along with this announcement THE TRUTH SEEKER had a suggestion to make to the substantial men of Freethought to whom we put the question, Why not write a book? and we argued as follows: In view of the disputes that arise concerning every prominent man's religious belief, after he is dead, a record over his own hand has become a necessity—almost a duty. If his family or immediate friends do not agree with him, they are likely, at his death, to accord him religious burial, deny all truthful accounts of his actual convictions, and destroy whatever newspaper articles or private writing from his pen might prove him to hav been a Freethinker; while his obituary, tombstone, and epitaph will perpetuate the falsehood that he has "fallen asleep in Jesus." The course we hav suggested—the publication of a book, if no more than an autobiography, to be a part of his last will and testament—will render such a fate impossible. And there are other advantages of authorship, which will readily suggest themselvs. In further elaboration of this subject we stated that the Truth Seeker Company is in the printing and publishing business, and possesses all the facilities for turning out first-class work. Any faults of composition due to an author's unfamiliarity with literary labors are corrected by competent revision. This Company's imprint upon a publication insures it a home in the book world, while our advantages for securing it circulation among the class it is intended to reach are not enjoyed by any other house. We believe that the Truth Seeker Company's claim to be the headquarters for all Liberal literature is conceded. Our terms are as low as those of any other house that does good work and pays standard wages.

The question, then, Why not write a book? is still a proper one to ask, and in connection with it we are glad to refer to the communication of Mr. W. C. Sturoc, of Sunapee, N. H., printed this week among the Letters of Friends.

Rev. Dr. Buckley, editor of the *Christian Advocate*, is of altogether too "materialistic" a mind to preach acceptably for those of his brethren who hav a large development of spirituality. Some of his observations must positivly shock them. He commented recently on the changed attitude of a once noted lecturer who has modified his former Materialistic views and accepted belief in future existence. Dr. Buckley quoted the lecturer as saying that, "while the view is not to be sustained by positiv proof, there is sufficient evidence to justify the belief." Then the preacher adds:

"None ever denied that Mr. —— is an able man. But there is little advantage, over Materialism, to be derived from 'modern Spiritualism.' Indeed, if one had to choose between Agnosticism or even Materialism, and accepting the rubbish predicated of 'our friends that hav left the form,' if we took the trouble to choose, it would not be 'modern Spiritualism.'"

We do not see how Dr. Buckley can look upon the phenomena of Spiritualism as inherently improbable so long as he believes in the continued

existence of the soul. Granted that it is a fact that man livs after the cessation of his visible bodily activities, it should not be difficult to conceive of his remaining in communication with his old associates or of his forming new friendships among those who yet liv "in the body." We are afraid that Dr. Buckley is not always perfectly frank with himself or with the world.

Capt. Silas Latham dropped in the other day and left a ten dollar bill for the Utah Fund. He wants to see a state out there in the mountains with a constitution which guarantees the equal rights of all without regard to their opinions on the subject of religion.

That advertisment under the cartoon tells its own story and so we do not need to say much here about the long-delayed but no less welcome "Four Hundred Years of Freethought." Those who hav subscribed for the volume will know all about it, while those who hav not will never know how valuable it is until they hav followed the wise example of the pioneers. The books will be mailed as rapidly as possible, but it will take some days to wrap and ship the eleven hundred copies already ordered.

Archdeacon Farrar says that perhaps the mass of men would hav greater belief in the worth and goodness of sermons if "they could see more marked difference between the lives of professing Christians and those of ordinary men." Christianity set up an anti-natural and irrational standard for the guidance of conduct, and now her teachers wonder that the resulting hypocrisy has driven her disciples to an extreme which is equally irrational and which is also anti-social.

Some time since the *Sun* told of the drilling and camp life at Long Beach of sixty boys of the "Boys' Baptist Brigade." This organization was formed about a year and a half ago at the suggestion of Rev. M. R. Deming of the New York City Baptist Mission Society. We are told that it "is a means of interesting the boys in their Sunday-school work." They range in age from nine to seventeen years. No doubt the training these young gentlemen are receiving will be invaluable to them when they are under the necessity of turning the left cheek to their foes after the right has been smitten. We should imagin that the first and most important command issued by their Christian officers would be, "Love your enemies."

"A sect in Gwalior hav petitioned the Indian government to allow them to convert an image into a 'real God,' they being at the present time without a God since their deity was destroyed by some Brahmin zealots. Without such a God, it is declared, the marriage ceremony cannot be performed, and their daughters are growing up unmarried."—*Tit Bits.*

We hope that no Christian will be so inconsistent as to laugh at these poor Indians. The oldest and largest Christian church holds that no marriage is possible unless the ceremony is performed by one of the priests of its god, and all Christians believe that marriage was first ordained by this god. Neither is it strange that the Gwaliors' god was destroyed by the Brahmins; the Christians' god was killed by the Jews.

The presumptuous Freethinker is often properly rebuked because he dares to preach his godless doctrin while he has nothing to offer to the poor Christian to compensate him for the loss of belief in the consoling dogma of eternal hell-fire punishment. Down in Tennessee (where they send Adventist farmers to jail for plowing in their fields on Sunday) the wife of Frank Emert, a Seville county farmer, apparently died after a few days' sickness with fever. Just before the funeral procession started for the grave she gave faint signs of life, and prompt medical attention soon restored her to consciousness. Within a few hours she was able to walk about.

"She declared she had been perfectly cured in the 'great beyond,' and told the most wonderful stories of both heaven and hell, and said she met in one or other of those places nearly every dead person she had ever known. She told where the departed ones were located, and as most of them, according to her story, are now in the less desirable place, much grief abounds in many families. Her detailed descriptions of the joys of the upper, and the agonies of the lower, world hav caused great religious excitement, and her sister has gone violently insane."

What are the good ministers going to giv that poor girl in place of her reason?

Our New Orleans friends, Erwin Auffurth and S. S. Bryan, are doing good work in that city. They make themselvs heard through the papers in a most creditable manner. This is one of the best ways in which to set our views before the people who are not acquainted with Freethought. Mr. Bryan recently told the readers of that excellent newspaper, the *Times-Democrat*, about the prosecution of J. B. Wise, and he incorporated in his letter a long extract from Mr. Wise's statement of his own case as it appeared in THE TRUTH SEEKER of July 28th, and also gave the substance of the decision of Assistant Attorney General Tyner on the question of mailing the Bible and a book made up of selections therefrom. All this is timely work and we hope that many of our readers will go and do likewise.

"The morals of the nation are highest when tithes are most willingly paid," said the dean of Norwich, England, in a sermon lately delivered. That is always the keynote of the theocrat's song; he is sure that the man who pays him the most money and pays it with the most subservient alacrity is the best man in the country. If the citizen will not willingly support religion he must be made to do so, and that state is the most "moral" which secures the largest sum from him. This explains the anxiety of the National Reformers and the others to retain religious instruction in the schools at public expense; to keep church property exempt from taxation; to enact Sunday laws to handicap the ministers' rivals; to get a state-paid chaplain into every place where it is possible to wedge one in on any plea, and to dictate in the press-room and at the altar.

Colonel Ingersoll has a new lecture, which he will deliver this fall and winter. It is entitled "The Holy Bible," and is now ready in pamphlet form. A million copies should be sold, and we are ready to dispose of our share of them at the regular and low price of twenty five cents each. It will make a superb missionary document.

Another pamphlet which everybody will want is this: "Is Suicide a Sin?" The work contains Colonel Ingersoll's two letters to the New York *World*, together with the replies of famous clergymen and others, a verdict from a jury of eminent men of New York, curious facts about suicides, celebrated essays and opinions of noted men, and an original chapter on the "Great Suicides of History." Price, in heavy paper, with late portrait of Robert G. Ingersoll, twenty-five cents. This is something new, timely, and thought-inviting.

Rev. Dr. George F. Pentecost, of London, preached in this city recently, and he said, referring to some modern views of the Bible:

"Better the old-time views of John Wesley as to the source of the Bible, who said: 'The Bible was written by either good or bad men. Bad men could not and would not. Good men must hav written the book.'"

Had Wesley not been under the spell of the inspiration idea he could easily hav seen that the Bible testifies that men of varying degrees of goodness and badness were concerned in its production. There is no hard and fast line between "bad" men and "good" men—the belief that there is is a delusion born of the dogma of the "fall" of man, according to which, man in his "fallen" state is bad, and after he is "born again" he is good. It is theological humbug. If Wesley had dared to fearlessly analyze the Bible he would hav found that some parts are very bad and some are very good, while the remainder occupies the intermediate ground. But even if it were admitted that all its books were written by "good" men, its alleged divine origin would not be established. We hav any number of books the authors of which we hav the best of reasons for believing were "good" men, in the sense that they wrote with a sincere desire to instruct and elevate their fellows. But that fact does not prove that they were inspired by a god. So long as the Bible is believed to be the perfect work of an impeccable God it is a curse to humanity; when it is accepted as an expression of man's thought it can be studied with profit.

Mayor Blee, of Cleveland, appears to hav some backbone, greatly to the surprise and indignation of the Sundayites of that city. Among other good things he says that he will not help in the prosecution of one class of people because they do not believe as another class does. One of the causes of the present agitation of the turbid waters of bigotry is the Ferris wheel, which has been set up in Cleveland. Probably it keeps some young folks away from church on Sunday. Director Herbert said that while there was crime to unearth and punish, he thought the police should devote their attention to that, and then they would hav little time left for watching the people's instruments of recreation. That was a center shot, but the theocrats are invulnerable to all such projectils—they know that it is the business of the police to prevent crime and apprehend criminals, but bless your soul, Director Herbert, they are positivly sure that the crime of crimes is "Sabbath breaking," and that the worst criminal to be found is the man who willingly works or who frequents a place of amusement on Sunday. They make tenfold more fuss about these manufactured offenses than they do about all the crimes forbidden by the penal statutes, and the reason they do so is this: They claim that "Sabbath breaking" is primarily an offense against the majesty of God, *i. e.*, the prerogativs of the priesthood, and they assert that this act of *lèse majesté* is the prolific parent of other crimes and is the surest provoker of the dire judgments of heaven. It is impossible to reason with people who once get thoroughly infected with this delusion, but our temporal salvation depends upon making the insanity of the notion apparent to the more reasonable of our countrymen.

We print on another page a lengthy excerpt from a letter of the New York *Tribune's* Pittsburg correspondent. It reads like a chapter from the early history of Puritan New England. When we observe the comparativly rational and liberal attitude of the churches whose membership is most largely "foreign," we get a clue to a very great part of the clerical and "patriotic" opposition to continental immigration. As the late A. J. Grover very ably and clearly demonstrated several years ago, we owe nearly all of our remaining Sunday liberty to our fellow citizens of foreign birth and traditions. Had it not been for them a Sabbatarian pall, such as that which now hangs over Pittsburg and Tennessee, would envelop the whole land. A word to the wise should be sufficient. Perhaps the most discouraging feature of this Sunday law business is the short-sighted policy adopted by such associations as the National Barbers' Union. These men ought to know by this time that they can, by adopting common sense business methods and withdrawing their support from the bigots, easily arrange matters so that they can all secure their weekly rest day without closing the shops on Sunday. There is not the slightest excuse for playing into the hands of the clerical party, which is working only for its own interests. There is no need whatever for subjecting the hundreds of thousands of men who desire to be shaved or hav their hair cut on Sunday to the inconvenience of doing without these attentions. There would always be barbers to do the work were it not for such antiquated statutes as the Pennsylvania law of 1794. These barbers are simply throwing away good money. Large numbers of men will shave themselvs on Sunday in preference to losing time on Saturday or Monday, and when they get into the habit of shaving on Sunday they are quite likely to help themselvs on other days, if they wish to be shaved more than once a week.

THE CHRISTIAN ONSLAUGHT ON THE BIBLE.

Such Is the Prosecution of J. B. Wise.

What a Few Editors and Correspondents Hav to Say About It.

Rev. Mr. Vennum Mistaken for his Infidel Victim.

Editorial Comments.

From the Topeka Journal.

J. B. Wise, of Clay Center, was recently released from the Leavenworth jail, where he had been confined for a month on the charge of sending obscene matter through the mails.

The strange part of his story is that his crime consisted in quoting a verse from the Bible on a postal card and sending it through the mail.

Wise is an aged one-armed man who livs in a cabin and makes a very doubtful living canvassing for books. He is a Freethinker and some of his books were of that nature. Rev. H. B. Vennum, of Industry, was well acquainted with Wise, and he set about converting him to Christianity. A long friendly controversy by letter took place, in which quotations from the Bible were freely used. Finally, Wise, in reply to a quotation by Rev. Vennum, wrote the 12th verse of the 36th chapter of Isaiah on a postal card and sent it to the preacher. This angered the reverend gentleman and the arrest of Wise, on the charge of sending obscene matter through the mails, followed.

Like some of his predecessors in church history, the Rev. Mr. Vennum, if he couldn't convert a man to his views, could at least put him in jail. It is pretty hard to tell whether Mr. Vennum was moved by righteous indignation or merely by common worldly spite.

At any rate, when the neighbors of old man Wise found out where he was, they secured a bond for him and he was released. His trial was set for October 8th. It will then be determined whether certain parts of the Bible are to be regarded as obscene literature and not to be allowed to go through the mails or not.

[The above was copied into the Clay Center *Times* and the Clay Center *Dispatch*.]

From the Little Freethinker.

Now it seems probable that the United States government is going to legally abolish the Bible. In its courts, in various states and in numerous cases, it has decided that one obscene word in a paper or book rendered the entire publication obscene.

Living in Clay Center, Kan., was Mr. J. B. Wise, He is a Freethinker, and a terrible pester to the cheap preachers and the Christians of that priest-ridden vicinity, for he asks questions that they cannot conveniently answer and makes statements that they cannot refute.

Recently he wrote on a postal card and sent to the Rev. Mr. Vennum, of Industry, Kan., a quoted verse from the Bible, and for this the sky-pilot had him arrested for sending obscene literature through the mails. He was held in bonds, and in default he was jailed at Leavenworth. However, wealthy Freethinkers hav bailed him, able counsel has been engaged, and a prompt trial is desired.

From the Freethinkers' Magazine.

J. B. Wise, of Clay Center, Kan., has been arrested and locked up in prison, and is shortly to be tried for the crime of sending obscene matter through the mails. We think he is guilty, and if anyone is to be punished for that crime Wise ought to be. But there are some very singular particulars about this case. The prosecutor is an orthodox minister who contends that every word of the Bible, from the first verse of Genesis to the last verse of Revelation, is the inspired word of God, but notwithstanding this, he is prosecuting this Mr. Wise for sending one verse of "God's Word" through the mails on a postal card. If Wise is convicted for circulating this passage, how will it reflect on the character of the God who inspired it? "Great is the mystery of Godliness."

From Foote's Health Monthly.

Mr. J. B. Wise, of Clay Center, Kan., was engaged in religious controversy with a Rev. Mr. Vennum, each trying to convert the other, and quoting scripture in the effort. Mr. Wise, possibly ignorant of the law, and evidently forgetful that clergymen may be mean and spiteful, was unwise enough to send by mail a quotation from Isa. xxxvi, 12, and Mr. Vennum was venomous enough to put the matter in the hands of United States District Attorney Perry, and thus cause the arrest of Mr. Wise on the charge of sending obscene literature by mail. Mr. Wise is jailed at Leavenworth, Kan., awaiting trial. What the result will be we cannot predict, but this is the last, not by any means the worst or most outrageous, of the cases brought under the "Comstock Mail Law."

From the Advertisers' Guide.

A funny blunder has been made in the application of the Comstock law. Mr. Jacob B. Wise, of Clay Center, Kansas, has been arrested for mailing obscene matter. His offense consists in having written Isaiah xxxvi, 12, on a postal card, which he mailed. In doing this he brought to a ridiculous conclusion a long theological discussion which he had been carrying on by mail with Rev. H. B. Vennum, an evangelical preacher, of Industry, Kansas, to whom the postal card was directed. The fact that a layman could get the best of the argument seems to hav incensed this alleged follower of the meek and lowly Nazarene, and he proceeded promptly to "hav the law" on his irreverent antagonist. Mr. Wise after boarding at public expense for about a month has been bailed out, $300 worth, and must answer for his hideous crime at the next term of the Federal court which convenes in October.

Unless somebody has gumption enough to sidetrack this case and prevent the threatened trial in October, a laughable dilemma will confront the principal actors. If Mr. Wise is convicted it will practically amount to a judicial determination that the Holy Bible contains an *obscene* passage, which won't do at all. If he is acquitted it will prove that this precious law is not effectual for dealing with all kinds of offensiv publications impartially, which is about as bad. The Freethinkers in Kansas are a large and influential element and they are lying low and waiting for October, when they expect to see some fun. It will no doubt be an interesting experience for Brother Vennum, whose indiscretion has precipitated this grotesque situation.

Meanwhile, Mr. Wise, wishing to know exactly what language was upon this famous postal card, wrote to obtain an accurate copy of it, and the district attorney politely mailed him a copy, thereby doing the same thing which he claims is a violation of the law on the part of Mr. Wise. So that if Mr. Wise is convicted the district attorney must of a logical necessity prosecute and convict himself, or else all legal and moral sanctions will fail, for it is preposterous that an official, bound to maintain the law, should with impunity commit the same offense for which he procures the conviction and imprisonment of another.

Such cases as this make it all the more manifest that the law itself is a mere fake the purpose of which is to enable unscrupulous persons to get money out of the credulous and gullible under pretense of suppressing obscenity, and the absurdities of the law will never cease until we get a Congress honest and cleanly enough to repeal it altogether.

From Contributors to Various Papers.

W. S. Bell in Lucifer.

The Rev. H. B. Vennum, of Industry, Kansas, who had Mr. J. B. Wise arrested for sending him a postal card through the mails with a scripture text quoted on it, now says that he is sorry that Wise was sent to jail, and that he had no intention of having him sent there. But this is hardly probable; since he sent the postal card to the postal officials, it must hav been with the purpose of having Mr. Wise pay some penality for his lack of respect for the Bible, and his temerity in thus addressing the preacher; for this sort of quotation is too much like throwing rotten eggs at the cloth. It was especially provoking to the dealer in antiquated eggs to find himself bespattered with some of them, and know that his neighbors were jeering at him, because he had offered to sell the very same eggs, and warrant them sound and fresh. "Curses, like chickens, come home to roost."

Mr. Wise has many friends in Industry, for the citizens of that place are liberally minded. Many of them are persons of intelligence and large experience, and do not sympathize with methods of persecution. They hav seen the folly and fatuity of intolerance, and we believe they will not suffer such outrages to be persisted in without calling to account some of their rulers.

James Pontius in Washington (Kansas) Post.

Is it not a libel on the Bible, an outrage on our liberty and equal rights for all, and an injustice to J. B. Wise, of Clay Center, Kan., to be arrested for sending through the mail Isa. xxxvi, 12, as long as the Bible, millions of lesson leaves, and the like are allowed to pass through the mail undisturbed? Mr. Wise is an old teacher; he lost his right arm in a threshing machine; he tries to earn an honest living. He and Rev. H. B. Vennum of Industry, having been carrying on a controversy on the Bible during the winter and spring, finally got to sending passages from the Bible through the mail to one another for explanation. The reverend asked Mr. Wise for some good reason why he did not believe in the Bible; in return Mr. Wise sent to the reverend the passage for which the reverend had Mr. Wise arrested for sending obscene literature through the mail. Mr. Wise was taken to Leavenworth jail, but was released on bail, and now awaits his trial in October. Mr. Wise is put to a great deal of trouble and expense for merely sending one passage of the Bible, while another class of citizens are sending Bibles by the millions through the mail. It seems to me the public press should expose such persecutions and all lovers of liberty. equity, and justice should array themselvs against such tyranny. How can the Rev Mr. Vennum admit to the public that the Bible is obscene literature and still call it the word of God? If the United States court releases Mr. Wise there certainly is nothing too obscene to be sent by mail, and if the court convicts Mr. Wise, the Bible then stands as obscene literature, and should be forever kept out of the mail and our public schools.

W. S. Bell Again in Lucifer.

Mr. J. B. Wise, of Clay Center, Kan., has been having some controversy with Rev. Mr. Vennum, of Industry, Kan., upon the merits of the Bible. In a most natural way Mr. Wise asked the reverend gentleman questions which he thought the minister could not answer. On one occasion he sent the preacher a postal card quoting Isa. xxxvi, 12. Some time afterwards a postal inspector called on Mr. Wise and asked him if he wrote the postal card in question. The officer went his way and nothing was said or done in the matter by the postal authorities until the 15th of June, when an officer came to Clay Center, and took him to Leavenworth jail, where he now is. [was].

Here is a case that will expose the obscenity hunters to shame and defeat. The obscene quotation is from the inspired word of God. It matters not which way this case is decided, as it is like a double-edged sword that cuts both ways. If this scripture quotation is decided by the federal courts to be obscene, then the United States government will hav set its foot upon the Bible. The Bible will be ever after a condemned book; or if the court decides that the quotation is not obscene, then J. B. Wise walks out of prison, and the work of holding up in the sunlight of science and humanity the barbarous language and customs of the past goes on unhindered, and Comstockism will thereby be rebuked. Mr. Wise will be released from confinement. Meantime the discussion of liberty and authority will go on. This controversy will not be a fruitful subject for the anti-vice society. It will not only expose the rottenness of the book from which the passage was taken, but also the unspeakable meanness of the methods of these saints of purity. It is hard for Mr. Wise to languish in prison, but his case will create light in dark places as did the incarceration of D M. Bennett, Moses Harman, Ezra H. Heywood, E. C. Walker, Lillian Harman, and others. We owe much to these heralds and heroes of freedom. The discussions growing out of Comstockism hav been fuitful. The Anti-Vice Society has managed to gain sufficient pelf to sustain itself from year to year; but the reformers hav gained the new ideas and the modern spirit.

Putting a man in jail is to the Comstockians a genuin success, but throwing a good citizen into prison is an eye-opener. Eighteen years of prosecution and persecution hav been hard upom many good people, but while they hav been years of pain to many, they hav been the dawning years of a new epoch—the era of man.

Mr. J. B. Wise is a poor, one-armed man, depending upon his own exertions for his support. He is a man worthy of sympathy for his own sake, as well as for the cause he represents. Here is a case where those who hav the means can, without question, do a genuin deed of charity. I know some readers of *Lucifer* who will take pleasure in coming to J. B. Wise's rescue.

From the Leavenworth Standard.

WHO IS H. B VENNUM?

The police are trying to find out who the Rev. H. B. Vennum is. This morning a newspaper, postmarked in Germany, was received at the police station. It bears this address: "Rev. H. B. Vennum, care of governor of Leavenworth Jail, Kansas, United States of America." A postal card bearing the same address has also been received at headquarters. It speaks of the man Vennum as a "Freethinker" and says he is confined in the Leaven-

worth jail for an improper quotation from the scriptures. The police do not know anything about Vennum's whereabouts, but think they had him in jail some months ago.

MR. VENNUM IS FOUND.—A "STANDARD" READER WHO SEEMS TO KNOW ALL ABOUT HIM AND OTHERS.

In reply to your inquiry about Rev. H. B. Vennum permit me to say: It seems that the editor of a church paper in London had read in the *Freethinker* of that city the statement that a man named Wise was suffering imprisonment in Leavenworth for merely writing a verse of the Bible on a postal card and sending it to a preacher named Vennum.

Deeming the story as incredible as some of the tales of Russian barbarities, he wrote over here to know what foundation, if any, there was for the report. Our English cousins, it seems, hav little realization of the actual status of human liberty in this puritan-cursed country.

J. B. Wise is a harmless, kindly disposed little old man who livs alone in a cabin at Clay Center. His right sleeve is empty clear to the shoulder, and being very poor, he keeps soul and body together by canvassing for publications, some of which are Freethought. The Rev. Vennum, of Industry, being well acquainted with Wise, undertook to convert him and wrote him several letters, quoting scripture to warn him of his fate. Not to be outdone in the courtesies of the season, Wise good naturedly quoted Bible back to him, asking him to explain it, and finally run on to a passage (Isa. xxxvi, 12) which made the preacher mad. Wise was arrested as though he had committed a murder and thrown into the Leavenworth jail, where he lay a month before his neighbors found out what had happened and bailed him out. His trial is set for October 8th.

This case is one that concerns the Christian and Jewish religions about as much as it does Mr. Wise. The Bible is really on trial, charged to all intents and purposes by Reverend Vennum with being indecent and obscene and unfit for transmission through the mails.

As the courts hav held that one line or even one word of obscenity renders a whole newspaper or book unmailable, the conviction of Wise practically decides the Bible to be obscene in the eyes of the law and its sending through the mails a crime.

It is more than likely that Judge Foster, who sent Harman up for five years for mailing his paper containing a Latin word, will feel constrained to maintain a reputation for consistency and impartiality and giv Wise an equal dose. If so, prosecutions will be brought against the American Bible society and others who offend against this puritanical law. What is sauce for the goose is sauce for the gander.

George Francis Train was once arrested and thrown into the Tombs for printing texts of scripture in his paper. Realizing their blunder the case was gotten rid of in some way, but Train refused to leave the prison and demanded a trial. He was finally inveigled outside by a ruse and the door locked against him. He tried to break in but failed and so had to submit to the inevitable.

S. R. S.

Letters to Mr. Wise.

From J. D. Shaw, Editor of the Independent Pulpit.

DEAR MR. WISE: Referring again to your trouble with the post office officials, there is one thing about it that may be an advantage to Liberals. If they convict you it will giv a black eye to the Bible. You will hav shown in the courts that it is an obscene book. But everybody knows that, and I regret to see you sacrificed for so small an advantage.

Very truly, J. D. SHAW.

From C. B. Hoffman, of Enterprise, Kan.

J. B. WISE, *My Dear Sir and Brother:* I note with indignation the news of your arrest and imprisonment at the instigation of some Jesuitical hypocrit—some pretended follower of the Nazarene, who was not ashamed to fraternize with the public women of his day. What a contemptible, cowardly thing the average "preacher" is anyway! Living on the charity of society, he begs for a living and when some one refuses to deliver he attempts to call in the state, and generally with success, to crush the opponent. Well, what are you doing to defend yourself? Let me hear from you. I hav $10, or more if necessary, for your defense.

Yours, C. B. HOFFMAN.

Officials Hav Become Cautious.

Letter to the Postmaster at Industry, Kan

ISAAC GIBBS, ESQ., Postmaster, *Dear Sir:* Your letter of the 6th received asking for an exact copy of the postal card written by Wise. We do not feel that it is proper for this office to mail copies of that card from place to place. If anyone is sufficiently interested he can come to this office and see it or get a copy. We would probably be guilty of the same offense in sending it to you that Mr. Wise is. Very respectfully, RANKIN MASON,

Assistant U. S. Attorney, Topeka, Kan.

Freethought and Liberalism—J. B. Wise and Obscene Literature.

There are no two grander words in the English language than Freethought and Liberalism. And if they could be divested of everything but their legitimate or natural meaning, thousands of people, yes, tens of thousands would willingly and gladly adopt them as their religious shibboleth. But the truth is, and it is always safe to speak the truth, so many wild, unreasonable cranks hav assumed that they are the representativs of Freethought and Liberalism that many honest people who are really genuin Liberals refuse to be known as such. Here is an instance of how these zealous, self-styled Freethinkers bring disgrace upon the cause of progressiv thought. The other day Mr. J. B. Wise, of Clay Center, Kansas, in a discussion with an orthodox minister, selected from the Bible one of the most obscene and disgusting passages in that book, writes it out on a postal card, and sends it through the mail to the clergyman. The passage is so abomniably obscene that we will not soil our pages by giving the number, chapter, and verse and book from which it is taken, for fear some innocent child might look it up and be contaminated by it. Now, as a lawyer, I giv it as my legal opinion that this was a plain, clear violation of the United States law against sending obscene matter through the mails. Any judge presiding at the trial of Mr. Wise would be compelled to charge the jury as follows:

"Gentlemen of the Jury: There is no question that under this statute the writing on the postal card in question is obscene matter, and, gentlemen, if you find that the prisoner mailed the said card as charged in the indictment, then you must find him guilty."

I am sure that ninety-nine lawyers out of everv one hundred will agree to what I hav here stated. There could be no clearer case than this. Now what do we see? So called Liberal journals and Liberal people calling on the Liberal public to contribute money to defend Mr. Wise on his trial. Here is a man calling himself a Freethinker and a Liberal, who has plainly violated a United States law—the law against sending obscene matter through the mails—and Liberals rush to his defense. What is the result and consequence. The general public say with good reason that Freethinkers and Liberals are in favor of sending obscene matter through the mails and that they stand by anyone who violates the law. The general public is justified in saying that, and in saying it, it seems to us they are telling the truth as to the Liberals who take that course.

This case furnished a very good opportunity to hav given superstition a heavy blow in a vital point. The Liberals hav always contended that portions of the Bible are obscene—too obscene to be read by decent people. Mr. Wise selected one of the most obscene passages and sent it through the mails, and the Christian people, or their minister, brings an action against Mr. Wise for circulating obscene literature. In this instance every Freethinker and Liberal in the country should hav said: "For once the Christians are right. They hav got onto a real genuin case of mailing obscene literature and we will stand by them," and they should hav further said to our Christian friends, "We will stand by you when you are in the right, and if you need money call on us and we will contribute to aid in the prosecution of this man Wise. He has sent but one verse of your holy inspired book through the mails, but it is so dirty and obscene that he ought to go to prison and be heavily fined for so doing. Go ahead, Christians, and show the world what a smutty book this Bible is, and we will aid you all in our power." That would hav been the correct position for Liberals to hav taken in this case, and by so doing they would hav acted consistent with their professions, and, as the politicians say, they would hav put the orthodox people in a hole. Then after the court had thus decided that certain portions of the Bible were obscene and they had this precedent established, the proper thing would hav been to hav prosecuted the Bible Society for sending the Bible through the mails.

Some will say that this would hav been hard on Mr. Wise. But Mr. Wise is no fool. He knew that the passage he wrote on the postal card was obscene, and that is the reason he sent it to the preacher. If it was not obscene there was no point in his sending it. Mr. Wise knew he was violating a United States law when he mailed this card, and he should hav been willing to incur the penalty for the sake of vindicating the claim that he made that the Bible was obscene. The "insane" George Francis Train was more consistent. He selected certain smutty passages from the Bible, sent them through the mail, and when arrested and called on to plead to the indictment, said: "Yes, *I am guilty*. The Bible is an obscene book and I hav sent it through the mail, now I will take the punishment." The Christians were in a dilemma at once. To convict Train convicted their holy book. They found they had an elephant on their hands and they had to tear down the prison to get rid of the elephant.

H. L. GREEN.

Christianity and the Common Law.

How did Christianity come to be a part of the common law? By judicial legerdemain. In 1458 Chief Justice Prisot gave an opinion in these words:

"To such laws as the Holy Church hav of the ancient scripture it behooves us to giv credence, for it is that common law upon which all kinds of law are founded. And therefore we are bound to know their law of Holy Church, and in like manner they are obliged to know our laws. And if it should appear now to us that the bishop had done what we ordinarily do in a like case, then we should adjudge it good, and not otherwise."

The first quotation of the above opinion was by Finch in 1513, who mistranslated the Norman French and mangled it thus: "To such laws of the church as hav warrant in *holy* scripture our laws giv credence."

In 1658 Wingate erected this false translation into a maxim of the common law.

In 1675 Sheppard copied the same, quoting Finch and Wingate.

Sir Matthew Hale also, about the same time, but without quoting any authority, said: "Christianity is parcel of the law of England."

By these echoings and re-echoings from one to another, it became so established that in 1723, in the case of King vs. Woolston, the court would not suffer it to be debated whether to write against Christianity was punishable in the temporal court of common law; and Wood ventured to vary the phrase by saying that "all blasphemy and profaneness are offenses by common law."

Then in 1773 Blackstone repeats the words of Hale, that "Christianity is a part of the law of England," and in 1767 Mansfield, on his own authority, says that "the essential principles of revealed religion are parts of the common law."

Thus we hav a chain of authorities, hanging link by link, one upon another, and all ultimately on one and the same hook, and that a mistranslation of the Norman French word "*anciens*," making "ancient scripture" mean "holy scripture."

It was Thomas Jefferson who adduced the above facts. I hav only slightly changed and condensed his phraseology.

W. H. BURR.

Will some friend in each of the states of California, Idaho, Montana, Washington, and Wisconsin send to Judge Hector W. Haight, of Farmington, Utah, a copy of the constitution of his or her state or giv him the address of the Secretary of State? The Freethinkers of Utah are very anxious to draft a perfect constitution for the coming state, and they want to see just what has been done in other commonwealths. If any Freethinker in any of the states named, or in any other, knows of a particularly good provision in the organic law of his state, it will be well to transcribe it and forward to Judge Haight. That earnest Freethinker will be very thankful for any information that will help him and his co-workers to bring about the desired result—the establishment of a free state for a free people.

Mr. H. H. Johnston, who knows as much about the Boers and their habits and character as most men, speaks of their religion as being fiercely Calvinistic. "Their form of Christianity," he says, "is harsher than the harshest Presbyterianism; they are great Sabbatarians, and their religious services are gloomy beyond belief, consisting of dreary prayers, lengthy psalms sung to dreary chants, interminable sermons, and readings from the sternest portions of scripture. The Boers simply worship the Old Testament, the study of which has become almost a craze among them, to such an extent that they identify themselvs with the children of Israel, and in their treks through the wilderness imagin themselvs to be repeating the wanderings of the chosen people. This is why, on the older maps of Southern Africa, there are so many 'Moses' Fontein,' 'Nilstrom,' 'Mounts Pisgah,' and 'Sinai.' The nativs whom they encountered and dispossessed were compared to the Amalekites and the Canaanites, and their extermination was demanded from the pulpit in the words of Deuteronomy xx, 10–14. Slavery has always been a tenet of the Boer faith, and has been justified by the same references to the Old Testament as were formerly in vogue among the ministers of religion in the Southern states of America."—*Morning.*

Every man has a right to worship God according to the dictates of his own conscience in this country, I take it. He can go to church if he chooses and remain away if he likes. I believe in liberty, just as much liberty of action as possible, and I believe that a man should be allowed to enjoy himself on Sunday, or any other day, so long as he does not interfere with the rights or liberty of any other person. There are many people in Cleveland who hav just one day in the week for recreation. They work from daylight until dark for their families and on Sunday they visit the parks, attend picnics, participate in harmless amusements, and go home refreshed and happy. Their children hav no other opportunity for an outing. They may patronize the Ferris wheel for aught I know, they may even ride in the haunted swing, but in doing so they harm no one, interfere with the liberty of no person, and I believe are better citizens for the day of recreation. I believe in law and order and shall endeavor to maintain the same, but I will not take part in prosecuting one class of people because they do not believe as another class does. If it is wrong to ride in the wheel it is also wrong to ride on the street cars for pleasure. In fact it is difficult to say where the line should be drawn.—*Mayor Blee, of Cleveland.*

News and Notes.

Last Sunday evening, September 23d, Mrs. M. A. Freeman gave her lecture on "Science and Superstition" to a crowded house. Science and superstition were certainly arrayed in their true colors in this brilliant address. The interest in our Sunday meetings is now constantly advancing, and every day increases the prospects of a grand gathering in October. Professor Copeland, formerly of Texas, lectures next Sunday evening on "Freethought Views of Sin and Crime." On the first Sunday in October will be the Trumbull Memorial meeting, at which a large gathering is expected. Many of the old comrades of this veteran leader will be present and speak in honor of his memory.

October 11th I shall lecture on "Spiritualism, Theosophy, and Freethought." October 21st, Franklin Steiner will lecture on "The Bible in the Light of Modern Criticism." A goodly array of speakers are here preparing for the Congress. Besides Judge Waite, Mrs. Freeman, Dr. Juliet H. Severance, and myself, who are already on the ground, we shall hav among the first and foremost always in the battle of religious liberty, the Rev. Alonzo T. Jones, of the *American Sentinel*, a right good "Reverend," indeed, not by apostolic succession, but by vigorous and noble service. He will giv an address Sunday afternoon, October 28th, on "The Judicial Basis for a Religious Tyranny in the United States." It will repay anyone to come to the Congress just to hear this one great lecture. No one is so thoroughly posted on this subject as Mr. Jones. He has mastered it, and is keen as a diamond in his illustrations of judicial usurpations. He is one of the ablest, most far-seeing, and eloquent debaters on our side of the question. He stands squarely on the platform of the Demands of Liberalism. He is author of the book, "The Two Republics," a book freighted with the facts and lessons of human history, which every American citizen should read. We shall hav another broad and Freethinking "Reverend" with us, W. W. Chunn, of the radical Unitarians of the West. Dr. Paul Carus, of the *Open Court*, we expect, will be with us; also Mrs. Mattie P. Krekel, whose pioneer work is well known; John E. Remsburg, who has traveled more and lectured more, I guess, than any other Freethinker in the country; Franklin Steiner, who has the golden promis of youth; Mrs. Ella Roberts, who has received the encomiums of the Chicago press for her eloquence in behalf of industrial reform; Leon Lewis will giv us "Bruno;" Mrs. Sarah E. Ames, Mrs. L. D. White, and Mrs. Lizzie M. Holmes will contribute their share. We certainly hav an array of talent which will prove quite attractiv, besides others who we hope and expect will come at the last moment—Wakeman, Washburn, Adams, etc.

We hav arranged to make the headquarters of the Congress at the Gault House, a first-class hotel on West Madison street, corner of Clinton, within two blocks of Madison Hall, where the Congress meets. The proprietor has made favorable terms for those who attend the Congress: $1.50 per day, room and board, which is nearly half rates. This is a pleasant and convenient place to locate, and it will add much to the social interest of the Congress for us to gather here.

We purpose to send five thousand programs and invitations to the Congress all over the country, and I hope that friends will send a list of names of Liberals in their vicinity to whom the invitations can be sent. We can thus arouse an extensiv interest in Freethought. Address 234 South Water street, Chicago.

I was glad this week to hear from my old friend, M. S. Palmer, of California, who is always ready to do his share. For over half a century he has been in the harness. He says:

> Inclosed you will find two dollars to help you along a little, and I wish you success in your undertaking. I must add that my eyesight is failing so fast that I cannot see to read print or write, and I shall hav to giv up my beloved TRUTH SEEKER. Yours as ever,
>
> M. S. PALMER.

Our friend has the deepest sympathies of his Freethought comrades throughout the country. No shadows of orthodoxy will ever linger upon his mental vision. The sun of reason will shine. Robert Gunther and H. F. Ebers also of California send their good word and contributions.

C. V. Williams of Kansas writes:

> When I came to this place, which is now my home, in 1893, but few dared to express their honest thoughts; now a religious discussion may be heard on the streets almost every day. I hav succeeded in converting a United Brethren preacher. I delivered two lectures here last winter. The Methodists had a revival immediately after, but caught no converts. I intend to start a Freehought society here as soon as possible. I will try to raise some money for the Congress, and will add my little and forward it. I hope for your success. It will help us all.

Miss Lottie Wolf of Kansas, a young Freethinker, sends contribution and quite a list of Freethinkers in her vicinity. I hope others will do the same. We would like to hav thousands of names of Liberals, in order that we can mail documents. Our young friend writes:

> I hope the coming Congress will do great things in abolishing the oppression of the human mind. I am ready to do whatever I can.

The Sabbath question is coming to the front here in Chicago. The Civic Federation is preparing for the enforcement of Puritanic laws. Mayor Hopkins says if they want a Puritanic Sabbath they shall hav it. Postmaster Hesing arranged for a carrier's parade on Sunday. Of course the churches made a protest. That wouldn't do, to hav a parade of any of Uncle Sam's officials on Sunday. The postmaster called together the carriers and gave notice that if any one had conscientious scruples against marching on Sunday, he could be excused. Not one carrier availed himself of the privilege. In spite of the churches, therefore, the Sunday parade will go on. The carriers are all in it, and the preachers are not. SAMUEL P. PUTNAM.

Ingersoll on Brockway.

From the New York World.

In my judgment no human being was ever made better, nobler, by being whipped or clubbed.

Mr. Brockway, according to his own testimony, is simply a savage. He belongs to the Dark Ages—to the Inquisition, to the torture-chamber—and he needs reforming more than any prisoner under his control. To put any man within his power is in itself a crime. Mr. Brockway is a believer in cruelty—an apostle of brutality. He beats and bruises flesh to satisfy his conscience—his sense of duty. He wields the club himself because he enjoys the agony he inflicts.

When a poor wretch, having reached the limit of endurance, submits or becomes unconscious, he is regarded as reformed. During the remainder of his term he trembles and obeys. But he is not reformed. In his heart is the flame of hatred, the desire for revenge; and he returns to society far worse than when he entered the prison.

Mr. Brockway should be either removed or locked up, and the Elmira Reformatory should be superintended by some civilized man—some man with brain enough to know, and heart enough to feel.

I do not believe that one brute, by whipping, beating, and lacerating the flesh of another, can reform him. The lash will neither develop the brain nor cultivate the heart. There should be no bruising, no scarring of the body, in families, in schools, in reformatories, or prisons. A civilized man does not believe in the methods of savagery. Brutality has been tried for thousands of years, and through all these years it has been a failure.

Criminals hav been flogged, mutilated, and maimed, tortured in a thousand ways, and the only effect was to demoralize, harden, and degrade society and increase the number of crimes. In the army and navy soldiers and sailors were flogged to death, and everywhere by church and state the torture of the helpless was practiced and upheld.

Only a few years ago there were two hundred and twenty-three offenses punished with death in England. Those who wished to reform this savage code were denounced as the enemies of morality and law. They were regarded as weak and sentimental.

At last the English code was reformed through the efforts of men who had brain and heart. But it is a significant fact that no bishop of the Episcopal church sitting in the House of Lords ever voted for the repeal of one of those savage laws. Possibly this fact throws light on the recent poetic and Christian declaration by Bishop Potter to the effect that "there are certain criminals who can only be made to realize through their hides the fact that the state has laws to which the individual must be obedient."

This orthodox remark has the true apostolic ring and is in perfect accord with the history of the church. But it does not accord with the intelligence and philanthropy of our time. Let us develop the brain by education, the heart by kindness. Let us remember that criminals are produced by conditions, and let us do what we can to change the conditions and to reform the criminals.

R. G. INGERSOLL.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for October, 1894:

October 7th—Mr. Henry Rowley, subject: "What we Stand for." Vocal and instrumental music.

October 14th—Rev. F. E. Mason, subject (by request): "The Science of Life."

Observations.

We hav it upon the authority of the clergymen and the politicians that both religion and government rest upon laws enforcing the observance of Sunday as the Sabbath. Wherein is discovered an explanation of the fact that both church and state are rotten at the butt.

Reports from agricultural districts show that the people who prayed for rain during the summer's drouth hav now got enough of it to either spoil their crops or to prevent the harvesting of such produce as the dry weather permitted them to raise. If this is the result of the praying that was done, the warning against monkeying with the weather is sufficiently impressiv for the longest forgetory to remember.

TWO OF A KIND.

If join a church you feel you must,
Don't hesitate a minute,
But, Catholic or Protestant—
Whichever's first—get in it;
The difference between the two
Won't pay a moment's bother—
It's incense you will find in one,
And nonsense in the other.

Inspector Byrnes of the New York police holds it to be according to law to dress his men in citizens' clothes and to set them as spies upon the actions of merchants suspected of violating the Sunday law. President Martin of the Police Board holds to the contrary, and some of the police justices hav refused to entertain charges or to hold prisoners under the spy system. Mr. Byrnes, I think, may safely go ahead with his inquisition, for so far as my imagination can be exercised it can conceive of no depth of meanness, no violation of rights, nothing either outrageous or despicable, that is not justified by law—the Sunday law in particular. If anything under the head of either has been overlooked, Inspector Byrnes may rest assured that the Sabbatarians will call attention to the omission and that the legislature will hasten to supply it.

A religious journal called the *Churchman*, which has come duly to hand, has a department headed "Ladies' Column." If the perusal of that department relieves the ladies of the burden of reading the rest of the paper, the female subscribers of the *Churchman* are let off easily; otherwise it is invidious, as indicating that the feminin mind is limited to the capacity of grasping a few very unimportant subjects. The column merely tells the women what are the latest freaks in coats, capes, tea jackets and skirts, and informs them how to make guava salad and to pickle nasturtiums. If I differed in sex I think I would attach myself to some journal in an editorial capacity and start a "Gentlemen's Column." If ladies are to hav their mental pabulum bitten off and mummed for them by male grannies, why may not the female turn editorial nurse and do a little chewing for us? I hear no reply. Let some angel rush in where fool man has trod for so extended a period of time. I hav never seen a gentlemen's column in any of the papers edited by women. Hav they no suggestions to offer about our clothes? At this time of the year we would like to know, for example, how to restore the sizing to our last winter's derby; how to revive the symmetry of our pants; whether round or square patches are to be worn this season by gentlemen of sedentary habits, and whether the verge of the affected part is to be darned down by Dame Fashion or tucked under. Are there signs of a return to the barndoor of our forefathers? Will it be en regle or outre to walk on our upper shoe-leather this fall? Does a gentleman amble on the off side or the near side of his female escort until further notice? Having a quart of milk in one hand and a jug of molasses in the other, with which is it de rigueur to raise the hat upon meeting a lady friend who carries a salt codfish in her pocket and a spool of thread on her arm? Again, will the young man who goes to church with his girl follow her inside and take his medicin, or will it be deemed better form if he plays fifteen-ball pool until meeting is out? Will the attendant upon divine service take his own umbrella on leaving the sanctuary, or the best one in sight, as heretofore? Will St. Augustine or San Diego be the favored winter resort of upper-circle Sunday school treasurers and Y. M. C. A. members who hav made their grab? Those of us who are preachers of the gospel desire to know what prevailing taste dictates that we should do in order to escape the criticism of unconventionality. Is it to be defendant in a heresy trial or corespondent in a divorce suit? We would that the cup of unbelief might pass from us, but thanks be to God, we are qualified for the responding business.

So long as the ladies receive from mankind instruction in the matter of guava salad and pickled nasturtiums, they ought to be willing to giv us something for tuition—something practical, for example, in family matters, and about that portion of domestic work which falls to the head of the household; whether long or short stovewood is the more economical; whether it really takes a bushel of corn to fatten a pig's tail, and if something else could not be fed for the development of the tail, and the corn applied to the ribs. What makes the best saw greaser? Having twelve hens and fifteen nests, what will prevent all the hens from trying to get on one nest at the same time? I might multiply these examples, but I trust the ladies will see the necessities of the case without further illustration. True, the questions may seem trivial, but I hold that they are just as important as those which newspaper editors discuss for the edification of their female readers; and if men had a department devoted to them, we might soon be as restricted in our information as some women who do not want their sex to vote.

In the midst of free nature it is only the free—why should we not say it—the nude, beautiful human form that is suitable; all drapery is subject to fashion and change; and human form, as it comes from the hand of nature, is alone fitting to stand in the presence of everlasting nature.—*Berthold Auerbach.*

The Martin woman, who is superintendent of the Purity in Literature and Art Department of the Women's Christian Temperance Union, which is the female member of Comstock's society, has broken out again. Of course she wants to suppress something else than herself, and has appealed to Superintendent Byrnes of the police to abolish the living pictures shown in the theaters, and also the theatrical posters "portraying actors and actresses in tights." Taking the ground that one humbug justifies another, she argues: "If Secretary Carlisle can prevent the casting of a medal because of St. Gaudens' representation on it of a man's nude form, why shall we not say that our form shall not be exposed?" Indeed, why not? Mrs. Martin's form is her own; she is at liberty to drape it, and the person who would hav it otherwise should swing. Whatever the beauty of her chaste outlines, no one may contemplate them, without her consent, save the one favored man who has purchased from some other man a license to gaze. To be sure, the persons who exhibit the living pictures hav bought a license to show them, and the men and women who spectate pay for the privilege; but as the freedom to look once does not carry with it the compulsion to look always and never elsewhere, perhaps the cases are not parallel.

It is astonishing, as Carlyle pointed out in his "Sartor Resartus," how much depends upon clothes; and not only upon clothes, but upon the fit of them. Perfect-fitting garments, it appears, are immodest, although the deity, of whose image Mrs. Martin is ashamed, and before whose handiwork she makes an indecent exposure of her mind, has decreed that we shall be created without any at all. By the way, how does she expect to find him appareled when, as a reward for libeling that which he has made, she is ushered into his presence? Do his clothes fit him? Has she ever thought how she herself will be dressed on that interesting occasion? Does she imagin that, as an author, God is pleased with her assurance that his works, especially his likeness, are obscene? Will she inaugurate a Purity in Nature crusade over there, and suggest to the almighty that henceforth the children of earth be born headed up in a barrel to be opened in the dark? According to her contention, providence clothes the human form with lewdness only, and it is left to others similarly debauched to make it presentable. In some way the fountain must be compelled to squirt water higher than its source. Indecency concealed becomes purity, while purity revealed becomes indecent. I fail to make it out in that way. I hav seen the theatrical posters and the living pictures which Mrs. Martin defames. The former are about as pornographic as the Chinese drawings on a teachest. The living pictures are the draped figures of men, women, and children posed in a handsome gilt frame, with lights and surroundings which make them appear like works of art. You hav to go back of the phenomena to discover the lewd, if anything of the kind exists. The prospect pleases; only the man or woman is vile who sees more than appears. If one person touches that which is naturally clean, and imparts no stain to it, and if another—Mrs. Martin, for example—touches it and leaves a smutch, then which is the source of the impurity, the object touched or Mrs. Martin's fingers? The answer is in the question, and the warning is, Hands off unless they are clean.

Incidentally with this crusade the police of Chicago hav committed an outrage that comes under Herr Most's heading of Propaganda by Deed. These policemen hav invaded private property, and not only disfigured bill boards, but torn down the boards upon which the bills were posted. Such an act would rightly subject a private citizen to fine or imprisonment. What makes it worse, the authorities knew they were committing a felony, and like other criminals chose the night for it. Then they hav the impudence to ask citizens to respect the law.

GEO. E. MACDONALD.

Annual Congress of the Freethought Federation and the Secular Union.

CALL OF THE FREETHOUGHT FEDERATION OF AMERICA.

To the Liberals of America and Members of the Freethought Federation:

The Annual Congress of the Freethought Federation of America will be held in Chicago, Oct. 26th, 27th, and 28th, in conjunction with the Annual Congress of the American Secular Union. The importance of this Congress is great. The encroachments of the church are becoming more bold and dangerous. The attempts to amend the constitution so as to place our government on a Christian basis, and to pass a national Sabbath law, are indications of the attitude of the church. It has been and is today the enemy of freedom; and we must be constantly prepared to meet its conspiracies. We can not do this as an unorganized mass. We must join forces, otherwise we shall be defeated. We need a common impulse. There must be association. Let the gathering at Chicago be the greatest yet held in America. Think of past achievements as an inspiration to something better in the future. Freethought is growing. The necessity for political action is more apparent than ever. The means of action are improving. Freethought cannot go backward; it must step forward. Now is the opportunity for union and strength. This Congress is for work. Let there be an enthusiastic rally.

SAMUEL P. PUTNAM, Pres.,
FRANKLIN STEINER,
N. F. GRISWOLD,
J. M. PECK,
B. A. ROLOSON. } Vice-Pres.

E. C. REICHWALD, Treas. and Acting Sec.

Freethought Federation—Treasurer's Report.

It is hoped that friends will not fail to send in a list of names of Liberals in their vicinity. This will be a great help. It is necessary to arouse Liberals to action. This Congress is for work, and to arrange plans to meet hereafter the aggressions of the church. A large attendance is expected. We report encouraging contributions for this week, but hope that more will pour in, for we need the funds. We purpose to send out 5,000 invitations, stating the objects of Congress, the principles of Liberalism, etc. Our aim is to reach those who are indifferent, or who do not yet understand the value of our work. We must gain recruits.

Robert Gunther	$2 50	I. Goulette	1 00
Max Stern	3 00	I. Caron	1 00
John J. Duffy	1 00	L. Fowler	5 00
John L. Moore	3 00	F. C. Schornhorst	2 00
M. P. Braffett	2 00	Wm. C. Decker	1 00
Mrs. C. Palm	2 50	A. Beveridge	1 00
A. J. Noe	1 00	Joe A. Kimble	1 00
W. Whittick	2 00	F. J. Porter	10 00
Joseph Wenzel	50	J. S. Peckham	1 00
John Gronan	1 00	W. J. Ribley	1 00
L. Schlegel	1 50	Edgar Worrell	1 00
G. Hessler	2 00	R. L. Hunt	1 00
H. F. Ebers	2 50	J. E Palanca	1 00
W. J. Jones	5 00	R. W. Fairchild	25
C. W. Havlicek	1 00	A. O. Hicks	1 00
M. S. Palmer	2 00	F. Dahlstrom	1 00
F. S. Weaver	50	J. A. Murchuson	50
Chas. Warner	5 00	Hiram Wilbur	1 00
John Bulmer	$2 00	E. Auffurth	50

E. C. REICHWALD, Secretary and Treasurer,
234 South Water st., Chicago.

In Sabbatarian Pennsylvania.

The Sunday sale of soda-water, ice cream, candy, and cigars is illegal, and numerous crusades hav resulted in the payment of thousands of dollars in fines, but there is really no trouble in getting any of the articles named, and the police department has notified the druggists that, despite the state laws, they may sell soda water in consideration of the fact that they keep open all day to fill prescriptions. Still, the police department could render no assistance whatever if any society or citizen decided to prosecute, and fear of popular ridicule and indignation alone prevents the prosecution. The crusades during several seasons were so hot that arrests on Monday were made by the wholesale, and there were appeals to the supreme court, which decided that while it might unofficially approve a repeal of the obnoxious statutes, or, at least, their modification, they must interpret the law to mean that the only recourse is the legislature, so the issue has been brought into the state campaign, Walter Lyon, the Republican candidate for lieutenant-governor, being opposed in circulars by some clergymen, who were prompted by his disposition while state senator to work and vote for a repeal of the laws, or, at least, their modification. Mr. Lyon will be elected by an enormous majority, and not even the antagonistic clergymen will question this claim.

The sale of Sunday newspapers is forbidden, too, and the proprietors also went to the Supreme Court on a futil quest for relief. They hav paid hundreds of fines, and at the last session of the legislature they secured the passage of a bill to repeal the special act of 1858, and to make the fine here the same as in the remaining sixty-three counties of the state. Governor Pattison, Democrat, vetoed it after the legislature had adjoured. It is expected that the bill will pass next winter and will be signed by Daniel H. Hastings, the Republican governor-to-be.

The *Dispatch*, the *Post*, the *Press*, and the *Leader* hav made a strong fight for the legalizing of the Sunday sale of such harmless commodities as soda water and ice-cream, because on hot summer days the Allegheny river water, coated with petroleum, is nauseating, and the *Press* went so far one season as to place at the principal street corners barrels of ice-water, free to all comers. Those morning papers not having Sunday editions hav been compelled either to side with the Sunday press or to remain neutral, or stand prosecution for the Sunday work necessary to a Monday morning issue.

It is impossible for a stranger to get a shave here on Sunday, because the journeymen barbers make the prosecutions themselvs, and the resident's only way to get a Sunday "scrape" is to arrange with the "boss" barber to hav him visit his residence. The Philadelphia barbers want the law repealed, but George W. Miller, the supreme organizer, who livs in Pittsburg, says the National Barbers' Association will oppose a change.

The Catholics, German-Lutherans, and Episcopalians, clergy and laymen, hav all along sided with the Sunday newspapers and the movement to modify the century-old laws. The Pittsburg park concerts occur regularly on Sunday evenings, but when the Allegheny concerts were stopped, Bishop White, head of the Protestant Episcopal diocese, said: "The Episcopal church does not consider Sunday as the Sabbath or day that is to be given up solely to rest, such as was originally intended to be done with the day we call Saturday. Therefore, we feel that the demands of the church hav been fulfilled when the morning services hav been attended. I do not mean that people are to put in the balance of the day in a way that would do discredit to themselvs or be offensiv to their neighbors. Anything that takes them out on God's hills under God's trees and God's sky has my approbation. It is far better for them to be in the park listening to music and incidentally drinking in health than herding together in crowded tenements, where fresh air is even scarcer than money."—*Pittsburg Correspondence of New York Tribune.*

Lectures and Meetings.

THE Ohio Liberal Society meets every Sunday evening in Knabe Hall, 26 W. Fourth st., Cincinnati. Mr. John R. Charlesworth will lecture during October upon the following subjects:

October 7th—"Infidelity and Suicide," a reply to Rev. Johnston Myers.
October 14th—"The Birth and Growth of Religions."
October 21st—"The World and its Gods."
October 28th—"What the Bible has done for Woman."

Lectures commence at 7:45 P.M., sharp. All lectures are followed by free criticism and discussion. All are invited to attend.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for October:

Oct. 5th—"Mary Wollstonecraft, The Apostle of Equal Rights." Voltairine de Cleyre.
Oct. 12th—"A Helpmeet to Man." Gen. E M. Lee.
Oct. 19th—"The Nude in Art." By the Editor of the *Art Critic.*
Oct. 26th—"Politics." T. B. Wakeman.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free All welcome. Program for October:

Oct. 9th.—"The Lesson of the Great Strike." J. C. Hannon, H. V. Hetzel, and B. Hanford.

Radical Library open 7.30 to 10 P.M. Dues 15 cents per month.

THE program of exercises for the Sixth Annual Convention of the Oregon State Secular Union is being rapidly arranged. One of the special features of the Convention will be the singing of the Forest Grove and Portland Secular church choirs. Invitations to address the Convention hav been extended to S. D. Adams, of Salem; Rabbi Bloch and Reverend Elliott, of Portland; Mr. and Mrs. C. B. Reynolds, Annie E. Barker, Virgil S. Smith, Nettie A. Olds, D. W. Smith, Judge T. B. Handly, and others. The main feature, however, will be the work of completing the system of organization adopted two years ago by the Union, and the examination of the Secular Sunday-school lessons, copies of all of which will be submitted to the executiv committee. The Secular Teacher's and Director's Bureau is already making its influence felt. Letters from teachers in Southern states indicate that Secularism is not firmly rooted there. Letters from admirers of the Secular Sunday-school lessons suggest the advisability of publishing a Secular Sunday-school paper, which shall contain regular reports of all Secular Sunday-schools. The executiv committee will consider this matter at the Convention. A great deal of interest is being manifested in the proposed Secular college at New Era, where the Oregon Secular Park is located. Conservativ Secularists who believe in putting their money into work directly affecting the rising generation, write that they are willing and anxious to help such an institution. Since last report the following donations hav been received: M. A. Booth and B. M. Booth, McMinnville, each fifty cents; I. C. Robison, $2.50; Mrs. Lily Wink, $1; W. C. Carlton, $3; Joseph Bucher, twenty-five cents; Annie E. Barker, fifty cents; Dr. and Mrs. A. K. Olds, $5.

KATIE KEHM SMITH,
Sec. Oregon State Secular Union.

Letters of Friends.

For the Defense.

ATHOL, N. Y., Sept. 16, 1894.

MR. EDITOR: I send $1 to help J. B. Wise in his defense against the sky pilot who caused his arrest. WM. WILCOX.

Gets Good Ammunition.

JOHNSTOWN, N. Y., Sept. 19, 1894.

MR. EDITOR: Herewith I hand you $1. Please send me "Church Property" and "Age of Reason;" the remainder use for cause. Truly yours, JOHN L. WAY.

Three Who Are on the Watch.

BALLSTON, OR., Sept. 7, 1894.

MR. EDITOR: The self-sacrificing work now being performed for the Oregon Secular Union by its able officers is beyond all praise and must surely meet with its reward here, or on the other side of Jordan. The vacation allowed from their Portland duties has been put in in spreading the light in the rural districts. The writer had the pleasure of hearing Mrs. Katie Kehm Smith, secretary of the Oregon State Secular Union, lecture at Amity on "Special Providences," and her logical presentation of the Secular view drew forth enthusiastic applause from an audience of whom few had before heard that side of the question. Mrs. Smith is an exceedingly able speaker. The objects of the Secular Union were set forth tersely and clearly by D. W. Smith, a very pleasant speaker and third vice-president of the Oregon State Secular Union. Miss Nettie Olds gave a very clear explanation of the methods of Sunday-school teaching in the First Secular Church of Portland, of which school she is superintendent; while her charming elocution and violin solos were highly appreciated by the audience. Miss Olds is a new beginner on the rostrum, but bids fair to become a fine orator. These speakers hav adopted as a rule that moderate tone which convinces without antagonizing. WALLACE YATES.

Only a Few Will Work.

CADMUS, KAN., Sept. 6, 1894.

MR. EDITOR: Find inclosed $1.25, for which send books named on inclosed list. This will make about $3 we hav sent from here, and I think the leaven is working. I think that is a grand thought of yours. It seems as though we the people who hav the light ought to fill the United States full of Paine's "Age of Reason." But there are so many professed unbelievers, who will not do anything. They will look at you with a kind of sickly expression, if you ask them to chip in a few cents for the good cause. It always has been that a few hav to fight the battles, to pave the way for a higher civilization. I don't want to discourage lecturers, but I find we, of this part of the vineyard, cannot get the ones to attend that we want to hav hear the truth. Our lecturers charge about $10, which is little enough, but I think we can beat it for the money by putting it into books and sending them broadcast over the land, and I believe your proposition is the best.

John Peck, of Naples, knows what he is talking about when he talks finance or anything else. There are a lot of fellows on THE TRUTH SEEKER I should like to shake hands with, and not the least among them Eugene and his brother George. For the good cause, ASA SMITH.

Some Flat Disobedience.

MR. EDITOR: Being kind enough to print two items I write you a third. The church members preach hell to me; I tell them they worship Jehovah, the God of the Jews. He says: "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath." The Christian makes and enforces laws to compel people to make holy observance on Sunday, contrary to the command of the God they worship. Again: David in his last two Psalms commands us to praise the Lord with stringed instruments and with the dance; the church member does all he can to prevent the dance, thereby thwarting the will of God; the youth and maiden do what they can to obey God in this case. Again: Jesus commands us not to pray in public—read the sixth chapter of Matthew—but at every church they fall on their knees and say, "O Lord, thou knowest I hav done many things I ought not to hav done, and left many things undone that I ought to hav done," and instead of mending their ways they go on sinning against God; so if you want a through ticket to hell fire and brimstone all you hav to do is to join the church and do as you are told to do, misuse and mislead the young and rising generation, and in the language of Robert Burns:

"Be to the poor like any whinstone,
And haud their noses to the grindstone,
Ply every art of legal thieving,
No matter, stick to sound believing."

H. B. ALLEN.

Facts and Inquiries.

LEXINGTON, KY., Sept. 16, 1894.

MR. EDITOR: Can a man reason logically who has attended a Sunday-school in early years? Will not his best ideas soon assume the character of folly and madness? He will abandon the light of consistency for the shrouded mysteries of religion. Prejudice the mind of a child, and you distort and ruin his reasoning powers, leaving him hoodooed for life.

Does common sense suggest the idea of a God, or is it a crazy error taken from the musty archives of heathenism? Are body and spirit combined parts of the order of nature? What can be proved conclusivly by presumptiv reasoning or evidence? Two things are necessary to life: The action of positiv and negativ forces reduced to a system, with sensitivness, also heat. Why does a man turn cold when he is dead?

Solomon and Machiavelli united church and state, bathing both in blood; they murdered pretenders to the throne. Such men could save your soul, but not your money. Christ was not good enough for the Pharisees, who rule the world now. What is the creed of the true Christian? Bull-dog principles hunt down all, especially the poor. Thumbscrews are useful—they might take you to heaven.

I ommitted something from the Bible which we should never forget: "The Sabbath was made for man, and not man for the Sabbath." ALHAZA.

"About Books."

SUNAPEE, N. H., Sept. 24, 1894.

MR. EDITOR: I was pleased to see in last week's issue of your paper an opportune article under the above caption. The sentiment you there expressed that "in view of the disputes that arise concerning every prominent man's religious belief, after he is dead, a record over his own hand has become a necessity—almost a duty"—I completely indorse. But as I do not claim to be a "prominent" man, although a very decided and uncompromising Freethinker, yet I hav many times expressed to my literary friends the same idea. My own efforts hav as yet only taken the shape of communications for the newspaper press; and as no acquaintance or friend of mine has any cause to doubt my firm convictions on theological, or what are commonly called *religious* opinions, there might be no very apparent necessity in my special case of giving my speculativ opinions shape in book form. But I hav recently been seriously thinking of embodying my deliberate and well-settled views in that convenient shape, at least for publication after I hav been laid away.

I hav written sufficiently for the press to know that it is of great importance to make a good selection of a caption for an article: and the same rule holds in regard to an appropriate and attractiv title for a book. I hav tried to decide on the title of my volume, and as yet hav got nothing better than "A Materialist's Legacy." When the matter which may constitute its contents is finally arranged, a more suitable name may be found.

I like the clear-cut brevity of Thomas Jefferson's confession to his friend William Short, in April, 1820, when he said tersely, "I am a Materialist." No intelligent and honest man need hesitate to make that confession, for all that any human being ever *knew* or *knows* now is bounded by "matter" and its inevitable motions—all the rest that has been written and printed is simply wandering conjecture busked in mere words.

But I did not intend in this brief note to do more than to thoroughly approve of your suggestion referred to, and to express a hope that the able Freethinkers of this country will act on your advice. I am yours truly, W. C. STUROC.

Business Correspondence as to Advertising.

Sept. 12, 1894.

MR. EDITOR: We hav been seriously considering the question of newspaper advertising in religious papers. We hav principally confined ourselvs to papers representing certain denominations, believing they represented the religious thought of the community and also the men who had homes and means with which to purchase goods. We hav been laboring under the supposition, whether correct or not, that the man who subscribes for a religious paper, who has a definit creed, and is a member of some church is the religious man of the community. We hav received a number of communications from various persons conducting denominational and undenominational papers, with arguments pro and con as to the relativ merits of the two classes of religious papers. Hav you anything to say on the subject? We would be glad to hav your opinion and would consider it very seriously. Is it true or not, judging from your experience, that the man who reads an undenominational paper is a floating commodity in the religious world and has no abiding place? Yours truly, THE——WOVEN WIRE FENCE CO.

NEW YORK, Sept. 14, 1894.

THE——WOVEN WIRE FENCE CO., *Gentlemen:* Your letter and circulars at hand. It certainly is a momentous question, which is the more stable and dependable citizen, the denominational or the undenominational Christian. But we fancy you are more interested in selling woven wire fence than in the subtleties—which we acknowledge—of the denominational or undenominational strife to buy woven wire fence. To be or not to be has ever been a mooted question. That being the case, we can cordially recommend you to advertise in THE TRUTH SEEKER, a solid and stanch Freethought journal, the national organ of the Freethinkers, who are not torn by denominational strife. The Freethinker is the real solid citizen, who has his abiding place here on earth, believes in his home here, and makes as good a one and as permanent as he can. Naturally he has to fence it to keep the preachers out, and if your woven wire fence is high and strong enough I don't see why he shouldn't use that to protect his women folks and chickens. There is a great field for you here, and we charge nothing for the idea, beyond our regular advertising rates, which we inclose.

Anything that the denominational editor will sav about the unbranded scribe will be born of jealousy and a desire for advertising. Take our advice and place your advertising where the Freethinkers will see it. The readers of THE TRUTH SEEKER all hav abiding places, and though they are corraled in no church they can buy fence wire from the best Christian in the country. —ED. T. S.

Not in an Argumentativ Spirit.

BERWICK, N. S., Sept. 16, 1894.

MR. EDITOR: I come, not in an argumentativ spirit, but humbly seeking information. There hav been many discussions in your paper of late between Spiritualists and Materialists. I hav never been fortunate enough to hav any intercourse with disembodied spirits through mediums or any other way and, while affirming or denying nothing, I am rather skeptical. I should like to ask some Spiritualist how the knuckles, or whatever it may be, of an airy nothing can produce audible raps on a table. Sound can be produced only by the vibration of material substance; the more substantial the material the more decided is the tone. A hammer clashing on an anvil produces a very definit tone; but substitute for the hammer a rubber ball or a dry sponge, and then note the difference in sound. Again, substitute for the sponge an ethereal nonentity lighter than air, a ghostly nothing, and then explain these spirit rappings, the ghoulish punchings and fumblings on substantial flesh that can be affected only by material substance.

Now, do not let any Spiritualist brother wax indignant and declare that I am only exposing my ignorance, because that is just what I set out to do in the beginning. If, as some affirm, the spirit is really material, thin and ethereal, but none the less real, I see nothing to hinder a good western cyclone from scattering the ghost of Thomas Paine all over the American continent.

Matter can be affected only by matter, and that through the action of force and energy. Not one of the five senses of man can be reached in any other way, and if he has any other senses they are yet to be discovered. No doubt there are many things in so-called spirit phenomena difficult to explain, but where will you turn and not find mystery? Are there not a thousand and one tricks of legerdemain fully as mysterious to the uninitiated? Is hypnotism or mesmerism any less inexplicable? Are there not mysteries even in the word of God from Genesis to Revelation, from Cain's cattle-brand to the white lightning conversion of Saul of Tarsus? Even in the tariff protection theory there are certain points hard to explain, and shall we expect to find less in the blind workings of nature, particularly when aided by the skilful manipulation of man?

As I said before, I am not arguing, but merely inquiring. It is easy to be too credulous, but not easy to be too skeptical. As poverty is the mother of invention, so is doubt the grandmother of discovery through her noble daughter, investigation. Moreover, if disembodied spirits are privileged to knock furniture about at will, what is to hinder any evil-minded ghost from knocking a man's brains out with the wash-stand while he is sleeping peacefully in his bed? Ough! it makes me think of the nightmares of my infancy.

Enough, good sir, but when any of your Spiritualist correspondents are disposed to answer my inquiries, I am disposed to hear them. W. P. LAWRENCE.

The Tariff Views of Mr. Hays.

QUINIAULT, WASH., Sept. 7, 1894.

MR. EDITOR: I hav been considerably interested in the tariff articles by Mr. Peck and Mr. Hays and others, and being a free trader desire to furnish the latter gentleman with a fact which he asks for in your issue of August 25th. I bought a sack of sugar (100 pounds) a few days ago, just about the time the Wilson bill was passed, and was told by the dealer that the reason sugar was higher was because the said bill was sure to pass and the duty had been added. Everybody please make his own comment.

Again, there are two nail factories on the Pacific coast. One of them advertised awhile ago, "Thirty thousand kegs of nails for sale on a basis of $2.75 per keg. If for foreign shipment sixty cents per keg off" Make your own comments, gentlemen.

Once more. The Post-Blakely Mill Company sold 47,755,075 feet of lumber in foreign markets, in direct competition with the "cheap" labor of Canada and elsewhere. Did it make enough off the home trade to make up for the loss (?) sustained by relinquishing the benefit of the tariff on the foreign? (Seattle paper.)

Yet again. The Gray's Harbor Commercial Company has received two large orders for shipment to eastern Canada. It is a sufficient answer to all the argument against free lumber. (Aberdeen *Herald*, Wash.)

And I can furnish Mr. Hays with several more facts if he wants them. But I want to say his statement concerning steel rails is a very one-sided affair. The fact is, the first steel rails shipped to this country were made by an old process, and cost of manufacture was greater. They were shipped about the close of the civil war and sold at war price.

Mr. Hays does not tell us that American coal is practically on the surface; that vast deposits of iron ore hav been discovered that are above the track, and he neglects to inform his readers that by the Bessemer-Siemens process of converting cast iron into steel, steel rails can be made to-day cheaper than cast iron could be thirty years ago. But this neglect is one that can always be noticed in protectiv argument. Hon. Tom Johnson, M. C., from Ohio, says his mill makes one-thirteenth of all the steel rails produced in the United States, and that all he gets above $17.60 a ton (I quote from memory) is clear gain. In this instance the tariff is

not all added. But who pays the extra $10? If Mr. Hays will carefully look up the date on which "manufacturers began to put out their fires," he will find that it was not "from the day of Cleveland's election," but that it began about two years before that, and the remainder of his statement is true, but is not due to the tariff. Neither will the high protectiv Wilson bill ruin the country as he says it will. I hav "marked his prediction." Mr. Hays hurts my American pride when he insinuates that Yankee machinery is second to any. I hav seen much of it and handled some. It is my choice. I will admit that probably he can set a hen better than I can, but on the tariff and Yankee notions he is unreliable. J. N. LOCKE.

Some Work in Washington.

ROSBURG, WASH., Aug. 11, E. M. 294.

MR. EDITOR: We hav organized the Secularists here, and hoping others will follow our example, we will giv an ouline of our methods and experience I came here from Portland, Or., the latter part of April, in response to a demand for a genuin Liberal school teacher, "one not ashamed to be called an Infidel—one who knows where the Bible belongs." "*Veni, vidi, vici!*" H. P. Andresen, a well-known Freethinker, is the controlling member of the school board here, holds the balance of power between Methodists and Catholics. He wrote to C. B. Reynolds, secretary of the Washington Secular Union, to furnish a teacher, and as the Washington Secular Union had no bureau of Secular teachers and directors, the application was referred to Katie Kehm Smith, secretary of the Oregon Secular Union. She offered the billet to me, and I hav been teaching here more than three months. All Secular teachers should register with Katie Kehm Smith. Although this is away back in the country, on Gray's river, twenty miles from Astoria by water, with steamer three times a week, almost inaccessible by land, with no passable roads, everyone traveling in boats instead of buggies, we hav organized the Gray's River Union as an auxiliary of the Oregon State Secular Union, with over thirty activ members, and the following officers: W. C. Kessell, president; P. C. Neilsen, vice-president; John O'Brien, treasurer; Orville C. Lee, secretary; H. P. Andresen, chairman executiv committee; Mesdames M. Feustel and E. Pemberton, members. We hav also organized a Secular Sunday school. We use the same lessons they do in Portland Secular Sunday Schools and in other towns in Oregon and Washington. The lessons are type written, and furnished by Katie Kehm Smith.

For particulars address her at Oregon City, Or. We hav been teaching the children about metals, fishes, the human body, plants, and animals. We try to fill their minds with the simple truths of science instead of having them crammed with superstition at the Methodist Episcopal Sunday school. We hope to see a Secular Sunday school in every school-house in the United States.

We had a Secular revival in August. Katie Kehm Smith and D. W. Smith, accompanied by Nettie A. Olds, conducted the meetings. Katie K. Smith lectured here Aug. 5, at 2 P.M.; subject: "The Fiction of the Christian Easter Day;" at 7:30 on "What Secularism has Done for Woman." At both meetings, Miss Olds delighted the audience with her violin solos and recitations. She is a fine violinist and elocutionist. On Monday evening Miss Olds delivered a lecture on "The Free Moral Agency of Man," which was a masterly effort, after which Mrs. Smith recited. Miss Olds promises to become a bright star in our increasing constellation of Secular orators. They remained with us ten days. On the 12th of August, at 2 P.M., Katie K. Smith lectured on the "American Protectiv Association." On Sunday evening her subject was "Special Providence." On Monday night her subject was "The Secularist's Hope," showing what Secularism offers in the place of the Christian dogmas. The lectures were highly appreciated. We had large and attentiv audiences, and the revival was a complete success. We gave a dance for the benefit of the Oregon State Secular Union. It was more successful, financially, than we anticipated. The Behnke Bros. volunteered their assistance in furnishing the music, Nettie A. Olds alternately playing on the violin and dancing. They will be long remembered on Gray's river by all. Of course the Methodists had to start a few scandalous libels about them after they left. Freethought lecturers expect the Christians to lie about them. That is the Christian method of replying to the logic of Secular lectures. They hav no argument with which they can reply to our public speakers, so they start slanders about them. Well, they hav lied about Thomas Paine, Ingersoll, *et al.* There is some consolation—they cannot burn us at the stake as they did Bruno and Servetus. But they show the same Christian spirit; they would like to muzzle us. Our trio, the Smith-Olds troupe, went from here to Astoria, O., thence to Tillamook county, Or. We will let them tell of their own adventures in Oregon. We wish them success in spreading the truths of Secularism wherever they may go, and bespeak for them the coöperation of all Freethinkers. We hope to attend the Oregon State Secular Union Congress at Forest Grove, Or., Oct. 5, 6, and 7, then go to Chicago to attend the convention of the American Secular Union as delegates from Oregon and Washington. O. C. LEE.

Calls Attention to Some Mysteries.

LIME GROVE, IND., Sept. 6, 1894.

MR. EDITOR: Even though I, individually, am unable to advance the cause of Liberalism in a financial way, it is quite a consolation to me to see the advance of Liberal ideas, and to note the change in the people's mode of thought and action. It is plainly visible without getting a microscope with a double compound lens. It is easily seen by observing the daily walk and talk of our most enterprising and thoughtful citizens. Oh, may the time soon come when the Bible, Jesus Christ, God & Co. will be obliterated from the minds of the people, and common sense, reason, and fidelity be so firmly ingrafted in their minds that ignorance, superstition, and credulity never again will make an appearance among mankind.

It has often come to me in my musings that nine-tenths of our more professedly religious beings do not read the Bible—that is, do not notice particulars. In the first chapter of Genesis there are particulars enough to cause the most radical Bibleite to put on his thinking-cap (meager as most of them are) and consider seriously the veracity of the inspired scriptures:

1. "In the beginning God created the heaven and the earth." Is is a well-established fact that matter can be neither manufactured nor destroyed, and the establishment of this fact makes the first verse of the Bible an utter absurdity.

2. "And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."

Can anyone who is sane, or who has as much sense as "God gave a last year's bird's nest," imagin an object that is composed of land and water to be without form? I will admit for argument's sake that the earth was without form, but darkness was upon the face of the earth, and the spirit of God moved upon the face of the waters Can we imagin a thing without form to hav a face? Face meaning surface, can an object without form hav a surface? Undoubtedly not. In verses 3, 4, and 5 light was made, and divided from darkness, and day and night were ordained.

What was between the waters above and the waters below before God made the firmament? Nothing—another absurdity; and just think, it took him all the second day (a few thousand years, as some pious Christians proclaim) to create a space between the clouds and the sea. Well, the third day he had a more difficult task, as we will all hav to admit—that of dividing the land and water, and forming what are known in modern times as seas and continents. In my opinion, he (God) had better hav done this on the morning of the first day; then he would not hav been obliged to swim for the first two days—ah, thousands upon thousands of years! Evolution is in its infancy at this time; he (God) has gone through the process, and has changed from a water-dog to an herbivorous quadruped, and we next hav him recorded as a gardener, overseeing his vegetables and fruits. In the fourth day we find that he has another job on hand—that of making the sun, moon, and stars to giv us light by day and by night. It has often been a query to me as to what furnished light from the first to the fourth day, and, some will assert that a day in those times was something like a thousand years of modern time, a greater mystery still to be unfolded to me is how the grass, the fruit, and the vegetables planted on the third day could grow and produce every kind after its kind without the influence that we in modern times know that the sun exerts upon the plant world.

In the sixteenth verse we find it recorded that he (God) made two great lights, the greater (meaning the sun) to shine by day, the lesser (the moon) to giv us light by night. Now, to all observers of the action of the moon it is known that the moon does not always giv us light by night on account of its slower movement than the sun. God is perfect; but we see that his perfection is not without a flaw, and the moon does not at all times perform the function intended by the all-wise creator. We find that on the fifth day he created the animals and fishes of the sea, and the fowls of the air, and gave them good advice; he did not giv them a chance to eat of the forbidden fruit, but told them to multiply and replenish the sea and the earth. Not so with the cattle and beasts of the earth which he made on the sixth day; he neither placed a tree of forbidden fruit before them nor told them to multiply. No doubt they could not understand good Hebrew Latin at that time; but they simply understood the instincts of nature, and soon they transgressed God's law, for it is presumed that that which was commanded by God you should do, but that which was not commanded you should not do.

Now we come to where God was ready to make man, and he made him out of the dust of the ground, and blew into his nostrils in order to giv him life. God made woman out of a rib of Adam. Does not this show the subordination of woman? How can people of the present day advocate woman suffrage and yet declare the scriptures to be divinely inspired?

In Gen. i, 26, God says, "Let *us* make man in our image." Is the word God plural? Was God married? If so, who was his wife? Was there more than one God? If so, what relation are they? These are nuts that I cannot crack.

Yours, etc., GEO. C. ANDERSON.

Answers to Nineteen Questions.

CASTANA, IA., Sept. 20, 1894.

MR. EDITOR: In THE TRUTH SEEKER of September 15th, Mr. D. Webster Groh challenges myself and three other correspondents to answer his nineteen questions. My consistent and harmonious reply is as follows:

1. If Mr. Groh will examin the factory statistics he will find that various articles hav decreased in price while the producer's wages were increasing.

2. Carnegie is not a protectionist. Previous to the election of 1892 he became a full-fledged tariff reformer, thereby joining the camp of his plutocratic brethren He now livs in a castle in Scotland and writes magazine articles in favor of reuniting the United States with the United Kingdom.

3. Nearly all protectionists are opposed to unrestricted immigration. The American laborer should be protected.

4. No kind of a tariff on a product *necessarily* cheapens it.

5. Prices of what? It is not the object of any tariff to fix the market price of goods.

6. See answer to fourth question.

7. Nobody ever said the tariff was not a tax.

8 The only reason why the bounty on sugar was given was to encourage the producers to try to manufacture *all* the sugar consumed in the Union. No patriotic citizen can oppose that object.

9. "Cheaper exchangeable equivalent" be hanged. In a few years—provided this nation does not go clear daft over a foolish theory—all the tin plate consumed in America will be made in the factories of this country. Then we will rejoice!

10. Who said they could?

11. All trade is not now and never has been "mutually beneficial." If the benefit was really mutual there would be no tariff racket. The commercial nations all take advantage of any country, whenever they get a chance.

12. "Inexpensiv delusiv nothingness" is as funny as a circus. As a matter of fact imports hav, to some extent, displaced American labor.

13 Water and fire are good, but that is no reason why we should drown or burn ourselvs.

14. International trade is not necessarily impoverishing, nor interstate trade hurtful.

15. Foreign trade may or may not be injurious, according to circumstances. As for subsidies, inquire of our British cousins. Americans hav small experience in that line.

16. "Blockade" must be a near relation to that imaginary "Chinese Wall" which makes the perennial campaign lie so lurid.

17. The trust method of doing business was imported from Great Britain, that country being much afflicted by them. We hav not only imported that odious method, fostered by free trade, but also the Englishmen who hav thereby gained the greatest amount of trust wealth. All trust men on both sides of the water are free trade tariff reformers.

18 Aside from all tariffs there are good reasons why the continental nations hav not, as yet, equaled the wages of the United Kingdom. It would take too much space to fully consider this subject, which has no direct bearing on American affairs. A tariff duty is only one of many items which go to the making up of market prices and the rate of wages. It should be remembered that the United Kingdom bas all the accumulated wealth and power—all the signal advantage of four hundred years of protection. The English tariff reformers hav kicked over the ladder by which their nation climbed to be the "sovereign of the seas," and the most important factor of the world's commerce. But the ladder was there! And then, strictly speaking, the United Kingdom is not a free trade country. She raises nearly $100,000,000 of revenue from customs duties. Some of those duties bear heavily on the breakfast table of the poor. One of them taxes American manufactured tobacco more than 1500 per cent. Finally she protects her foreign shipping by paying large sums of money in subsidies. Surely John Peck would not consid r England a genuin free trade country.

19. Because the game is not worth the candle.

REMARKS.

It is gratifying to learn that the father of Mr. Groh was an outspoken abolitionist. If he was not a "mechanical" abolitionist he strenuously opposed the dangerous political heresies of those arch-enemies of free labor, J. C. Calhoun and Jefferson Davis. He must also hav resented the influence of Wm. E Gladstone, a sympathizer with the Southern Confederacy who, in behalf of the capitalists and aristocrats of Great Britain, would hav been more than pleased to see our blessed Union broken up. Free trade was next to the chief corner-stone of the pro-slavery confederate constitution. To-day the "solid South" is the hub of the wheel of tariff reform. The common people hav not complained of federal taxation; they hav not demanded free trade. The enormous influence pushing the tariff reform crusade comes from aliens, foreign capitalists, trust men, importers, shippers, and landlords. These all hanker after cheap labor, and cheap labor they are bound to hav if they can delude the laboring poor with the deceptiv slogan of tariff reform. The ancient Trojan said, "I fear these Greeks bearing gifts." As an abolitionist and the son, grandson, and nephew of three abolitionists, I cannot follow the lead of the tariff reform plutocrats; they are the logical enemies of free labor.

Trusting that my harmonious and altogether lovely answers to the nineteen questions hav forever relieved me from the horrid imputation of being "presumptuous," I remain the humble servant of Freethought, PRESTON DAY.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Word to the Boys.

Be of good cheer every one, boys,
Kick up your heels and run, boys,
Keep out in the air and sun, boys,
Make chase to each other—hav fun boys.

Be hopeful and jolly and glad, boys,
Better be thus than sad, boys,
Should you be sad don't be mad, boys,
Don't run into mischief, like bad boys.

To all others do as you should, boys,
And be to your parents real good, boys,
Since for you they've done all they could, boys,
And furnished you clothing and food, boys.

If you do not mean to be fool-boys,
You must make it your practice and rule, boys,
To be prompt and punctual at school, boys.
There, don't all rush at once, but keep cool, boys.

B. F. R.

The Inquirendo Club.

V.

"Our club is progressing," remarked Florence, at the next meeting. "I hav here an interesting letter from Aunt Kate, who, it seems, has taken an activ interest in our society, for, after generalities, she asks:

"'Can any member of the Inquirendo Club describe Carthage to me? I would like very much to hav information upon this subject, especially as I recall one of Ernestine's poems, beginning something after this fashion:

Carthage's founder, royal queen!
Methinks I view thy strife
With Pygmalion, unnatural one,
Who sought a sister's life.

With treasures rare and goodly friends,
To sail the briny blue,
And seek on Afric's barren shore
A trusty kingdom new,

We greet thee, powerful Dido,
Fair queen of royal state;
Founder of an empire grand—
Carthage, rich and great!

Immortal city! on whose shores
The Mediterranean dashes;
Many and great were the victories won—
Peace be to thy ashes!

"'I do not know if I hav quoted all, but believe it to be *verbatim*, as far as written. I hav many more queries, but will hav to leave them until next time. Remember me to all, etc.'"

"The idea," exclaimed Ernestine, with seeming chagrin, as Florence ceased reading, "of her quoting those verses! They were written a long while ago, when I was studying Virgil. She did not quote them all, either, but it doesn't matter," she added hastily, while Aunt Margaret said: "Carthage was one of the greatest cities of antiquity, situated on the northern coast of Africa, in the state of Tunis, on a peninsula extending into a small bay of the Mediterranean sea. It was supposed to hav been founded by Dido, a Phœnician queen, who fled from Tyre after the murder of her husband and uncle, and a priest of Hercules called Sichæus, by Virgil. Pygmalion, Dido's brother, who caused the slaughter, endeavored to gain possession of the riches, but Dido outwitted him, and escaped with Tyrians, who accompanied her, to Africa. There, according to the legend, she founded Carthage. But what seems more probable, it originated for some trading purpose the colonial merchants of Utica and the capitalists of Tyre used it for, because of its convenience as a mercantil seaport. Of Carthage proper little is known. Modern information of it begins only after it became a great commercial city, and the accounts of it, even then, are scanty. It had also a very stormy history. The Carthagenians were seldom at peace. The city was overthrown B.C. 146, and a new city was organized, which did not, however, prosper. Augustus, carrying out the intention of his great uncle, restored the city, and the new Carthage had become, in the second and third centuries of the Christian era, one of the finest cities in the Roman empire. It was oligarchical in form of government, and the religion was the same as that of the Phœnicians—a worship of stars and of fire."

Aunt Margaret ceased speaking, and Ernestine asked: "In what year occurred the siege of Calais?"

"During the ninth century," answered Florence. "In King Edward's reign, Calais was then but a small fishing village, and belonged to the French. But the king of England captured it after a long siege, and held it from the French people, who in the meantime were suffering greatly. Their stores of provisions were nearly gone, and starvation stared these loyal people in the face. Still they refused to consider King Edward's harsh terms, until in despair six old men, with white beards and heroic natures, suggested offering themselvs as a ransom for their country. Perplexed and saddened at the terrible situation, the people reluctantly consented.

Then forth there stept with gallant bearing,
Six brave men whose noble daring
Was to save the city there
From the doom of slow despair,

As Nora Perry very prettily expresses it, and who were saved by Queen Phillippa's gracious intercession:

"For my sake" she sweetly said,
Lifting up her drooping head.

"And for her sake," this "soldier, conqueror, and king," granted the tardy pardon. Calais is now a flourishing seaport town of France. It was held by the English until 1558, when it was captured by the Duke of Guise, since which time it has been made under the French dominion, excepting the two years of 1596-98, when the Spanish held possession. Louis XVIII lived there in 1814, after his exile."

"May I," said Lillie rather timidly, "ask who Margaret Fuller was?" "Most certainly," was the response. "Margaret Fuller, Marchioness D'Ossoli, was one of the most remarkable women of her time. She was born at Cambridgeport, Mass., May 23, 1810. Her father, Timothy Fuller, was an advocate and gave his daughter an excellent education and nurtured her with great care. She grew up to be an earnest, self supporting, self-reliant woman. Her favorit studies were philosophy, history, and esthetics. She wrote Latin verses at the age of eight, and was familiar with the German writers Tieck, Schelling, and Novalis. After her father's death she assisted the family by private teaching, until in 1839 she founded a society for ladies where she herself delivered several lectures. In compliance with a request from Horace Greeley, she proceeded to New York, and contributed a great deal to the New York *Tribune*. She married Marquis D'Ossoli in December, 1847, whom she met in Rome. During a tour through Paris she became acquainted with Madam Dudevant, known by the *nom de plume* of 'George Sand.' In 1849, during the siege of Rome, Margaret took the charge of a hospital, and viewed with feelings of pain the downfall of the Roman republic. In 1850 she set out on her return to America with her husband and little infant, but just as they came in sight of New York, a hurricane dashed upon the ship and the three perished in the waves. Her untimely and tragical death saddened many hearts. Emerson and Channing published her memoirs in 1852 (London edition) under the title of 'Memoirs of Margaret Fuller; Marchesa Ossoli.'"

Just as Florence ceased speaking the drawing-room clock rang out the hour of four, and promptly at the cessation the club adjourned.

IDA BALLOU.

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THAT the Hexateuch in its known form is of a comparativly very recent orgin is fully borne out by the fact that the prophets of the eighth and seventh centuries B C. know nothing of a Mosaic code. Jeremiah is the first prophet who has reference to a code, and his quotations are taken from Deuteronomy.—*Dr. E. Reich.*

UNHAPPILY, there are many men who are not born, but damned into the world. It may not be the best theology, but it is the soundest sense, to admit that some—by inherited defects and taints of blood, by mental, physical, and moral peculiarities, by surroundings and training and circumstances—hav no fair chances of being anything but bad.—*Rev. Osborne Jay.*

O, PITY the Puritan friar and nun,
Who crucify sense for the soul;
Who tread upon thistles while under the sun,
And quaff the bitterest bowl.

O, pity the martyrs, wherever they are,
Who sacrifice happiness here;
Who boast of the pleasures they mangle and mar
In their wrath on the altars they rear
—*Kenneth Lamar.*

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UNDER the cover of religion, men, perhaps, more frequently indulge the bitterness of passion, without compunction, than in any other situation. The wretch who wantonly, and without some salve to his conscience, attacks private character, feels self-condemned. But the sour, sanctimonious, grace-hardened bigot embarks all his pride, gratifies all his revenge, and empties his corroded bosom of its gall, and, smoothing over the distorted features of his countenance, says, and half believes, that "he has done God service!"—*Rev. President Knott.*

I VERILY believe that the great good which has been effected by Christianity has been largely counteracted by the pestilential doctrin on which all the churches hav united, that honest disbelief in their more or less astonishing creeds is a moral offense—indeed, a sin of the deepest dye, deserving and inviting the same future retribution as murder and robbery. If we could only see, in our view, the torrent of hypocrisy and cruelty, the lies, the slaughter, the violation of every obligation of humanity, which hav flowed from this sewer along the course of the history of Christian nations, our worst imaginations of hell would pale beside the vision. —*Professor Huxley.*

I WRITE on a sweet evening in May. The heaven is blue, and the earth is green. Far away on the horizon the sky touches the hill, the bridegroom kisses the bride, and the bride blushes crimson from the vesper salute. The air is slumbrous with the hum of wild-bees, and the white of the gamboling lambs contrasts with the golden flush of the dandelion blooms amid which they play. On the meadow there is a moving shadow, the shadow of the slow trail of an evening cloud, lined with silver and fringed with crimson filigree. On the hill top the lips of heaven, the bridegroom, are still pressed to the cheek of earth, the bride, which blushes with the wild-rose's faint and tender glow. Heaven and earth *are* reconciled. Suggest not to me the pain and horror that are involved in "the shedding of blood." Avaunt with the barbaric vulgarity! The beech spreads over my head, dense with spring's young leaves—away with the stain of gore. The white daisies prink the green sward at my feet—begone with the shuddering ideal that would link them with gouts of blood rather than drops of dew!—*Suladin.*

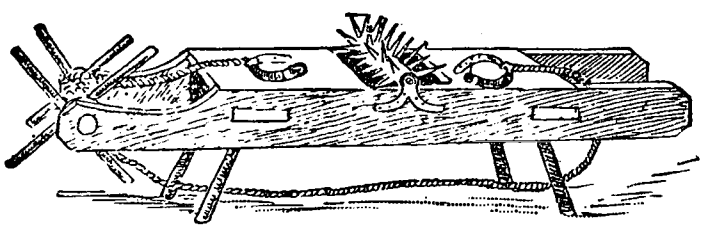


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> Hark! the herald angels sing
> Beecham's pills are just the thing.
> Peace on earth and mercy mild;
> Two for man and one for child.

I MOVE, Mr. Editor, that, pursuant to the idea implied in the resolution which Mr. Morse (of the House) and Mr. Frye (of the Senate) are fathering, we all turn Christians, no matter what our belief may in fact be; that for the purpose of carrying out the spirit of that resolution we resolve ourselvs into a committee and procure synods of the representativs of the different creeds of Christendom, each to formulate their own tenets and these teuets to be enforced for all time to come as the only and unalterable inspiration which the people of the United States are entitled to believe hereafter; or that, failing the proper harmony in view, each creed may employ such force or agency to compel agreement with its tenets as it sees fit, for this purpose using persuasion, arms, dynamite, and the torch, if necessary; or that, after such methods hav been tried as effectually as may be, the said Morse or Frye if they be living at said time, be invested with the pontifical power of fixing the tenets for universal belief in the United States, and that to the end that their religious aspirations may not prove a dead letter they be likewise invested with plenary powers to enforce their *Ex Cathedra* views for all time to come; that a high and insurmountable wall be built on the boundaries of the United States, of sufficient strength and durability to outlast the crack of doom, to keep out of its domain any disturbing agency from other parts of the habitable world, and that no resident thereof be permitted to depart therefrom, whether with a view to return or otherwise, so that the possibility of outside disturbing factors be excluded; that the present fathers and mothers, who hav the interest of their offspring at heart, inculcate the lesson of total abstinence from future race reproduction so that the sorrow and misery, death and desolation, of fanatical religious bigotry may hav nothing to feed on in the course of ages; that the United States be then exposed to the possibility of a national desert and graveyard; and that no scientific or other doctrin be hereafter taught in any school, or other occupation be followed, which nearly or remotely, in the course of events, may conflict with such tenets so fixed (?) in their logical and strictest application. And I move further that Messrs. Morse and Frye be awarded the crown for the splendid exhibition of intellectual greatness they hav made in offering the said resolution for serious consideration.—*Morris M. Cohn, in American Israelite.*

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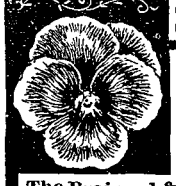
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News of the Week.

THE late elections in Australia resulted in victory for a freer trade policy.

THE West Indian cyclone did much damage in southern Florida last week.

LAUNT THOMPSON, the sculptor, died on September 26th. He was born in Ireland in 1833.

A PLAN is under consideration for the consolidation of the Central American states into one republic.

THE strike of the spinners at Fall River continues, and there is no prospect of an early settlement of difficulties.

HIGHWAY robberies and maltreatment of the robbed hav been quite common lately in some of the best streets of New York.

LAST week a convention for the study of child nature was held in Chicago. Many prominent kindergarteners were present.

FRANCE is getting into trouble in Madagascar. The nativ government complains of her aggressions and a conflict of arms is imminent.

BRAZIL notifies this country of the abrogation of the reciprocity agreement between the two nations. The abrogation will take effect on January 1st next.

THE New York Constitutional Convention adjourned *sine die* on Saturday, September 29th. Bishop Doane made the concluding prayer. It was needed.

THE Republican-Populist fusion in North Carolina is not a complete success. some conspicuous members of both parties refusing to support the ticket.

DR. RAPHAEL NUNEZ, president of the United States of Colombia, died in Carthagena on September 18th, aged sixty-nine years. He was a brilliant writer.

THE electors of New York will this fall vote upon the construction of a system of rapid transit roads (surface, tunnel, subway, and viaduct) by the municipality.

THREE Mississippi white-caps hav been sentenced to prison—two for five years each and the other for two years. Their offense was the whipping of two women.

GUSTAVE AMÉDÉE HUMBERT, French Republican Senator, died in Paris on September 25th. He was born June 28, 1822. He wrote works on law, finance, and Roman antiquities.

BY the death of Emma Fursch-Madi, which occurred a few days ago in New Jersey, the operatic stage loses one of its finest dramatic singers. She was born in France forty-seven years ago.

THE Connecticut Democrats nomiuated Ernest Cady for governor. The platform indorses Presideut Cleveland and the new tariff, so far as it goes, demands the abolition of the differential duties on sugar, and condemns in scathing language all religious tests of fitness for public office.

THOMAS SAIR CUMMINGS, the miniature painter and Dean of the Founders of the National Academy of Design, died at Hackensack, N. J., on September 24th. He was born in England in 1804.

THE Iowa Populist platform contains only one hundred and fifty words. It declares for free coinage, 16 to 1, against bonds, for maximum passenger rate of two cents per mile, and direct legislation.

THE patients of Bloomingdale Insane Asylum hav been removed to the new home of the institution in White Plains, and Columbia College will hereafter occupy the old site on Morningside Hights.

THE board of health of Taunton, Mass., condemns every one of the public school houses, declaring all unfit for the temporary habitation of the large number of children who attend them. At least two of these buildings should be razed.

PRESIDENT CLEVELAND has by proclamation granted amnesty and pardon to all violators of the special Congressional laws against polygamy who hav complied with the conditions prescribed in President Harrison's proclamation of Jan. 4, 1893.

CONGRESSMAN MICHAEL D. HARTER of Ohio is reluctant to take any part in the general campaign in his state because of the adoption of the 16 to 1 silver plank by the Democratic convention. But he may work for the election of Congressmen representing the opposing monetary principle.

A GOVERNMENT crisis in England seems to be near. All parties are anxiously awaiting a declaration by the ministry for the abrogation of the veto power of the Lords. The cabinet has not discussed the question, a disruption being feared as a result of the probable divergence of opinion.

IN 1880 Louisiana was the sixth state from the bottom of the list as regards illiteracy; in 1890 it reached the bottom. In 1880 18.4 per cent of the white adult population were unable to read and write; in 1890 the percentage had risen to 20.1. The white illiterate adults had increased from 58,951 to 80,913 During this time the negroes show a small percentage of gain. The New Orleans *Times-Democrat* brings out these facts.

DR. CHARLES A. BRIGGS says that denominationalism is the curse of Protestantism. He points out that while the average number of communicants to each Catholic priest in this country is 685 and 709 to each church building, the Protestauts hav an average of only 142 communicants to each minister and 105 to each building. He adds that the Protestants could do their work better with fifty thousand less ministers.

NEILL'S estimate of the cotton crop this year is 10,300,000 bales, with an allowance of 700,000 in the event of an early frost. This would still leave the crop the largest on record, the heaviest previous output having been the 9,035,000 bales of 1891-2. On October 26th, in view of the probable glut, October options declined to 6.03 cents per pound, November to 6.10 cents, December to 6.15 cents, and January to 6.21 cents. These are the lowest prices ever known. The lowest for any other year had been 6.28 cents for March, in 1892.

A STATE convention of the Jeffersonian and People's party of Alabama has been called to meet in Montgomery on November 12th, the day before the state legislature will assemble. It is thought by some that it is for the purpose of electing a United States Senator by a legislature which they will set up, and that they will then adjourn until Congress meets, and if the Republicans control the national law-making body, they will contest for the admission of their Senator and Representatives.

THE W. C. T. U. women are just now making themselvs very activ against the living pictures and theatrical show bills. Mrs. Pritchard, state superintendent of the department for the Promotion of Purity in Literature and Art, revealed herself when she said that no modest woman can be an artist's model. These people are much encouraged by the rejection by Carlisle of the St. Gauden's medal. Mrs. Pritchard says that the social evil is fed and kept alive by the living pictures.

THE secretary of the London Painters' Trade Society complained to the Baroness Burdett-Coutts that she had permitted her stablemen at Brookfield to paint the stables instead of having it done by union painters. The baroness replied that the stables are owned by her husband, and added that the "monstrous and intolerable oppression that the union claims to hav the right to practice, would deprive every workingman of the right to work out his own advancement by his own energy and rob him of his birthright of personal liberty." She has been much interested in the well-being of the workingmen, as she has returned a good part of her fortune to them for their benefit.

THE New York Democrats nominated Senator David B. Hill for governor and Judge William J. Gaynor for judge of the Court of Appeals. The administration was indorsed and the income tax regretted. The convention refused to giv any representation to the State Democracy and other independent elements. There is much dissatisfaction with this and the nomination of Hill. The *Evening Post* will not support the ticket and neither will the *Times*, from present appearances. The *World* probably will, although it very sharply criticises the selection for the head of the ticket. Outside the state, the independent papers which usually support the Democratic party denounce the action of the convention. Inasmuch as the presidential election of 1896 in all likelihood depends on the result in New York this year, these facts are important.

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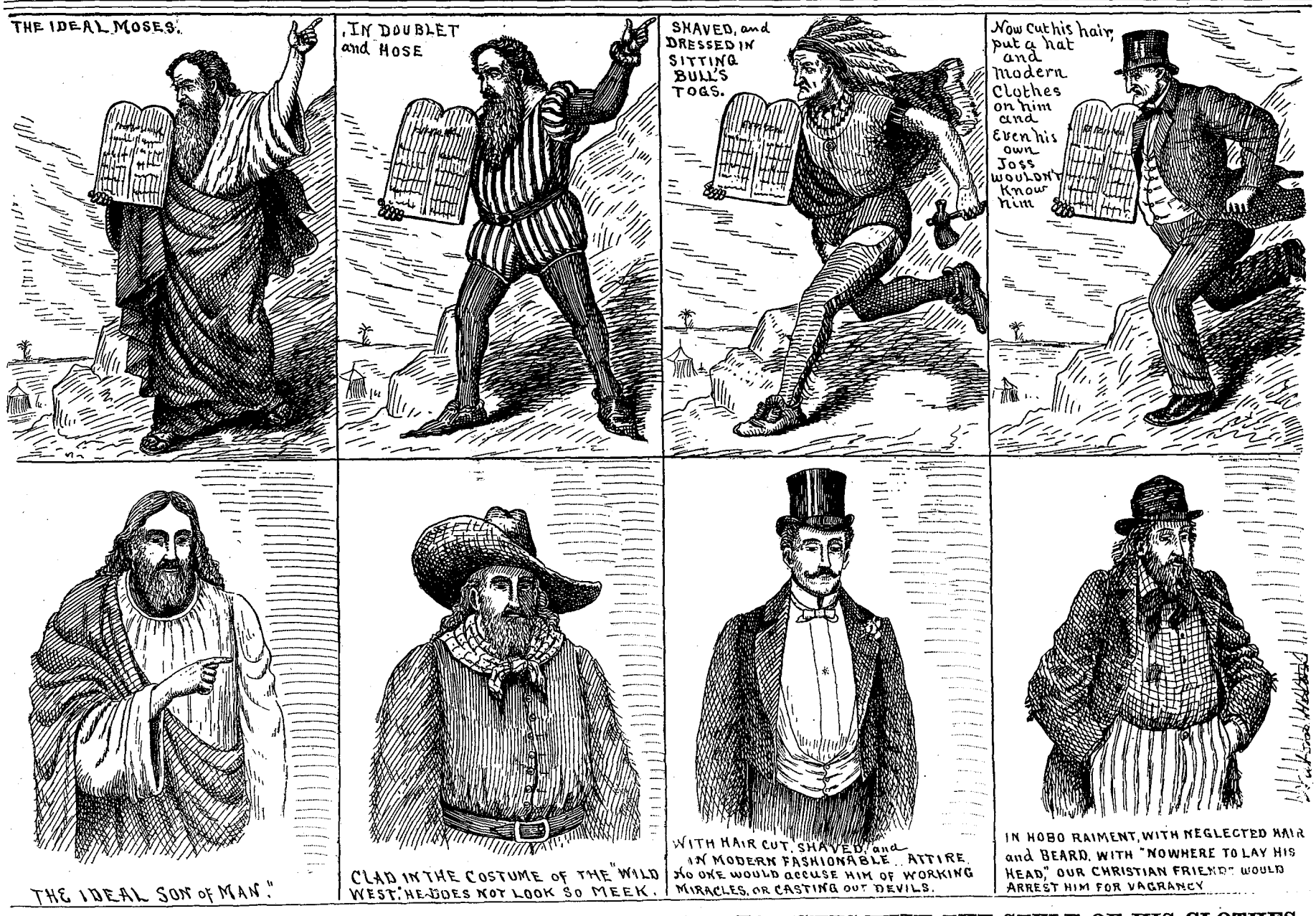
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Evasion and Mockery.

Such a terrible loss of life as is reported from the forest settlements in Minnesota is something to lament, something to arouse sympathy and to call for aid; but it calls for no special blame and can offer no particular warning. The order of nature and no will of man is responsible for the drouth which made such a conflagration possible. Men must press forward into new settlements, and they must run the risk of these extraordinary disasters; or else they must withdraw every ship from an ocean on which there may be a storm, and must move away from every acre upon which there may burst a thunderbolt. We are sure that tender hearts will offer sympathy and willing hands will yield help. The deaths are part of the tribute which civilization exacts from man.—*New York Independent.*

That is—one or two considerations aside—a common sense way of looking at the terrible disaster, but it is evasion and mockery when coming from the lips of a Christian, of a Theist. If there is an omnipotent God the awful calamity *does* call for "special blame," and it is nothing less than cowardly for believers in such a God to ignore the theological bearings of this disaster, as the *Independent* does. Most Christians are afraid to frankly deal with the moral implications of the God idea, and they hav never made a more pitiable exhibition of their timidity than when referring to the Minnesota horror. Yes, "tender hearts" *did* "offer sympathy," and "willing hands" *did* "yield help," and they were earthly hearts and earthly hands. Do not forget this when priests talk to you of the "oversoul." But when "God" is eliminated from the problem we find that man is responsible for many of these forest fires. He cuts down trees and leaves the tops to dry on the ground, where they are nearly as dangerous as so much powder when a drouth comes, and the drouth itself is aggravated if not caused by man's folly in denuding the earth's surface of its forests, which operate to prevent both floods and drouths. Then it also appears that incendiaries are to be charged with many of these conflagrations. Such are some of the secondary causes, but if an infinit God exists he is the primary cause, and it was his purpose to make use of the instrumentalities we hav named. If it was not his purpose then he is less than omnipotent. If it was his purpose he is morally imperfect. Man's folly cannot exculpate God, for man's folly is of God.

A Remarkable Defense of God.

Orthodox logic is something wonderful. No doubt our readers hav all made a note of the fact. Then sometimes apparently Liberal people are guilty of queer actions. What follows illustrates both truths. It will be remembered that the terrible forest fires in the Northwest called out from us an editorial on "God's Loving Providence." Well, that article reappears in the *Daily Republican*, of Fargo, North Dakota, over the signature of "A Writer." Of course "A Writer" knew where the article came from, and it is quite possible that the editor did also. Certainly the editor knew that it is a rule of newspaper ethics that all articles whose source is known should be credited to the original publication, and it would seem that "A Writer" should hav been equally conversant with this law of *meum et tuum*. Perhaps the editor approved the thoughts expressed in the article, but did not like to take the responsibility of reprinting it as a selection and so conceived the idea of fathering it on an anonymous correspondent—"A Writer." However, notwithstanding this irregularity we are glad that our remarks touching the untenability of the divine providence idea found their way into the Dakota paper, if for no other reason than that they brought out one of the most original defenses of the god superstition that we hav ever seen. A correspondent of the *Republican* enters the lists to refute the arguments of "A Writer," and we are sure that our readers will be interested in seeing how he takes hold of the task. He writes over the signature of L. J. Anderson, and we judge from his style that he is a clergyman. Passing over his opening sentences, which hav the genuin clerical tone and are couched in the usual pulpit phraseology, we will first quote this paragraph:

"Now, as for the suffering of these victims of the recent fire, it does seem that if God directed it he must be cruel, but if we stop to follow up 'A Writer's' idea of nature, I do not see that we are helped any, for certainly to be compelled either to submit to an untimely death like the cases mentioned, or to drag out a miserable existence to a feeble old age, and then to go down to a grave without any hope of a better life beyond, seems to me to be even worse than the case in hand, providing that God had a much better place in store for the innocent ones whose earthly lives were cut short."

No intelligent Freethinker has thought of claiming, much less has anyone claimed, that pain is other than pain, whether inflicted by "nature" or by "God." But while the charge of deliberate cruelty cannot lie against non-personal nature it can and must lie against a personal, all-knowing, all-powerful God. If the God postulated by Christian Theism exists he intended that those people in Minnesota and Michigan and Wisconsin should die in the torture of fire, and he put them in the flames and burned them to death. What folly, then, to pray to such a God to avert catastrophes which he *designed* to occur and which never could occur if he had *not* designed that they should! Can the immutable change? It was our purpose to show how utterly without foundation is the theory of a loving divine providence, not to make any excuses for or attempt to explain away the blood on every leaf and rock of nature. The blood is there, whether God does or does not exist, but if "he" does exist the blood is there because he intended it to be and because he wished the suffering which its presence implies and proclaims.

The best that Mr. Anderson can do for his God is to suppose that *if* that God has provided a "better place" for "the innocent ones" they had a "hope" in the hour of death agony. But where was the "hope" for those who were not "innocent" and who, if they believed in the orthodox creed, expected in that horrible hour to plunge from the hades of the burning woods into the inextinguishable fires of hell? And what would we say of the earthly father who, after subjecting his child to indescribable torture for some hours, should apologize by saying that his victim would be "compensated" for its present suffering in "better, brighter," years to come? Yet even this does not tell the whole story, for the man has the excuse of his earthly limitations, while the God of orthodoxy is as unlimited in his responsibility as he is in his might. Infinit intelligent power does not need to burn us here in order to save us from burning hereafter. For such a being to burn us either here or in some other world is for him to be guilty of wanton, inexcusable fiendishness. Again the critic:

"They struggled with the monster death from one to a few hours and gave up for a better, brighter world beyond, according to God's own book, the Bible, while those of responsible age without a shadow of a doubt hav had many opportunities of salvation in Christ offered them and as many of them as had accepted of it were a thousand, yea, a million fold better off than if they had remained here to the age of eighty, which 'A Writer' seems to intimate would be the hight of bliss."

Now we will not pause here to dispute the assumption that the Bible is "God's own book," although the critic should know better than to put forward such an assumption in support of the primary assumption of the existence and goodness of his god. So long as the existence of that God is questioned it will not do to take it for granted that he wrote a book. That remains to be proved. Now to the question at issue: If those who died "saved" in the Minnesota fires are a "million fold better off than if they had remained here to the age of eighty," what kind of a monster was it who put them here in the first place? And what of those who are *not* "saved" and who were consequently a million fold *worse* off than if they had stayed here a few or many years longer and "repented" in time to "make their calling and election sure"? Why were they denied that opportunity and why were the innocent little children roasted to death? Was it to save them from the risk of the furnaces of hell should they grow to manhood and womanhood? If so, would it not hav been a mercy if they had never been created? If God may rightfully burn to death a child to prevent it running the risk of falling into his hell, why may not its mother, fearing for it the same awful fate if it should liv to the years of accountability, kill it in some painless way in the days of its sinlessness, or, better still, prevent its appearance at all in this world where human fuel is grown to feed the flames of eternal hell? Still the Bible commands us to "increase and multiply" and the prevention of the initiation of the unfit is a "crime" forbidden by Comstock and Congress. Once more the clergyman:

"Does not the acorn that falls to the ground rise in the stalwart oak? Does not the kernel of wheat dropped into the soil bring forth fruit of its kind?"

According to this analogy man is immortal only in his children, as the old oak is in the young oaks and last year's wheat is in the harvests that are to come. Analogy is a dangerous weapon for the theologian to attempt to wield to his antagonist's hurt; he almost invariably cuts himself instead, as the critic has done in this instance. But now how does the gentleman prove that God cared for his children in the Northwestern forests? This is the way:

"But back to what 'A Writer' calls 'God superstition' and his care for his children. Did he not preserve the three Hebrew children whom Nebuchadnezzar had thrown into the burning furnace? Did he not stand by Joseph in Egypt? Did he not deliver the Israelites out of the hand of the king of Egypt? Did he not even

break the bonds of death and raise his only begotten son from the tomb? Did he not deliver Paul and Silas out of a locked and guarded prison?"

Even if it were true that those alleged miracles were performed as asserted, what would that demonstration hav to do with God's appalling failure to "care for his children" in the Northwestern woods? If he had the power to do and did do as narrated in the Munchausen stories which are cited by the critic, so much the greater is the load of obloquy that must rest upon his name because of his neglect to act beneficently in the emergency under discussion. Nothing could be more absurd than to attempt to prove that there is a watchful divine providence because the Bible says that the operation of the laws of nature was arrested by Yahveh some thousands of years ago in the interest of three young Hebrews. The incredible and unprovable cannot be summoned to establish the miraculous. Those Bible miracles are too old, and they are utterly discredited among well-informed and logically-minded people. We do not care whom God saved in Palestine or Egypt in the days of legend and myth; a revelation is only for those who receive it from its author; all others must take it on human testimony if they take it at all, and the laws of evidence require that we shall accept the less improbable of two explanations of any story. Our experience teaches us that men lie and that men are mistaken, but our experience has not proved to us the occurrence of miracles. If God performed a miracle in ancient times in order to save three boys from the flames, why did he not perform a miracle in Minnesota this year in order to save hundreds of men, women, and children from the flames? Surely miracles are needed in this skeptical age if they ever were. Were it to be demonstrated beyond the shadow of doubt that the God of the Jews preserved three or thirty or three hundred of the "chosen people" from the effect of fire after they were thrown into it, that would not convince us that he was an impartial, a just, or a loving God, or that the God of the Christians is any better. The Jews had no idea that he was impartial, else they would not hav considered themselvs "the chosen people." Cannot the critic see the ridiculousness of his attempt to save his God's reputation by this appeal to the musty legends of a superstitious age? Suppose that a human father has six children and that they are all exposed to sudden and horrible death; he can easily rescue them all, but contents himself with saving one while the others are left to perish miserably. Shall we call him a loving, impartial parent, or a discriminating, cruel despot? This is the position in which the Christian God is placed if it is admitted that every one of the tales of miraculous interposition is true. As a matter of fact, it has not been proved that one of them is true.

It is useless for a man to attempt to make a crime which he has just committed appear venial by claiming that at a time in the remote past he got some one out of a scrape into which he had himself inveigled or forced him And he would simply subject himself to ridicule if he should assert that the deliverance said to hav been then effected was due to his supernatural powers. Imagin a man who had set fire to his house in which his family was confined, or who had seen the first tiny beginning of the conflagration started by the malevolence or carelessness of another (God sees everything, we are told), and who had not lifted a finger to save companion and children from their heartrending fate, striving to mitigate the severity of popular censure and judicial condemnation by telling a story—the witnesses to the truth or falsity of which are all dead—to the effect that at an earlier period in his life and in another country, he had thrown one of his children into a furnace and had then taken it out again before it was harmed! Let our critic picture such a scene and then tell us how much credit the criminal would get for his self-vaunted alleged preservation of his child in circumstances of danger for the existence of which he, the father, was alone responsible.

COLONEL INGERSOLL will lecture at the Star Theater, New York, on the evening of November 11th. Subject, "The Holy Bible." This is his new discourse, and shakes up orthodoxy as only he can do it.

"Is Suicide a Sin?"

This intensely interesting pamphlet takes for its motto these lines from the "Rubaiyat" of Omar Khayyam:

"Why, if the soul can fling the dust aside,
And naked on the air of heaven ride,
Wer't not a shame—wer't not a shame for him
In this clay carcase crippled to abide?

'Tis but a tent where takes his one day's rest
A sultan to the realm of Death addrest;
The sultan rises, and the dark Ferrash
Strikes, and prepares it for another guest."

The first chapter is devoted to the "Great Suicides of History." It begins with an affecting sketch of the life of Baron Jaromir Mundy, the famous philanthropist of Vienna, who the other day was buried in disgrace because, wearied of his long life, he drowned himself in the Prater. The compiler observes that the "greatest poet, the greatest orator, the greatest philosopher, the greatest general, and the two most famous women of ancient times—Homer, Demosthenes, Aristotle, Hannibal, Sappho, and Cleopatra—were all suicides." Among others mentioned are Empedocles, Cleanthes, Aristarchus, Isocrates, Aristides, Zeno, Mithridates, Lycurgus, Samson, Saul, Brutus, Cassius, Antony, Cato the Younger, Terence, Portia, Seneca, Lucretius, and the Emperor Otho. These were in ages of enlightenment. Then came the dark ages when civilization slumbered and superstition reigned. Suicides were few. Following this came the Renaissance, and with it "genius and suicide again took their abode among men." So says the compiler of this pamphlet. Among the later names mentioned are those of Sir John Suckling, Charles Blount, Robert Burton, Thomas Chatterton, Robert Clive, Romilly, Hugh Miller, Richard Realf, and Admiral Fitzroy.

Next comes Colonel Ingersoll's first letter to the *World*, followed by the adverse criticisms of Father Ducey, Nym Crinkle, Rev. Madison C. Peters, W. Q. Judge, and Anarchist Charles Wilfred Mowbray. After this we find Colonel Ingersoll's reply to his critics, and succeeding this masterpiece of eloquence, logic, and pathos comes "Some Glimpses of the Tragic Life of a Great City," consisting of letters from the very poor and the despairing. The *World* submitted the question, "Is Suicide a Sin?" to a jury of twelve eminent citizens and their verdict constitutes the next chapter in this unique little book. The jury was composed of Charles W. Brooke, lawyer; Thomas Byrnes, superintendent of police; Cyrus Edson, physician, commissioner of health; John W. Goff, lawyer, counsel to the Lexow Committee; Edward Hogan, police justice; John E. McIntyre, assistant district attorney; Theodore W. Myers, banker, ex-comptroller; Frederick Smythe, recorder; John Philip Sousa, musician; Morris Tekulsky, president of the New York State Liquor Dealers' Association, and member of the Constitutional Convention; Evan Thomas, president of the Produce Exchange; Francis L. Wellman, assistant district attorney. The next part consists of "Some Curious Facts About Suicide," a collection of statistics by John T. Nagle, physician. Schopenhauer's essay on suicide covers six pages and then twenty-seven stanzas of Omar Khayyam's "Rubaiyat," preceded by an introductory note by the compiler, Carl Snyder, fitly brings the volume to a close. Whatever our readers may think of the subject and of the various arguments advanced they cannot fail to be interested in "Is Suicide a Sin?"

Three New Books by Colonel Ingersoll.

Colonel Ingersoll has a new lecture, which he will deliver this fall and winter. It is entitled "The Holy Bible," and is now ready in pamphlet form. A million copies should be sold, and we are ready to dispose of our share of them at the regular and low price of twenty-five cents each. It will make a superb missionary document.

His lectures on Shakspere and Lincoln are also in press, and will be ready soon. The price of each will be twenty-five cents. They will be printed in handsome shape, in paper covers. Every one will want copies of these splendid addresses, and orders may be sent to us at once, and will be filled as soon as we get the books from the publisher.

"God gave it [the Bible] to be believed and obeyed, not to be criticised and interpreted according to variant mood and individual bias.—*The Presbyterian.*

How do you know that he gave it for any particular purpose or with any specific object in view? How do you know that he gave it at all? How do you know that "he" exists to giv any book for any purpose? Why are you so undiscriminating and weakly credulous?

The Oakland *Times*, referring to the overloaded condition of the upper floors of the city library, says that to put in any more books "would be tempting providence to send an earthquake or something else as dire." We hav read a prayer, in which man supplicates God not to lead him into temptation, but this is the first time that we hav heard that man could tempt God to make an exhibition of himself, at least by such a piece of mere carelessness as that indicated.

Some of our Christian friends are still determined to know only Christ and him crucified. A correspondent of the *Christian Commonwealth* of London concluded a contribution with a lengthy quotation from Bryant's "Thanatopsis," a poem with which it would reasonably be supposed that every editor in England as well as in the United States would be more or less familiar, and yet this London editor wants to know if any reader can "trace the authorship" of the lines quoted!

Hamilton, Ontario, is away ahead of Toronto as regards Sunday freedom, but her bigots are determined that she shall be degraded, if it is within their power to accomplish her downfall. At a meeting of the Lord's Day Alliance a resolution was adopted calling the mayor's attention to the fact that the Sunday laws are being disregarded by the street railway, the steamboats, the Grand Trunk Railway, the Incline Railway, and the omnibuses. What a delightful world—for dead people—this would be if these venerable antiques could hav their way in all things!

Dr. James Legge, a noted missionary and Chinese scholar, has something to say in a religious journal about the present Eastern war, and in the course of the interview he remarks: "You might read all the Confucian books from beginning to end in the presence of the most delicate lady without needing to omit a word." It is not probable that Dr. Legge would risk his reputation on a similar statement regarding the Bible. Still, as a Christian minister, he must believe that the Bible was written at the dictation of a God perfect in all his attributes, while the Confucian works are the product of a mere uninspired human being. The theologian is the slave of fictions and absurdities.

At the Chautauqua Missionary Conference a subject discussed was the "Ideal Missionary Society: What Constitutes such Perfection, etc.?" Answers:

"No. 10: 'Prayer for the work.' No. 11: 'Confidence and faith in the prayers.' This was put in the form of an equation: 'Enthusiasm plus information minus self multiplied by activity divided by each member equals an ideal missionary society.' And the delegate writing her report to the *Woman's Missionary Advocate* of September, 1894, naively adds: 'I am sure a wonderful revolution would follow the adoption and conscientious solution of this problem."

The observant reader will perceive that "confidence and faith in the prayers" exactly equals the amount of the enthusiasm and information of the members, multiplied by their activity. God is entirely left out of the equation, which goes to show that some missionary Christians are getting their eyes open to the fact that it is hard work that counts and that prayer is purely ornamental. There is progress, spite of all our pessimism.

If all courts should take the impartial view of gambling operations that Judge Van Syckel of the Union county (New Jersey) court does, it is possible that our Christian friends would not be so zealous in their legal warfare on gambling, including lot-

teries. This judge instructed the grand jury that the church practice of holding drawings for prizes is as clearly a violation of the law against lotteries as is race-track pool selling. He read to them the program of a fair held in St. Joseph's church at Plainfield and charged the jurors to investigate it. When the officers of the state cease to regard the church as a sacred institution and its mouthpieces as superior beings, having rights greater than ordinary citizens and a paramount initiativ in law-making, we shall hav fewer and better laws, and consequently less "crime" and surer punishment of real crime, thus giving to all the people greater security and prosperity.

The upper house of the Hungarian Diet passed by three majority the bill granting freedom of religious worship to all beliefs. Cardinal Schlauch, the Servian patriarch, and the Roumanian and orthodox bishops opposed the measure, declaring that the proposals of the government would ruin society and the state. How familiar that sounds! With rare exceptions, the priests are sure that every measure enlarging the bounds of liberty by putting all religions on an equality before the law is going to bring the heavens down with a crash and drop everybody into the bottomless depths of eternal ruin. That is what the Sunday-law people think is going to happen if there are not statutes making it a crime to go anywhere except to church on Sunday. When the hitherto most priest-ridden nations of Europe are coming out into the light shall we go back into the blackness of medievalism at the command of the Presbyterians of Pennsylvania and the Universalist Dr. Miner, of Massachusetts?

President Charles W. Eliot, of Harvard College, writing in the *Forum* under the head, "Reasons Why the American Republic May Endure," says that the first moral cause of permanence is the principle of religious toleration, put into practice here for the first time on a large scale. He sums up the question in these words: "On one of the ltabest of the watergate at Chicago was written this sentence: 'Toleration in religion the best fruit of the last four centuries.' This statement is no exaggeration, but the literal truth. Toleration in religion is absolutely the best fruit of all the public struggles, labors, and sorrows the nations hav borne during the last four centuries." Assuming that by "toleration" is always meant the condition of freedom to worship or not worship, enjoyed equally by all citizens, and it is no doubt true that President Eliot is right. In view of this fact, what are we to think of the political Christian party, which is doing all it possibly can to destroy this best fruit of the last four centuries? Is it not the enemy of the republic, of morality, of liberty, of humanity? It is.

Criticising the mayor of Waterbury, Connecticut, who received a Catholic dignitary in an official way and took occasion to utter some words in praise of that church, the *Christian Advocate* observes:

"The reader may say: 'What is there objectionable in all this? Would you object if an eminent Protestant dignitary were to visit a certain city and be received in this way?' Certainly not, if he were not received in his capacity as an envoy from some foreign government, or if the public authorities did not take the opportunity to praise his church, or he did not take the opportunity to aggrandize his church in any way, or appear in the uniform and official robes of a particular religious communion."

That is excellent, so far as it goes, but we do not need to tell *our* readers that it does not go far enough. Will Dr. Buckley hav the fairness and courage to say to his Christian subscribers that when an official publicly receives a clergyman or church officer he should not take the opportunity to praise Christianity nor should the churchman take the opportunity to aggrandize Christianity or any other religion in any way? We respectfully ask the editor of the *Christian Advocate* to answer this question in his paper. We wish to know just how far he goes in defense of *equal rights in religion.*

The Catholic writer who has been criticising "The Policy of the Pope," in contributions to the *Contemporary Review*, entitles his last article "Theological Book-Keeping by Double Entry," and in it he tells how differently his positions hav been antagonized in England and in other countries. Catholics writing for the English public hav met him with argument, while those abroad writing for Catholics hav denounced him as a blasphemer. He shows that there is a strong undercurrent of antagonism to Bibliolatry in the Catholic church, and he closes his article with an application to Catholicism of the following quotation from Abu l' ala, the Freethinking Arabic poet:

"Its types of men are two: Gifted the one with faith,
But wholly lacking reason;
In judgment rich the other, whose faith
Has vanished into air."

This is equivalent to saying that nominal Catholics who are rich in the capacity for judging accurately hav no faith in the pretensions of the church, while those gifted with faith in its dogmas are unable to reason. We could not hav put it any more strongly than that, although we should hav made the observation more general in its scope. It is not to be wondered at that this gentleman writes anonymously.

Joshua S. Helmer, late president of the Merchants' bank of Lockport, New York, has been sentenced to five years' imprisonment in Auburn prison for bank-wrecking. He was for many years a leading member of the First Presbyterian church of Lockport, and at the time of his conviction was the treasurer of that institution. He was also famous for his long prayers in Sunday-school. He is receiving much sympathy from his wealthy church friends because it has in some way been made known to the public that he and his wife expected that he would receive the full term of ten years and spent in prayer the day before sentence was pronounced. As the hour of sentence approached they announced "that it was all for the best, that the Lord had summoned Joshua to go to prison for his glory." So says the Niagara Falls *Cataract.* Nothing is said about the probability that it would hav much more redounded to the "glory of God" if he had given Joshua strength enough to be an honest man. Besides, it would hav been better for the bank's depositors, and they would not hav felt impelled to gather in a "hostil mob" at the court-house door. It is not likely that those poor people are fooled by the cant about going to prison for God's glory.

"A people without faith in a God, and indifferent about observance of the moral law, is already rotten to the core and ready for that besom of destruction which will certainly sweep them into the vortex of a dishonored oblivion."—*Richmond Times.*

Why do you reason that a people without faith in a God is "rotten to the core" when, individually considered, Atheists and Agnostics are, to state it very mildly, as good as their Christian neighbors? Candid Christians themselvs admit that this is so, and as the whole is simply the sum of the parts, what is to prevent a nation composed of those without faith in the ghosts of theology comparing favorably in every respect with Christian or other Theistic nations? When you talk of "the moral law," what moral law do you mean? That of the church? The moral law is an evolution, not a revelation, and it is subject to a continuous although a *very* slow modification as man's experience widens and his conscience thereby becomes attuned to clearer and nobler harmonies of liberty, justice, and equity. The church has attempted to appropriate as her personal property that which humanity as a whole has gathered in sorrow and pain in the long and devious march upward from the ancestry that was not human. In so far as the church accepts and defends the best results of that interminable struggle, the naturist has no quarrel with her, but when she attempts to make her unprovable theological assumptions a part of the civil law he must and will assail her pretensions and expose her self-seeking schemes.

Senator White of California, in a recent speech at Los Angeles, in protesting against religious intolerance and proscription for opinion's sake, recalled the fact that when Thomas Jefferson approached the sunset shores of life he dictated his own epitaph in these words:

"Here lies Thomas Jefferson, author of the Declaration of Independence, of the statute of Virginia for religious freedom, and father of the University of Virginia."

Senator White added: "Not one word did he suggest indicating that he had ever held any titular honors." This Revolutionary Freethinker was content that posterity should know him as the friend of political liberty, of religious freedom, of education. His labors for these should guarantee him the immortality of enduring fame, but he saw clearly that political notoriety is equivocal and ephemeral. Thomas Jefferson is remembered not because he was president, but because he was a thinker and a champion of equal liberty. Had he been a theocratic Christian, striving to make church and state one, he would now be forgotten or remembered only to be cursed. All that is good in our Constitution and laws, excepting only the amendments eliminating chattel slavery, was put there by the Secularist fathers of the republic, and had Jefferson and Paine been heeded there would hav been no need for those amendments nor for the terrible war that pricked them into the Constitution with bayonet points. If we permit the Christian church to intrench itself in the organic law of the republic it will take a more fearful war than the Civil Conflict to drive it out again. Don't let it in.

Freethought Federation—Treasurer's Report.

Again we say to friends, Please send in names. Help us to distribute the programs of the Congress, We purpose sending five thousand copies over the country, with the Demands of Liberalism, the principles of American government, etc. We desire, if possible, to make everybody know that there is to be a Freethought Congress. The contributions are coming in generously. Remember we need the "sinews of war" not only for the Congress itself, but for work hereafter. Here in Chicago and elsewhere the churches are making great efforts to enforce a puritanic Sabbath. We must oppose them.

John Kane	$ 1 00	A. M. Dickson	2 00
Wm. Raishleigh	1 00	G. Lincoln	10 00
Alex. Chegne	1 00	Joshua Crowell	1 00
J. H. Cook	25	Nick Gaertner	1 00
Wm. Doose	1 00	P. Britt	2 00
J. P. Miller	1 00	Max Muller	1 00
F. Grant	1 00	Hon. T. Cameron	1 00
C. S. Grant	1 00	Thos. Kinney	50
Clyde Grant	1 00	C. B. Rouss	5 00
Luella K. Webster	1 00	Mrs. L. W. Loutzenhiser	2 00
D. Millard	1 00	L. A. Griswold	1 00
J. P. Langley	1 00	G. T. Conaway	1 00
Johnathan Wells	1 00	Chas. Henshaw	1 00
B. Anderson	2 00		

E. C. Reichwald, Secretary and Treasurer,
234 South Water st., Chicago.

A Pious Falsehood.

From the New York World.

In the *World* of this morning, in the article about the death of Governor Curtin, is the following:

Mr. Curtin had no patience with anyone who did not believe in the Bible. Once when personally requested by Colonel Ingersoll to sit on the stage during one of the Colonel's lectures he flatly refused to even attend the lecture.

There is not the slightest truth in this statement. I never requested Governor Curtin to sit on the stage during one of my lectures. I never invited him to attend one of my lectures. I never spoke to him about one of my lectures. I never invited a human being to attend one of my lectures. The story is simply a "pious falsehood."

New York, Oct. 8th. R. G. Ingersoll.

Lectures and Meetings.

Franklin Steiner writes from Fargo, N. D., October 4th: "I am here and gave two lectures last Sunday. The Unitarian church here is practically a Liberal organization. They hav no prayers and no Bible reading. The preacher introduced me at all the lectures."

The Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for October:

Oct. 12th—"A Helpmeet to Man." Gen. E. M. Lee.
Oct. 19th—"The Nude in Art." By the Editor of the *Art Critic.*
Oct. 26th—"Politics." T. B. Wakeman.

The Ohio Liberal Society meets every Sunday evening in Knabe Hall, 26 W. Fourth st., Cincinnati. Mr. John R. Charlesworth will lecture during October upon the following subjects:

October 14th—"The Birth and Growth of Religions."
October 21st—"The World and its Gods."
October 28th—"What the Bible has done for Woman."

Communications.

Hav Women a Place in Heaven?

For past ages the silent though common opinion of Christians has certainly obtained that both men and women (*i. e.*, good ones) enter, in the next world, into the same "blessed abode of eternal rest."

Now the Bible, clearly, is the only authentic authority to which we can appeal in proving, either affirmativly or negativly, the question, "Hav women a place in heaven?" For since a knowledge of heaven is made known to us through the scriptures only, it is very evident that the scriptures alone can giv us any well authenticated account of the "future state." Hence to the scriptures we must go. And if the scriptures be true (as all good Christian men must believe them to be), then what they reveal, no matter whether this revelation clashes with the common opinions of men or not, must be true; since what is revealed is the "divine word of God." From the Bible then, we disclose the statement, somewhat startling at first, that women hav no place in that heaven which God has promised to all those good and faithful men that do his will.

In the first place, woman has no place in that heaven which God has promised to man, because the very purpose for which God created her proves this to be true. This purpose was twofold: First, to be a "helpmeet" or "companion" to lonely man; secondly, to be united to him for the grand object of multiplying his seed.

The first purpose of woman's creation is shown in Genesis ii, 18: "And the Lord God said, It is not good that man should be alone; I will make him an helpmeet for him."

Now the word "helpmeet" (or helpmate, a corruption of the former) is a compound of the simple terms "help" and "meet," and means, according to the only acceptation of the word, a partner, a companion, or a wife. The term "help" means "aid" or "assistant;" the term "meet" means "to unite" or "join." Hence the literal meaning of the word is one who "meets" or "joins" another to "help" or "assist" him. But it does not mean, as many erroneously suppose, that woman, because she became "a companion" or "a helpmeet" to man, was to share equally with him the rights of swaying dominion over the earth or of glorifying God. The very contrary obtained. For God, in cursing the woman after "the fall," explicitly says to her, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. iii, 16). Thus was woman first married to man by divine institution.

After "the fall," however, woman was ordained to serve man in a second capacity or purpose. "In sorrow she was to bring forth children" (Gen. iii, 16). Cain and Abel were the first born of womankind, and Eve who bore them now attained the pinnacle of her creation. Woman, thenceforth, was to serve man principally in this second capacity of multiplying his seed. And thus the consummation of her second marriage with man marks out definitly the two great and only purposes of her creation.

Marriage, then, has a double meaning. In the first marriage (*i. e.*, before "the fall") it means "helpmeet" or "aid." In the second (*i. e*, after "the fall") it means the "bringing forth children." When, then, we employ the word marriage, we mean to assert, always, that in these two senses only can the word be ever interpreted.

Now we know, *positivly*, that in heaven woman is not given in marriage to man, for in the thirty-fifth verse of the twentieth chapter, according to the gospel of St. Luke, wherein the Sadducees question our Lord about the woman who married seven brethren, we hav in the answer of our Lord the following strong testimony: "And Jesus, answering, said unto them, The children of this world marry and are given in marriage, but they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage."

If, then we suppose a woman to hav a place in heaven, the question would naturally arise, For what purpose has she a place there? Is her purpose in heaven to be "an helpmeet" to man? Assuredly not. For this would imply her being married to man. Again, is it for the purpose of bringing forth children to man? Assuredly not. Because this would also imply her being married to man. Lastly, is her purpose in heaven to glorify God? Most dogmatically not, for this right is the exclusiv right of men alone. "For a man indeed ought not to cover his head, forasmuch as he [and he alone] is the image and glory of God: but the woman is the glory of the man" (1 Cor. xi, 7).

For what purpose, then, could woman hav a place in heaven? Evidently for none at all. But God, as we all know, does nothing without a purpose (Rom. viii, 28); hence we are unavoidably driven to the one conclusion that the only purpose of woman's creation was an earthly one, and consequently she can hav no place in that heaven which God has promised to all good and faithful men.

Secondly, woman has no place in heaven, because the very fact that she was made of the rib of man is a proof of this. God did not form woman as he did man. Man he made of the dust of the ground, and "breathed into his nostrils the breath of life, and man became a living soul" (Gen. ii, 7). But the woman he made of the rib of Adam, "bone of his bone, and flesh of his flesh," after he had caused Adam to fall into a deep sleep (Gen. ii, 21).

From this, then, observe two distinguishing circumstances of man's creation: The first is that God made man of the dust of the ground; the second that he breathed into his nostrils "the breath of life." In other words, God imbued man with his (God's) spirit, *a thing imperishable.*

Consequently, since God made woman of "the rib of man," as we hav already shown, and man of the "dust of the ground," man and woman are truly one in the flesh. But herein lies the dividing line in the creation of man and woman: "God breathed into the nostrils of man the breath of life, and man became a living soul." But we are not told that he so breathed his spirit into the woman. In fact, we are informed just to the contrary that he did not. "A man, indeed, ought not to cover his head forasmuch as he [and he alone] is the image of God" (1 Cor. xi, 7). And here note that the word "image" is equivalent in meaning to the word "spirit," for man is the "image" of God in *the spirit* only (Gen. i, 26; John iv, 24).

Hence, since woman was made of the rib of man, and since she was not imbued like man with the spirit of God, woman can resemble man in the flesh alone. But as the flesh is earthly—for God said unto man, "Dust thou art, and unto dust thou shalt return" (Gen. iii, 19)—so is the woman earthly. And as the flesh perishes with the body, so must the woman, also. Consequently, she cannot hav a place in that heaven which God has promised to man, "where neither moth nor rust [*i. e.*, the flesh] doth corrupt, nor where thieves break through and steal" (Matt. vi, 19).

Thirdly and lastly, woman has no place in that heaven which God has promised to man, because no particular mention is made in the Bible of her having a place there. In the scriptures, all passages in which heaven is alluded to are either general in meaning (*i. e.*, the general term "man" is used or understood), or else the mention of heaven is made to some individual man or men. Thus, for instance, we are told in the Old Testament that Enoch was translated into heaven (Gen. v, 24); and that Abraham, Isaac, and Jacob by faith were each promised a future place in "the blessed abode" (Heb. xi, 9, 10, 16). But with respect to woman, no such particular mention (or even reference) throughout the Bible is made of her having a place in heaven.

Now an objection, apparent at first sight, at once springs up against this statement. It is that the man includes the woman, or, in other words, that in the use of the word or term "man," we are to understand that a reference to woman is made, because the woman is part of the man, and because sometimes the general term man may be employed to denote woman also. But on more profound thought, we shall clearly see that this objection at most is very weak. Woman, it is true, is part of the man, but only as regards the flesh. In particular cases, then, the term man may include the woman, but only so far as regards matters of this world.

The fact that woman is excluded from taking part at any ceremonies of the church, excludes her from being included in the general term man when reference to such matters is made. "Let your women keep silence in the church; for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the law" (1 Cor. 14, 34). Again, the fact that woman is told to consider man, not Christ, as her Lord, excludes her from being included in the general term man, when spiritual affairs are alluded to: 'Wives, submit yourselvs unto your husbands as unto the Lord. For the husband is head of the wife, even as Christ is head of the church; and he [*i. e.*, the man] is savior of the body. Therefore, as the church [and here observe that the word "church" is equivalent in meaning to the term "man"] is subject unto Christ, so let the wives be unto their own husbands in everything" (Eph. v, 22). Now, the man being lord, it would be absurd to suppose that what was addressed to him would be understood to be addressed to the woman also. As justly might we say that when God addresses Christ, his son, he addresses man, the servant of Christ. "The servant, surely, is not greater than [nor equal to] his master" (John xiii, 16). Consequently, the objection raised carries with it no weight whatsoever.

Now the proof that woman has no place in heaven because in the Bible no particular mention is made with reference to her having a place there, lies in the fact that, throughout the Bible, in all other points of importance, God makes particular mention (as he always does to man) of that which he wishes woman to clearly understand. Thus, after "the fall," as we hav before quoted, God, in cursing both the man and the woman, addresses each separately, specifying, explicitly, the punishments both are to suffer for their transgressions. (Gen. iii, 16–19). Again, in regard to woman's duties towards man and man's duties towards woman, God addresses both separately, and particularizes his commands to each. (Titus ii)

But when Christ touches upon heavenly things in conversing with the woman of Samaria, as related in the fourth chapter of St. John, the disciples, on finding him thus conversing with a woman at all, express the greatest surprise: "And upon this came his disciples and marveled that he talked with the woman; yet no man said [to the woman] what seekest thou? or [to the Christ] why talkest thou with her?"

Is it, then, not exceedingly significant that God has made no particular mention in the Bible, either affirmativly or negativly, as to whether woman has a place in heaven? Why has he done so on all other subjects of importance, and not on this? Why does he (manifestly on purpose) omit making particular mention of woman's having a place in heaven, if he ordained her to hav a place there?

FRITZ L. SCHMIDT, JR.

The Thumbscrew and Rack.

THE TRUTH SEEKER has already introduced its readers to the mediæval torture instruments collected from various nations of Europe and exhibited in the royal castle of Nuremberg, and recently to be seen on Twenty-third street in this city. It is a very impressiv exhibit, and the lecturer informed us that every one of the instruments is original and has done its deadly work. In these torture devices are recorded the social, political, moral, and religious history of the Christian nations of the Old World from the dark ages down to the beginning of the present century. They show what an unlucky thing it was to be born a human being during the early and mediæval period of the Christian era. Every Freethinker, especially the cartoonist, Watson Heston, ought to be able to inspect this collection, as there is in it evidence enough, if properly promulgated, to blow all of the ecclesiastical dross off society.

The hand of God never wrote on tables of stone in characters more easily read than are these iron barbs, thumbscrews, beheading swords, and axes. To see this collection enables one to better appreciate our own times and the effectiv labors of Voltaire and the other mighty Freethinkers who never let humanity or the church rest as long as there were wrongs to be redressed.

Three little holes in the blade of a beheading ax or sword to signify the trinity, or carved pictures of saints on the swords, and inscriptions, reading,

> I stand under God to execute aright,
> Jesus, thou art the Judge and I the servant;

or,

> O God, take this sinner into thy kingdom,
> That he may know happiness,

are evidence that has not been perverted by the prejudice of historians or the inclination of the church to hide its wickedness and folly, but speaks to us more plainly of the sufferings of our forefathers through religious delusions, than will the monuments Christian sentiment now erects, telling of the continued potency of God, speak to generations as yet unborn.

As a comet floats into our solar system from the depths of space, so this instructiv collection from the ages of the past, and telling its own story, has come to us. To be at this exhibition and reflect upon the history recorded thereby, is like standing on a mountain peak and looking back over a sea of blood troubled by the cries of the agonized. To know that these instruments exist is to be conscious of what a whirlwind of agony the god of Abraham has sown among the children of men, and what efforts it has been necessary to exert to extricate the human race from supernatural rule and to dispel the delusion of the divine right of kings to govern man's actions.

As with horror, we, who by mere circumstance of time hav escaped actual participation in those

scenes of torment, look back upon the dark ages of the past, which was the period of the greatest religious glory of the nations of the Old World, so with feelings of satisfaction do we occasionally catch glimpses, indicated by the finger of science and of humanity, of a century coming when science, reason, and justice will make this life a comfort and joy to all. In those days the fires of the Christian hell will terrify no more and education will make it impossible for a set of intellectually dishonest men, claiming to represent a supreme and supernatural being in the skies, to criminally defraud a large portion of the human family of the comforts and happiness this life affords, by promising them mansions in the skies, providing certain unreasonable conditions be fulfilled on earth. Man becomes civilized and capable of happiness just in proportion as he throws off the supernatural beliefs, which, serpent-like, are entwined about him while yet in the cradle of innocence and helplessness.

Those who seek the truth must credit the church with any good it has done, and not accuse it of crimes of which it is not guilty. I am indebted to the Encyclopædia Britannica for much of the data in the following:

The nations of antiquity before the time of the Christian propaganda practiced some tortures, the scourge and branding-iron probably being the oldest devices, although the pagan nations' sense of mercy never prompted them to devise many of the terrifying instruments of this collection. None but an inspired mind could invent the Iron Maiden, or at least minds in communion with the heartless Jehovah of the Old Testament. Under divine guidance human tortures grew fiercer and of more frequent application. Of European nations, Italy has the reputation of having practiced the most cruel tortures, while Ireland was the most free from them. In Athens slaves and resident aliens were tortured, but not free citizens. In the early part of the fourth century in Rome a person of any rank was tortured for treason or sorcery. A woman who had poisoned her husband could be tortured, but not until all of her slaves were first put through that ordeal. Security had to be given for the value of a slave, unless the torture was sanctioned by his master.

In the year 315 Constantine abolished crucifixion as a punishment, in memory of the death of Christ who was crucified for mankind. I hav often looked at the large picture of Justinian with a slave bowing in his presence, in the Museum of Art in Central Park, and hav now discovered that the reason the Christian perpetuate his memory in art is because he made liable to torture and banishment any person insulting a bishop or priest in a church.

In the fourth century heresy took the place of treason, it being regarded as a kind of treason against God. When one of the clergymen made himself liable to hav his orthodoxy inquired into by barbs of iron, or for any sentence pronounced upon him by a civil tribunal, he was secured immunity from torture. In 1252 Innocent IV. directed the civil powers to torture heretics as murderers and robbers of souls and thieves of the sacraments of God. The church taught its followers that it was no sin for them to inflict torture, although priests might not do so with their own hands.

One Von Halen was tortured in Spain as late as 1817. In the United States a Giles Cory of Salem, in 1692, was tortured because of his refusal to plead when arraigned on the charge of witchcraft. In 1816 a papal bull decreed that torture should cease. At about this time the devil probably held a consultation with God and induced him to repent and promis to soften his harsh methods of securing followers; whereupon a telegram was sent from the celestial throne to the terrestrial, announcing the glad tidings.

The torture chambers of these saintly sinners, as far as real agony was concerned, were in direct line with the Christian idea of a hell of eternal torment, only the instruments of one were the rack; the wheel; the Spanish donkey; thumbscrews; beheading swords and axes; the iron virgin; devices for crushing the bones out of the arms and legs; pincers for pulling out tongues; boots filled with hot water or molten lead; the cradle of unrest, the sides and head-rest of which are filled with barbs; heavy weights for fastening about the neck; the ducking cage for bakers who dealt in short weights; shame masks to be worn at the same time that images of dragons were held in the hands; iron collars set inside and on all sides with spikes; barrels barbed inside, in which the victim was rolled down hill; stocks; shackles; branding irons; the stake; the scourge; cat-o'-nine tails; cages in which people were suspended in the air and left to starve, while mocking images were occasionally sent up on wires to ascertain the victim's condition and his progress toward death; the drunkards' wooden cloak; windlasses for stretching on the rack; the scavenger's daughter, or compressing irons; gauze bags for placing in the mouth and forcing into the stomach by pouring on water; the gallows; weights for fastening to the feet while being suspended by a thumb; hooks for flaying alive; and many others equally cruel, while the torture establishment, presided over by the orthodox devil of one nation or sect which is the god of another, consists of fire, brimstone, and according to Heston, a three-tined pitchfork. Such gentle punishments as the above are not to be wondered at when we call to mind that a portion of the frame work upon which the Christian religion rests, is that of the brutal murder of their own God. To draw the butcher's blade across the throat of an animal is a deed of mercy in comparison with some of these tortures.

We now turn from the tortures of the body to those inflicted upon the mind. It will be found a pleasant diversion from the foregoing. There are many masks in the collection, which, if not put on in a heated condition and not burdensome to carry, would torture the pride more than the body. These masks are iron, and in a variety of forms, many of which are ludicrous. A lazy ne'er-do-well, for the improvement of his ambition, was compelled to wear a mask with an ass's long ears. Scolding was a terrible offense in centuries past, and there are many appliances for dealing with such cases. One is the scold's collar, two feet in diameter, wooden, and a hole in the center for the neck. This was placed on a scold's shoulders and as she was led up and down the streets about two dozen small bells attached to the wooden ruff attracted attention to her. Such a device might hav been welcomed by Rip Van Winkle.

One ingenious plan for placing two scolds who had fallen out with each other on a friendly footing was as follows: They were yoked together. A large wooden soup or stew bowl, holding nearly as much as an ordinary pail, was placed in front of them. Only one spoon was provided for the two. One hand of each was fastened and one was free. As they remained unfriendly and did not eat their hunger increased. When finally they began eating out of the same bowl and spoon, one then the other, it was taken as a sign of returning affection.

If a woman had two or more husbands at the same time, she was led on exhibition through the streets wearing the drunkard's cloak. This cloak resembles a barrel, with straight staves, one end entirely open and in the other end an opening large enough for the neck.

If a couple became too "susceptible," which is a charge the church occasionally prefers against a minister in these days, they were placed side by side in a wooden yoke, like that worn by cattle, and driven through the public streets, or stationed in a market place. This argument supplied what Christianity lacked to make people moral. One yoke in the Nuremberg collection has the ropes still attached. The parents of a child born out of wedlock were yoked together and made to carry water to the top of a hill.

When the noble Freethinkers, Thomas Paine, Benjamin Franklin, Thomas Jefferson, and others of that school, were laying the foundation upon which to build a future mighty nation, they without doubt had in mind these terrible torture devices when they wisely inserted in the United States Constitution, "Cruel and unusual punishments shall not be inflicted." And as long as God is kept out of the Constitution it will be possible to keep common sense in, which means the impossibility of ever reinstating the inquisition arguments for making Christians. Is it any wonder that such a God was left out of our Constitution? Christianity in the face of this record should crouch in the dust instead of flaunting its claims upon the descendants of those who suffered and finally compelled religious devotees to somewhat soften their harsh beliefs and methods. The church to day is the product and direct descendant of the church of the Inquisition, and the welfare of humanity demands men of the same principles and attitude on the subject of religion as the Liberals who founded this government, to stand guard over the people's rights, in the council chambers and out, and to direct the destiny of this republic.

Likewise our Constitution declares, "No person . . . shall be compelled in any criminal proceeding to be a witness against himself, nor be deprived of life, liberty, or property without due process of law." The meaning of this provision in our Constitution is well understood when we remember that suspects were tortured by such ingenious devices for the purpose of compelling them to confess their guilt. They were tortured to make them confess, and if they did confess they were tortured as just punishment; hence, there was no escape from divine wrath after a suspect, fleeing, once got a barbed iron collar or ring on the end of a long staff slipped around his neck, and was afterward arraigned before a tribunal of divine justice for the pronouncing of the character and duration of his punishment.

The Magna Charta, year 1214, indicates the possibility of our race, even at that late date, or call it early, if preferred—to emerge from a vicious superstition, when it declares, "We will sell, or deny, or defer right or justice to no man." The final establishment of the jury system, whereby the right to decide upon a person's innocence or guilt was taken away from an arbitrary judge and placed in the hands of a body of everyday citizens, has done much to establish justice and civilize our race. The civilizing influence of the courts to-day is far in excess of that of the church, and one conscientious, able lawyer who interprets our Constitution and laws on the basis of reason and justice, is of far greater benefit to the community than many monks, priests, and popes daily on their knees, repeating their prayers to dead men, whom they call saints.

The lecturer who accompanies this exhibition speaks of the civilizing influence of America in causing the downfall of torture, as follows:

"During the period when torture existed in Europe, many works were written against it. Any person who openly assaulted the customs of the times endangered his life. It was a very difficult thing to get works, when written and translated, printed. Many of the works were brought to America, printed in Philadelphia, and then taken back to Europe and secretly distributed."

After the battle of Waterloo, critics of affairs in England considered republicanism and Atheism crimes of the same degree. Republicanism has triumphed in America, and Atheism, which means only common sense, is sure to triumph in America sooner or later. With no tens of thousands of platforms propagating it, still it is probably growing faster than all religious denominations combined. The spirit of the times in America is to think away from the supernatural beliefs of the church. Those preachers who are the most liberal in their views attract the most attention. If the church wants to perpetuate itself, it must oppose scientific education, as it is a well-known fact that the cultured and educated classes both in America and the foremost nations of Europe hav practically abandoned Christianity. It is only the less prosperous that can be made to believe there is anything to be gained by attachment to the church. Already, we occasionally hear predictions from the pulpit that America is about to enter upon a century of Atheism, and a foremost Christian minister and college professor says we are living in the age of the decline of the Christian church.

If free government should fail in this country, and with no undiscovered continent where men could flee to escape the tyranny of the church, as when the first colonists settled America, and if the church of God should again get the control of education and civil government, then, as rapidly as time would permit, civilization would go back to where it was when the scientists in the early part of the seventeenth century began promulgating their scientific discoveries, and for which theologians, because of their hatred of discoveries which overthrew their ignorant teachings, tortured, imprisoned, and put to death the discoverers. The World's Fair at Chicago shows that man now is rejoicing in scientific progress and Freethought, while these torture devices show how men thought and acted when God controlled man's actions very much more than he does now, and, let us hope, ever will again. History proves that the star of hope of the human race is science and not the star of Bethlehem. The practical application of discoveries in electricity alone has probably done more in the short period of fifty years to civilize man than the church has done in nineteen hundred years.

In conclusion, the solemnity of this exhibition exceeds that of the open grave. When a victim was ready for the grave, his sufferings for the sake of his private opinions and for mankind were ended. We see what a tragic stage our ancestors acted upon. If the drama of life is more human now than in centuries past, it is not because those on the stage now hav brought the improved conditions about, but we are enjoying the liberties paid for by the blood of those who confronted these deadly instruments. Public sentiment now would rebel with one accord against applying any of these tortures to even a dumb brute. Contrast the customs of the present times with those of the sixteenth and seventeenth centuries, and they show as plainly as daylight differs from darknesss that there is something in human nature that impels men onward to a more perfect system of life.

We rejoice at the progress our race has made, but the joy is not unalloyed. If the clouds of superstition were all swept away we could say to generations unborn, "The path is clear, press onward and develop more and more perfect civilizations on the basis of the religion of man." But ah! there is work for Freethinkers still to do before nations will be kept in a state of peace by the love of man for man, instead of by fear of an eternal torture establishment in the skies.

Side by side on Twenty-third street are two buildings. In one are the surviving witnesses of an age of darkness and tyranny; in the other, which is surmounted by a cross, people are taught as true the same faith that made the existence of these torture instruments possible. After viewing these beheading swords and axes, perforated with three small holes to signify the trinity, and inscribed to show that cutting off heads is pleasing to God, it does not giv a humanitarian a pleasant feeling to pass upon the street and see a procession four or five blocks long, of little boys, some of them mere babies, marching after a base-drum lettered, "Mission of the Immaculate Virgin." Those innocents learn early enough in life what a virgin is, without making a specialty of teaching it to them as soon as they get one foot out of the cradle. But as for their understanding what an "immaculate virgin" is, it is enough to dwarf their intelleetual development.

Although the clouds of superstition are still hanging over us, it is satisfactory to know that the people generally of America are better than their Bibles and religious creeds. They hav unconsciously outgrown them. And when the church members awaken to the fact that they are better than the old beheading God of the Hebrews and of the sixteenth and seventeenth centuries, they will arise in the light of their discovery and break down their old idols and create new ones that are more nearly up to date. The present God would do for the next devil. When priests and preachers finally discover that it is just as possible for men to prephesy now as it was three thousand years ago, and that there are just as inspired writers now as then, it may be possible for them to write a new "Word of God" that will meet all the requirements of the old one now existing, and that will meet all the requirements of the old one now existing, and that will be free from accounts of slaughter, polygamy, and debauchery, and more nearly geologically and historically correct. Man, in his progress out of savagery, has passed through the torture ages founded on the Bible of the God of Abraham. The men who write the Bibles for the future must be the Thomas Jeffersons, Thomas Huxleys, and the Robert G. Ingersolls, for such men know that man becomes civilized and capable of happiness just in proportion as he throws off his superstitious beliefs.

LELLYLEWN D. CRINE.

Observations.

The Rev. Thomas Dixon, Jr., who preaches for the Baptists at Twenty-third street and Lexington avenue, and also for the Young Men's Christian Association on Fourth avenue, went fishing a few weeks ago, and when he got back he gave the reporters an account of his marvelons catch. It was published with illustrations in several journals, and was the cause of some envy among fishermen and other professional liars. The Sunday after his return he met upon the street Dr. Caleb S. Weeks, who drew a newspaper on him and asked if he authorized the statement which it contained. The clergyman said that he did, and inquired whether the doctor doubted it. Said Dr. Caleb S. Weeks: "Before answering your question I should like to know in what capacity you spoke when you related the yarn." "Why so?" pursued the Rev. Mr. Dixon. "For this reason," returned Dr. Caleb S. Weeks, "if you told the story as a fisherman I might possibly giv it credence; but if it rests only on your word as a preacher I am not under obligation to believe it." Whereupon the Rev. Mr. Dixon fared thence buried in deep thought, while Dr. Caleb S. Weeks went on his way rejoicing.

"The name of Ernest Mendum is not unknown to the Liberal public."—*Ernest Mendum, Proprietor of the Investigator, in the Investigator.*

Unknown? Great Scott! Well, I guess not. Your name
And mine, to be forgotten, Fate forbids;
We are, *par excellence*, the Freethought kids,
By kindred doomed to an enduring fame.
We had the luck to find a set of skids
For us prepared, and coasted down the same;
The hands were dealt when we sat in the game—
And stranger's bulge relationship outbids.
Full oft I've paused to wonder where we'd be
Without the natural odds we bank on yet;
We do not reach our predecessor's knee—
Alone we ne'er had climbed the pyramids.
But when the moon, that shines with borrowed light,
Shall cease to be in evidence at night;
When youths let go who hav a cinch, and when
Virtue departs from honored names; why, then,
But not till then, shall men *our* names forget,
You bet!

That hardened old adversary of truth, Dr. Buckley, editor of the Methodist *Advocate*, having exhausted his stock of offenses against unbelievers, has taken to repeating them. He is running through his paper a series of articles by the Rev. Joseph Pullman on "George Eliot's Loss of Faith." So far as I hav observed, Dr. Pullman treats the subject without meanness; for which reason Editor Buckley deems it essential to explain that he prints the articles "as the opinion of a student and a luminous writer"—thus implying that their truthfulness is not guaranteed. As a further antidote, and lest by some oversight of his a just idea of George Eliot should be conveyed to the readers of the *Advocate*, he reprints an editorial from his paper of December, 1880, containing the words: "Mrs. Woodhull's and George Eliot's morals are identical. · · · Genius cannot sanctify lust.

If Dr. Buckley knew nothing about either Victoria Woodhull's morals or the morals of George Eliot, he might be excused for supposing they were the same, but he could not be acquitted of lying in publishing his supposition as a statement of fact; and when, fourteen years later, an opportunity for apology and reparation being offered him, he repeats his offense instead of repenting it, those who had forgiven and forgotten will revive the bad opinion they formed about him at that time. No evidence has been offered that George Eliot entertained the same ideas of marriage that Victoria Woodhull advocated; but that is not material, for the identity of views on marriage is not identity of morals by a considerable percentage. To illustrate, Dr. Buckley and Colonel Breckinridge believe that the church and state hav jurisdiction over the connubial relation; nevertheless I should not be warranted in stating, in the absence of further information with regard to the habits of both, that "Dr. Buckley's and Colonel Breckinridge's morals are identical." That does not follow from the identity of their views of marriage, and it would be an actionable offense to say that it did. Dr. Buckley is alive, while George Eliot is dead.

The world is acquainted with the facts about George Eliot's marriage with George Henry Lewes. I will condense them from the statement of the Rev. Mr. Pullman, without changing any of his words:

Lewes had formerly married at an early age a woman who deserted him for another man. Subsequently the erring wife professed penitence and begged to be restored to her home. He received her back again. Once more she deserted him, and eloped with a worthless paramour. That separated them forever. At that time the laws of England (contrary to the laws of most Christian countries) forbade a divorce from a wife if her offense had been condoned, even though after a reconciliation she had repeated her former wrongdoing. George Eliot was then thirty-three years old and Mr. Lewes thirty-five. An attachment sprang up between them that ripened into love. An absurd law forbade their marriage. They agreed to evade the law, and were united in marriage. Their subsequent life for a quarter of a century proves that the marriage was a true one in all but the legal form.

The Rev. Dr. Buckley's comment, following this, is as repulsiv as rape. Hear him: "Genius cannot sanctify lust!" Who said anything about lust? Who introduced that subject? The account says that their attachment "ripened into love." If the marriage was a true one "in all but the legal form," where did the fault lie—with the marriage or with the form? The Rev. Mr. Pullman says the law which prevented a legal marriage was absurd and "contrary to the laws of most Christian countries." Would Dr. Buckley maintain that there is more sanctity in an absurd law than in a true marriage? In his view, the attachment which ripened into love was lust which genius could not sanctify, and as attachments which ripen into love usually precede marriage, it is to be inferred that he regards in the same light the general inclination to mate. This lust should be sanctified, he holds, and genius not being adequate to the emergency, the minister or the justice must be called in and sanctification effected. The happy result is marriage—*i. e*, sanctified lust, according to Dr. Buckley.

The religious editor may hav defined Christian marriage more accurately than he intended; still I should hesitate to classify it thus broadly.

That pastor who through years of doubt has held
The pulpit of a Brooklyn sanctuary down,
And from an eager populace compelled
The *soubriquet* of Tabernacle Clown,
Hath journeyed to antipodean lands—
Through Australasia now his tones resound,
Where, in the bush or midst the blazing sands,
Marsupial quadrupeds in droves abound.
Few are the vaulters that our soil can boast
Whose leaps might conquer, counting hight and length,
The denizen of that world-distant coast,
Whose nervous tail lends advantageous strength;
But, Talmage, all of us are backing you
In competition with the Kangaroo.

Some quite singular correspondence was published not long ago in the *Agnostic Journal* of London, England. It was between a gentleman signing himself Socialist-Spiritualist and a medium whom he addresses as the Countess of Caithness and Duchesse de Pompar. The S.-S. calls attention to the fact that a dramatic company is touring the provinces and presenting a series of living pictures, or *tableaux vivants*, to illustrate a poem entitled "Mary, Queen of Scotts." The leading lady of the company impersonates the unfortunate queen and presumably suffers herself to be beheaded in the interests of dramatic effect, and is, as the writer says of the performance, "singularly well executed." Now the professed object of the Countess's correspondent is to find out whether Queen Mary "knows of this performance; whether (if she does) she approves of its being given; what her opinion is upon the representation; whether there is anything in it which, were she here, she might wish to see altered in any way; whether there is any improvement she can suggest, either in their costuming or in the arrangement of the *tableaux*, etc." He quite ignores the fact that Mary has been dead since 1587, and the countess, apparently not noticing the oversight or recalling the circumstance, replies in a calm and commercial manner that, according to his request, she has inquired of "the queen, M.S.," concerning the dramatic performance alluded to, with this result:

She [Mary, Q.S.] knew nothing whatever about it. I asked her if she could go to England? "Yes." To Scotland? "Yes." I then inquired if she could see the performance and report her opinion of it. She replied she could not, although she could visit other cities (besides Paris); but that to *see* what was passing she required a medium. She, no doubt, has to make use of an organism. Once she accompanied me in Paris to see a beautiful performance of a drama bearing her name, and made her remarks upon it as it proceeded. For this purpose she employed *my fan*, there being no furniture in the box that was not covered with soft velvet that yielded no sound.

If the Countess of Caithness did not sign the foregoing statement "yours sincerely," I should suspect that she was trifling with her correspondent, who, as a Socialist and a Spiritualist, might be prepared to believe almost anything concerning this life or the next; but the letters are apparently written and published in all seriousness, and in all seriousness I hav here reproduced their substance. There are some things in the world too almighty funny to be laughed at. GEO. E. MACDONALD.

News and Notes.

Prof. J. H. Copeland lectured before the Secular Union Sunday evening, September 30th, on "Sin and Crime from the Standpoint of Freethought and Social Reform." His main proposition was that poverty was the source of almost all crime, and that to remove crime we must remove poverty; we must make good conditions of society. As for sin there is really no such thing, for sin is a theological term. It depends upon the existence of God. If there is no God, then there is no sin, for sin is a wrong relation with "God." It is merely a figment of the human imagination. Crime is a wrong relation with our fellowmen; it is a forcible violation of their rights. It is easy to be seen that if the social conditions of mankind were such as to create happiness for all, there would be very little temptation to crime. This involves the great and pressing questions of labor reform, etc. The discussion after the lecture was quite animated and took in from various points a wide survey of the subject. All Freethinkers are deeply interested in these important problems; but there are many and different opinions as to the best solution of them. That they cannot be solved by any of the old ideas or philosophies is apparent. Theology utterly fails. It knows all about God; but it knows very little about humanity. But as God has no need of food, shelter, or clothing, and can look out for Number One with comparativ ease; and cannot in the very nature of the case be the hindmost, and so the devil will not catch him. I do not therefore see what it avails to discuss his character and perfections; for he is in no trouble and anxiety. He pursues the even tenor of his way, and does not seem even to be very much concerned about humanity. But humanity is what we must look after, and it is science that must take care of humanity, and not theology. The solution of labor questions must be entirely scientific and for that universal mental emancipation must be attained. But this intellectual freedom is not the end, but the condition by which the

greatest practical results can be obtained for human happiness and progress.

The great purposes of Freethought, its ideas and practical aims, are what will be declared at the coming Congress. There will be a most interesting program. We hav a list of good speakers, men and women both, and there will be a manifold variety of thought. Our program is now published, and in itself it makes a fine campaign document. We hav printed upon it the Demands of Liberalism, the principles of American government, quotations from Paine, Washington, Jefferson, Madison, Garfield, Grant, Ingersoll, etc. We intend to distribute five or ten thousand copies. There is so much inquiry as to what Freethought is and what it is doing, that this program is prepared for the express purpose of answering these questions. We hav also printed a list of the Freethought journals. There are thousands of Freethinkers in this country who do not know that there is a Freethought journal published. We want to advertise these journals. What is necessary to do now is to recruit our forces. We must hav new material; and one grand object of the preparatory work of the Congress is to push into new fields; to arouse an interest which has not been aroused before; to make Freethought and its principles better known, This can be accomplished by distributing our programs in every direction, by the thousand. I hope that friends will send for these programs and help to circulate them. Especially call the attention of newspapers to them and get them to make note of the Congress. Almost every Freethinker has sufficient influence with his home journal to get it to announce our national Congress and perhaps also make known its objects and demands. Everything of this kind will tell for our future work.

We must advertise Freethought. As well might you expect a business house these days to succeed without advertising as to expect that Freethought will become a power without its principles being made known. How constant are the inquiries by the unchurched people as to what Freethought is and what it is doing! We shall send these programs to the contributors of the fund, and ask them to giv them around to friends and neighbors. No matter whether they come to the Congress or not, let them find out what is going on and that Freethought has a life and that it is a national power. Put these programs in hotels, railroad stations—any place where they will attract attention and get some new readers. This is the way to push Freethought. We must hustle and make people see that it is a live thing; that it has purposes, organizations, papers, books, etc.

This is what we intend to do and we need money for the purpose and the cooperation of friends. We ask for help to carry out these plans. We can add to our forces if we only make the effort. We can get those interested in Freethought who hav not been so before. We can extend our ranks. We must do this. We must push into new territories. We must not depend upon people to drift into Freethought. We must go after them; we must endeavor activly to enlist their interest and their cooperation.

Rally for the Congress! Help to make it a grand success. Help before Congress to make it known that such a Congress is to be. Help to advertise as widely as possible. The time is ripe for great advance. New opportunities are before us.

SAMUEL P. PUTNAM.

M. M. Trumbull.

(Read at the Trumbull Memorial Meeting, Chicago, October 7th.)

A soldier born, thy spirit welcomed e'er
The stir of battle, be it in the smoke
Of cannon, and the bayonet's glistening surge,
The swirl and thunder of ensanguined hosts,
Where ghastly death confronts the victor's path,
Or realms of thought with fields more stormful far,
Where vaster forces meet in mightier strife,
Where pen more luminous than shining blade,
The flame electric drops which moves a world
And crowns a truth or blasts a giant lie;
In this thou wast a knight exultant too,
And ever in the front with beaming brow,
Thy mind as dauntless as the unsheathed sword
That flings its splendor in the forward fray.

Thy aim was high, not for to-day's applause,
Not for the truth of yesterday's renown,
But for the truth beyond the beaten path,
The untried truth that only lofty souls
Behold and welcome on the distant hights.

Thou wast a dreamer and a toiler too,
Thy mind was in the future's golden days;
The gates of paradise to thy far view
Were opened wide, the goal of martyr's fire,
Of poet's song, of hero's restless march,
The bright enchantment that adorns the earth
With constant hues of beauty and delight.
And still thou wast in touch with common life,
And hand in hand with those who strike the spark
Of earnest action from surroundings grim.

The comrade of the weary slave wast thou,
The bold defender of defeated right,
The guard of liberty when Judas hands
Would clothe her loveliness with gilded chains;
Thine eye was clear to see great nature's law
Above the hoary precedents of wrong;
And as our starry flag thou didst defend
Within the bloody ranks of fateful war;
So wouldst thou make that flag the pennon bright
Of justice to all lands and coming time.

Thy work is done; true to the line was all;
No wavering in thought or word or deed
From freedom's call to which thy soul was pledged.
Sweet fortune thine that in the rayless grave
Illustrious ends the task thou aim'st to do;
So can we honor thee without regret;
No flaw upon the diamond of thy fame;
Thy life is crystaled now in death's white grace
To its supreme effulgence, starred sublime,
Upon the firmament whose thousand orbs
From ages' depths illume our path to-day

The fruit of thy brave toil shall yet appear;
Thy spirit's flower shall bloom in years afar;
The glory of thy dream shall not be lost,
For it is burning in a million hearts;
The reign of justice on the happy earth;
The peace of liberty in every land;
The grandeur of the truth in every brain;
The melody of love in every breast;
While broad and beautiful shall be the way
Of fair humanity; the hights attained
Where wisdom shines; and on the laden plain
Shall glow the feet of labor, bowed no more,
But throned and glorious in its nativ wealth;
And science, genius, music, art, romance,
Shall be the melting links that clasp the world
In bright fraternity and equal good.

Thy harvest home is reached; our path beams on
To this great goal; we do not strive in vain;
For as thy virtues shine upon our eyes,
So shall all virtues shine through coming years;
So shall all deeds flow in one mighty stream—
One onward stream of beauty and delight.
Unceasing is the struggle of mankind—
The gain to-day is but the vantage point
For grander progress on to-morrow's field.
No rest is there, save as one rests like thee—
In the crowned glory of heroic death.

SAMUEL P. PUTNAM.

Voltairine de Cleyre's Lecture.

The Manhattan Liberal Club opened its twenty-fifth annual course of lectures at the German Masonic Hall, 220 East Fifteenth street, on Friday evening, October 5th. Dr. E. B. Foote, Jr., was in the chair and Voltairine de Cleyre gave her lecture on Mary Wollstonecraft. She said that to contemplate the life of Mary Wollstonecraft was to contemplate sorrow. The anniversary of this woman's birth should be a festival day for Freethinkers, equal in importance to that of Thomas Paine. In keeping such days we obey a primal social impulse. They are not merely tributes to individual worth, although that feature is not without its importance. Mary Wollstonecraft was the pioneer worker for woman's emancipation, and she saw that woman could never stand on a plane of equality with man until she was industrially independent. She attacked with cutting irony alike orthodox moralists like Dr. Gregory and Dr. Fordyce, and philosophers like Rousseau, who argued that the first duty of woman was to study to please men by carefully concealing all evidence of whatever reasoning powers they might possess. The struggles of Mary Wollstonecraft developed in her a self-reliant spirit and great generosity. She had a supreme contempt for idleness, whether it took the form of vulgar laziness, of fashionable frivolity, or the stately display of the soldier. Her reform labors began in earnest when she was twenty-nine. She was the friend of Paine, and was in Paris during the Revolution. Always in sympathy with the people, she yet, at great risk to herself, protested against the atrocities of the populace at a time when sympathy was mistaken for treason. It may properly be observed in passing that there are always multitudes who think the same, but in times of revolution the old savage instinct is released from the leash of reason and the educated, humanitarian minority, which always makes for civilization, is swept away in the sanguinary surges of popular wrath. Only the few are capable of seeing that each man and woman is the inevitable resultant of antecedent causes and that hate as a social regenerator is unscientific and futil. It is the weakness of so many who are sincerely working for the improvement of conditions that they more often appeal to hatred than to reason, and the misfortune of the uncritical masses that they are unable to resist these appeals. A speaker may well pause when he finds his fierce denunciations received with rapturous applause and his unimpassioned elucidation of fundamental principles and his calm presentment of remedies listened to in cold silence.

Miss de Cleyre urged her hearers to make themselvs familiar with the writings of Mary Wollstonecraft, especially the "Letters to Gilbert Imlay" and "The Rights of Woman." Miss de Cleyre is a forceful, pleasant, dramatic talker. It was noticed that she spoke of a supreme *impersonal* "being," but it would seem to be extremely difficult to conceive of a "being" lacking in the apparently essential element of personality. She also makes "Materialist" do duty for "Atheist." T. B. Wakeman followed the lecturer with a short speech, which was both complementary and complimentary to Miss de Cleyre's address. His arguments were well received. Henry Frank, Mrs. Beckwith, and some others also made remarks more or less germane to the subject. There was a good attendance of the old stand-bys of the Club and quite a number of new faces were seen. Next Friday night General Lee will speak upon "A Helpmeet for Man."

The American Secular Union and Freethought Federation.

THE ANNUAL CONGRESS WILL BE HELD AT MADISON HALL, CHICAGO, OCTOBER 26TH, 27TH, AND 28TH.

The headquarters of the Congress will be at the Gault House, corner of West Madison and Clinton streets, a first-class hotel within two blocks of Madison Hall. The proprietor will giv reduced rates to those who attend the Congress, $1.50 per day, room and board.

PROGRAM.

The Congress will be called to order Friday morning. All morning sessions to begin at 10 o'clock; afternoon sessions at 2 o'clock, and evening sessions at 8 o'clock sharp.

FRIDAY MORNING.—Opening Address, by Samuel P. Putnam, "The Religious Conspiracy in the American Republic." Appointment of Committees, etc. Short Addresses by John E. Remsburg, Franklin Steiner, Mrs. M. A. Freeman, Dr. Juliet H. Severance, and others, on the means and methods of Freethought work for State Secularization.

FRIDAY AFTERNOON.—Address by Leon Lewis, "Bruno." Address by Mrs. Lizzie M. Holmes, "Separation of Church and State." Address by Mrs. L. D. White, "The Reformer's Pathway to Truth." Address by Professor Gordon.

FRIDAY EVENING.—Address by Hon. C. B. Waite, "The Crusade of the Church against the State." Address by Mrs. Mattie P. Krekel, "Is Industrial Freedom Possible without Mental Emancipation?" Address by C. Stuart Beattie,

SATURDAY MORNING.—Business Meeting of American Secular Union. Reports of Secretary and Treasurer. Election of Officers, Addresses and Discussion.

SATURDAY AFTERNOON.—Business Meeting of Freethought Federation of America. Reports of Secretary and Treasurer. Election of Officers, Addresses and Discussion.

SATURDAY EVENING.—Address by Mrs. Sarah E. Ames, "Is the Spirit of the Age a New One?" Address by Mrs. Ella Roberts, "Thoughts on Hell." Address by M. W. Chunn, "Encroachments of Church on State." Address by Julius Silverman, editor *Occident*.

SUNDAY MORNING.—Address by Franklin Steiner, "The Struggle for Religious Liberty." Address by Dr. Paul Carus, "The Religion of Buddha." Address by Dr. Juliet H. Severance, "Our Work; How Shall We Best Carry it Forward?" Address, by Voltairine de Cleyre.

SUNDAY AFTERNOON. — Address, by Rev. Alonzo T. Jones, editor of *American Sentinel*, "The Judicial Basis of a Religious Despotism in the United States." Mr. Jones is one of the most distinguished and able advocates of State Secularization in the country. He is author of that great work, "The Two Republics," which should be read by every American citizen.

SUNDAY EVENING.—Address, by John E. Remsburg, "The Sabbath Question in a Secular Government." Address, by Mrs. M. A. Freeman, "The Ideal of '76." Closing Addresses, by Hon. C. B. Waite and Samuel P. Putnam.

It is hoped and expected that other Freethought representativs will be present. Robert G. Ingersoll, Robert C. Adams, President of Canadian Secular Union; E. M. Macdonald, editor of THE TRUTH SEEKER, New York; L. K. Washburn and Ernest Mendum, of the *Investigator*, Boston; J. D. Shaw, of the *Independent Pulpit*, Texas; H. L. Green, of the *Freethinkers' Magazine*, Chicago; J. Spencer Ellis, of *Secular Thought*, Canada; Mrs. Lulu Monroe Power, of *Ironclad Age;* M. Harman, of *Lucifer;* T. B. Wakeman, Dr. E. B. Foote, Sr., Dr. E. B. Foote, Jr., C. B. Reynolds, of Washington, Katie Kehm Smith, of Oregon; Helen H. Gardener, author of "Men, Women, and Gods;" Susan H. Wixon, author of "Right Living;" Matilda Joslyn Gage, author of "Woman, Church, and State;" Lucy N. Colman; Mrs. Etta Semple, President of Kansas Freethinkers' Association; D. G. Crow, author of "Eclecticism;" W. F. Jamieson, J. H. Burnham, Henry Rowley, President of Brooklyn Philosophical Association; Henry Bird, President of Newark Liberal League; Reuben Rush, Dr. Rufus N. Noyes, Harry Hoover, and others.

Vocal and Instrumental Music will be given during the sessions of Congress.

S. P. PUTNAM'S lecture engagements for the month of November:

Bangor, Mich., November 1st, 2d, 3d. 4th, and 5th.
Brooklyn Philosophical Association, November 11th.
Philadelphia, Pa., November 18th.
Cincinnati, O., November 25th.

Dates are now open for engagements between Chicago and New York. Please write at once to S. P. Putnam, 234 South Water street, Chicago, Ill.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Monroe avenue.

Letters of Friends.

Eight More Loaves on the Waters.

SAVANNAH, GA., Sept. 18, 1894.

MR. EDITOR: I inclose $1. Please send Paine's "Age of Reason" to addresses given. Yours, C. C. W.

Atheists Must Hav It.

PROCTOR, MO., Sept. 25, 1894.

MR. EDITOR: Inclosed please find $5 to apply on my subscription. No Atheist like me can afford not to take your paper.

Respectfully, H. T. TALBOTT.

Brief and Clear.

FOREST CITY, IA., Sept. 14, 1894.

MR. EDITOR: I inclose $1, for which send "Age of Reason" to inclosed list of names, all of Forest City, Ia.

Yours truly, B. A. PLUMMER.

It Is Indispensable.

MORRISTOWN, MINN., Sept. 24, 1894

MR. EDITOR: Find inclosed $3 for my renewal. I would hav sent before but did not think of it. Cannot do without the paper. and want to help the cause.

Yours very truly, E. L. CHUBB.

Kentucky True Blues.

GOLDEN POND, KY., Sept. 11, 1894

MR. EDITOR: Inclosed please find $7 to pay for books ordered; for balance please date Z. T. Bogard's subscription ahead one year, also my own. We are still doing something to hold ourselvs up, and against superstition, and I think we are safe here up to date. E. W. RODES.

There Is Too Much Current Matter.

SAGUACHE, COL., Sept. 10, 1894.

MR. EDITOR: Can't you print some of your many good books in a continued form in your weekly TRUTH SEEKER? Many of us are not able to buy the books but would like to read them in THE TRUTH SEEKER. I hav never read any of them but Paine's "Age of Reason."

Fraternally yours, JAMES CAMPER.

All Will Help as They See the Need.

ROLLA, MO., Sept. 14, 1894.

MR. EDITOR: Inclosed find $3 for renewal of subscription. I humbly submit the following: I believe that if the Freethinkers of this country take a step toward helping the producers in their demands it will alienate a great many people from the church and consequently help the Freethinker and the worker.

VICTOR BRENE.

From Far-away India.

ADYAR, MADRAS, INDIA, Aug. 29, 1894.

MR. EDITOR: Kindly permit me to add my mite for the defense of J. B. Wise. The amount is very small, and I sincerely wish that I could hav made it a hundredfold larger. So please do not accept it as a contribution; rather as a sign that there are some loyal Americans who would sooner sacrifice their lives than see the bigoted Christians get supremacy in our *would-be* free country. SVEN RYDEN.

The Christian Nightmare.

DENVER, COL., Sept. 21, 1894.

MR. EDITOR: THE TRUTH SEEKER of September 1st, containing Heston's cartoon, "Sickening Talk on the Gallows," should be enough to convince anyone who has a grain of sense how utterly foolish, unjust, and stupid is the Christian nightmare. I hav loaned it several times with excellent results. Please send "The Candle from Under the Bushel," and some tracts, Ingersoll preferred.

Yours truly, I. N. SHORE.

Begs Leave to Differ and to Agree.

DEMING, N. M., Sept. 10, 1894.

MR. EDITOR: Herewith find $6 50 for "Four Hundred Years of Freethought" and for extension of subscription. I differ from J. W. Richardson, who in your issue of September 1st "differs decidedly from your brother in regard to the tariff." It was unnecessary to say, "I am a strong Republican," and remarkably superfluous to add, "Every true Freethinker should be a Republican." A *true* Freethinker believes every man has a right to his opinion and is not in favor of government creating a rich class at the expense of the community, nor of enabling them to still further rob the poor by their thieving "trusts" to control the prices of the necessaries of life. Not a Republican,

S. FIELD.

Receives Warm Welcome.

SOMERVILLE, MASS., Sept. 25, 1894.

MR. EDITOR: Many papers find their way to my desk, but none receive as warm a welcome as THE TRUTH SEEKER. It has been a constant visitor at my house for over a year and a half, and I hav only words of praise for the course you pursue as editor, with the best wishes for your success. Truly your paper is a truth seeker, and I shall esteem it an honor to be enrolled in your list of life subscribers. Fraternally yours in the fight for justice,

W. F. FRAZIER.

Lonesome but Undaunted.

JOHN DAY, OR., Sept. 8, 1894.

MR. EDITOR: Please find inclosed $5 to help your paper along, as also supply me with good reading matter for about another year. I feel somewhat lonesome out here, being about the only outspoken Freethinker in this place and the only one taking THE TRUTH SEEKER. I am confident that there is not one honest, sincere, and devout Christian within ten miles of here, but they all pretend to be Christians, and hav not the moral courage to come out and say openly that they don't believe the stuff and nonsense printed in the Bible. But here is success to THE TRUTH SEEKER. CHAS. G. CASPARY.

Very Warm in His Praise.

MIDDLEFIELD, N. Y., Sept. 24, 1894.

MR. EDITOR: Find inclosed $3, which place to my credit for the best paper to enlighten the people and expose orthodox fraud that ever was published in the United States, the greatest educator in existence. I would like to do something for the Congress, but am one of those unfortunate farmers engaged in hop-raising; look at the prices of hops and you will see that while it costs twelve cents a pound to raise we are offered eight cents. I hav to curtail expenses, having a small library of Infidel books. You will hav to excuse me this time. Yours in the cause,

ANGUS GRIFFIN.

An Attack of "Reverential Awe."

LOS ANGELES, CAL., Sept. 10, 1894.

MR. EDITOR: Inclosed is $2 to apply on my subscription, provided you can conscientiously accept it when you learn how I obtained it. My professional services as a wood butcher were recently desired in converting a sacred edifice where they had worshiped God and fought the devil for twenty years, into a building for profane purposes, which included a billiard hall. Though greatly shocked at being called on to do such work, I needed the legal tender which awaited my services, and went at it with stifled conscience and more or less reverential awe. The deed is now done and I can only hope for forgivness. Truly yours, C. SEVERANCE.

"Deific Insanity."

LEMOORE, CAL., Sept. 19, 1894.

MR. EDITOR: In reading Mrs. or Miss Augusta Chapman's reply to Brother Benson on Atheism, the supreme ignorance of Augusta as regards human nature and natural law, and her deific insanity, are so palpable that to keep silent is really painful. Augusta has yet to learn that the relation we sustain to natural law, as it pertains to our own organization and to all surrounding things, is of that character that in conforming to the requirements of these natural laws, every comfort, every joy, every good, and every happiness is obtained, and cannot be obtained from any other source.

When we strictly conform to the laws of our being, every conceivable good will as naturally follow. Since this is a fact, Augusta cannot avoid seeing that there runs intuitivly all through our being a natural desire to avoid pain and to obtain happiness, and that both of these conditions unavoidably exist in the relation we maintain to natural law. Herein also lies our every virtue or our every vice. Our obedience to, and acquiescence in, the laws of our being, is the only source of love, kindness, hospitality, virtue, and every principle that constitutes a perfect being. There is no inspiration in this; it is but the still small voice of nature that calls us to duty, the hidden force of progress within us, that has lifted us from the low plane of animal barbarism up to our present state, and will continue its silent work of evolution until we occupy a plane of purity that Augusta's angels dare no tread. It needs no God to aid us to do this. All of this, and more, pertains to our natural organization. Augusta points us to the natural "cussedness" of our human nature, but fails to see the unparalleled cussedness in the nature of her God, and also fails to see that all badness in human nature is inhuman and unnatural. If it were natural for us to be bad and sinful, this would be the general order of our acts, and goodness would be the exception; while the facts in the case are, the general tendency is to morality and the exception is crime.

Suppose Augusta were to imitate her lovely and truthful God, how long would she be permitted to run at large? Poor soul! she takes that natural desire of hers to do good for the promptings of a God outside of her own organization!

A little knowledge upsets the brain,
But drinking deeper cures it again.

B. H.

Something About Swearing.

NEW BRITAIN, CONN., Sept. 17, 294.

MR. EDITOR: I believe every secret society is intended to be partial, and to gain that end they require every initiate to take an oath to assist and protect their fellows. I heard a wife accuse her husband of that kind of fidelity which was enforced by an oath in his society. This led me to think, What is an oath, and where did it originate?

The Mohammedan swears by the beard of the prophet; the Chinese cut off a white cock's head before they are supposed to be able to tell the truth in a court of justice, while the Christian requires you to be sworn with the right hand uplifted, and in some places to kiss his holy Bible, before you can tell what you saw or know about a crime and the criminal, even if there be no other witness, and the criminal is discharged for want of evidence. Abraham got some promises from God in the form of a covenant, if the Bible is true. Gen. xii, 2, 3; xiii, 15, 16; xvi, 10; xvii, 2 to 15, the last six verses of which are too obscene to quote, required the old man to submit to a surgical operation as a part of the covenant. Now what did God do for that? Is it a fact or a fiction? According to Deut. vii, 8, God would not hav loved Israel if he had not sworn to do so. Why did God make such contracts? Who or what did God swear by? Is this not blasphemy to say that God loved because he swore, and this is his word? But we are forbidden to swear by heaven, for it is his throne, or by the earth, for it is his footstool. Every priest and minister is required to swear to teach and preach without change the same religion that his predecessors taught; and yet so strong is the law of progress that many find it difficult to tie up to that hitching post. Every married couple hav made similar contracts under oath.

So great is the power of the church that in one church they never permit divorce. Much could be said on this and the vows of chastity and celibacy, but not enough to prevent the evils growing out of it. Then every civil and military officer has to swear every time he is promoted before he is considered fit for the place. It makes me think of being asked to promis something before I know what it is.

I hav known liars to perjure themselvs to win a case at law, where several of them combined to swear to the same untruth to outweigh in numbers those who testified to the truth. And these same perjurers were sincere believers in the Christian religion. How did God make a covenant with Abraham or with David? Did he do it by proxy through a high priest? Certainly he did not do it directly, because he would then be a personality, a certain number of feet high and pounds avoirdupois. Now I can easily understand how a priest could teach a ruler that he held his position by the will of an imaginary boss spook called God, and that if the king allowed any other kind of religion, or went after other gods, that god would prevent his seed multiplying. Yet I hav no idea that any all-wise, all-powerful God did or threatened any such thing, for such a threat or promis would be proof that such a god was unwise.

A community, state, or nation may enact laws for the protection of all against the aggressions of other individuals, states, or nations, by the consent of the governed. But no good reason can be given why one should be sworn, by holding up the right hand, to obey those laws which he had helped to enact, more than the peculiar manner Abraham made his servant swear. Gen. xxiv, 1, 2, 3. That was funny! Now the question arises: Was Abraham's seed multiplied as much as was promised in that covenant? And would it be any benefit to themselvs if they had increased so much? When shall we be free to act right without being oath-bound?

Yours truly, GEO. F. ELLIOTT.

What Is Our Proper Work?

OTTAWA, KAN., Sept. 25, 1894.

MR. EDITOR: Will you kindly permit me to answer S. P. Putnam's article, "A Protest," in last week's issue. First, I hav no right to change, apologize for, or in any way correct any resolution or set of resolutions after they hav been accepted by a convention, but as a member of said association and being the one who read said petition or resolutions to the convention I will explain my position, leaving other members to do likewise if they choose. By direct advice of our executiv committee everything pertaining to the welfare of humanity was to be discussed in our Topeka convention from a Humanitarian standpoint. This little band of Kansas Freethinkers has worked alone, unaided, unnoticed, and therefore independent of other associations, and when the privilege was granted the workers to come out for humanity, what naturally followed? The promulgation of ideas nearest the heart. The members of our association liv just outside of the great Colorado silver district We hav seen train-load after train-load of men, stout, honest, and true, shipped from their homes like Russian exiles to become what? Not citizens, but disfranchised tramps; and their wives left alone with hungry children to eke out an existence as best they can, and if no other way offers, sell their bodies for bread. This is no false play on rhetoric.

Come out West, Mr. Putnam, and see the sights I hav lately seen. The very day before I left home for the Topeka convention I fed five "tramps" (?) and clothed a boy tramp with shoes and stockings. The morning I left, as I hastened to make ready for the train, a woman carrying a little child six months old asked for a mouthful to eat, not for herself, Mr. Putnam, but for her baby—nature's supplies being cut off. Was not this enough to arouse every latent spark of love of humanity within a sister's breast, even though sarcasm was used to express it? Last month an aged widow cried as she informed me that she could pay only the interest of the mortgage upon her home, never being able to touch the principal.

I will admit those resolutions were written in a vein of sarcasm, especially where they read, "Inasmuch as has been granted to every citizen the constitutional rights of 'life, liberty, and the pursuit of happiness,'" and how could it be otherwise when we consider the fact that both our secretary and vice-president are prisoners of said United States? I will admit they are sarcastic and crude; I will also admit the rhetoric is bad, but there is a wild, weird wave of unwritten rhetoric sweeps over me whenever I hear the plaintiv cry, "Please, lady, giv me a little bite to eat." Hav I not, as the writer of those resolutions, the same right to be sarcastic as has Mr. Putnam, or, like him, to express ideas in plain words? His article is a complete condemnation of the action of many intelligent citizens of Kansas, and in rude contempt of them, besides being a criticism on the "rhetoric" used. May I ask Mr. Putnam what he thinks a man cares for rhetoric when he is hungry and cold and stands cringing before the

pallid face of his wife and hears the wretched sobs of his own offspring?

Yes, I will admit that I used the words "pray," "entreat." Webster says pray means to ask with reverence; therefore, Mr. Putnam, I will say that I used the word in the fullest meaning, not, however, with reverence to Cleveland, but to suffering humanity. I used the words "throne," "crown," etc., simply in an ironical sense, knowing that Cleveland uses his "one-man power" more tyrannically than does Queen Victoria, who really sits upon a throne and whose head is truly bedecked with a crown. Words are used to express ideas and the rich and well-fed can afford to study rhetoric, but I tell you, Friend Putnam, there was not a very great flow of "rhetoric" in my thoughts recently when I asked the jailer of the Shawnee county jail to let me in to visit thirty-three Commonwealers, and he answered me thus: "You can go in, lady, if you like, but they are not dressed for company—they are almost nude;" nor was I overwhelmed with a fine outburst of oratorical words rhetorically used when I heard young Vanderberg's testimony read before our convention; in it he states he has lain in jail fourteen months without a preliminary trial and no evidence against him of a criminal nature or not a stroke of the pen to show why he is there.

Now, Mr. Putnam, were Cleveland to say to Congress, "I pray you to repeal the law demonetizing silver; I pray you to repeal the Comstock law; or, I entreat you to do all in your power to aid humanity," would you not almost, if not quite, fall down and worship him, not stopping to criticise the "pray," "entreat," etc., used therein?

Yes, I will admit more still when I look ahead of me through a long, cold winter and draw the contrast. Cleveland and his family housed and having all the protection in the world given them from cold and see them fed on all the luxuries labor can giv them; when I see them turning a deaf ear to the heartrending cry of suicidal men and starving women, and then when I draw the other picture truly I will admit I go into "hysterics;" and if those resolutions had a shadow cast over them by being written under this mood, I for one hav nothing to regret. ETTA SEMPLE,

Pres. Kansas Freethinkers' Ass'n.

[Mrs. Semple's answer to Mr. Putnam's criticism of the resolutions of the Topeka convention show how much that criticism was needed. The attempted answer does not touch the question at issue. Neither Mr. Putnam nor THE TRUTH SEEKER has expressed any opinion regarding the merits or the demerits of Mr. Cleveland or the wisdom or the unwisdom of the demonetization of silver. The individual Freethinker can say what he pleases about both and can work with any political party, reform or conservativ, but no Freethought organization has any call to take sides on political issues outside of the Demands of Liberalism, for the self-evident reason that Freethinkers are not a unit as to the right or wrong of these extraneous matters of political dispute. Some Freethinkers believe that the misery of which Mrs. Semple speaks was caused by the demonetization of silver; others do not. Some think that President Cleveland is a blundering tyrant; others that he is a wise and just statesman. Some believe in the single tax; others do not. Some are free-traders, some revenue reformers, while others are protectionists. And so on to the end of the chapter. The only possible safety for Liberal societies is to stick to their own work and fight the aggressions of the church. Liberals can do their other reform work through the parties formed for that purpose. That was all that Mr. Putnam asked. As president of the Freethought Federation he could not hav demanded less. Had Mrs. Semple understood him she would not hav written the foregoing letter. He was not defending Mr. Cleveland. He had nothing to do with him, one way or the other, in his capacity as officer of a Freethought organization. In that capacity it is his duty to try to keep the organizations in line for their legitimate work.—ED. T. S.]

Was Jesus of Divine Origin?

ATCHISON, KAN., Sept. 10, 1894.

MR. EDITOR: I will again express my gratitude for the grand and fearless work of our paper, THE TRUTH SEEKER. It is the bright and morning star of human liberty. It is the power behind the throne that will yet shake the empire of superstition and banish ignorance from among mankind. The object of the age is to assail and overthrow every form of error and deceit. Ignorance is the bane of our humanity, and unless knowledge can be made to take its place man is a total failure, even if he was created by an infinit being. I wish in this short letter to assert my views relativ to the supposition that Christ was of divine character or origin. I take the position that he was not, and I think it easy to prove that he was not from his own words.

Let us see: It is said and believed (and I wish to state here that that belief is not of evidence, but the basis of error) that Christ was the son of God, inasmuch as he was both human and divine. It is evident then that it would be impossible for such a being to ever err in any of his statements. If it can be shown that he made one single mistake, it forever settles the question of his divinity and Godhead. Men are ever asserting their belief in matters of which they hav no positiv knowledge. Man asserts his belief in a God, but has no knowledge or conception of such a being. Even the Bible says "God is past finding out." Who believes it? The man who believes may be a fool, but the man who knows has wisdom. I will here giv some of the statements of Christ and we will see if they come from a divine source. "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matt. xi, 29). "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Matt. xii, 34). "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv 19). "For the people's heart is waxed gross, and their ears are dull of hearing, and their eyes they hav closed; lest at any time they should see with their eyes and hear with their ears and should understand with their heart, and should be converted" etc. (Matt. xiii, 15). You will see that in all these passages the word "heart" is the point under consideration. And now I will ask, Does the heart understand in any instance during life? Does the heart ever think? Has it any emotions or intelligence whatever? Will some one who believes Jesus to be divine please answer this question? Could an intelligent being speak so foolishly, much less a God? Think of the expression: "Out of the abundance of the heart the mouth speaketh." Is it not out of the abundance of the brain that the mouth speaketh? Is not the brain always the seat of the intellect? "The fool hath said in his heart, There is no God." He must hav said it in his heart if he ever said it at all, for the fool lacks brains and therefore could not comprehend such a conception. The wise man has never yet comprehended a supreme being—much less has a fool—for "God is past finding out." "Keep thy heart with diligence, for out of it are all the issues of life." It is supposed nowadays that all life is an influx from the brain and not from the heart. Think of all this tomfoolery emanating from an infinit intelligence! One more point I wish to consider before I close, and that is in relation to spirit. If it is a fact that man has a spirit independent of physical organism, and that this spirit is the real being, and that the body is no part of the soul, but only a house for the spirit to liv in, and that this body is the medium through which all pain and suffering is felt, why should it not be just, if not the proper act, to release the spirit from this tabernacle of clay, and thereby enable it to take its flight to other scenes in a better world? Would it not be the best thing in the world to exterminate the entire race of men and thus release this mortal coil from its many sorrows, disappointments, and pains? It seems to the writer that if this is not the real and perfect life, the sooner we reach the other the better. Why prolong our days here in sickness and distress when there is something far better beyond this vale of tears? If there is anything that should be labeled the ridiculous among men, it is their crude and foolish ideas of a hereafter. Why are there so many different beliefs about God and the hereafter? Simply because men hav no intelligent conception of any other existence than the one they now possess. I hav read many authors and speculators upon the phenomena of the future existence of man, and I must say that language is inadequate to express the profound silliness of all such propositions as are set forth by the cunning and deceit of man regarding this question. If there was the least particle of knowledge upon these grave questions the entire race of men would be at agreement upon the subject. And the fact of their disagreement proves the fallacy of such a hypothesis. The religions of all races of men disagree with themselvs; there is little harmony in all their sayings, little but childless folly and silly ranting in it all. Oh, the inconsistencies of mortal mind! Will the race never learn sound wisdom and discretion? Mind cannot exist independent of matter. No brain, no thought; no physical organism, no intelligent manifestation of anything. We perceive only by our senses, and those senses are manifest only by physical organism, the product of matter. I challenge a rational refutation of all the points herein set forth. Until they are overthrown by sound facts, I hold them to be self-evident and valid.

SIDNEY MURPHY, M. D.

The Cause in Oregon.

PORTLAND, OR., Sept. 25, 1894.

MR. EDITOR: July and August are the hot months in Portland, and the First Secular Church and Secular Sunday-School are closed for the usual summer vacation. This gave Miss Olds, superintendent of the Secular Sunday School, Mr. Smith, and myself a vacation also, and we decided to spend it making a tour of the lower Columbia river, and some of the coast and interior counties, to explain and advocate the objects of the Oregon State Secular Union, and the system adopted by it of establishing Secular churches and Sunday-schools in every town, grouped in circuits, each circuit placed in charge of a licensed lecturer of the Oregon State Secular Union, who is to deliver lectures regularly, at regular places, and hav supervision of all Secular Sunday-schools in his or her circuit.

The Oregon State Secular Union had no money on hand to guarantee our expenses, and as everybody is affected by "hard times," we had some misgivings about being able to get very far on the contributions to the hat, and if we did, whether or not they would be large enough to get us home again.

However, it seemed absolutely necessary that if the "Oregon system" of teaching Secularism was ever to be understood by the people, some one must go out and tell them about it, and we could see no reason why we three could not attempt it at least. The expenses of three would be three times the expenses of one, of course; yet none of us wanted to go alone, and none of us wanted to stay at home.

Mr. Smith has a voice, but no knowledge of music, and my education has been similarly neglected, but Miss Olds is at home with her violin, piano, or in a vocal effort.

We could all talk, but all talk and no music might not always interest the crowds we expected to entertain, so we practiced a few duets and "three"-ets, and took a lot of membership blanks and our spare change and set out, July 28th, for weal or for woe.

That evening we stepped off the cars at Scappoose, and took Uncle John Price and his son-in-law, Harry West, and his excellent wife, by surprise. No one in that rich rural country suspected that a Secularist lecturer was within a hundred miles, and the idea of getting together an audience at 2 P. M. the next day filled our friends with wonder.

They assured us that other lecturers, although previously advertised, had had audiences ranging from seven to twenty, and perhaps our enthusiasm seemed to them after the Col. Sellers order.

Virgil S. Smith, one of the Oregon State Secular Union lecturers, makes his headquarters at Scappoose, and early Sunday morning, *a la* Paul Revere, rode "far and wide," leaving at every farm-house door a large poster announcing our arrival. The result was that at 2 o'clock an audience of over one hundred had assembled beneath the giant firs of West's Grove.

W. W. West, the wealthiest and most influential man in the neighborhood, was chairman of the first meeting. The audience was enthusiastic, and after the meeting we met, among other friends, Mrs. W. W. West, J. F. Dangerfield, Mr. and Mrs. J. P. West, J. M. Gove, and others.

A second meeting was arranged for the following evening, and inquiries made as to the neighboring towns. St. Helens seemed to be the only place, but our friends assured us that no lecturer had ever been there—that it was a very orthodox place, that we probably would be unable to get a hall, etc. That was the place we wanted to go. We wanted to preach the gospel to the "heathen."

Leaving Miss Olds and me to take charge of the Scappoose meeting, Mr. Smith went ahead to bill St. Helens. Another fine audience at Scappoose, a beautiful bouquet from Mrs. Ross, a dance under the auspices of the Oregon State Secular Union after the lecture, hearty handshakes of many friends, and we are off for St. Helens. Mr. Henderson, of Milton, meets us with hack at train. He is one of those sincere men whom it is a pleasure always to meet. Everybody knows of the lecture and we expect a full house. St. Helens is a small but beautifully located place on the Columbia, and we are glad to learn that among her citizens are quite a number of fine Liberals. We could hav lectured here gratis in the Court House, but having left home with the idea that if we wished nice people to listen to us, it would not do to resort to dingy halls and small and unpopular places, because they were cheap or free, we rented the Opera House.

The following incident well illustrates how Christians love their enemies: Making inquiries for some one to accompany Miss Olds on the violin—as we always did where an instrument could be obtained—we were directed to Mrs. M. Explaining to her our mission at St. Helens, she assumed the attitude of a statue—one carved from ice—and said: "I am a Methodist, and I would not care to do anything which might bring such a society here." We asked her to recommend some one else. She named a young lady and a doctor. The lady is a Baptist, also her mother.

We were delighted to obtain the daughter's assistance. The mother is a very agreeable, fine-looking woman. Though a Baptist, she said she was willing to listen to all questions, and would certainly not miss the lecture, but while we were pleasantly chatting the Methodist's daughter came into the parlor with a note. The mother "changed her mind;" she "could not consistently let her daughter play for us," but still she "would come to the lecture." We did not call on the doctor.

We began to think our friends were right in calling this a "Christian" community. At the close of our meeting we were informed that the godly Mrs. M. had taken the pains to drive where she had any influence and tell the people to stay away from our meeting. The Baptist lady did not come. But we had an audience of over seventy-five, and we felt jubilant. Eight new membors joined the Oregon State Secular Union. Dr. Harry R. Cliff was chairman. The doctor is a man of deep thought and original ideas, and would make a stanch worker in a Secular Church.

Among others whom we met are A. K. Blakesley, the genial host of the Oriental Hotel; Mr. Weed, clerk of the court; Davis Brothers, editors of the Oregon *Mist;* E. T. Gore, H. F. Rung, D. W. Richardson, and J. H. Swager.

We were pleased to again shake the hand of our stanch friend, John Price, of Scappoose. The audience, of course, was largely composed of Christians. Christians are not to be expected to pay the expenses of Secularists, and the result is, we paid the St. Helens people $3 for the privilege of talking to them.

At Ranier we expected to find stanch friends, and we were not disappointed.

KATE KEHM SMITH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

" Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Baby's Compliment.

His father and mother were both away,
And baby and I had been friends all day—
Many and gay were the games we played;
Baby ordered and I obeyed;
We cared not at all for the rainy sky,
We built us a blockhouse three feet high;
We threw pine knots on the nursery fire
And watched the flames mount higher and higher,
We hid in the most improbable nooks,
We looked at the pictures in all his books;
We ran in "tag" till his cheeks were red,
And his curls were tangled about his head;
So when the twilight was closing down
Over the fields and the woodlands brown,
And nurse declared we must say good-night,
He clung to me still in the firelight—
He trampled my gown with his rough little feet,
He climbed on my lap and kissed me sweet.
And as he scrambled from off my knee
"You'd make a good mother," said baby to me.

I hav had compliments, now and then,
From grown up women and grown-up men,
Some were commonplace, some were new.
Never was one of them rung so true.
Never was one seemed half so real—
Baby compared me to his ideal!

—*St. G. Lawrence.*

Two Flowrs.

A valley lay hidden among the green hills,
Made verdant and fruitful by clear, trickling rills,
Charmingly rare,
Exquisitly fair,
With soft southern zephyrs, sweet summer air.

Dame Nature smiled brightly and forth from the ground
A gay little floweret sprang with a bound,
Artistic'ly neat,
Enticingly sweet,
To see and to know her a positiv treat.

With tears of real joy for this beautiful birth
Dame Nature rewarded and moistened the earth;
The fair flower grew,
And crystaline dew
Bedecked it with jewels pure, limpid, and true.

One clear, balmy evening the flowers had a call—
Dame Petal and Blossom, Dame Nature and all—
When lo! with a twirl,
A bewildering whirl,
This princess of flowers was changed to a girl.

As a girl she is nicer than as a mere flower,
Improving in goodness with each passing hour.
I hope she will do
All that's noble and true,
And for her life's color wear naught but true blue.

Harlan, Ia. C. W. BAKER.

The Mind a Treasury.

The mind is a treasure house where may be, and should be, deposited jewels of worth and beauty. It is a book filled with rare paintings, many golden memories, fair visions indelibly impressed, and gems whose value cannot be counted by pieces of gold and silver; or, it may be but a record of duplicity, villainy, and many distorted fancies.

It should be the aim to store the mind with the useful and valuable, to do this in youth, when all the world is new and fresh, that in old age the mental reservoir may be a source of pleasure and profit.

A lady was afflicted with an incurable disease. She suffered much and almost constant pain. She was a victim of cancer and was obliged to carry her right arm in a sling. Upon the fingers of her left hand she wore flashing and costly jewels to the amount of thirty thousand dollars. She said to one attracted by the beauty and brilliancy of the gems: "You admire my rings! Yes, they are beautiful, but I would cheerfully giv them all to hav the use of my right hand and to be free from pain."

One night the lady whose room was next to that of the owner of the jewels, after she had retired for the night, was entertained for hours by the most beautiful recitations. They came from the room of the invalid. There were choice selections from Cowper, Wordsworth, Poe, Hood, Byron. Gray, Shelley, Shakspere, and other poets.

The listener was spell-bound as she heard "The Dream of Eugene Aram," "The Raven," "Rob Roy's Grave," "Elegy in a Country Churchyard," "Childe Harold's Pilgrimage," "John Gilpin's Ride," and lastly the whole of Shelley's "Queen Mab." The next morning she hastened to inquire who was the reader who rendered so finely the standard selections, and if it could be possible that they were given by the sick lady. "Yes, it was I," she said. "I had a bad night last night. I could not sleep with the pain, and to relieve the tedium of the long and weary hours I repeated the poems learned in my young days. I often do that when I cannot sleep."

"You do not mean to say you recited all those from memory?" said the astonished listener.

"I do indeed, and those poems are not all by any means that I am familiar with. It is a great satisfaction to me now that I stored them away 'in the book and volume of my brain,' where now, in these later days, I often 'turn the leaf to read.' They are the jewels set in my mind and their luster is not less than the diamonds upon my fingers, which you so much admire."

What a pleasure and gratification was this storing of the mind with the gems of poesy, and how much pleasure they yielded in after life. The lesson is obvious. S. H. W.

Stopped the Baby's Cry.

A bachelor is not usually accredited with much knowledge about the proper treatment of children, but sometimes they step in where angels—that is, the mothers of the children—fear to tread, says the Philadelphia *Press*. A well-known man about town, who is pretty well on in years, and not very fond of children, stopped in to see a married sister the other day and found her trying to amuse her little boy, aged five years. Not long after he arrived she stepped out of the room to attend to some household matter, leaving him alone with the child. The latter eyed him dubiously for some minutes. He was a spoiled child if ever there was one, and had no idea of making promiscuous acquaintances. The bachelor tried to make the little one laugh, but all he got for his antics was a sour look. Finally, without any warning, the child burst out crying. Here was a quandary, to be sure. He didn't care to pick the boy up, and soothe him. His attempts in a verbal line were dismal failures. What should he do? Finally a thought struck him. He looked at the crying youngster, and the crying youngster looked at him through his tears. He was evidently much pleased with the impression he was making.

"Cry louder," said he.

The child obeyed.

"Louder yet," urged the bachelor.

A yell went up that would hav done credit to an Indian.

"Cry louder still," insisted the man, and the boy did his best to obey.

"Louder," fairly howled his uncle.

"I won't," snapped the infant, and he shut his mouth with a click and was quiet for the rest of the day.

Ideas of God.

From A. E. BENOIT, Marsh, Ida.

An idea that enslaves many minds; causes misery and destruction of moral character; causes hypocrisy, robbery, murder, superstition, and leads to destruction's broad way.

Correspondence.

YONCALLA, OR., Sept. 6, 1894.

DEAR MISS WIXON: I hav written to the Children's Corner often and am always pleased to see my letters in print. My father has taken THE TRUTH SEEKER for three years and I think he will continue. I always read it on Sundays in place of the Bible. If any Christian mentions the Bible my father gives him some chapters to read; the usual answer is that such matter is found only in the Old Testament. Christians are getting pretty tough around here. The preacher ran off with another man's wife. That's just about the way they all do; we could not expect any better of them. We hav lots of Christians around here. My father has always been a Freethinker and has always got along all right, and I think he always will. I break one of the Ten Commandments every Sunday. I crochet or read THE TRUTH SEEKER to pass away the time. There are two churches in our town—Presbyterian and Methodist. I think our town would be better off without them. We hav but one small schoolhouse, so I think it would hav been better had they built a schoolhouse instead of the churches. Our school starts September 10th. We had so many scholars last year that we had to rent a dwelling house to accommodate half of them, and I guess we will hav to do it again this year. My father tried to raise enough subscribers to get "Four Hundred Years of Freethought," but, owing to the hard times, he could not do it.

NELLIE GRANT BRUMMETT.

SCIENTIFIC BOOKS CHEAP

Out of various importations and purchases of scientific works, at different times, we hav on hand a copy or two each of the following, to which we call attention, as enabling our readers to get a good deal for their money:

The Rise and Early Constitution of Universities, with a survey of Mediæval Education. By S. S. Laurie, L.L.D. 75 cents.
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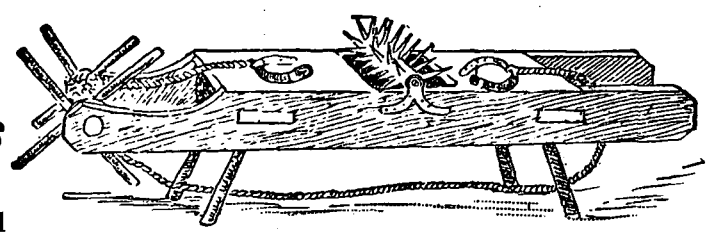
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Our text this morning will be found in the twenty-fourth chapter of the Book of Genesis, the eleventh and seventeenth verses; and my humble endeavor, dear friends, will be to illustrate to you from the life of Jacob how virtue and piety are rewarded by the Almighty, and how he protects his chosen ones from the avarice and malicious hatred of the wicked. In all the sacred book, from Genesis to Malachi, we cannot find a story which affords stronger proof of God's goodness and mercy to his children, and the stern justice meted out to those who disobey his holy word, than the career of Jacob, with which I hope you are all familiar. What history is more thrilling to the Christian mind than that of this divinely-favored and immaculate patriarch of Israel? My friends, every sincere believer should be conversant with his exemplary career, stamped as it is with the marks of divine favor and approval. Looking to the chronicles of the saints for encouragement in that hour when the Lord chasteneth his servant, and seemeth to permit the snares of the wicked and the machinations of Beelzebub to prevail against him, then it is that the lowly follower of Jesus feels in his heart a consciousness of the unerring justice of our Heavenly Father in his relations with us poor worms his creatures; and we are reminded that God putteth forth the hand of his omnipotence to succor the faithful in the time of peril. Just as he protected the innocent Jacob from the avarice of his brother Esau, and preserved him from the imposition of the inhospitable Laban, so also, my brother, will he deal with thee if thou preservest thy faith in the puissant sway of his omniscient grace; so will he bestow upon thee that religious discernment and moral stamina which form so firm a foundation for the virtues and piety of this admirable man.

Turning to the initial portion of our text, in the eleventh verse of the twenty-fourth chapter of Genesis, we find these remarkable words: "And Jacob kissed Rachel, and lifted up his voice and wept." I say *remarkable*, dear friends, because, although it may be admitted that the delights of so happy a recognition might fittingly be consummated with a kiss, still to one who has not devoted earnest and prayerful consideration to our inspired account of this affecting incident it may seem extraordinary conduct on the part of Jacob to lay violent hands upon his quivering vocal chord (still trembling, peradventure, from this osculatory transport) and lift it off its feet toward the vast empyreal sphere in rapturous emphasis, the while he laid the dust around the sacred well of Haran with a shower of grateful tears. But, brethren, it pleased the Almighty Father, in his infinit wisdom, to giv us, through his inspired servant, the key to what might otherwise hav remained for all time a mystery and a stumbling-block to trip the faithful—casting, perchance, upon this great man's spotless character a suspicion of hysterical tendencies. I believe, my friends, that the strange deportment of Jacob at this juncture may be satisfactorily explained by a study of the simple and unadorned language of the inspired narrator of this interesting and instructiv epoch in his life. Turn to the seventeenth verse of the same chapter, and you will read these words: "But Rachel was beautiful and well-favored" I think we may perhaps, without disrepect to the memory of the revered subject of our thoughts this morning, venture to remark that Jacob was probably an ardent admirer of the charms of the gentler sex. At any rate, basing our supposition on his uxorious record subsequent to the day when for the first time, in the exuberant flush of youth, he pressed a kiss on the sweet mouth of the fair Rachel, we may reasonably assume that he undoubtedly evidenced this virtue as he advanced in years and righteousness. Who knows, indeed, that it may not hav evolved in direct consequence of the ecstasy of that felicitous moment when the youthful Jacob came upon this vision of loveliness and sipped his initial taste of the elysian nectar from the winsome lips of his virgin cousin.

Brethren, we will digress at this point in order to study the pleasing picture which is here presented to us—Rachel, the daughter of Laban, the son of Nahor. Methinks I see her image pass before me, as it was imprinted on the heart of Jacob that radiant morning in the world's green youth when they two thrilled together beside cool Haran's pool! Can we proceed without a glance, however furtiv, at this soft statue of ingenuous grace, whose curving lines of beauty, suggested rather by the very robes that hide them, evoke with their mute eloquence dreams of ecstatic bliss! Her raven tresses in a wave of curls glance on her snowy neck! Light, lovly limbs, to which the spirit's play givs motion airy as the dancing spray of falling waters! "Lips in whose rosy labyrinths when she smiles, the soul is lost!" And blushes swift and wild as are the momentary meteors that shoot athwart the untamed but beauteous firmament! Eyes—deep, fathomless, strange, but yet exquisit; now crossed by glimpses of the joys of heaven—now shadowed with the shames of earth; in every look the flashes of a bright, unclouded soul, unstained with guile and ignorant of sorrow! I confess, dear friends, that though my head is hoary with the winters that hav flown, and my veins are waxing sluggish, I cannot rest my thoughts upon this charming picture without some return of that enthusiasm which was wont to stir them to a quicker pulse in the days of fervid youth. I hav often wished, when reading this romantic episode in the life of Jacob, that the genius of a Raphael or a Michael Angelo could hav exercised itself upon the delineation of this sensuous-breathing beauty of the dreamy East, and left upon his immortal canvas a master's fancy of nature's power and glory in the gorgeous land of her early love. Ah, my brethren!—and especially thou, my *young* brother, who, like Jacob, are not proof against the enchantments of feminin grace and beauty—who is there among us that would not hav claimed relationship with her? Who is there within the range of my voice this morning, that, meeting in the wilderness with this delicious prodigy of maiden charms—this budding rose of Israel, still sparkling with the dewdrops of the twilight hour of childhood, yet warming into life and radiant with the beams of love's young dawn—who is there, I say, who would hav hesitated to stamp the assurance of relationship, with dear familiarity, on the untried lips of such an one! Nay, more! who is it that, in the language of our sacred text, would not hav "lifted up his voice and wept" for soulful joy at such a blessed vision! Yes, my brother, thou too wouldst hav done as did the youthful Jacob; for thee, also those lips would not hav smiled in vain their invitation! Thou, too, hadst irrigated the barren waste of superfluous expression which ornaments thy beaming face with the pent-up torrents of long-hoarded moisture! Thou, too, my brother, who oft in the debating-club hath raised thy voice in eloquent excuse of thy delinquent fees!—and thou, pale-faced ecclesiast, whose resonant tones are wont to ring the rafters in melodious sweetness, and arouse the hardened sinner to concede the cogent logic of thy burning words, and thy peculiar fitness for the garrulous stump—ye all hadst seized with unkind hand, e'en as did Jacob, the great distributors of thy small thoughts, and lifted them in transport to the bright dome of blue infinity!

But, friends, wherefore this rapt attention? Ye fright me with the warm encouragement that your eyes do speak! The atmosphere within the house of prayer, where all before breathed naught could vex the calm tranquility which marks the workings of true faith and the serenity of stern conviction, is now reverberant with approving whispers, which echo back and forth from lips that erstwhile scarce could summon energy to speak ordained responses. The somnolent brothers who ne'er hav missed for twenty years their Sabbath drowse, hav lost their lethargy and, wide-awake, do hang with eager attitude upon my words. Ah me! my heart migivs me! What hav I said that thus could rouse the interest of my flock to such a pitch of expectation? and why this strange delirium which numbs the limbs and steals away the senses? For an hour or more its subtle sway has gained on me; and I confess the words of exhortation that the tongue did speak my soul knew not. It seems to me as though my brain were reeling with the burning fires of hell; my trembling knees scarce can support my weight; and some malignant force doth bear me toward the earth, and fain would hav me prone in horizontal shame before you! Lord, what hath thy servant done that thou shouldst lay on him the heavy hand of tribulation? Can it be possible that written in the holy book are words may lead astray him that doth read them? Away, satanic thought, inspired by the blasphemer! back to the noisome pit! And yet, doth not great Solomon, crowned by Jehovah with the priceless coronal of wisdom, invite his friends to "drink, yea, drink abundantly O beloved"? Verily I fear the fiend hath entered me and put into my mouth abominations, that I might utter them in the sanctuary of the Most High! Brethren, I perceive that I can stand no longer. Surely 'tis no else than death that thus affecteth me! Yea, true, the sands of life are slipping fast away; and I do feel the prefatory fluttering which bespeaks the spirit's flight. Beneath my feet the old world reels; its wild pulsations thrill me with dismay, lest I should lose my footing! Ere the roof doth fall upon us—hic—(and even now methinks I see these massiv walls quake with disquietude) let me once more pronounce—hic—the benediction, and seek in prayer the blessing of the Lord. Friends—hic—I am sinking; our mother earth attracts me. Mysterious visitations do appall me with their strange phenomena. I see approaching me—hic—rare beings from above, who summon me to follow them, and one, more somber than the rest, which looks like—hic—death! Grim death, if it be truly thee, embrace thy—hic—willing prey! O Christ, receive my soul, winged for its blest reward, and waft thy servant—hic—to that mansion in the skies prepared for—hic—him! My children, blank oblivion cometh on apace!—hic—but ere unconsciousness o'ertakes me—hic—I will speak one last word more.—hic—hic— Keep in your—hic - hearts the story of—hic—great Jacob, and remem—hic—ber Rachel!—hic—hic.—.

From the Lickspittle Daily Buzz-Saw.

We are glad to welcome into our midst the Rev Jeremiah Cant, who has been called to fill the vacancy of the First Hardhead church caused by the retirement of the Rev. John Dickinson Dobbs, who, on account of ill heath, has been strongly urged by his physicians to take a a long rest from the arduous labors of the ministry. The congregation made up a handsome purse and presented it to their beloved pastor, and tears stood in the eyes of many as flock and shepherd parted.

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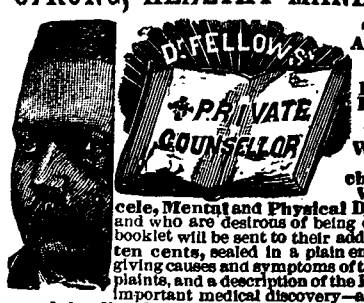
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THE GOD OF ISRAEL IS ASHAMED OF THE GRASSHOPPER BUSINESS.—Amos viii, 1-3.

News of the Week.

In this city the Populists hav nominated Dr. James McCallum for mayor.

The Massachusetts Republicans renominated Frederick T. Greenhalge for governor.

William L. Strong has been nominated by the Republicans for mayor of New York.

The new Poughkeepsie trolley system, covering thirty miles of line, was formally opened last week.

Judge William J. Gaynor has declined the Democratic nomination for judge of the New York Court of Appeals.

Prof. Vincenzo Botta, the distinguished Italian-American author, died in New York on Oct. 5. He was born Nov. 11, 1818.

Col. John M. Chivington, notorious in connection with the famous Sand Creek Indian massacre, died in Denver last week of old age.

At its meeting in Council Bluffs last week Gen. Greenville M. Dodge, of Iowa, was elected president of the Society of the Army of the Tennessee.

An immense steel-rail plant is about completed at Youngstown, Ohio, at a cost of $1,500,000. By means of interchangeable rolls both steel billets and rails can be made.

There are some indications which point to the conclusion that Senator William B. Allison, of Iowa, a moderate protectionist, may receive the Republican nomination for president in 1896.

In the twenty-first congressional district of New York the Democrats rebuked Simon Schermerhorn for his failure to vote for the Wilson bill, and nominated George Van Horn to succeed him.

It looks as though the French were trying to stretch their protectorate over Madagascar into a complete occupation of the country. If they do it may involve them in serious trouble with England.

The Chinese are reported to hav abandoned Moukden, the capital of Manchooria, and the Japanese are said to hav landed a large force at Talien-Wah, on the Chinese coast northeast of Port Arthur.

There was a slight Republican gain in the vote at the town elections in Connecticut, and a somewhat greater gain for license, Danbury, New Britain, and other places slipping away from the Prohibitionists.

The late Atlantic coast cyclone, which failed to reach this city, caused great loss of life and property in Cuba. In the eastern part of the island the banana plantations were wrecked and two hundred people were killed.

It is reported that rebellion has broken out in some of the provinces of China, owing to dissatisfaction with the conduct of the war against Japan, and it is rendered comparativly easy by the withdrawal of troops to send to the front.

In the Florida election the main fight was between two Democratic factions, the friends and enemies of Senator Call, and Governor Mitchell stationed troops in Jacksonville, but they were not needed. The Populist vote was small.

Senator McPherson, of New Jersey, announces that he cannot be a candidate for reëlection, on account of failing health. It is supposed that this declaration is called out by the treatment of Congressman Cadmus by his constituents.

The Democrats of the Fifth New Jersey district repudiated Congressman Cadmus for his votes against tariff reform, declaring that he was a traitor to his party and more dangerous than an open enemy. Hon. Preston Stevenson was nominated in his place.

A Japanese fleet, convoying transports —seventy vessels in all—has been sighted in the gulf of Pechili, near the Chinese coast. It is supposed that the troops on board constitute the Second corps of the Japanese army and that it numbers about 30,000 men.

The Democratic state central committee of Ohio has issued an address to the electors of the state calling upon them to so vote that no matter which party secures the ascendancy in the next Congress the free coinage of silver will be attained. The document is a voluminous one.

The Democratic minority of the recently adjourned Constitutional Convention of New York has issued to the electors of the state an address protesting against what is called an attempt to incorporate into the Constitution a "gerrymander" of the legislativ districts of the state.

A race riot is reported at Power's Station, near Hawesville, Ky., on Oct. 4. Negro excursionists, forced to ride in separate cars, engaged in a shooting affray with several white men. The whites report that seven negroes were killed, and more wounded, and a number of whites wounded.

A cyclone swept over Little Rock, Ark., on Oct. 2. Thirty buildings in the business portion of the city were unroofed and the state insane asylum and the penitentiary, two miles from town, were badly damaged. Several people were killed and property to the amount of $1,000,000 or more was destroyed.

Still another war governor has passed away; Andrew G. Curtin, of Pennsylvania, died at his home in Bellefonte on Oct. 7. He was born in that place on April 27, 1817. To him was chiefly due the first nomination of Lincoln, and the troops he raised were the first to reach the national capital at the outbreak of the civil conflict. He called an extra session of the legislature, secured an appropriation of $3,500,000, and with that equipped the reserves that saved Washington after the first battle of Bull Run.

Prof. David Swing, the liberal minister, died in Chicago on Oct. 3. Accused of heresy, he left the Presbyterian church several years ago and established Central church, on undenominational lines. He soon had a larger church and was receiving a larger salary than any other minister in Chicago. Services were held in Central Music Hall, which was too small to accommodate the crowds which went to hear him. The church had a Sunday school of three thousand pupils, a large kindergarten and an industrial school. Professor Swing was born in Cincinnati in 1083.

In the election in Georgia last week a large vote was polled and the Democratic candidates were successful, although by a greatly decreased majority from that obtained two years ago. The majority has fallen from 70,000 to less than 30,000 on the vote for governor. William Y. Atkinson, the governor-elect, runs 4,000 behind the rest of the Democratic ticket. As he had declared himself for the free coinage of silver and as a vote against him was a vote for the free coinage Populist candidate, Judge Hines, it would seem that the disaffection toward him had other causes than the currency issue. The Democrats hav the state legislature by a safe majority, thus insuring them a United States Senator to succeed Patrick Walsh.

Commodore Elbridge T. Gerry, president of the society alleged to exist for the prevention of cruelty to children, has been in trouble lately, as Mr. Goff, examining witnesses before the Lexow committee, took occasion to protest against the law which puts so much arbitrary power into the hands of the officers of that society. Mr. Gerry wanted to read a statement regarding a certain case to the committee, but he was told that he could not do so, as the committee was not listening to the reading of statements, but was taking sworn testimony; if Mr. Gerry desired to go on to the stand and be sworn he could do so. Commodore Gerry also wants a law passed by the legislature to provide for the legal whipping of men guilty of extreme cruelty to children. A resolution favoring this method of punishment was adopted by the society.

Oliver Wendell Holmes, author of the "Autocrat of the Breakfast Table," the "Wonderful One-Hoss Shay," and other famous articles and poems, died at his home in Boston on Oct. 7. He was one of America's foremost men of letters. He was of Dutch descent on the mother's side, the Wendells having gone from Albany to Boston early in the eighteenth century; Jansen Wendell, who came from the Old World in 1645, was the first settler. Wendell Phillips was descended from the same family, and Dr. Holmes alluded to the fact in his Phi Beta Kappa poem of 1881:

"Fair cousin, Wendell P.,
Our ancestors were dwellers by the Zuyder Zee;
Both Grotius and Erasmus were countrymen of we,
And Vondel was our namesake, though he spelt it with a V."

Oliver Wendell Holmes was born Aug 29, 1806.

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Mennonite	25.840
Unitarian	33.750
Lutheran	53.460
Methodist	33.345
Other Schools under Sectarian Control.	473.558
Total	$3.767.951

Additional Roman Catholic Contract Schools Appropriated for by Congress for fiscal year ending June 30. 1894 $114.333

44 Catholic Schools demand $276.116
13 Protestant " " 81.345
for present year. etc.



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E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - OCTOBER 20, 1894.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

A Distinction Without Much Difference.

A few months ago we mentioned the fact that Rev. Irl R. Hicks, of St. Louis, had preached a sermon in 1874 in Eden Chapel in Missouri, and we said that it was stated that in that sermon he had declared that the soul of Abraham Lincoln "went howling from the theater down to hell." Some reader of this paper has sent Mr. Hicks a copy of the issue containing the paragraph in question, and now he favors us with a marked copy of his *Word and Works* for August, in which he says that we are mistaken—only he does not use that exact form of words—that he did not say what we were informed that he said. He explains that he was preaching a Thanksgiving sermon, in which he emphasized the fact that the prayers and thanksgivings of the people should be hearty and devout, and that the rulers who issued the proclamations, "calling the nation to prayers and thanksgivings, should join the people in making such occasions what they ought to be." Mr. Hicks continues:

"We deplored the fact that, at the close of a long and bloody civil war, on the very day President Lincoln had called the nation to devout prayer and thanksgiving, he lost his life, 'not amid the assemblies whom he had called to the house of God, but in the public theater, the gates of which open hellward from the earth.' Our remarks were not intended as an attack upon President Lincoln, but a comment on the sin and folly of trifling with God, as if formal proclamations, creeds, or confessionals, were anything but mockery in his sight, without the sincere and devout service of the heart. We are still of the opinion that 'the gates of the public theater open hellward from the earth'—that it is a source of extravagance and vanity, a menace to chastity and morality, and that no man or woman with well balanced mind and heart would complacently entertain the thought of passing from the sensual amphitheater directly into the presence of Almighty God."

We fail to see that Mr. Hicks has helped his case very much. If "the gates of the theater open hellward from the earth," Abraham Lincoln, who received his death wound in the theater, ran considerable risk of going straight to hell when he died. Even now the preacher more than intimates that Lincoln was guilty of "the sin and folly of trifling with God," and we would not be surprised if as early as 1874 his words and manner were less conciliatory than his words are now. Now he says that it is his opinion that no man or woman with "well balanced mind and heart" would like to think of going from the theater directly into "the presence of Almighty God" The implication seems to be that Lincoln did not hav a well-balanced mind and heart, and we fairly presume that this is what the average clergyman thinks of every person who attends the theater. It occurs to us that the implication may be as valid, as a general proposition, as would be a similar one regarding all attendants at church services, but no more so.

The Secular Principle of Government.

Should the state grant any favors to any church or to any number of churches? Should the state contribute in any way to the propagation of religious dogmas? Should the state compel outward respect for or observance of any rite, ceremony, or institution of any church or of any religious system? Secularism promptly answers these questions with an unqualified No. The union of church and state is wrong in principle and disastrous in effect. All history testifies to this. So indisputably true is it that even those sectarists who are striving to establish a theocracy in this country are compelled to continually protest that they are unalterably opposed to the union of the church with the state—that is, they are forced to disguise their intentions, forced to pretend that they hate that which they love, forced to make believe that they are Secularists in all but the name, for Secularists they must be if they do not believe in the combination of the church with the state or the subordination of the state to the church. Yet, despite all their solemn declarations that they favor the complete separation of the state and the church they hate and loathe the principles of Secularism and the name of Secularist. Why this glaring contradiction, this unblushing self-stultification? The key that unlocks the mystery is the fact that they are *not* opposed to church and state union. How, then, do they salve their consciences for the deception practiced upon the uncritical public? In a very simple way indeed. They say that they do not want any particular church to be made the state church, for that would be the union of church and state, but they do want the fundamental principles of religion recognized by the state, and that would not be the union of church and state. They fail to see, or at least to publicly acknowledge, that the essence of theocracy is the favoritism shown by the political powers to the beliefs of certain citizens at the expense of other citizens. Favoritism breeds irresponsibility, corruption, and tyranny, and these are the great evils of ecclesiastical alliance with or dominance over the state.

Thus it is clearly apparent that the recognition of religion by the state is essentially union of church and state. This fact is brought out still more distinctly by an enumeration of the demands of the theocrats. They want church property to be exempt from taxation; this means the appropriation of money by the state to the churches. They want chaplains in the army and navy, in the chambers of legislation, and in penal and reformatory institutions; this means more state payments to the churches. They want religious instruction in the public schools; this means still more money from the state for the propagation of church dogmas and also the direct teaching of those dogmas by the employees of the state. They want laws forbidding work and recreation on Sunday; this is a demand for the setting aside of one day in the week for the exclusiv use of a privileged class—the priesthood—and is intended to secure an acknowledgment of a tenet of the Christian church. They want the social relations of men and women regulated in accordance with what they say was the opinion entertained by a young Jew worshiped by them as a part of God; this means, of course, the recognition by the state of another tenet of the Christian church. They want the national Constitution so amended that the fundamental doctrins of the Christian church and of Theism will be made a part thereof and all except professing Christians be shut out of public positions—if this does not mean open and unequivocal union of church and state, what does it mean?

What man or woman who intelligently loves liberty and justice can indorse the theocratic program or recoil from the acceptance of the principles of Secularism?

The *Christian Reformer*, the most aggressiv organ of the theocratic party, keeps a very sharp watch on the columns of THE TRUTH SEEKER, and givs its readers the benefit of many of our exhortations, but it generally fights shy of our arguments. However, in its issue of October 6th it made a few quotations that might hav shocked some of its constituency. We had said that a great deal of the prevalent political corruption "is directly chargeable to the theocrats. The attempt to subvert the secular Constitution has contributed powerfully to the unmanning of politicians. They hav been bullied into voting for all sorts of unconstitutional laws, and hav made all kinds of promises under duress of threats of defeat in future elections if they did not giv their public indorsement to the demands of the theocrats." This was certainly plain enough without what immediately followed it in the editorial from which it was taken by the *Christian Reformer*. Any person of ordinary mind should hav been able to see that we had reference to the theocratic legislation secured by the Sabbatarians and other people of that class "under duress of threats of defeat" for the legislators who should fail to vote for the laws demanded in the interest of religion. But the editors of the Christian paper evidently did not like to lay before their readers statements of fact which the editors knew could not be disposed of by them. Hence they said: "To say that the efforts of Christian people for the enactment and enforcement of Christian laws lead to political corruption is to utter arrant nonsense." Then they proceeded to dilate upon the political rottenness of the great cities, as though our remarks had direct reference to that kind of political corruption. Here is what immediately succeeded the lines reproduced by the *Christian Reformer:*

"They [the legislators] hav seen misleading and even forged petitions laid upon their desks, and they hav not dared to expose the fraud, but hav had to make believe that they saw nothing wrong, and hav talked and voted as though they had not the slightest doubt of the truth of the theocrats' assertion that those documents actually expressed the solemn wish of a vast majority of the people."

All this needed no explanation; it was self-evident that we alluded to the scandalous performances of the Sabbatarians at the time they were trying to close the gates of the World's Fair on Sunday. To emphasize the fact which the *Reformer* seems to be so anxious to obscure, we again print some figures which we gave in THE TRUTH SEEKER of July 7th: "The actual number of petitioners calling for the closing of the Fair on Sunday was 315,154; those protesting against closing numbered 300,000. The Sundayites claimed that 40,000,000 people had asked for Sunday closing; they attempted to substantiate this claim by offering to Congress petitions said to number 25,509,182. Here are a few samples of their rascality: Michigan has a population of 2,093,896; it was represented to hav sent 4,096,240 petitions.

The population of Ohio is 3,672,316; they said she sent 4,104,396 petitions. Pennsylvania's inhabitants number 5,258,014; the Sundayite petitions were pretended to bear the names of or to represent 15,552,473 people! Think of it! If every man, woman, and child, including new-born babes, in these three states had asked for Sunday closing the petitioners would hav been but 11,024,226. According to the good Sabbatarians, 23,753,109 names were secured in those states. In other words, there were 12,728,883 more alleged signatures or votes for Sunday closing than there were people of all ages in the states named."

In this connection we printed the remarks made by a Presbyterian minister, Rev. Mr. Cross, before a committee of Congress. Here they are again:

"MR. CHAIRMAN AND GENTLEMEN OF THE COMMITTEE: The real object of my being here to speak a word is in favor of intellectual honesty on the part of the orthodox churches. I am a minister of an orthodox church. I notice in my territory that these church petitions are exceedingly delusiv as to the number of those that sign them or vote for them. Now, for example, in one instance in our state the Presbyterians passed a resolution, saying that we represent so many, aggregating a certain membership; and then the Christian Endeavor Society, composed of many of the same church-members alluded to by that Presbyterian church, will pass a like resolution and say we represent fifty, seventy, or one hundred members. And then it will be brought before the Sunday-school. And many of the persons who are counted as voting for the resolutions will hav been counted three, four, or five times; and it is almost on the principle of voting early and often, which is so much opposed in secular politics. I am a witness to this fact: There was one petition claiming to represent eighty church-members that signed the petition to Congress, but they were not present at all. It was at a Sunday-school, and the vote was taken by the Sunday-school superintendent, and there were children voted for these resolutions that were not old enough to know whether the expression 'World's Fair' meant the pretty girls in the next pew or the Columbian Exposition in Chicago."

Is there any room for doubt as to the species of political corruption that we meant had been caused or increased by the attempt to put Christian laws into our statute books? But more than this may justly be charged to the account of the theocrats. There can be no question that every such transaction as that to which the Sabbatarians and the members of Congress were parties must inevitably tend to the demoralization of all concerned. So in another sense it is true that the attempt of the theocratics to make their religious notions a part of the civil law has "contributed powerfully to the unmanning of politicians," notwithstanding the *Reformer's* assertion that such an averment is "arrant nonsense."

We shall consider this subject further next week.

Mr. Wise, His Trial, and the Preachers.

J. B. Wise attended the Leavenworth term of the federal court to answer to the charge of obscenity made against him at the instigation of Rev. H. B. Vennum for mailing the preacher a postal card on which was written a passage from the Bible, but the case was continued to the April term of the court at Topeka. While it would be a relief to Mr. Wise to hav the suit disposed of at once, the postponement will giv us time to reach the people with a statement of the facts and arguments on the merits of the prosecution and the implications of such a charge against the Bible.

Rev. S. D. Beegle has lately had two letters in the Clay Center *Dispatch* in which he has attempted to break the force of the Rev. Mr. Vennum's assault on the Bible. He says that if Mr. Vennum had "carefully studied the different translations of the Bible, and especially the revised version of 1881, he might hav avoided all this trouble and all this disgrace to the Bible, to the church, and to the religion of the Bible."

"In the revised version the objectionable words in the said passage are rendered, and no doubt correctly, in a way which leaves in them little, if anything, that is indelicate. Compare Clarke's Commentary, also that of Jamieson, Faucet, and Brown. For the only still remaining somewhat objectionable word, the latter commentary very properly proposes a perfectly proper word as a substitute. With these changes, the passages would be far less indelicate than many passages found in the criminal laws of every state in the union. In short, it would be a passage of which the most sensitiv nerves need not be afraid."

Mr. Beegle forgets that the authorized version is the one in common use, even in the church, and that Mr. Vennum may very properly retort that it is not his business to throw aside the version of his God's holy book which that God has permitted his children to use for two hundred and seventy years, and take up one which the spirit of modern skepticism forced the Protestant church to giv to the world without its being asked for by the masses of Protestant Christians. More than this, Mr. Vennum may well be justified in censuring his colleague for calling attention in this perilous time to the astonishing fact that the "Word of God" may be made decent or indecent by a council or conference of men who lay no claim to inspired wisdom and for whom the most zealous Christian would not assert inerrancy of judgment. Certainly Mr. Beegle has not helped the case for the Bible a bit by his learned intervention. Every such "defense" as his is an assault on the alleged divinity of the book.

In another letter Mr. Beegle admits that it is not easy at first sight to successfully meet Mr. Wise's contention that if he is to be punished because he sent one passage of the Bible through the mails then those who publish and scatter the Bible broadcast should be punished much more severely. But the preacher thinks that it should be remembered that the statute books of all the states contain language far more obscene than Isaiah xxxvi, 12, and that in the trial of criminal cases in our courts the lawyers are permitted to "put questions both to clients and witnesses, and that too in open court, before the crowds often, which are more obscene than the Bible passage referred to." All this may be true, but if the Bible should be non-prosecutable when it contains words which must be used in the statute books to define crime, and which lawyers must use in prosecuting persons accused of crime, why should not other books hav immunity from prosecution when they contain the same or similar words? Why should the Bible be privileged and reformatory and scientific books and papers be outlawed? E. H. Heywood's "Cupid's Yokes" and Dr. Knowlton's "Fruits of Philosophy" were serious works written to advance what their authors believed would be the progress of humanity, and yet nothing availed to save those pamphlets from condemnation or those who sold them from punishment. Why this discrimination?

We hav no desire to see Mr. Wise punished for doing what he had a perfect right to do, and neither are we fighting to shut the Bible out of the mails; we are demanding simply that the church shall cease its dictatorship and that the Bible shall not be permitted to go where modern humanitarian works are denied passage.

Mr. Wise was simply showing up the obscenity of the Bible, and to prevent his doing that the Christian preacher jumped on him. The Christians do not care that the Bible is obscene—they claim indeed that it is not—but when an Infidel shows that it is they put him in prison. It is to defend their book that they are striving to put Mr. Wise in jail—not for sending it through the mails, as they do that themselvs. They are striving to deter Infidels from attacking the Bible, and every Infidel should rally to defeat them. It would be a pretty thing if Christians can send the Bible smut through the mails and then put in prison every Infidel who points out that smut.

Injustice Does Not Pay.

The original constitution of Tennessee, like those of some other Southern states, provided that no minister or priest could be eligible to a seat in the legislature, and in the case of Tennessee the provision has stood through all the revisions of the constitution. In the "whereas" we find the reason for the inhibition. It is this: "The ministers of the gospel are, by their profession, dedicated to God and the care of souls, and ought not to be diverted from the great duties of their functions." This sounds suspiciously like one of the favorit arguments against giving the ballot to woman. *She* ought not to "be diverted from the great duties" which her functions devolve upon her. The Chattanooga *Times* thinks that an amendment to the federal Constitution disqualifying ministers and priests for office would be promptly ratified by the Southern states without an exception. Curiously enough, the reason it assigns for the exclusion of this class of citizens from direct participation in law-making is the exact opposit of that given by the framers of the Tennessee constitution. It says that the real reason for the prohibition was "the Jeffersonian revolt against ministerial meddling in civil affairs." From this it would appear that that clause in the constitution was "writ sarcastic." The utter futility of discrimination against a class in the effort to safeguard the rights of the people was perhaps never more conclusivly shown than in this instance. The ministers of Tennessee were forbidden to help frame the laws of that state because it was feared that they might make an injurious use of their power if they were put upon an equality with their lay fellow-citizens. What is the result? Why, Tennessee is one of the most intolerant states in the Union, as witness the abominable persecution of the Adventists. What has proscription gained for freedom of conscience? Nothing, of course; it never does. It never pays to discriminate when framing constitutions and enacting laws. Partialism is unwise, dangerous, suicidal. No matter how plausible may be the arguments with which we justify, or try to justify, these political boycotts, they are sure to bring in their train greater evils than those they were designed to cure or prevent. Let the example of Tennessee be a warning to those who are just now fascinated with the Orange idea that it would be a fine stroke of policy to shut Catholics out of office and expatriate Catholic priests, perhaps even to disfranchise all of that faith. "The blood of the martyrs is the seed of the church," and every Catholic made to suffer in any way because he is a Catholic will be strengthened in his faith instead of alienated from it and his influence in its behalf will be tenfold greater than it was before. It seems absolutely incredible that this should for an instant fail to be self-evident to any Freethinker, and to every Freethinker.

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"BOSTON, MASS., Oct, 10, 1894.

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"MONTREAL, Oct. 12, 1894.

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Colonel Ingersoll has a new lecture, which he will deliver this fall and winter. It is entitled "The Holy Bible," and is now ready in pamphlet form. A million copies should be sold, and we are ready to dispose of our share of them at the regular and low price of twenty-five cents each. It will make a superb missionary document.

His lectures on Shakspere and Lincoln are also in press, and will be ready soon. The price of each will be twenty-five cents. They will be printed in handsome shape, in paper covers. Every one will want copies of these splendid addresses, and orders may be sent to us at once, and will be filled as soon as we get the books from the publisher.

Another pamphlet which everybody will want is this: "Is Suicide a Sin?" The work contains Colonel Ingersoll's two letters to the New York *World*, together with the replies of famous clergymen and others, a verdict from a jury of eminent men of New York, curious facts about suicides, celebrated essays and opinions of noted men, and an original chapter on the "Great Suicides of History." Price, in heavy paper, with late portrait of Robert G. Ingersoll, twenty-five cents.

"Is it not time to stop tinkering with the Bible and treat it as a book commanding respect, reverence, and obedience?"—*The Presbyterian.*

The time has come to stop worshiping the Bible and to treat it as all other books should be treated—accept the truths it contains, reject what is not true, and hold the judgment in suspension regarding what is doubtful.

It will no doubt interest all Freethinkers to learn that the pious and pestiferous Henry W. Blair, of New Hampshire, who is again a candidate for United States Senator, has been indorsed by the American Protectiv Association of his state. Inasmuch as Blair is one of the most conspicuous supporters of various church-and-state schemes, while the association named *claims* to stand for the divorce of politics and religion, the action of the New Hampshire councils will no doubt induce serious thought in the minds of a few people of Liberal views.

W. Holman Hunt, the artist, in his presidential address to the Sunday Society of England, suggested that Jesus Christ, were he living in Christendom to-day, would advise his disciples to visit the museums on Sunday. Merely observing in passing that if the people of the world had heeded his injunction to take no thought for the morrow, there would be no museums for anybody to visit on any day, it should be said that it makes little difference what Jesus or Julius Cæsar would think about the matter. What is essential is this: Would the Sunday opening of museums and other places where useful information and pleasant entertainment can be found be conduciv to the physical, intellectual, and moral well-being of the people? There can be no doubt that it would. That settles the question, regardless of the supposititious opinion of some ancient citizen who never heard of a museum or of an art gallery.

The *Christian Reformer*, referring to the current story of the group of Senators who did not know where to look in the Bible for the Sermon on the Mount, remarks:

"Think of men being sent to the United States Senate who know so little of the Bible! It is not likely they would put much of the spirit of the Sermon on the Mount in their legislation."

If they should set out to put in practice the principles of that discourse they would at once abolish the judicial oath. How would that suit the pious people who think they cannot tell the truth unless they swear to it? The Senators would also set themselvs against all laws for the collection of debt and all laws punishing kidnaping. The Senate would dismiss its chaplain, for he prays in the public place where and because he may be "seen of men." It would adopt a resolution protesting against the accumulation of property or the doing of anything involving taking thought for the days to come, and to harmonize its action with its words it would cease to legislate and the Senators would renounce their salaries and hereafter look to their heavenly father for their food, raiment, and shelter. If to be a Christian one must put in practice the precepts of the Sermon on the Mount there is not a Christian in the world to-day.

The Dakota gentleman who thinks that the mythical miraculous preservation of the three Hebrew children gave God a license to burn to death the five hundred people who perished in the forest fires in the Northwest this year may be pleased to hear that the same "merciful Providence" has just killed nine Hebrew children in this city by throwing an unfinished factory down upon the tenements in which they resided. As all Christians who are familiar with the Bible are aware, God long since solved the problem of aerial navigation, and in old times was occasionally seen flying "on the wings of the wind." Well, on the morning of October 10th he came along on the hurricane which swept over this city and picked up an eight-story brick building, and with it killed the nine Hebrew children mentioned, members of the Steinman, Korones, and Abrahams families. He had just counted the hairs of their heads, as is his wont.

The United States Government is run by the Christian church. Because Postmaster Hesing of Chicago was going to hav a parade of the carriers of the city—with their cheerful consent—on Sunday, the preachers raised a great fuss and sent in a protest to the department at Washington, and they of Chicago were reinforced by the priests in other parts of the country. The department surrendered and countermanded the parade. The insolence of these preachers is simply intolerable. Let the people tell them that it is none of their business what the letter carriers do with their time when off duty. The Freethought Letter-Writing Corps will this week write to Postmaster-General Bissell, at Washingtion, D. C., in protest against this interference with Postmaster Hesing and the carriers of Chicago at the dictation of men who want to make all the people of the country believe as they believe or pretend to believe.

We do not know whether the Mennonites love their enemies, as Jesus commanded his disciples to do, but it seems that there are some of that sect who are willing to be robbed for the glory of God. A press dispatch tells us that on October 8th, in Manor township, near Lancaster, Pennsylvania, the house of Christian Witner, a Mennonite, was entered by burglars and several thousand dollars, which Mr. Witner had just drawn from the bank, was stolen. The Mennonites do not countenance war or civic contention, and consequently Mr. Witner had no weapons in the house and so was an easy victim. Wishing to avoid all "civic contention," the family did not acquaint the authorities with their loss and the officials did not hear of it until the 10th. Now the Witners are worried because there is likely to be trouble about the matter. We sincerely hope that no Christian or latitudinarian panegyrist of the Sermon on the Mount will make fun of this good Mennonite family.

The National Reformers and other people of that ilk are very strongly impressed with the idea that the kingdom of God will be in a fair way to be realized on earth if only they can get a recognition of their peculiar religious notions into the Constitution and rigid Sunday laws written in the national and state statute books. Their childlike faith in the saving grace of brute force reminds Rev. E. M. Wheelock, of Austin, Texas, of a bright little five-year-old girl who wanted her mother to adopt as a playmate for her a boy baby who had been left an orphan. Its parents were Jews. The mother was averse to such an arrangement and thought she could settle the matter for good by saying: "But, Mabel, he is a Jew, and you wouldn't hav a Jew for your little brother, would you?" Mabel considered the question for a moment, and then said: "No, mamma, I wouldn't; but can't you spank him and make him believe in Christ?" The Covenanters want to spank all the Freethinkers, Jews, and Adventists in the country.

We in America are a free people; we love liberty, in the abstract; we laud it in the papers, and shout praises of it from the political stumps and Fourth of July rostrums, but this is the way we allow an illiterate old man to lead us around by our auricular appendages. The story is told in the *Times* of this city:

"Anthony Comstock, the agent of the Society for the Suppression of Vice, had a lively argument yesterday with J. A. Wood, who, in company with Edward Paisle, is the publisher of a series of pamphlets which are being sold by the street pedlers.

"Mr. Comstock met Wood in Ann street. He began the conversation by asking where Wood published the books. Wood replied that they were printed in Philadelphia.

"Mr. Comstock ordered the publisher to take the books off the wagons, telling him that they were unfit to put before young people.

"'Young man,' said Mr. Comstock, 'are you aware that you are violating the law?'

"'No,' replied Mr. Wood. 'Judge O'Brien handed down a decision that the books were not obscene.'

"'Judge O'Brien's decision is not worth the paper it is written on,' retorted Comstock.

"'You can take your choice,' said Comstock. 'Either take those books from the street or go to court and defend yourself. I advise you to take them off, as you hav no defense to make.' Wood said he would hav them taken off, and the argument ended."

"And the argument ended"! Why shouldn't it end to Comstock's complete satisfaction when the agent of such a society can snap his fingers with perfect impunity in the face of a judge of the Supreme Court of the state? Our dictator grows more and more arrogant as the years go by and the hand of justice continues to do injustice at his command. Occasionally a judge snubs him, but he does not care so very much for that, for he is convinced that a man who can hav his own way, as he does, nineteen times out of twenty, is extremely lucky, as things go in this world. And he is right.

It is a quite common error to suppose that the majority is justified in suppressing by force whatever they imagin is productiv of bad results Indeed, this is the mistaken idea most frequently entertained by people who otherwise think with more than average clearness. The church has always acted in accordance with this view, and the result is that she has been the most cruel and destructiv power that has ruled and desolated humanity. Freethought is the protest of common sense, science, mercy, justice, and liberty against this baleful delusion. The sole legitimate function of enacted law is the protection of the personal and property rights of the individual. When it goes beyond that it becomes crime and invites disaster. There is no justification in ethics or statesmanship for the attempted suppression of the propaganda of any creed. At rare intervals some misguided Infidel suggests that it would be well to forbid the preaching of Christian doctrins because the preaching and acceptance of those doctrins often produce evil fruits. Such people seem to forget that for Freethinkers to advocate the regulation of belief by law is suicidal. If it would be right and expedient for us, were we in the majority, to make the teaching of principles—for instance, the infamous dogma of hell-fire, or the other miserable doctrins taught at revivals—which *we* think harmful a crime to be punished by the state, why would not the present majority be at perfect liberty to make the teaching of principles which *they* think harmful a crime to be punished by the state? If the lack of power is all that prevents us attempting the suppression by force of the Christian religion, what warrant hav we to complain if the Christians act upon the hint we giv them and suppress Freethought by force? Were the Demands of Liberalism formulated and is the fight for Secularism waged only because we are at present in the position of the under dog, and are we to prove false to all our high professions when we get on top? If that is our program the Christians would be fully justified, reasoning as a certain Western paper does, in exterminating us at once. Any Liberal journal that takes the position herein criticised plays directly into the hands of the theocratic reactionists.

An Autobiographical Sketch of Paine.

Moncure D. Conway sends to the New York *Evening Post* an unpublished letter by Thomas Paine, with an introductory note as follows:

SIR: The subjoined autobiographical sketch by Thomas Paine appears to me of great interest. It was inclosed in a letter of January 14, 1779, written from Philadelphia to the Hon. Henry Laurens. Paine had resigned his office as secretary of the Committee of Foreign Affairs on January 8, on account of the controversy with Silas Deane, and Laurens had resigned the presidency of Congress in connection with the same matter. The letter was probably written at Laurens's request; it is hastily written, and its egotism should be read with the reflection that it was a private letter to Paine's most intimate friend. After slumbering long among the papers of Mr. George Bancroft, this interesting document found its way into the possession of the Lenox Library. MONCURE D. CONWAY.

PAINE'S LETTER TO LAURENS.

SIR: For your amusement I giv you a short history of my conduct since I hav been in America.

I brought with me letters of introduction from Dr. Franklin. These letters were with a flying seal, that I might, if I thought proper, close them with a wafer. One was to Mr. Bache of this city. The terms of Dr. Franklin's recommendation were "*a worthy, ingenious, etc.*" My particular design was to establish an academy on the plan they are conducted in and about London, which I was well acquainted with.[1] I came some months before Dr. Franklin, and waited here for his arrival. In the meantime a person of this city desired me to giv him some assistance in conducting a magazine, which I did without making any bargain.[2] The work turned out very profitable. Dr. Witherspoon had likewise a concern [in] it. At the end of six months I thought it necessary to come to some contract. I agreed to leave the matter to arbitration. The bookseller mentioned two on his own part—Mr. Duchee, your late chaplain, and Mr. Hopkinson. I agreed to them and declined mentioning any on my part. But the bookseller getting information of what Mr. Duchee's private opinion was, withdrew from the arbitration, or rather refused to go into it, as our agreement to abide by it was only verbal. I was requested by several literary gentlemen of this city to undertake such a work on my own account, and I could hav rendered it very profitable.

As I always had a taste to science, I naturally had friends of that cast in England, and among the rest George Lewis Scott, esq., through whose formal introduction, my first acquaintance with Dr. Franklin commenced.[3] I esteem Mr. Scott as one of the most amiable characters I know of, but his particular situation had been, that in the minority of the present King he was his sub-preceptor, and from the occasional traditionary accounts yet remaining in the family of Mr. Scott, I obtained the true character of the present King from his childhood upwards, and, you may naturally suppose, of the present ministry. I saw the people of this country were all wrong, by an ill-placed confidence. After the breaking out of hostilities I was confident their design was a total conquest. I wrote to Mr. Scott in May, 1775, by Capt. James Josiah, now in this city. I read the letter to him before I closed it. I used in it this free expression: "Surely the ministry are all mad; they never will be able to conquer America." The reception which the last petition of Congress met with put it past a doubt that such was their design, on which I determined with myself to write the pamphlet [Common] Sense. As I knew the time of the Parliament meeting, and had no doubt what sort of a king's speech it would produce, my contrivance was to hav the pamphlet come out just at the time the speech might arrive in America, and so fortunate was I in this cast of policy that both of them made their appearance in this city on the same day.[4] The first edition was printed by Bell on the recommendation of Dr. Rush. I gave him the pamphlet on the following conditions: That if any loss should arise I would pay it—and in order to make him industrious in circulating it, I gave him one-half the profits, if it should produce any I gave a written order to Col. Joseph Dean and Capt. Thos. Prior, both of this city, to receive the other half, and lay it out for mittens for the troops that were going to Quebec. I did this to do honor to the cause. Bell kept the whole, and abused me into the bargain. The prize he set upon them was two shillings. I then enlarged the pamphlet with an appendix and an address to the Quakers, which made it one-third bigger than before, printed 6,000 at my own expense, 3,000 by B. Towne, 3,000 by Cist & Steyner, and delivered them ready stitched and fit for sale to Mr. Bradford at the coffee-house; and though the work was thus increased, and consequently should hav borne a higher price, yet, in order that it might produce the general service I wished, I confined Mr. Bradford to sell them at only one shilling each, or tenpence by the dozen, and to enable him to do this with sufficient advantage to himself, I let him hav the pamphlets at 8½d. Pennsylvania currency each.

The sum of 8½d. each was reserved to defray the expense of printing, paper, advertising, etc., and such as might be given away. The state of the account at present is that I am £39 11s. out of pocket, being the difference between what I hav paid for printing, etc., and what I hav received from Bradford. He has a sufficiency in his hands to balance with and clear me, which is all I aimed at, but by his unaccountable dilatoriness and unwillingness to settle accounts, I fear I shall be obliged to sustain a real loss exclusiv of my trouble.

I think the importance of that pamphlet was such that if it had not appeared, and that at the exact time it did, the Congress would not now hav been sitting where they are. The light which that performance threw upon the subject gave a turn to the politics of America which enabled her to stand her ground. Independence followed in six months after it, although before it was published it was a dangerous doctrin to speak of, and that because it was not understood.

In order to accommodate that pamphlet to every man's purchase and to do honor to the cause, I gave up the profits I was justly entitled to, which in this city only would at the usual price of books [hav] produced me £1,000 at that time o'day, besides what I might hav made by extending it to other states. I gave permission to the printers in other parts of this state to print it on their own account. I believe the number of copies printed and sold in America was not short of 150,000—and is the greatest sale that any performance ever had since the use of letters, exclusiv of the great run it had in England and Ireland.

The doctrin of that book was opposed in the public newspapers under the signature of Cato, who, I believe, was Dr. Smith,[5] and I was sent for from New York to reply to him, which I did, and happily with success. My letters are under the signature of "The Forrester." It was likewise opposed in a pamphlet signed "Plain Truth," but the performance was too weak to do any hurt or deserve any answer. In July following the publication of "Common Sense" the Associators of this state[6] marched to Amboy under the command of General Roberdeau. The command was large, yet there was no allowance for a secretary. I offered my service voluntarily, only that my expenses should be paid, and all the charge I put General Roberdeau to was $48; although he frequently pressed me to make free with his private assistance. After the associators returned I went to Fort Lee, and continued with Gen. [Nathaniel] Greene till the evacuation.

A few days after our army had crossed the Delaware on the 8th of December, 1776, I came to Philadelphia on public service, and seeing the deplorable and melancholy condition the people were in, afraid to speak and almost to think, the public presses stopped, and nothing in circulation but fears and falsehoods, I sat down, and in what I may call a passion of patriotism, wrote the first number of the *Crisis*. It was published on the 19th of December, which was the very blackest of times, being before the taking of the Hessians at Trenton I gave that piece to the printer gratis, and confined him to the price of two coppers, which was sufficient to defray his charge.

I then published the second number, which, being as large again as the first number, I gave it to him on the condition of his taking only four coppers each. It contained sixteen pages.

I then published the third number, containing thirty two pages, and gave it to the printer, confining him to ninepence.

When the account of the battle of Brandywine got to this city, the people were again in a state of fear and dread. I immediately wrote the fourth number [of the *Crisis*]. It contained only four pages, and as there was no less money than the sixth of dollars in general circulation, which would hav been too great a price, I ordered four thousand to be printed at my own private charge and given away.

The fifth number I gave Mr. Dunlap, at Lancaster. He, very much against my consent, set half a crown upon it; he might hav done it for a great deal less. The sixth and seventh numbers I gave in the papers. The seventh number would hav made a pamphlet of twenty-four pages, and brought me in $3,000 or $4,000 in a very few days, at the price which it ought to hav borne.

Monies received since I hav been in America:

Salary for 17 months at 70 dollars per month(7)	1,190 dollars
For rations and occasional assistance at Fort Lee	141 ditto
For defraying the expense of a journey from East Town round by Moriss when secretary to the Indian Commission(8), and some other matters, about 140 or 145 dollars	145 ditto
Total of public money	1,476

In the spring, 1776, some private gentleman, thinking it was too hard that I should, after giving away my profits for a public good, be money out of pocket, on account of some expense I was put to—sent me by the hands of Mr. Christopher Marshall 108 dollars.

You hav here, sir, a faithful history of my services and my rewards.

(1) In 1767 Paine was usher in a school in Kensington, London.—M. D. C.
(2) Robert Aitkin. This was the *Pennsylvania Magazine*.—M. D. C.
(3) Scott was a Commissioner of the Board of Excise, by which Paine had been employed.—M. D. C.
(4) "Common Sense" appeared January 10, 1776.—M. D. C.
(5) The Rev. William Smith, M.D., President of the University of Philadelphia.—M. D. C.
(6) The Flying Camp.—M. D. C.
(7) As Secretary of the Congressional Committee of Foreign Affairs, to which he was appointed April 17, 1777.—M. D. C.
(8) This commission met the Indian chiefs at Easton, Pa., in January, 1777.—M. D. C.

More About Suicide.

The question of the right of suicide from the Christian standpoint involves the greater question of God's providence and his claims upon man; or, stated generally, the question whether God has asserted any rights on earth that man is bound to respect. His self-appointed mouthpieces hav for ages maintained that he has. First, as, they aid, he made man in his own image and then commanded that that image should be respected and not marred. (Gen. ix, 6.) Next was the notion of God's government over these images of himself—his providence, as it is called; a "smiling providence" if the images were doing well and meriting his approbation; or a "frowning providence" if they had been misbehaving and were undergoing disciplin and punishment. Such calamities as personal accidents and sickness, destructiv storms, floods, lightning, pestilence, and all such unmanageable agencies were reckoned as the "acts of God," and meant for punishment when he is in the frowning humor. The necessity to labor for a living was also regarded as a curse pronounced on mankind for the sin of Adam (Gen. iii, 19).

Then the notion logically following these assumptions was that it was an act of presumption and rebellion to attempt to thwart the designs of God by trying to prevent the calamities he meant to inflict. Thus, if a man were sick it was rulable to ask God to cure him, but a sin for him to take medicin with a view of curing himself. King Asa was supposed to hav suffered for this sin—of seeking "to the physicians" instead of to the Lord (2 Chron. xvi, 12). During the Middle Ages the church discountenanced physic and habitually attempted to control all sickness and pestilence by prayer and ceremony. When lightning rods were first introduced in France they were denounced by the church as impious because designed to thwart the will of God in steering the thunderbolt.

For a long time all sorts of invention calculated to save labor was looked upon by the "rigid righteous" as the work of the devil and designed to nullify God's curse.

About fifty years ago a very pious old farmer lived in Ohio, who had accepted God's curse of labor in good faith and never tried to shirk or take any easy ways. He always cut his grain with a sickle. But finally, when he was no longer able to work, one season he sent for his grandsons to come and cut his field of wheat. He spied them coming, each carrying a grain "cradle," which was then a new-fangled invention. He hastened to meet them and forbade them from taking the sacrilegious implements into his field. "Boys," said he, "my grain may fall down and rot, but it shall never be cut by those inventions of the devil." But all this is changed. The more advanced of God's friends and spokesmen hav renounced for him all claim upon human suffering and misfortune. They allow man to invent and discover to his heart's content, and apply his discoveries to the entire nullification of all of God's providences so far as they are hostil to his peace and comfort. They concede that God takes no delight in seeing men suffer, and enters no protest against the use of anæsthetics to make him insensible to pain. The preacher himself will not hesitate to take odontunder when a tooth is to

be pulled, or chloroform when a leg is to be sawed off. The more advanced agree with the evolutionist that man was not created in the image of God but in the image of a monkey; and that he has been slowly growing into an image of what a God ought to be ever since, by reason of these very inventions that put him in a position to get the most satisfaction out of his environment. Now where can they logically stop in these concessions to man? Nowhere. If he has a right to take chloroform or morphine to escape his suffering, why has he not the right to use the more effectual remedy of suicide? If God wants a man to suffer, he has no right to take chloroform; if he does not want him to suffer he must hav the right of suicide, if that is the only way of escape.

If a man is sick with an agonizing and fatal disease, the doctor does not hesitate to put him under the influence of opiates, and when one dose wears out and the man becomes sensible of his misery again, he givs him another, and if necessary, keeps it up a week or a month, or until the patient dies; and everyone—preachers and all—agree it is right. That is, the *mind* of the patient is killed and his *body* left to die of the disease. What a man may employ a doctor to do for him he has a right to do for himself, if he can. That is, he has a right to destroy his mind in order to abolish intolerable agony. This involves his right to destroy the body too, since a body without a mind is functionless and worse than useless to anybody, and so the operation that destroys the mind practically destroys the body.

All our rights are held subject to and limited by the rights of others. So that in any given case, whether suicide is right or not, depends upon circumstances. The desire of one to escape the ills of life must be balanced against the claims that others may hav upon him. And here, if anywhere, is the place for the state to put in its interference. And since it takes an interest in the birth of citizens by endeavoring to insure each one a licensed and legitimate entrance into the world, it might not appear so very illogical if it should seek to regulate his voluntary exit. So, for the consideration of those states that, like New York, wish to interfere with suicide, I suggest, with more or less seriousness, the following regulations:

First. Any person desirous of committing suicide must first apply to the Probate Court for a license.

Second. The Probate Court shall examin the candidate with respect to his sanity, and if he is insane, he shall be sent to a lunatic asylum, where, in the course of time, he will be killed by kindness.

Third. If the candidate is sane the court shall ascertain whether he has posted his books and left his accounts in intelligible shape, and insured his life.

Fourth. The court shall ascertain what use the candidate is to his friends, whether they giv their consent, and whether it is possible to find a remedy in life for the troubles the candidate is endeavoring to escape. If the court finds it to be the man's duty to liv he must refuse the license, otherwise he must grant it. But the chances are that by this time the candidate will hav become sufficiently disgusted to be willing to liv a while longer. But if not, then

Fifth. He is to be given his license and sent to the morgue, where apartments are to be fitted up for suicides' use, and furnished with razors, pistols, ropes, a tank of deep water, a choice collection of poisons, and all the necessary implements for a quick and licensed exit.

Everything being done thus, "decently and in order," the state ought to be satisfied.

God's claims to the life and sufferings of a man having been set aside, the only other claims are those of his fellow-men. It takes two sides to make a binding bargain. Whether a man owes society anything depends on what society has done or is willing to do for him. If she wants him to liv it is her duty to make his life tolerable, otherwise he is not morally obliged to liv on his own account. A man belongs to himself except to the extent that he has by his own act bound himself to others. And he is not bound to accept life on terms imposed by others, and to which he has not given his consent.

He is by nature introduced to life with susceptibilities and feelings that imply a promis of conditions to giv him happiness. It is only when this promis is performed that he is under obligation to accept existence, and the performance in itself insures his cordial acceptance of it; while its nonperformance givs him both the right and the incentiv to reject it.

JAS. B. ALEXANDER.

The goodness of God is fully demonstrated in the story of how he allowed the devil to destroy "my servant Job's" property, kill his family, and finally cover him with boils.

My Religion.

I believe in the nobility of human life. I believe in the sacredness of human happiness. I believe in the divinity of human love. I believe in the religion of this world. I believe in freedom. I believe in liberty. I believe in right. I believe in truth. I believe in goodness. I believe in kindness. I believe in gladness. I believe in blessedness. I want to see everybody happy. I believe in comfort. I believe in contentment. I believe in joy. I believe in the holiness of the human smile. I believe in the sanctity of human laughter. I pity the unfortunate possessor of a long religious face. I do not believe in Jehovahs and Satans, and gods and devils and angels and demons and heavens and hells and New Jerusalems and purgatories. I believe in men, women, and children, in the universe, this world, the earth, in America, the United States, in you and in myself. I think more of my mother, my brother, and myself than I do of any trinity above the clouds. I like my fellow-men. I like this world. It is good enough for me. I like the way we are progressing. We are getting better every day. Hatred, ignorance, selfishness, and intolerance are giving way to love, education, liberality, and justice. Nearly everybody in this world has ideas of his own. People are beginning to open their eyes. They are doing their own thinking. Every man's brain is his church. Doubt and unbelief are gaining ground. Christianity has been weighed in the balance and found wanting. Science is bringing light. Mankind is on the upward march. Error is dying. Truth is rising. The world is getting better every hour.

I believe in that love that binds man to man, and strews along the pathway of every individual the tenderest flowers of the sweetest perfume. I like the big-heartedness of the great majority of our people. I am glad that love can find a home in almost every breast.

I like the order and nature of things in this world. I like all the seasons of the year. I like winter. I like summer. I like the snow and the ice. I like the birds and the flowers, and the trees and the grass. I like the good, the great, and the beautiful. I like to read Shakspere's plays and Hugo's novels, and I thank them for their works. I like the music we hav in this world, and I thank the great composers. I like the way Remenyi plays the violin. I like to hear men and women sing. I like the common-sense we hav here. I like to hear Ingersoll lecture. There is enough of the good, the great, and the beautiful on this earth to fill every soul with rapture through all eternity. I like everything that tends to increase human happiness. And I believe it is the duty of every man to add to the pleasures of every other man. This is the life to enjoy. Now is the time, and right here is the place, to be happy. This is the only life we are sure of. If we are not happy here we may never be. He that saves his life may never lose it, but he that loses his life may never find it. It is not necessary that we should believe in a future state. It is only necessary that we should believe in a present one. It is not enough that men should exist, they should liv noble, sublime lives. It is not necessary to be miserable here in order to be happy hereafter.

If there is a savior we will all be saved. There is no doubt about it.

I pity every human being that believes in punishment. I know how it is. I know how to sympathize. I hav been through the mill. I hav experienced the fears and dreads that arise from such a belief. But, thanks to common sense and a tender heart, I hav waded out of the swamps of superstition. I hav accepted humanity as my religion, and at its altar I shall worship. I can never bow my head to Israel's God, nor bend my knee to the author of hell. I can never believe in a religion that fills the human breast with sorrow, that causes the hearts of children to ache with fear, that makes death a demon and the dying man his victim. I can never believe in a religion that separates husband and wife—mother and child. I can never believe in a religion that cursed the human race with war.

I can never believe in a religion that has caused bloodshed and crime. I can never believe in a religion that has deprived any human being of one iota of happiness. But I can and do believe in a religion that has for its aim the welfare of the whole human family. The holiest and most sacred, the grandest and the highest, the purest and the noblest sentiment that man can feel is that which can hav its abode only in the tenderest of hearts—love for humanity. What is more excellent than to love mankind? What is more worthy of man's love than man? To love is to be charitable. To love is to be benevolent. To love is to be liberal. But without love neither charity, nor benevolence, nor liberality can exist. To love them is to help, and to help humanity is the noblest work of man. So I believe in the religion of love than which there can be none more magnificent—none more sublime. Love is the brightest star that shines in the sky of the human heart. It is the loftiest tree that rocks and bends in the forest of affections. It is the most beautiful rose that buds and blossoms in the flower garden of human sentiments. It is the lily of the valley—the human soul's bright sun. It is king of kings, and lord of lords. It is over and above everything else. "It is the greatest thing in the world."

Without love there could be no joy—no happiness—no summer—no sunshine—no rapture—no ecstasy. All would be black hate. Boys could not play. Birds could not sing. Flowers could not bloom. The beautiful could not exist.

Love has made men work. It has built homes. It has tilled the soil. It has raised stock. It has sent boys and girls to school. It has made men and women. It has done more for this world than all the gods of all religions, of all lands and of all times. It has made human life worth living. It has changed bitter to sweet—rough to smooth—long to short—pain to pleasure—sorrow to happiness. It has made men and women good and great, tender, kind, and just.

Upon what foundation does society rest? From what beginning hav all reformations sprung? Upon what base do all good laws stand? From what origin hav all beliefs developed? I answer, love. Not love for God, but love for man. Love for the good, the great, the beautiful, and the true.

In superstition's night, under the bloody hand of intolerance, surrounded by thumbscrews and racks, by fagots and stakes, by dogmas and ropes, by wheels and prisons, standing in the shadow of death, the brave men, the good men, the heretics, the Infidels who loved principle better than policy, dared to speak the truth on the side of right. They had the courage to face the threats of gods and men. They feared fire neither on earth nor in hell. And why? Because they loved the right. They died that truth might liv because they loved their fellow-men.

Happiness is the only good. Humanity is the only religion. Home is the only heaven. Husband, wife, and children are the only angels. Love is the only god. And all I ask, and all I hope for, is to be blessed with such a good—to enjoy a belief in such a religion—to liv in such a heaven—to be surrounded by such angels, and to be watched over by such a god.

C. W. WILLIAMS.

Springfield, Mo.

Two J. C.'s.

It is often said that the resurrection of Jesus Christ is as well attested as the death of Julius Cæsar. It ought to be as the supernatural prodigies said to hav accompanied that tragedy, when—

> The graves stood tenantless, and the sheeted dead
> Did squeak and gibber in the Roman streets.

Professor J. A. Froude, in a "Plea for the Free Discussion of Theological Difficulties," which he wrote in *Fraser's Magazine*, and which is republished in his "Short Studies on Great Subjects," thus disposes of the rash contention: "Julius Cæsar was killed in a public place, in the presence of friend and foe, in a remarkable but still perfectly natural manner. The circumstances were minutely known to all the world, and were never denied or doubted by anyone. Our Lord, however, seems purposely to hav withheld such public proof of his resurrection as would hav left no room for unbelief. He showed himself, 'not to all the people'—not to his enemies, whom his appearance would hav overwhelmed—but 'to witnesses chosen before;' to the circle of his own friends. There is no evidence which a jury could admit that he was ever actually dead. So unusual was it for persons crucified to die so soon, that Pilate, we are told, 'marveled.' The subsequent appearances were strange, and scarcely intelligible. Those who saw him did not recognize him till he was made known to them in the breaking of bread. He was visible and invisible. He was mistaken by those who were most intimate with him for another person; nor do the accounts agree which are given by the different Evangelists. Of investigation in the modern sense (except in the one instance of St. Thomas, and St. Thomas was rather rebuked than praised) there was none, and could be none. The evidence offered was different in kind, and the blessing was not to those who satisfied themselvs of the truth of the fact by a searching inquiry, but who gave their assent with the unhesitating confidence of love."—*London Freethinker.*

COLONEL INGERSOLL will lecture at the Star Theater, New York, on the evening of November 11th. Subject, "The Holy Bible." This is his new discourse, and shakes up orthodoxy as only he can do it.

Observations.

If that Voltaire of the present century, Theron C. Leland, could hav lived a few years longer—long enough to read the discussion on "Woman's Sphere" recently occupying the columns of the San Francisco *Examiner*—he would hav enjoyed a pleasure which was denied him. He would hav seen one of his children following his trail over the field of reform with a footstep as light, an eye as keen, and an air as jaunty as his own. For some years the reading public has known Lilian Leland as the author of a book of travels around the world, but she has not until the present time taken up her pen to write radical articles. When I resided in San Francisco Lilian was not a reformer. She saw no reason why the ideas of people should be disturbed, though erroneous. While an ardent admirer of her distinguished father, she was wont to maintain, against my own strenuous opposition, that he exercised himself unduly over the follies of the world and the falsities of its beliefs. In San Francisco especially, she held, there was no call for advanced doctrin. Perhaps that sandy city has grown conservativ since those days; at any rate, Lilian has become a reformer. She has joined an Equal Rights League, and as one of a committee appeared before a convention of male politicians to present the claims of women as citizens and voters. Her reception there, which to one as engaging as herself could not fail to be cordial, gave her courage, and when that old chestnut, "Is Homelife Women's Limit?" came up for discussion in the papers she was decidedly in it. I hav read a good deal about the sphere of woman, but Lilian has hit upon a definition of it that must stand forever because it is all-inclusiv. "Woman's sphere, indeed," she says; "the *sphere* of woman is this terrestrial globe." Having proceeded thus far with unprecedented success, Lilian now takes the third degree, and the last *Examiner* to hand contains a report of one of her public speeches. She is not among those who are afraid to tell things exactly as they are. The following words are pervaded with solemn, but hitherto unuttered truth:

A woman can stand at the washtub all day without being in the slightest degree unsexed. It does not unsex her to chop wood, carry coal, dig potatoes, or harness a horse. She can work until midnight and start in the next day for another sixteen hours' work, and be just as womanly as possible all the time. A woman can do anything that she has to do. Human endurance is the only limit she knows. It is cruel to fling into the face of the broken-hearted victim of man's perfidy the heartless taunt, It was her own fault. As a matter of fact, the women who are neglected are generally the sweet-tempered, docil, devoted wives who hav no interests beyond their homes, their husbands, and their children. They make the easiest victims. A domineering woman with a lively sense of her own rights and decided temper doesn't get imposed on very much.

The autobiographical sketch of Paine which Mr. Conway has just rowsed out of unmerited obscurity is calculated to underscore the statement made by Colonel Ingersoll at New Rochelle last Decoration Day, to the effect that "Paine was the best intellectual marksman of his time." Paine says: "As I knew the time of the Parliament meeting, and had no doubt what sort of a King's speech it would produce, my contrivance was to hav the pamphlet ["Common Sense"] come out just at the time the speech might arrive in America." Did he hit the target? He did; he scored a bull's eye. The author proceeds, "And so fortunate was I in this cast of policy that both of them made their appearance in this city on the same day." When newspaper "scoops" are under discussion, this one should not be lost sight of. It was and remains pre eminent.

If the reader, now made acquainted with Paine's purpose in writing "Common Sense," turns to that work and studies it, he will recognize off-hand that it is not a reply to King George's extended remarks. To hav reasoned with the king at that time would be like arguing with a judge after sentence is pronounced. Paine knew a trick of the value of two of that in the American court. He denied the jurisdiction of His Royal Idiotcy over the colonies, and of all kings over any people, and King George's speech, on the day after it arrived, was not worth what it cost the tax-payers to hav it engrossed and framed for presentation. The goosequill that Paine fixed up with a jackknife costing one shilling collided with the expensiv scepter of the leading monarch of those days, and made it look like the busted booms we see in the candidate's backyard after the vox populi has been heard. As a sensation the king's address fell in the soup. The newspapers condensed it to a stickful of nonpareil and printed it among the estray notices, while extracts from "Common Sense" were leaded with shooting-sticks and 48-point furniture and inserted on the local page. Paine kept jabbing away, pointing his observations with texts and italics and capitals, until the king could not find a paper on this side of the Atlantic that would accept his articles, although he had read them to his friends and they advised him to hav them published. At the same time Washington's soldiers were subsisting on bacon and baking powder bread and eating snow to relieve the sour stomach. Between meals they fought in the Revolutionary war and made notes of incidents for veterans of the Civil conflict to relate when recalling their personal experience at post meetings of the G. A. R. When they needed literature to offset the effects of the snow, Paine gave them hot stuff in the *Crisis*, which they used for wads, discharging the same at the rumps of retreating redcoats and Hessians. Several patriots remarked that they would never hav rammed their powder home without that wadding. They did not inquire into the religious belief of Mr. Paine.

These are the inferences I draw from Paine's autobiographical sketch. It would be interesting to know why Mr George Bancroft so long kept the matter from the public; also whether other historians equally distinguished for piety hav felt it their duty to make similar concealments. The work of bringing Thomas Paine before the world in the bright light of truth goes on with the persistency of a natural process; and, as the author-hero said concerning another matter, what it lacks in speed is supplied by time.

They say that when a man grows up
  Of no account to foe or friend,
He's justified, with steel or cup,
  In making of himself an end.
When times were dull and days were dark
I've felt the force of that remark.

When pessimist talks doleful truth,
  And his conclusions I perpend,
Life seems illusion, and in sooth
  I hav no doubt that mine should end.
If reason I were asked to giv,
I could not tell you why I liv.

Why should I linger? Let's reflect:
  I wrote this day some jolly squibs;
I'd like to notice their effect
  On the hilarious reader's ribs.
Perchance 'tis best to pause a bit,
And see how many folks they hit.

Then there's that little chap of mine—
  Last week we "put him into pants"—
Though tired of life, I sometimes pine
  To know what Fortune, Fate, or Chance
Reserves for him. Who'd guide him right
If I passed in my checks to-night?

His mother, too; when we got tied
  I asked, as 'twere to hide my joy,
"Forever, sweetheart?" She replied,
"I'll always and always love my boy."
Think you she told it to me straight?
To test that matter I will wait.

The sunset givs to close of day
  Peculiar beauties all its own;
They are not seen by noon, and they
  To fairest morn were never known.
So may the close of life be blest
And who dies young miss all the best.

The English Secularist has more fortitude, or assurance, or nerve, or sand, than his American brother. Otherwise Mr. Charles Watts would not be standing for an electiv office on a Secular platform. They "stand" over there, while with us the candidate runs. The purpose of each, however, is to get there. But to return to Mr. Watts; he is candidate for a seat on the London school board, and is making the canvass as though he expected to be successful. His platform is the inculcation of sound morality and the promotion of education free from religious teaching or Bible reading—a declaration of principles that would defeat him for election or even nomination in almost any American community, and I notice that in England he is an independent candidate. Here he would hav against him all Protestants, including members of the American Protectiv Association, who would reject any man not an anti Catholic bigot; and all Catholics, who, though they might not complain of his platform, would vote for the man most likely to make a failure in an official capacity and so cast discredit on the system. The Freethinkers except such as are Republicans, or Democrats, or Populists, or Socialists, or Prohibitionists, or Single Taxers, or Philosophical Anarchists who don't believe in voting, might giv him their support. He would get two votes—his and mine.

Mr. Watts's attainments qualify him in a unique manner for a school official. Even as a teacher I doubt if he could be excelled, at least not in elocution. I once heard him, at the Liberal Club, in a recitation entitled "The Maniac," which he gave with such effect that it still lingers in my memory. I would like to hear him repeat it on the day after the election.

The clergymen who hold that the doors of the public theater open hellward from the earth cannot hav had any experience of those pleasure resorts provided with the modern roof garden, which is in quite an opposit direction. Even mossbacks, however, ought to except theaters provided with fire-escapes. Consideration of this question recalls the circumstance that the other day I read a discussion of Lincoln's religious views wherein the person conducting the pious end of the debate claimed that hell-bent unbeliever as a Christian on account of language used in a Thanksgiving proclamation written by Secretary Seward. His opponent might, I think, hav instanced with good effect the fact that, instead of observing the day as others were requested to do, Mr. Lincoln shook his trousers'-legs down over his boot-straps and went to the theater.

I heard a sermon on the Resurrection,
  Wherein the Preacher sought by verse and text—
Albeit wrested from their right connection—
  To demonstrate that Christ was crucified;
Did suffer for our sins; was dead and buried,
  And did within the sepulcher abide
For three full days; then for another tarried,
  And passed from this world skyward to the next.
Here was the tomb, and there the burial linen
The which the body formerly had been in;
And thus the evidence of grave and clothes
Would seem to indicate that Christ arose.
  But who could testify that Christ was dead?
(The Preacher's words awakened a misgiving)
Disciples met him afterwards, they said,
  And that they spoke the truth was not denied.
  I listened, but am yet unsatisfied;
For when he proved that Jesus still was living
  He also proved that Jesus had not died.

The licensed merchants of this city who keep places open on Sunday continue to be subjected to surveillance, arrest, and fine or imprisonment This is carried on under the spy system, policemen being dressed in citizens' clothes, making purchases of goods, and then taking the seller into custody. The public generally, and many of the judges, denounce the system as contemptible, but the law seems to sanction it. The observing reader has doubtless previously noted that when religious and other hypocrisy enters into the provisions of a law, it can be enforced only by agencies more criminal and twice as contemptible as any possible offenses against it. GEO. E. MACDONALD.

Plain Words About Meddling Preachers.

Washington Hesing is postmaster at Chicago. He is a German, editor of the *Staats-Zeitung*, and he is likewise a Catholic. He recently arranged for a parade of the letter carriers on Sunday and for this he is being savagely attacked by the puritanical clergy of Chicago. These denunciations do not in the least frighten Mr. Hesing, as will be seen from the excerpts we giv below from an interview printed in the Chicago *Evening Post*. Referring to a sermon by Rev. Mr. Meloy, Postmaster Hesing says:

He says that the carriers are not required to hav two uniforms a year. That is a lie. The law requires them to do so. It is no rule of mine. Furthermore, the law requires them to work every Sunday morning. They must do it. If the carriers did not work on Sunday Mr. Meloy could not get his mail, and I know he gets his mail on Sunday, for he told me so himself. He came here to protest against the inspection, representing, as he said, the Christians of this community. I asked him who authorized him to do so and he said no one had. I told him he was entitled to protest as an individual, but had no right to say that he represented the Christian community when, as a matter of fact, he did not. I am an integer of the Christian community, and I am quite sure he did not represent me.

I despise these preachers. They are vile misrepresenters and hypocrits, scribes and pharisees. I do not condemn them as religionists, for I am a religionist myself. But I despise their sanctimonious, hypocritical, pharisaical, sycophantic, parasitic mouthings, and I hav no patience with them. They howl about Sabbath observance, but if a Jew were to upbraid them for breaking the Sabbath on Saturday they would tell him that it was none of his business, which would be perfectly proper, and that is what I tell them. They will not read the Sunday newspapers, but they read the Monday papers. Oh, they read the Monday papers, be assured, because the Monday papers print their Sunday sermons. I hav had many of them come down on Sunday to my editorial rooms in the *Staats-Zeitung* and giv me the manuscript of their sermons for publication. It was translated in my office and printed in my office on Sunday, and yet, knowing that, they got the paper on Monday, the work of which was done on Sunday, and wrote me crawling letters of thanks for doing that work on Sunday just because it advertised them.

They prate about politics in religion and religion in politics, and if they are not giving us religion in politics I wonder what it is! If they want to open a fight of that kind they can get all they want of it. I am willing to meet them before any audience or on any platform and discuss these matters with them as far as they dare go. I offer this man Meloy a challenge. I will trade places with him. Let me preach a sermon from his pulpit and I will tell his congregation truth and fact about these matters. In return I will giv him my pen and two columns of my paper to say whatever he desires to say therein. That is a fair exchange.

I am a servant of this government and am trying—with a reasonable amount of success, I think—to giv a good

administration in the Chicago postoffice. I am working within the lines of the law and if the mailcarriers work on Sunday it probably givs Dr. Meloy a chance to get some good sermon from somebody that he can read to his congregation.

There is not one carrier in the service who objects to the Sunday inspection parade. Not one. I was at station F at 6.30 o'clock this morning and made the carriers a speech. I told them that if there was one among them who, from religious scruples, did not care to attend, it was perfectly optional with him. Why, they received the speech with enthusiasm, threw their hats up and everyone said he'd be there.

I am amazed that in this enlightened age a sermon such as Meloy preached yesterday could emanate from any pulpit to any congregation. I am against religion in politics, and I will join any movement with anyone against any religion, I don't care what, that tries to tangle up church and state.

News and Notes.

A crowded assembly was present at the memorial meeting in honor of Gen. M. M. Trumbull. Letters were read from Judge Waite, Dr. Paul Carus, and others who could not be present at the gathering. Mrs. M. A. Freeman made the opening address. By long association in the Freethought and Reform work with General Trumbull and by intellectual sympathies, Mrs. Freeman was able to giv a most appreciativ review of his life and its heroic meanings. She was followed by Mrs. Lizzie M. Holmes, Dr. Juliet H. Severance, Mrs. Woodman, Mrs. Sarah E. Ames, and C. S. Darrow, and a poem by S. P. Putnam. Music was furnished by Mrs. Gruber and Mrs. Kinsella. Mr. Darrow, who is well known for his brilliant work in reform in this city, and who was associated much with Mr. Trumbull in his labors, closed the meeting with an eloquent tribute to the honesty and self-sacrifice of our dead comrade. Mr. Trumbull was indeed a man of great courage. He was not afraid to front the world in the defense of his convictions. He might hav occupied a much larger place in popular estimation had he concealed his honest thought; but neither fortune nor fame had any influence when the right was to be maintained. He cannot be forgotten by the few who now honor and appreciate his unselfish motivs; and his memory will grow and become more bright as the years sweep on. Thousands will hold him in noble remembrance.

I hav just read Mrs. Etta Semple's article in reply to my protest. Of course I sympathize profoundly with Mrs. Semple in the spirit of her reply. There are great and terrible wrongs in human society, and our hearts are deeply pained by the sufferings that are in the world. There is no difference so long as our aims and sympathies are the same. It is simply a difference as to the best way to reach the great purpose we hav in common. It must be admitted that we must specialize our work so far as organization is concerned. Freethought is organized for a special work—the secularization of the state. Is it not better to confine ourselvs to this one supreme work? In this way we can concentrate our forces. We can attain greater power. It seems to me that this is plainly a matter of common sense. A Freethought organization cannot hav a universal function. The old adage comes into play, "Jack at all trades, and good at none." To succeed in life, in business, in anything, we must specialize. Do not all political parties do this? Do they not make a special platform and confine the issues of the campaign to that platform? We must do the same. Our platform is the Nine Demands of Liberalism. Let us organize and work along that line. Success is not possible unless we do this. There is no need of prolonging this controversy. The point I make is understood, and that is all I desire, for I am sure that the sober second thought of all Freethinkers will justify my purpose. I hav nothing but the greatest sympathy with Mrs. Semple and her associates in their untiring labors. We shall understand each other better after this, and no doubt work harmoniously together.

It will be seen by our program that we shall hav a broad field of thought and discussion before the national Congress of Freethinkers, and a representativ array of speakers who stand for a vast variety of opinions. But at the same time it will be seen that the whole drift and purpose of the Congress will be for state secularization. The elucidation of this great subject, the best means by which to secure the end in view, is the one grand object of the Congress. The total separation of church and state must come as the all-important reform in politics. We hav a tremendous contest before us. We hav not chosen an easy path, nor a popular movement. We are in the very advance ranks. Not one single political party has dared to indorse our just demands. Ours is really fundamental work, and it requires self-sacrifice to devote one's self to it with unswerving aim. The temptation is great to plunge into more popular reforms, and trust to chance, or "blind evolution" for the success of pure Freethought principles. But this will not do. Freethought will not succeed by chance, nor by any "divine providence," nor any "blind evolution." It will succeed only by the earnest, devoted, uncompromising efforts of Freethinkers themselvs. We must keep battling on. We must keep at the front, be there few or many. We must hold our forces ready for action. Some, at least, must make Freethought reform the supreme work of their lives, and devote to this every energy they possess. There must be a pionneer band who will never haul down the flag under any circumstances whatsoever.

I hope that friends will realize how much we hav to do; that sacrifices are necessary to carry on this campaign; that it is not for a temporay purpose, but for a purpose as enduring as the republic itself. A Secular government is absolutely necessary to the settlement of all the other great political questions now before the people. A special, long-continued, and unwavering effort must be made in this direction. There can be no compromise.

We must not giv up, no matter how vast the difficulties. The final great battle for human rights which has been going on for centuries is now on our our hands; and we must be true to the call, and take no backward step, nor be careless and indifferent because others are so. I desire all friends to write me at once, and cooperate and help to the best of their ability. SAMUEL P. PUTNAM.

234 *South Water street, Chicago.*

Freethought Federation—Treasurer's Report.

This is the last call to the friends of Freethought to send their mites to help to defray the expenses of the coming Congress, Oct. 26th, 27th, and 28th. We will mail to all members a program of the Congress this week, also to all who will send us the names of Freethinkers. Please send us names so we can send them invitations to the Congress. We ought to hav at least twenty thousand names on our books as members of the Federation. We can do it with your assistance by sending us names so that we can ask them to join. We must hav them so we can post them as to what is going on. The churches are united; they are pushing for their Puritan Sunday with vigor, which we must oppose with equal zeal, and this we cannot do single-handed. We must hav the support of all Liberals in the land to stand by us, for in union there is strength. I must thank the Liberal women for their support; they are sending in more names to enroll than the men. Let the good work go on.

J. H. Brown	$ 2 00	Mrs. L. A. Tinley	1 00
Christ Schweitzer	2 50	John Drew	1 00
John Springman	2 50	John Frazier	50
D. T. Ames	5 00	John Langly	50
W. W. Johnson	25	South Danbury	50
J. W. Ranstead	2 00	G. W. Whittemore	1 00
C. W. Brace	5 00	R. Rittenhouse	1 00
W. W. Ames	1 00	F. Flittner	2 00
W. T. Carter, M.D.	1 00	Gustav Weber	5 00
W. Heton	5 00	Daniel Crosby	2 00
E. W. Rhodes	1 00	S. M. Brady	1 00
W. A. Bogard	1 00	Sam'l E. Nicoles	2 00
Z. T. Bogard	1 00	F. E. Nicoles	2 00
F. M. Oakley	25	Henry Luken	2 00
Kane Oakley	25	John A. Calder	1 00
John Brosi	10 00	John A. Jost	1 00
A. R. Woodhams	2 00	J. T. Edwards	50

E. C. REICHWALD, Secretary and Treasurer,
234 South Water st., Chicago.

The American Secular Union and Freethought Federation.

THE ANNUAL CONGRESS WILL BE HELD AT MADISON HALL, CHICAGO, OCTOBER 26TH, 27TH, AND 28TH.

The headquarters of the Congress will be at the Gault House, corner of West Madison and Clinton streets, a first-class hotel within two blocks of Madison Hall. The proprietor will giv reduced rates to those who attend the Congress, $1.50 per day, room and board.

PROGRAM.

The Congress will be called to order Friday morning. All morning sessions to begin at 10 o'clock; afternoon sessions at 2 o'clock, and evening sessions at 8 o'clock sharp.

FRIDAY MORNING.—Opening Address, by Samuel P. Putnam, "The Religious Conspiracy in the American Republic." Appointment of Committees, etc. Short Addresses by John E. Remsburg, Franklin Steiner, Mrs. M. A. Freeman, Dr. Juliet H. Severance, and others, on the means and methods of Freethought work for State Secularization.

FRIDAY AFTERNOON.—Address by Leon Lewis, "Bruno." Address by Mrs. Lizzie M. Holmes, "Separation of Church and State." Address by Mrs. L. D. White, "The Reformer's Pathway to Truth." Address by Professor Gordon.

FRIDAY EVENING.—Address by Hon. C. B. Waite, "The Crusade of the Church against the State." Address by Mrs. Mattie P. Krekel, "Is Industrial Freedom Possible without Mental Emancipation?" Address by C. Stuart Beattie.

SATURDAY MORNING.—Business Meeting of American Secular Union. Reports of Secretary and Treasurer. Election of Officers, Addresses and Discussion.

SATURDAY AFTERNOON.—Business Meeting of Freethought Federation of America. Reports of Secretary and Treasurer. Election of Officers, Addresses and Discussion.

SATURDAY EVENING.—Address by Mrs. Sarah E. Ames, "Is the Spirit of the Age a New One?" Address by Mrs. Ella Roberts, "Thoughts on Hell." Address by M. W. Chunn, "Encroachments of Church on State." Address by Julius Silverman, editor *Occident*.

SUNDAY MORNING.—Address by Franklin Steiner, "The Struggle for Religious Liberty." Address by Dr. Paul Carus, "The Religion of Buddha." Address by Dr. Juliet H. Severance, "Our Work; How Shall We Best Carry it Forward?" Address, by Voltairine de Cleyre.

SUNDAY AFTERNOON.—Address, by Rev. Alonzo T. Jones, editor of *American Sentinel*, "The Judicial Basis of a Religious Despotism in the United States." Mr Jones is one of the most distinguished and able advocates of State Secularization in the country. He is author of that great work, "The Two Republics," which should be read by every American citizen.

SUNDAY EVENING.—Address, by John E. Remsburg, "The Sabbath Question in a Secular Government." Address, by Mrs. M. A. Freeman, "The Ideal of '76." Closing Addresses by Hon. C. B. Waite and Samuel P. Putnam.

It is hoped and expected that other Freethought representativs will be present. Robert G. Ingersoll, Robert C. Adams, President of Canadian Secular Union; E. M. Macdonald, editor of THE TRUTH SEEKER, New York; L. K. Washburn, and Ernest Mendum of the *Investigator*, Boston; J. D. Shaw, of the *Independent Pulpit*, Texas; H. L. Green, of the *Freethinkers' Magazine*, Chicago; J. Spencer Ellis, of *Secular Thought*, Canada; Mrs. Lulu Monroe Power, of *Ironclad Age*; M. Harman, of *Lucifer*; T. B. Wakeman, Dr. E. B. Foote, Sr., Dr. E. B. Foote, Jr., C. B. Reynolds, of Washington, Katie Kehm Smith, of Oregon; Helen H. Gardener, author of "Men, Women, and Gods;" Susan H. Wixon, author of "Right Living;" Matilda Joslyn Gage, author of "Woman, Church, and State;" Lucy N. Colman; Mrs. Etta Semple, President of Kansas Freethinkers' Association; D. G. Crow, author of "Eclecticism;" W. F. Jamieson, J. H. Burnham, Henry Rowley, President of Brooklyn Philosophical Association; Henry Bird, President of Newark Liberal League; Reuben Rush, Dr. Rufus N. Noyes, Harry Hoover, and others.

Vocal and Instrumental Music will be given during the sessions of Congress.

Lectures and Meetings.

S. P. PUTNAM'S lecture engagements for the month of November:

Bangor, Mich., November 1st, 2d, 3d, 4th, and 5th.
Brooklyn Philosophical Association, November 11th.
Philadelphia, Pa., November 18th.
Cincinnati, O., November 25th.

Dates are now open for engagements between Chicago and New York. Please write at once to S. P. Putnam, 234 South Water street, Chicago, Ill.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for October:

Oct. 19th—"The Nude in Art." By the Editor of the *Art Critic*.
Oct. 26th—"Politics." T. B. Wakeman.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for October, 1894:

October 21st—Mrs. Eliza Archard Conner, subject: "Reincarnation."
October 28th—Mr. Henry Nichols, subject: "American Socialism."

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free All welcome. Program for October:

Oct. 23d.—"Comstock vs. Morality—In the Waisbrooker Case." Voltairine de Cleyre.
Oct. 30th.—"The Kindergarten in Relation to Labor. Miss Constance MacKenzie.

Radical Library open 7.30 to 10 P.M. Dues 15 cents per month.

THE Ohio Liberal Society meets every Sunday evening in Knabe Hall, 26 W. Fourth st., Cincinnati. Mr. John R. Charlesworth will lecture during October upon the following subjects:

October 21st—"The World and its Gods."
October 28th—"What the Bible has done for Woman."

Lectures commence at 7:45 P.M., sharp. All lectures are followed by free criticism and discussion. All are invited to attend.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

LAST Friday evening Gen. E. M. Lee spoke to the Manhattan Liberal Club on "A Helpmeet to Man." It was a queer mingling of orthodoxy and woman suffrage. When not saying that woman should hav all the rights men hav, that she outshone the stronger sex in intellect and cultivation, and that wherever she has had the right to vote the best moral candidates were always chosen, he talked abont the virtues and greatness of orthodoxy, and what it has done to put hope in the breast and to make civilization possible. Dr. Foote, Jr., taking a part in the discussion, said that General Lee was walking forward while looking backward. Wilson Macdonald said that there was really nothing to answer, and he was reminded during the lecture of a good old Methodist meeting.

Letters of Friends.

A Few of the Many for the "Age."

SAN ANTONIO, TEX., Sept. 27, 1894.

MR. EDITOR: Inclosed find $1 for eight copies of Thomas Paine's "Age of Reason," as per advertisment.

HENRY BOEBNER.

BUCKHEAD, S. C., Sept. 29, 1894.

MR. EDITOR: Inclosed find $2. Send me eight copies of Thomas Paine's "Age of Reason" and "Hand-Book of Freethought." T. D. FEASTER.

CORRECTIONVILLE, IA., Sept. 24, 1894.

MR. EDITOR: Please find inclosed $1 for eight copies of Paine's "Age of Reason," which I will giv away where it will do the most good. E. C. SHWESINGER.

BELOIT, KAN., Sept. 28, 1894.

MR. EDITOR: Please send me eight copies of Thomas Paine's "Age of Reason," for which you will find inclosed $1.

This is a Christly town; there are nine churches, and quite a number of Infidels here, but they are cowards and afraid of being boycotted. I like THE TRUTH SEEKER, and am lost without it.

E. HALBERT.

Generons as Well as Just.

BARNHILL, O., Oct. 1, 1894.

MR. EDITOR: Inclosed please find $4 for my subscription to THE TRUTH SEEKER for one year; the remainder to be used for the benefit of the paper. Excuse me for not remitting sooner, as it was due to my negligence. JOSEPH HIRST.

Behind of Course.

ORANGE CITY, Sept. 14, 294.

MR. EDITOR: Inclosed find $1 for the Defense Fund.

In answer to Wm. Slater Mowry, I can tell him that unless he is a Theist, he can not consistently be an American Freemason. It seems they are way behind the times compared with the French.

DE LESPINASSE.

Revelator and Disseminator.

BARLOW, OR., Sept. 26, 1894.

MR. EDITOR: Inclosed find $3 to renew my subscription. THE TRUTH SEEKER is the best revelator and disseminator of unanswerable facts of any paper in the world. But these glorious Democratic times make us scratch to pay taxes. I am now seventy-two years old, but can read and think as well as ever. Send on the paper.

WM. BARLOW.

The Books Made Him a Subscriber.

BROWNSVILLE, OR., Sept. 25, 1894.

MR. EDITOR: I send you $3 for THE TRUTH SEEKER one year. I hav read several of Robert Taylor's books and the last book I hav read is D. M. Bennett's trial and conviction, and I came to the conclusion that I would subscribe to your paper. To read Bennett's trial is enough to make a man, if not prejudiced, change his views both religiously and politically.

J. C. SMITH.

Make a Sure Success.

GREEN ISLAND, Sept. 28, 1894.

MR. EDITOR: Inclosed please find $5 to renew my subscription for another year if I don't die or if I do die; eight copies of "Age of Reason"—for whoever you think best, for I know of no one here that would touch it—and $1 for the Freethought Federation.

Why will not all the ten thousand Liberals put in $5 each and make a sure success? The Christians would do ten times that much if they had as good a cause as we hav. HIRAM WILBUR.

In Atonement, Not Humiliation.

COVINGTON, IND., Oct. 1, 1894.

MR. EDITOR: I wish to say I am ashamed of myself. True, the times are a little close, but that was not the whole trouble; it was the lack of "hustle," that's what's the matter with me, and I fear it is the same with too many of the supporters of our paper. Right here I will drop my pen and go for a new subscriber. . . Oct. 2d.—I hav got him and a good one, too. Now, I think every delinquent subscriber should go and do likewise, in way of atoning for his carelessness, or cussedness, if you please.

Inclosed find $8—$5 to apply on my subscription, and three for the new subscriber. SCHUYLER LATOURETTE.

P.S.—Respects to the Observer. Tell him to come out and go fishing with me in the placid (I think that's what they call it) Wabash. S. L.

Real Nourishing Substance.

BALTIMORE, MD., Oct. 3, 1894.

MR. EDITOR: Will you kindly send me the inclosed list of books? Hav arranged with my newsdealer for the paper. I am so little able to make compliments that I shall use none to THE TRUTH SEEKER, but I must say that it contains real nourishing substance, and not the fatty degeneration of an ignoramus's brain. If belief were the sole criterion of virtue, and that belief exclusivly the Christian, what a small section of philanthropists there would be to mitigate the sorrows of this harsh world, even if every professor were consistent in his practice. FRED. H. POND.

Be Watchful and Work.

SWAN, UTAH, Sept. 10, 1894.

MR. EDITOR: As the time is approaching when Utah will enter upon her career of statehood, and as a constitutional convention will soon be held in Provo City, I respectfully ask you to do anything that may be in your power for the good of the coming state. I cannot at present giv you the names of the delegates. You will find inclosed $1 to aid in supplying them with the proper literature. I hope the Freethinkers of Utah will see the necessity of prompt action in this emergency, as Professor Holden has been lecturing on the necessity of sending only good Christians to the convention. GEO. LARSON.

Of Conrse He Is Pleased.

MUNCIE, IND., Sept. 30, 1894.

MR. EDITOR: I received the "Old Testament Stories," and please accept thanks for same. To state that it is grand would be putting it mildly. I bought "The Pictorial Text Book," and it has been all over the neighborhood and caused many straight-faced bigots to laugh in spite of themselvs. As for their refuting the arguments of it and "The Old Testament Stories," bosh! They hav nothing to argue upon, and when we know which denomination they are members of we can foretell what they contend for. However, excepting their faith, which they always fall back upon, their talk is like a babbling brook.

Please accept my best wishes, and that you will succeed in converting many souls is my fervent wish. WM. H. YATES.

No Wonder He Is Surprised.

NEW YORK, Oct. 4, 1894.

MR. EDITOR: I hav read the letter of Mr. H. L. Green published in this week's issue and am surprised at its contents. It is called a remarkable article, and so it is, emanating from a Liberal and calling on Liberals to desert J. B. Wise in his time of need. THE TRUTH SEEKER'S remarks on Mr. Green's notion of obscenity are well timed.

If the jury on the trial convict Mr. Wise they must also convict the Bible of obscenity. I am sorry that Mr. Green should take sides with the enemy. I read his magazine with a great deal of pleasure, but think he has lost his head in this case. The outspokenness of THE TRUTH SEEKER is approved by all who do not want to see an old man sacrificed for the glory of superstition. S R. THORNE.

His Eye Is on the Polestar.

PORTLAND, KAN., Sept. 23, 1894.

MR. EDITOR: I notice quite an amount of wrangling over politics in our Freethought papers; these, to me, seem to be side issues. The main fight is against ignorance and superstition. My idea is this: A real Freethinker may be a single tax man or the reverse; a free trader or a protectionist, a Populist, a Republican, or a Democrat, but he cannot be a believer in ghosts—Bible or otherwise. As you said in a late issue, we need to concentrate on one thing, viz., keep church and state separate.

Our children to-day are taught that the cyclone is a special providence; that there is a devil, a Savior, a Holy Ghost, an all-seeing-eye; that they must depend on Christ to be saved, etc.—all taught in our public schools.

If there is a God, he has made a great botch of his work. He recognized this when he repented that he had ever made man, but kept right on with very little improvement. S. F. DAVIS.

The Outlook Is Encouraging.

WARREN, O., Sept. 20, 1894.

MR. EDITOR: I send you herewith $3 to renew my subscription to the old reliable TRUTH SEEKER. I am in my 83d year, and some day my remittance will be wanting, but I do not falter in my zeal and love of truth and justice, though I often fret and become impatient that progress is so slow. The change from year to year can hardly be discerned, but when I compare our day with what it was in my youth, the advance is immense, continuous, and encouraging. Speed the day when the light of intelligent Freethought may illumin the whole world. There are evidences that the leaven of science is fermenting in many unexpected quarters.

Even the muddling god idea, the germ out of which nearly all the blighting orthodox theories spring, has been touched with more rational interpretation in the churches of late, especially those that are not in the backwoods of intelligence.

Very truly yours, THOMAS DOUGLASS.

Enriching Themselvs by Taxation.

JACKSONVILLE, FLA., Sept. 28, 1894.

MR. EDITOR: Inclosed please find $5 in payment for two years' subscription for THE TRUTH SEEKER.

What nonsense it is to restrict the personal rights of men, and create by law evil, sin, a hell and devils for the torment of men. The ministers of the gospel tell us to observe the Sabbath. Suppose our legislature by law declares Sunday observance a crime. The Sunday observer thereafter would be considered a big sinner; he would be considered a fit subject for hell and its devils. We talk about sin; hav you an idea of its origin? It originates in the halls of Congress, in the halls of legislation. Just think of it, to allow public servants to wring from the public an income tax, or any other tax, for the support of themselvs and their families. They then palm off the device as a scheme for the general good of the public. Is that honest? Is that Populism? Is that Democratism? If so, down with Populism and down with Democratism.

Respectfully, AUGUST BUESING.

Must Hav Read It Closely.

VINELAND, N. J., Sept. 21, 1894.

MR. EDITOR: You tell us the time is near when J. B. Wise must appear for trial in the United States court at Topeka, for sending through the mail a transcript of a verse of the Bible. If that trial is properly conducted by just men, who know the Bible, it will end in pronouncing the Bible obscene and unfit to be read.

I am now in my ninety-fourth year; thirty-five years of the time was spent in a large city where all kinds of books could be had, and the Bible contains more falsehoods, filth, nastiness, and obscenity than all other books I ever had in my hand. With thy money thou mayest buy wine or strong drink or whatsoever thy soul lusteth after, says the Bible. Thousands read this and flocked to saloons to squander their money and brains; thousands lost houses and farms by their rum, and yet the old Bible still reigns.

With thy money thou mayest buy bondmen and bondwomen of the heathen round about thee, says the Bible, and if thou beat thy bondman that he die, nevertheless if he liv three days after the beating it is nobody's business, for he is thy money. In accordance with this command some of our pious fellow-countrymen sent to Africa and bought and stole men, women, and children and brought them here and sold them on the auction block like brutes—separating husbands and wives, parents and children, and brothers and sisters for life. After holding them in bondage some generations the two pious ends of our pious nation got up a war—one party to kill slavery and the other to keep it alive; one million stalwarts were slaughtered in that war. Another full million are limping around for whom sixty millions in pensions are found. A book that will cause such a slaughter as that should be fried in a furnace with brimstone for fat, and the ashes made coffee for treacherous priests when they meet at church frolics and gluttonous feasts.

Amen! Selah! J. HACKER.

What Is Progress?

PETERSBURG, IND., Sept. 23, 1894.

MR. EDITOR: A. Augusta Chapman desires to learn

(1) What Atheists mean by "progress" "when applied to the human race?"

(2) "And what is the goal that must direct and inspire progress," claiming that

(3) "Absolute perfection certainly cannot be predicated of the human race," etc.

I would suggest

(1) The word "progress" as used implies continuation of "the human race" as stated, and not as she would hav it, a future life of an individual after he is dead.

(2) The goal of the tread-mill horse is to keep moving that neglect to so move may not crowd him down in a corner, or why should A. Augusta Chapman continue to eat day after day if she doesn't want to increase in capacity? The object or goal is not to retain the food and constantly add thereto; but she eats to keep up the fire of life progressivly from day to-day, or until the pleasure of eating ceases.

(3) Place civilized man among rude savages. As individuals, neither agree nor enjoy to the full that condition; yet their offspring become adapted to conditions; the savagery of the one and the refinement of the other are modified—the old changeless individuals die and disappear, while the new and harmonious take their places. The perfection problem "of the race" is solved in the very *enjoyment* of self-stultifying worship. Self-adaptation to environment is the ultimatum of perfection, the goal of progress.

She claims further:

(4) "He who worships truth worships God, for God is truth; he who worships love worships God, for God is love." And he who roars worships God, for God is a roarer (Hosea xi, 10), or the devil, who does a little roaring on his own account. But it is better to be honest, loving, truthful, progressiv, and roar a little, than to abstain from these, and just worship.

F. S. WEAVER.

The Folly of the God Superstition.

JUNCTION CITY, KAN., Sept. 22, 1894.

MR. EDITOR: Inclosed please find $5—$2 to apply on my subscription and $3 for a new subscriber whose address I inclose. This is the fourth name I hav sent and entitles me to "Four Hundred Years," which I am very anxious to possess. I should be proud to see my name among the subscribers for this great book, if I am entitled to be numbered there the same as one paying $5 for it.

The old TRUTH SEEKER is just "out of sight." The article in the issue of September 15th, under the heading, "God's Loving Providence," is indeed a plain presentation of hard, cold facts thrust before believers in that old time myth, born in an age of ignorance and superstition. I claim that if any of the everyday affairs of this old earth and of human beings are controled and directed by a "divine providence," then all must be, which in the case of the Minnesota calamity, and others as bad and even worse that hav visited this "footstool," would make the "being" responsible for it all anything but a "loving" father for human beings to worship. This "loving providence" has evidently been "laying off" (as railroad men call taking a vacation) about two years, taking western Kansas as evidence in the case, as on about one hundred miles of prairie through which I run on the Union Pacific railway there hav been no crops worth mentioning except sand burrs and sunflowers for that length of time, for want of rain. And we are taught to believe the Bible God infinit in love, infinit in mercy, and infinit in power, and that he brought the universe into existence by simply saying, "Let there be," etc. Why don't he say, "Let there be enough rain in western Kansas?" Ministers please answer.

"God's ways are not our ways." Oh, I expected you would answer with those

very words! Thank you, but I am not fully satisfied by your explanation, for if his ways are not our ways, and he is so above human beings in all the attributes that go toward making a perfect being, I then all the more think that he is anything but a "loving father," or he would make the lot of western Kansas farmers a somewhat more desirable one than it has been for two years past, because I, only a human being, had I the power would quickly do so. When will people drop this foolish, superstitious idea?

Your "missionary scheme" is grand, and I intend to hav eight of my Christian friends receive a copy "Paine's Bible" just as soon as I can spare the dollar so that they can learn something of that grand and good Humanitarian who said: "The world is my country, to do good my religion."

With best wishes to you and Heston, I remain, Yours fraternally,

J. J. BARNES.

The People Mean Well; Fight the Creed.

ESKRIDGE, KAN., Sept. 23, 1894.

MR. EDITOR: I hav been reading "Ingersoll on Suicide," also the (so-called) replies. I hav read many attempts to answer Ingersoll, but I hav never read an answer to Ingersoll. Mr. Ingersoll is a man of great merit and power, an exceedingly correct man. The clergy can no more answer his argument than they can reverse the rotary motion of the earth, or render the false true. About two years ago I read a letter written by an Infidel to his wife and children just before committing suicide; a kind and affectionate letter, giving the reasons and causes that prompted the act. I read it to a Christian lady. She was very indignant, and said it was a good thing that he killed himself, that the world was better off without him. After all, she agreed with the suicide; he thought the same, and for that reason killed himself. Why should infinit wisdom create a failure? We should not hate the suicide; as Ingersoll says, "Let us be merciful." A certain Christian asked me the other day if I thought that Jesus Christ would ever come back to preach, to which I replied: "Of course I know but little about the man called Christ, but according to the New Testament he was put to death by people who were far more religious than Christ was himself; that is to say, they chastised him for permitting his disciples to pluck corn on the Sabbath, for placing himself on an equality with God; and lastly, they condemned him to death upon the charge of blasphemy. No, you will not fool him again; if Christ should appear in this city to-day, before to-morrow night some Christian (so-called) would insist that another Infidel had come to town."

I had quite a time with the picture in THE TRUTH SEEKER representing the execution of the three negros. I showed the picture to a Christian, and it made him angry. I said: "Why should you be offended? That is a correct delineation, a correct photograph of your doctrin; it is not mine, it is yours. Did not that minister impart to them the religious consolation? Did they not accept it? Were their statements in conformity with the acceptance? Did not the minister who stood there accept it as such? If not, why did he not say so, and preach something else? I am sorry you don't seem to hav even a desire to understand your doctrin; and the moment you see a correct picture of your position it makes you indignant." Of course I am persecuted; I expect to be. When I lived at Clinton, a certain minister's wife said to me, "Mr. Williams, I see the Christians don't patronize your harness shop very much." "No," said I, "that is true; still I do not blame them; no doubt they think they are doing right; some of them are good people; I hav nothing against them; I hav a little flour, a little meat, etc., in the house; but if I should starve to death, an appropriate epitaph might be something like this:

"'Persecuted by Christians. Died for liberty, that all mankind might be free.'"

When I got acquainted with them I found they were good people, good neighbors; the people are not to blame. We must fight the creed—the superstition.

C. V. WILLIAMS.

Pious but Rascally Councilmen.

NEW ORLEANS, LA., Sept. 24, 1894.

MR. EDITOR: Very glad to see your announcement of Putnam's "Four Hundred Years" being ready for delivery next week, and now that the cool weather is approaching and the mosquitoes—which God in his wisdom has created to annoy us poor mortals seven months out of twelve each year—will soon bid us farewell, I shall spend the evening hours reading his great book.

Some months ago five or six gentleman and myself concluded to circulate a subscription list to secure Mr. Putnam to deliver a course of lectures here, but we met with such poor success that we had to giv up the idea, for the present at least; subscribers were too few and far between. Other Liberal-minded people would not allow their names to appear on the list, fearing apparently it would hurt them socially, financially, or otherwise. A few members of the Unitarian church, as also their minister, were approached, but with the same result. Nevertheless we shall try again this fall.

You will remember that in one of my letters, some nine or ten months ago, I mentioned that our city council passed an ordinance prohibiting the belting and switching of cars in certain parts of the city during the morning hours on Sundays, apparently for the purpose of not disturbing the worshipers at church in that locality. Well, some eight or nine of these good Christian officials hav been indicted by the grand jury for bribery, etc., with more to follow, and one of them has already been convicted, and impeachment proceedings are also pending against the mayor. This does not speak very well for our city fathers who hav the welfare of the church so much at heart, so much so indeed, that they pass laws to stop the wheels of commerce so as not to disturb the worshipers of superstition.

At our late legislativ session the repeal of the obnoxious Sunday-law passed the house, but failed to pass the senate, due apparently to a committee of pious Sunday-law advocates, who were hustled off to the state capital to influence a sufficient number of members to kill the bill, and they succeeded; but the law has never been, is not now being, and never will be, enforced. Another bill to tax all property not directly used for religious purposes was introduced. I did not very closely follow the proceedings at the time, but I think it failed to pass. Still another bill was introduced prohibiting teachers of public schools from appearing in their religious garb; this bill passed. Messrs. Dolluth and Mouton were the fathers of these reform movements.

A few clippings inclosed will show that my communications sent to the local dailies lately are not being rejected so often, when short and not too severe in expression.

ERWIN AUFFURTH.

For Religious Liberty.

NEENACH, CAL., Sept. 25, 1894.

MR. EDITOR: At last it has come to pass that a polititcal party in the state of California applies the religious test in politics. The American Protectiv Association has full control of the Republican party in this state. In this county it defeated one of its most honored members for chairman of its convention for the well-known reason that his wife was a Catholic and himself, being a liberal-minded man, was opposed to the dark-lantern methods of such an organization as the American Protectiv Association. The principle of religious liberty is at stake. The American Protectiv Association to-day is opposed to Catholics, to-morrow it will probably boycott the Freethinkers. I say, Down with such an organization, and down with the party that upholds it; there are very few, if any, Liberals that belong to it; all the members of the American Protectiv Association that I am acquainted with belong to some one of the orthodox Protestant churches.

Being a member of the Freethought Federation of America, I believe in voting as I believe. Of all the political parties in California, the Democratic party is the only one which comes out squarely in favor of religious liberty. It defines its position in unmistakable terms by the following plank in its state and county platform:

We declare our continued adherence to the great principle of religious liberty as enunciated in Article VI of the Constitution of the United States in the following language: "No religious test shall ever be required as a qualification to any public office or public trust under the United States." And we hold that the same principle shall be applied to all state, county, and municipal offices.

The same plank was presented in the Republican convention, and was voted down amid howls and hisses. Having had the honor of attending Democratic conventions in this state, I can say with perfect truth that there are more Liberals affiliated with the Democratic party than all the other parties combined. The Liberals of this state are indebted to the Democratic party that we hav no Sunday laws at the present time in California. As a party it has always been consistently opposed to them. Let the Liberals of this state, regardless of party lines, vote for the party which advocates religious liberty. If the Republican party can be defeated this election the old proscriptiv know-nothing spirit will hav its very short day and die a disgraceful death and fill a dishonored grave.

H. SANDBERG.

Teachers Forced to Use the Bible.

CODORUS, PA., Sept. 29, 294

MR. EDITOR: Some time since I had an argument with a brainless theological ignoramus at a crowded place, and beat him so badly on his own ground (scriptural) that he resorted first to abuse and, when that had no effect, then to flight. Being meek and lowly, and like his master having a disposition to love even his enemies, he got his revenge by informing the superintendent of schools that I was an Atheist and taught Infidelity in my school. The consequence was that my certificate, which I hav held for a number of years, was annulled on the ground that an Atheist, Agnostic, Infidel, or even a Freethinker, does not possess a moral character.

I at once applied for a re-examination, which was granted. I passed favorably, but the superintendent refused to sign it until I promised not to hold an argument with any of God's specially appointed servants, commonly called "preachers of the gospel." The demand was also made that I should read the holy Bible in my school every morning. Proving the Bible unfit for the school-room, I compromised, promising to use the New Testament.

Dear friends, this was a bitter dose for me to swallow, living, as I had thought, in a free country, and teaching a secular school, maintained by state funds. I hav a family dependent on me for their daily bread, and am cognizant of the fact that all the prayers ever uttered by man, woman, or child never brought a crust of bread to sustain life. I love my wife and children, as I suppose all Freethinkers do, and this is what urged me to make the promis

This spring a good deacon in one of our churches cheated me out of $140. Another, a kind hearted Sunday-school teacher, defrauded me to the extent of over $30, which was done for Christ's sake. When they again partake of the Lord's supper, will they quiet their consciences by saying "Jesus paid it all?" He may pay their debts; I am out of pocket all the same.

How long will it be before I am placed on the rack? How soon will they apply the thumbscrew or something worse in order to giv their God pleasure and to induce me to bow down to superstition? I would sell my little home if I knew where to find a place where liberty is not a mockery; where science rules, and superstition is a thing of the past. Yours for truth,

J. W. F. COPENHEAVER.

Mortuary—Cyrus T. Collier.

MR. EDITOR: I write to inform you of the death, August 22, 1894, of Cyrus T. Collier, of Townsend, Mont. He had been a subscriber to your paper for many years. He died as he lived, a fearless unbeliever in Christian doctrins. He was not afraid to meet death, though life had full interest yet. According to his wish his funeral was purely secular, a leading friend, Judge J. R. Weston, reading an excellent address, which I subjoin. During his long illness (of heart disease), he spent much time at St. Peter's Hospital, Helena, Mont., an Episcopal institution, and I got a glimps of the bigotry of even intelligent Christians. In the hospital was a Mr. Morton, who had been confined to his bed for months with a broken leg. He was an old man and a thorough Freethinker, so I took him some of Mr. Collier's TRUTH SEEKERS, as he wished them; some of the nurses must hav acted as informer, for the same day came the matron to my room, bearing the obnoxious sheets, saying "the bishop would go for her," if he knew the papers were allowed in the ward. I hav some doubts about the bishop, as he is a very liberal fellow, and not hurt with religion, but the fact remains that a grown man cannot choose his reading if he happens to be a patient in St. Peter's.

EVA WARREN COLLIER.

ADDRESS OF JUDGE WESTON.

FRIENDS: The great bond of human brotherhood causes us to assemble here to-day to perform the last sad duty, the last solemn rite due from man to man. The chill shadow of death has swept through our quiet community, and the finger of fate has been placed on one who has for many years been a familiar figure in our midst. When our race is run, when our task is performed, and our friends gather around all that is left of our once breathing, living, emotional, sympathetic, we hope conscientious existence—then we can reasonably expect that our accounts will be justly settled, and that our friends who knew us best will at least place upon the credit side honest intent in life's struggles, sympathy for our race and of having caused more joy and happiness than disappointment and sorrow; will accredit to us that inward valor of conscience, of honesty, of self-denial, of self-sacrifice, daring to do right even in the face of the world's contumely, of striving ever to the fulfillment of our honest convictions of duty. The honest man is not incited by physical deeds of daring as is the soldier hero; the arena on which he acts is not that of aggression and bloodshed, but of sympathy, self-denial, and self-sacrifice; though he may err in judgment, never in intent; though his views may not harmonize with the views of his neighbors and the world at large, yet he is true to his own heart's teachings; he knows that belief is involuntary, as much so as the beating of the heart, and if it was possible for him to formulate a theory of belief exactly suited to his taste and wishes, he would at once set his imaginativ genius at work, and invent a plan by which all mankind, both here and hereafter, would be superlativly happy. But he cannot believe, therefore without belief he cannot formulate. He cannot change his opinion without evidence, and in the absence of evidence he must submit to the inevitable; though he might even wish it otherwise, but the certainty of one thing exists everywhere and that is the sovereignty of duty; whatever may hav been in the past, whatever may be in the future, whatever may be in the mysteries that encompass him, one thing is certain, he must do right! The moral laws of our being are imperativ; in the deepest perplexity they do not cease to assert themselvs; whatever the clamor about us, their voices pierce the din like the blast of a trumpet. Let us fly to the ends of the earth, they are with us. God or no God, we dare not do that which will smirch our honor or degrade our manhood. Heaven or no heaven, yet there is a kingdom on earth which is duty rightly performed. Soul or no soul, our own conscience demands that we be just and helpful to our fellowman. Duty is confined to the present moment; our task is not to shape the entire future; the duty that the instant presents is the thing to be done. We may not be able to see beyond it, yet do it faithfully, and the way will open. He who takes care of the present is taking care of the future. He who solves the problem of the moment at hand solves the problem of eternity.

All that is left of our friend Cyrus T. Collier is before us. A noble man has gone. A man who since we knew him has never been known to tell a lie, a man who by his association with his fellowmen forced respect, and though his lack of faith in mythology may hav caused some to censure and some to avoid, yet all will admit that he was a noble man, that his faith in duty, faith in everything, in himself, faith in the ultimate intelligence of mankind and their final allegiance to the principles of just and true morality, faith in the theory that freedom of thought and action will eventually make life more perfect and desirable, has been his undying wish. So far as I know there never was a single thought tainted with impurity or any suggestion of vice entered his noble brain; no act of his ever caused us to consider anything in him but simple virtue clothed in rugged exterior. He is gone, and now be not afraid to follow his example; strive to know and then believe, but be ever watchful over your acts and obligations to your fellow creatures. Liv this life perfect and fear not.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Bull-frog.

In the warm summer time, on a water-soaked log,
Sits the boss of the pond, the croaking bull-frog—
Perchoog.
All signs of wet weather inspire the bull-frog,
And his great voice is heard through rain and the fog—
Perchoog.
When frogs of all tones sing in chorus at night,
He leadeth the choir with his key-note all right—
Perchoog.
On the brink he will sit, in a fatherly way,
His bulging eyes watching the polywogs play—
Perchoog.
When the sun is too hot he seeks a good shade,
Where he'll watch flies and croak 'midst leaflet and blade—
Perchoog.
When a boy throws a stone that startles his fears,
How quick under water the frog disappears—
Perchoog.
In the late autumn-time, when cold winds begin,
His croak becomes feeble, and we seldom hear him—
Perchoog.
Then in mud of the pond he sleeps safe from wrong,
Till we almost forget that natural song—
Perchoog.
All through the long winter, when the pond is ice-bound,
We listen in vain for that musical sound—
Perchoog,
But when the warm breeze melts the ice in the spring,
Again comes the bull-frog to croak and to sing—
Perchoog.
Who knows that frogs hav not a worshiping hour,
When they sing to the gods with all their power—
Perchoog.
When they pray the moonman to keep them from harm,
And chain the boy-devil that roams o'er the farm—
Perchoog.
For the frogs know as well what they are about
As does priest whom they mock when they croak and shout—
Perchoog.
Then let us remember the tuneful bull-frog,
The boss of the pond on the water-soaked log—
Perchoog.

L. G. R.

The Inquirendo Club.

VI.

At the next meeting Florence produced three queries from the query box, and read them as follows: "In a criminal case, is a plea of 'not guilty' necessarily an assertion on the part of the prisoner that he is innocent?"

"In what country do members of a certain order take an oath that to the utmost of their power they will 'make concord where discord is?'"

"What English official ranks next to royalty and crowns the sovereign?"

"The answer to the first query involves a technicality in legal procedure known as 'burden of proof,'" said Florence; "and that is 'an obligation to establish by evidence certain disputed facts.' And as this 'burden of proof' lies on the party asserting the affirmativ of the issue to be tried or question in dispute, the plea of 'not guilty' is not necessarily an assertion by the prisoner that he is innocent, as is commonly supposed, but that he wishes to be tried, and that the burden of proof is on the prosecutor, while he has the presumption of innocence in his favor.

"The second query," she continued, "has reference to a quaint form of oath that a body corporation—the burgesses—take in Scotland upon their election or admission to the privilege of magistrates of the burg—an oath involving loyalty to the Queen, to the provost and bailies of the burg and their officers. Pledging and confessing a deep regard for the religion of their country, they resolve to 'make concord where discord is,' to the utmost of their power.

"The answer to the third query is simply, 'the archbishop of Canterbury.' He is primate of all England, metropolitan, and first peer of the realm. He has the honor of placing the crown upon the head of the heir to the throne when that party ceremoniously takes the government of a nation into his hands and listens to the counsel from his archbishop. While the latter is possessed of £15,000 a year, he is also patron of 149 livings.

"The great glory of the English city of Canterbury is its magnificent cathedral. It is a very old institution, and rich in relics. It is very beautiful in design and interesting to visit, particularly so if one feels disposed to take an interest in ancient legends and traditions."

Pausing for a moment, Florence next unfolded a manuscript, and read by request an essay of her own composition entitled:

THE POWER OF IGNORANCE.

"'Knowledge is power!' This oft-repeated axiom has become so universally accepted as a self-evident truth that its usage has grown to a careless assertion of the superiority of knowledge, while no one seems to question whether ignorance has a power or not. Yet ignorance has power—the brute-like force of a blind giant, who, left to roam at will, would make it a sport to seize the pillars that hold up the temple of human good and turn all the palaces of joy dark as a buried Babylon. Its presence has obscured the light of reason for countless ages, and enveloped the world in a cloud of Stygian blackness. Its demoniac despotism was shown in its cruel act of torturing and killing Alexandria's beautiful teacher of philosophy, Hypatia. It took centuries of patient, frugal work on the part of philosophy to substantiate its statements, but ignorance caused them to be all overthrown in a single hour. In view of this, philosophically considered, ignorance is the true bond between events, connecting the past with sequent facts of the future; and its power consists in dissolving the wrought fabric of knowledge. Knowledge, with slow, laborious effort, spends his six days in erecting a foundation, only to hav ignorance come, drunk on the seventh, with a firkin of oil and a match—with an easy 'let there not be,' and the whole work is quickly destroyed—leaving naught of the toil of knowledge but a few ashes.

"And yet, barring the fact of its destructivness, ignorance has assisted progress—not very materially, still in a degree. It is related of Gen. Zachary Taylor that he won the battle of Mexico 'by sheer pluck and awkwardness.' But in reality he was too poor a soldier to be conscious of his own defeat, and continued fighting. His adversaries, astonished at his persistency, thought he had hidden resources, and incontinently ran away. And thus Taylor captured Mexico.

"The old proverb that 'fools rush in where angels fear to tread,' thus brings an unexpected argument in favor of the fools.

"But the limit of the power of ignorance carries us far into the past and farther yet into the future. Its van reaches us here and its wheels are lost in the distant clouds. The rumble of its dread approach is heard throughout the land, and the philosophers who understand its import blanch with fear when they hear the ominous sounds. Woe to the nation when ignorance seeks recruits among ill-clad, ill-fed, starving, desperate people, to storm the palace walls with the motto upon their banner, 'Bread or Blood.'"

Following Florence's essay came a poem from Ernestine:

INDIAN SUMMER.

A hazy mist obscures the dawn
Slow flushing in the east,
While softly sinks the drowsy moon,
Proclaiming night hath ceased.

Delicious freshness greets the sense,
Diffusing perfume rare,
And crisply blows the morning wind
Across the meadows bare.

A thousand gleams of burnished gold
Enrich the dewy sod,
O'er mountain peaks and valleys fair,
The fragrant golden rod,

Sweet harbinger of autumn drear,
That blossoms in September,
To liv, ere blows the northern snows,
Which usher in December.

Stanch members of true brotherhood,
Thy motto faithfulness,
Ye linger long upon the soil
The barren land to bless.

So may we, when our life shall close—
Our form lie 'neath the sod—
Yet leave a memory beautiful
As the faithful golden rod.

"Very good," observed Aunt Margaret; while Florence said critically, "It is not as good as some you hav written, but contains a good moral which more than compensates." Ernestine smiled, but, as it had now grown so late, was unable to retaliate upon Florence's production, so the meeting adjourned.

IDA BALLOU.

Why?

Charley wants to know why he should not take a glass of beer as well as his father. Better let it alone, Charley. It is better for your health, your temper, your morals, and your pocket. There was once a printer who, when his brother workmen went out to get beer and other drinks, carefully laid aside an amount like to which they would spend, putting it in the bank. When five years had gone by, he examined his bank book, and how much do you suppose he found there? Just $521.86. In the five years he had been perfectly well, and had lost no time from his work, except now and then a holiday. Three out of the number who had worked with him had meanwhile become intemperate, and were n. g., no good as workmen. The young man who had been laughed at for abstaining from liquor after awhile bought the printing establishment, increased the business, and in twenty years' time after he began saving his drink money, as he called it, had accumulated $100,000. An obvious lesson.

S. H. W.

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In some respects this is one of the most remarkable works of the present century, whether viewed as the offspring of a deluded mind, as some have pronounced it, or as what it claims to be, viz.: the testimony of the spirits of departed ancients who "disclose the most startling revelations proving Christianity to be of heathen origin." Whatever may hav been the real inspiration of the work, the evidence it presents is directly in the line of Mr. Lillie's latest work, the author of which certainly cannot be charged with a belief in or sympathy with the theories of modern Spiritualism. It is also strictly in harmony with the conclusions of many learned, thoughtful men (except in one feature, which will be referred to later on) who hav given church Christianity thorough and unprejudiced study in the light of the latest historical discoveries and translations of the philosophical books of the East. In short, the convictions reached by Mr. Lillie, Baron Harden Hickey and others, through what are considered the legitimate channels of scientific research, are fully corroborated by the compiler of "Antiquity Unveiled," who can hardly be accused of borrowing his ideas from the authors referred to. This is a singular fact in itself, and while it cannot be taken as conclusiv evidence of the correctness of the Spiritualistic theories, it givs the work a claim to careful consideration which it might not otherwise possess. Truth should be recognized wherever found, and prejudice should never be allowed to stand in the way of a respectful examination of apparently logical and rational claims and arguments.

This work is a compilation of a series of communications said to hav been made through a spirit medium to the late J. M. Roberts, Esq., of Montgomery county, Pa. The spirits supposed to hav made the starting statements contained in the book were those of Apollonius of Tyana; his pupil Damis; Deva Bodhisatwa, a Buddhist prophet; Plotinus; Pope Gregory VII; Euthalius, a Greek theologian; Vespasian, a Roman emperor; Felix, procurator of Judea; Pliny the Younger; Origen; Flavius Josephus; Pontius Pilate; Quintillian; Urban the VIII, a Roman pontiff; Aquila, a Cappadocian philosopher; Gregory, bishop of Constantinople; Marcion, the father of Church Christianity; Constantine the Great; Tacitus; Ignatius of Antioch; Porphyry; Clement Alexandrinus; Hermogenes, the Essenian rival of Paul; Pythagoras, the Samian sage; Ammonius Saccas; Euxenus; Strabo; Moses Maimonides; St. Chrysostom; Charles Martel; Lucius of Cyrene; St. Dominic De Guzman; Celestine III, a Roman pontiff; Pope Innocent III; Albertus Magnus; Socrates Scholasticus; Gabinus, governor of Judea; Lactantius; Iamblicus; Anastasius, librarian of the Vatican; Pope Nicholas IV; Zoroaster, and a number of other men well known in ancient history who would be most competent witnesses to the truth or falsity of church Christian history if they were alive to-day If they were with us at this time and testified to what it is claimed their spirits hav declared, it is quite certain that nine hundred and ninety-nine out of every thousand church Christians would denounce them as conscienceless liars.

Probably the most surprising declaration in the book is that accredited to the spirit of Apollonius of Tyana, who avers that he was the person who is known in church Christian history as Jesus of Nazareth, and that the latter was a myth; that the works performed and the teachings enunciated by him (Apollonius) were accredited to Jesus. This remarkable assertion has been made by others who pursued their investigations on the regular scientific lines and who hav asserted as capable of absolute proof that the history of the deeds and sayings of Apollonius and of Pythagoras was made to do duty as that of Jesus of Nazareth, who never existed. This, however, we do not consider to hav been proved by sufficient valid evidence. It is in this feature that "Antiquity Unveiled" differs completely from the works of other writers upon the same subject, who claim that Jesus really lived and taught, but that he never constructed, nor gave any ground for the construction of church Christianity.

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As much from mobs as kings, from you as me. —*Byron.*

SELF-SACRIFICE is impossible as an aim in itself; self-development is possible, reasonable, and consistent.—*Grant Allen.*

TRUE science will continue to fulfil one of her most beneficent functions; that of relieving men from the burden of false science, which is imposed upon them in the name of religion.—*T. H. Huxley.*

COMMAND is a blight to the affections. Whatsoever of beauty — whatsoever of poetry, there is in the passion that unites the sexes, withers up and dies in the cold atmosphere of authority.—*Herbert Spencer.*

INSIGHT and culture are not inevitable allies. The man who spends his days collecting data too often finds in his hands a dead weight of facts whose laws are hid from his vision. One man may be expert in collecting material and another expert in using it. The final solution always rests with those higher powers of imagination and prophecy upon which the formal self-elected leaders in our civilization can not set the seal of their aggrandizement or monopoly.—*Horace L. Traubel.*

THE evidence, and the only evidence, to which it [science] appeals or which it admits, is that which is in the power of everyone to judge—that which is furnished directly by the senses. It deals with the actual world about us, its objectiv realities and present activities, and does not relegate the inquirer to dusty precedents or the mouldy maxims of commentators. The only conditions which it enjoins are that the imperfections of the senses shall be corrected as far as possible and that their observations shall be interpreted by the laws of local induction.—*Daniel G. Brinton.*

IT seems to me that moral principles are neither self-sustained, nor supernaturally revealed or inspired, nor a matter of predilection; but that they are grounded on our social nature, and this again on the organic solidarity, past, present, and future, of all individual members united in the social life. The progressiv realization of the ethical ideal consists, under this aspect, in the more and more thorough recognition of the super-individual significance of our social relations, and in the rational transformation of the social medium in accordance with such recognition.—*Dr. Edmund Montgomery.*

WHETHER you believe that creation was the work of design or of inconscient law, it is equally difficult to imagin how this random collection of dissimilar materials came together. To the riddles which nature propounds to us the profession of ignorance must constantly be our only reasonable answer. The cloud of impenetrable mystery hangs over the development and still more over the origin of life. If we strain our eyes to pierce it with the foregone conclusion that some solution is and must be attainable, we shall only mistake for discoveries the figments of our own imagination.—*Lord Salisbury.*

EVERY man's nature is a sufficient advertisment to him of the character of his fellows. My right and my wrong is their right and their wrong. Whilst I do what is fit for me, and abstain from what is unfit, my neighbor and I shall often agree in our means, and work together for a time to one end. But whenever I find my dominion over myself not sufficient for me, and undertake the direction of him also, I overstep the truth, and come into false relations to him. I may hav so much more skill or strength than he, that he cannot express adequately his sense of wrong, but it is a lie, and hurts like a lie both him and me. Love and nature can not maintain the assumption; it must be executed by a practical lie, namely by force.—*Ralph Waldo Emerson.*

THE names given to the different eras of culture indicate generally the character of the influences which hav contributed most to the development of humanity. Industrial art, accompanied and aided by inventiv genius, has always been the chief civilizer and benefactor of mankind. The arts of working stone, bronze, and iron, and the invention of movable alphabetic type and the steam engin, hav made the chief epochs in history. Science is now crowding closely upon the heels of industry, but is rather its handmaid than its rival. Polity, society, morality, religion, literature, and art, are very important to human happiness, but they hav, in all ages, followed in the train of mechanism. The orators, preachers, and poets did not exist as separate classes until the mechanics had provided means for their support. —*John S. Hittell.*

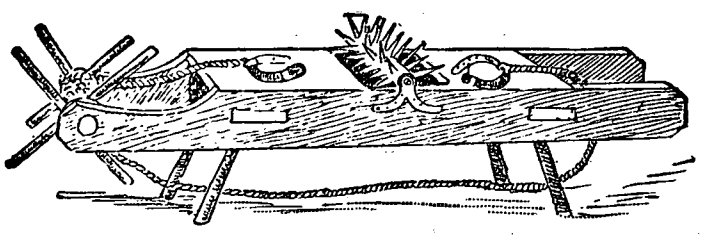


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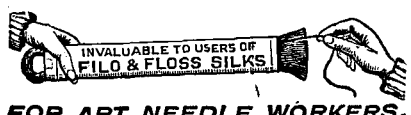
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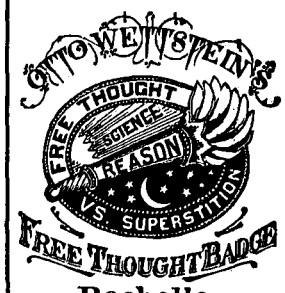
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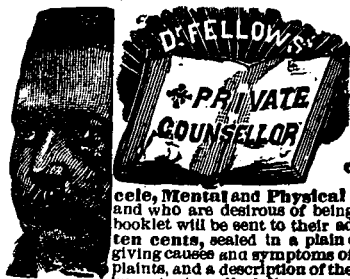
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Say where you saw this adver. Vineland, N J

I wish to say that I am an out-and-out LIBERAL, and I trust the Freethinkers of the land will give me their patronage and not waste their time and money on Christian doctors.—*Dr. Fellows.*



AMOS HAS MORE TROUBLE WITH HIS JOSS AND CAUSETH HIM TO REPENT.—Amos vii, 4, 5, 6.

News of the Week.

AT a lodging-house fire in Boston one man was killed and several injured.

IT is reported that the czar is hopelessly ill and that a regency is about to be established.

AT Ironwood, Mich., while some dynamite was thawing in a stove, it exploded and killed five persons.

ONE of the boodle councilmen of New Orleans has been sentenced to five years' imprisonment in the penitentiary.

THE Massachusetts Democrats indorsed the income tax, denounced the A. P. A., and nominated John E. Russell for governor.

THE Supreme Court of South Carolina, by a vote of two to one, on party lines, decides that the state dispensary law is constitutional.

ON October 11th an east-bound overland train was held up near Sacramento and the express car robbed of gold to the amount or $51,000.

THE carelessness of a carpenter in carrying a naked lamp into a colliery shaft at Shamokin, Pa., caused the death by fire of five miners.

TREASURY receipts for the first ten days of October make the outlook for government finances under the new tariff law quite favorable.

DR. A. B. DOBSON, a very popular Spiritualist physician, formerly of Maquoketa, Ia., and later of San José, Cal., died recently in the latter city.

THE official canvass of the votes cast in the Georgia election shows that the assembly will contain 3 Republicans, 50 Populists, and 166 Democrats. About thirty seats are contested.

AT the parade of the striking cloakmakers in this city on October 11th the police did some clubbing which is declared to hav been wholly unnecessary. The affair is being investigated.

AS THE Lexow committee's investigation of the police department of this city proceeds more and more astonishing revelations are made. Still the press urges the committee to go "higher up."

WILLIAM LLOYD GARRISON, Moncure D. Conway, and other prominent reformers, recently addressed a large meeting in Faneuil Hall, Boston, in condemnation of lynching in the South and elsewhere.

THE strong wind which blew over New York on the morning of October 10th prostrated an eight story building in course of construction and buried two tenement houses in its ruins. Nine people were killed and thirteen injured, several of them badly.

CHIEF-JUSTICE LEON ABBETT of New Jersey charged the grand jury at Trenton that the officials of the state fair and the police who were on the ground at the time were guilty of a crime in permitting gambling and should be made to suffer for it. The managers of the inter-state fair include nearly all the leading business men of Trenton, some of whom hav very prominent church connections.

THE Jewish-American press the country over condemns the A. P. A. and numerous Jewish social organizations hav adopted resolutions in favor of religious freedom.

AN express train was robbed on the 12th inst. near Quantico, Va. A large sum of money was obtained. The robbers cut the engin loose and made their escape on it, afterward letting it go wild, and it would hav run into another passenger train had it not been for a signalman who managed to sidetrack it.

THE Chinese-Japanese war drags slowly along. The Japanese hav recently won a few small victories and are slowly pushing their way toward Pekin. It is rumored that the Chinese government has sued for peace through the British minister, offering to guarantee the neutrality of Corea and to pay Japan a war indemnity.

EARL GREY, the third of the title, died in England last week. In 1841 he was celebrated for his debates in Parliament in opposition to the protectionist policy of Peel's administration. He was in Melbourne's cabinet, was a frequent writer to the London *Times*, and was the author of several books. He was born in 1802.

COLONEL BRECKINRIDGE made public confession to his church at Mount Horeb, Ky., and his repentance has been accepted, but the officers of the church hav suspended him from communion until Feb. 1, 1895. On the same day that this was announced Colonel Breckinridge presented a banner to the precinct of Harper's Ferry in Henry county. It had been offered previous to the holding of the primaries by the Breckinridge organization of Lexington to the precinct which should giv the colonel the largest proportional vote, and Harper's Ferry gave him 139 of its 179 votes. Most of the address dealt with national issues, but the first part "fairly bristled with ingeniously contrived flings at those who had been the means of defeating him."

LUTHER COLBY, the editor of the *Banner of Light*, died at the Crawford House in Boston on October 7th. He was born at Amesbury, Mass., Oct. 12, 1814, and for thirty-seven years had been editor of the *Banner of Light*. His funeral took place on October 10th from the Spiritualist Temple.

IT has just been discovered that the government has been the victim of a plot in the Bureau of Engraving and Printing by which it has lost perhaps two hundred thousand stamps. The stealing has been going on for thirty days and it will take weeks to ascertain the exact amount of the loss, as no one can tell until they make their quarterly reports how many postmasters hav received short packages.

THERE are eleven Scandinavian papers in Minnesota and they hav heretofore supported the Republican nominees, but this year ten of them hav bolted the nomination of Knute Nelson for governor on the ground that he is merely a tool in the hands of the railroad corporations. They hav run up the names of Sidney M. Owen, Populist, for governor, and Adolph Biermann, Democrat, for auditor. The other Republican candidates are accepted.

THE central committee of the New York Democracy filled the vacancy on the state ticket caused by the resignation of Judge Gaynor with the name of Justice Charles F. Brown. The Shepard Democracy of Brooklyn has put a third ticket in the field, substituting Everett P. Wheeler for Senator Hill for governor and accepting the regular Democratic nominee for lieutenant-governor—Daniel E. Lockwood—and the regular Democratic nominee for judge of the Court of Appeals—Charles F. Brown.

IN New York all the elements of opposition to Tammany hav united on the Strong ticket. The latter organization has nominated the philanthropist, Nathan Straus, for mayor. For Congressmen it has put up its own members, refusing to join with the other elements of the Democratic party, and "turning down" all the present Congressmen who voted for the Wilson bill. This will probably lead to the nomination of other candidates by the anti-Tammany Democrats and the election of Republicans in some of the districts.

THE first parliamentary election in Belgium under the new universal suffrage compulsory voting law took place last Sunday. All men over twenty-five years hav one vote; all married men and widowers who pay taxes to the amount of five francs hav two, while the class of highly educated hav three. In the last class are included all the priests, numbering ten thousand, so that the clerical party received thirty thousand votes from the priests alone, with the result that that party shows large gains at the expense of the party called "Liberal," which also lost to the Socialists. Large numbers of men had to be dragged to the polls to vote and many of them put the names of imaginary candidates on their ballots and this has much delayed the counting of the vote.

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of *political* missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of the reading season, when the summer's work is done and the people hav *time to think*, we want to do a great deal of *religious* missionary work, and so we hav prepared this scheme, which has already received cordial indorsement:

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read.

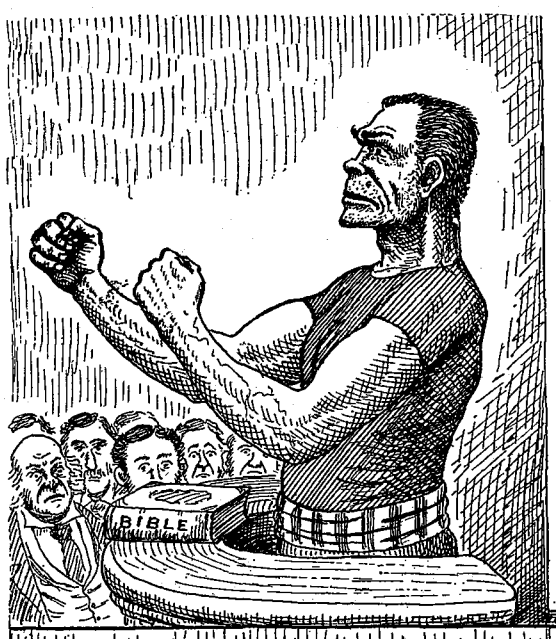
Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

"400 YEARS OF FREETHOUGHT" IS NOW READY!

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 43 {PUBLISHED WEEKLY.} New York, Saturday, October 27, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.

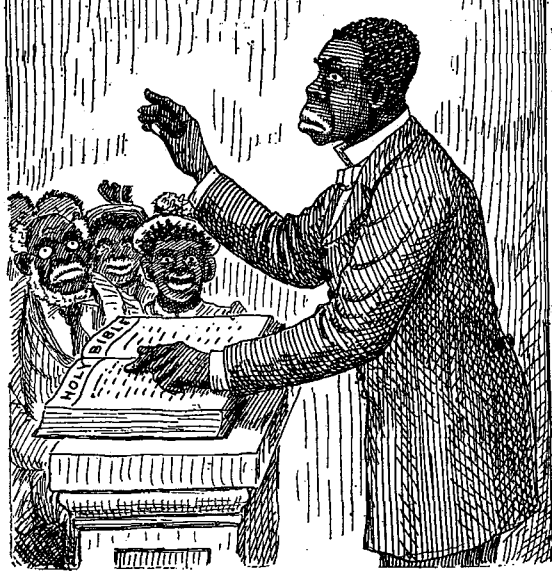


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DISCOURSE FROM the TEXT FOUND IN SONG of SOLOMON CHAP. I. 5th verse. "I am black but comely" etc



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THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - OCTOBER 27, 1894.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Prince of Peace or Patron Saint of War?

B. O. Flower, giving in the *Arena* a partial list of the armories in Massachusetts and New York, says:

"They, of course, do not represent all the bastiles of death, which speak in such an unmistakable manner of the real materialism of the age and the absence of soul kinship with the Prince of Peace."

That has a soft, alliterativ sound, but how much truth does it express? This is called a Materialistic age chiefly because machinery has to a great extent supplanted metaphysics, and men are more and more inclined to make critical examination precedent to belief. The ages of war were the ages of unquestioning faith, and the ferocity of the wars which then prevailed was immeasurably greater than that of those which occur in these "materialistic" times. Economic considerations are more powerfully operativ to prevent war than are all other influences. It is seen that war *does not pay*, and the mighty armaments that are maintained are maintained to *prevent* war rather than to provoke it. Every resource of diplomacy is exhausted to obviate a resort to arms. All governments are anxious to leave undisturbed the balance of power. Why? Because they fear the terrible destructivness of the modern war. This age of "materialism" has armed the nations with such unprecedented annihilating forces, and it costs so much to replace what is consumed and destroyed, that every government is compelled by monetary necessities to hold the dogs of war in leash as long as possible.

This talk about the "Prince of Peace" is nauseating. It is only pious spreadeagleism. If we are to accept the New Testament narrativ—its non-miraculous features only, of course—as authentic history, we will be as fully justified in calling the Nazarene the Patron Saint of Holy War as the Prince of Peace. The teachings imputed to him are contradictory and confusing. But there can be no doubt that when he and his immediate followers made belief in him and his "gospel" a virtue, and non-belief therein a crime against man and "God," the virus of persecution was implanted in the Christian blood, and it has remained there to this day. Many of the wars that desolated the world during the distinctivly Christian period were caused by the dogma of exclusiv salvation, while all that occurred in Christian lands were intensified in ferocity and cruelty by the influence of that dogma and its corollaries. Whatever Jesus may hav meant when he said, as reported, that he came to bring a sword, his followers hav ever taken him literally and rendered him the homage of imitation in this respect.

The old spirit of Christian hatred of the "heathen" is by no means dead. No longer ago than last August the Philadelphia *Times*, referring to the Japanese-Chinese war, said that "it is of comparativly little consequence what these pagan nations are going to war about. The most important thing is to see them fairly launched in the conflict that must vastly benefit both. · · · The Bible can fight its own battle in Christian countries, but when it is confronted by the unbelief of the pagan, the sword and the battle-ax are the most important handmaids of Christian civilization." There spoke the old evangelizing, crusader spirit that has made the Christian nations the bloodiest on earth. Mr. Flower is welcome to such "spiritual" or "'soul' kinship with the 'Prince of Peace.'" We prefer something a little less inflamed with the sanguinary hue of the missionary.

The Secular Principle of Government.—II.

The *Christian Reformer* quotes from our article of September 22d the sentences which follow: "The question of Sunday observance is one for private determination wholly, equally with that of baptism, partaking of the communion, respecting fast days, making pilgrimages to shrines, shaving the head, or saying grace at the table. The state has nothing whatever to do with any of these rites, ceremonies, and observances, beyond protecting all in the equal right to engage in or abstain therefrom." No attempt is made to prove that Sunday observance is not a religious rite, or that the other religious duties mentioned should *not* be made legally obligatory on dissentients, as the theocrats wish to make Sunday abstention from work and play. Instead of trying to show that they do not desire to violate the rights of conscience these representativs of the church party make a fierce onslaught on the principle of Secularism, without which, practically applied, there can be no security for those rights. Mattie A. Freeman's protest against "Christian dominance" and "Christian privilege" is quoted, but we look in vain for a word in disclaimer of the imputed desire to dominate over their fellow citizens, or to be the beneficiaries of privilege. It is plain that they are eager to lord it over those who do not share their belief, and to get for themselvs all the special favors they can wheedle or frighten the servants of the people into giving to them. Our readers will be interested in examining some of the *Reformer's* assertions concerning Secularism. It says:

"It would be folly for us to attempt to prove that the Constitution and government are Christian. Our opponents cannot be dislodged from the position they hav taken behind the Constitution. We must candidly admit that the fundamental law of the land is a secular instrument. It is constructed on the theory that government has nothing to do with God or his law. But after making this admission we must turn our guns on the theory of secularism. This theory is as false as anything ever promulgated by the father of lies. It is false whether viewed from the standpoint of political science, of history, or the Bible. The secular theory of government has not a single scientific truth to sustain it. No sound writer on politics believes it. All history is against it. No government could be formed on a purely secular basis. Constitutions may be written as though this theory were true, but practically no such constitution can be put into operation without virtually amending it by adding in practice portions of the true theory. Secularism never presided at the birth of a single nation, nor has it ever rendered service in rearing, guarding, and developing the institutions of any government. Secularism is a theory of anarchy and national ruin. While there is no thoroughly Christian government on earth to-day, there is none that is thoroughly secular. Such a monster could not exist. The only reason why existing governments do not fall to pieces is because there are in each of them some elements of the true theory of government by which they are held together. The chief thing for us to do is to demolish the secular theory of government, and reconstruct the Constitution on the Christian theory."

It is scientifically true that the mind of man can believe only as it is convinced by evidence. A man may profess to believe, but he does not really believe at the command of authority. This is the basic scientific fact that makes a state religion a crime against humanity. The chief function of such a religion is to breed hypocrits, that is, to promote immorality. It cannot be scientifically demonstrated that it is a legitimate and beneficent purpose of government to make men vicious and criminal, yet this is what it inevitably does whenever it tries to contravene the immutable laws of nature by putting its citizens in a position where they are expected to believe what appears to them to be unreasonable, absurd, or immoral. Men must grow into the truth if it is ever to become theirs. There can be nothing more unscientific than the attempt to legislate it into them. It is an aggravation of the evil to try to make them believe that which is doubted by some of the best thinkers, and to punish them if they cannot believe it.

Whether "any sound writer on politics" believes in the secular theory is a matter of opinion. It is our opinion that no writer who does not accept it can be thoroughly sound, but these two antithetical opinions should settle the question for no man or woman. Each must weigh the opposing arguments for himself.

All history tells us that the partnership of the ecclesiastic and the politician has been a robbers' league, a combination for wrong, first, last, and all the time. It has made of the priest an insolent inquisitor, of the official a torturing tyrant, of the people hypocrits, paupers, and slaves. The union of theology and politics has ever brought misery to the masses and swollen the unrighteous power of the few. That union has corrupted the priest and debased the politician. Such is the unvarying testimony of the ancient states, of Spain, of Portugal, of Germany, of France, of England, of Scotland, of Russia, of Mexico, of the United States.

This government was formed on a purely secular basis; its Constitution, as even its bitterest foes acknowledge, was written by those who had a clear perception of the ideas that are the roots of the tree of secular government. That this Constitution has not yet become practically operativ in all cases is due to the fact that we are not yet unburdened of the incubus of citizens who cling to theocratic ideals. The men who gave us the Constitution were exceptional men, men ahead of their age and of this age as well. Most of them knew what the union of church and state was and they were determined that the new nation should start right. Had they not feared the machinations of such traitors as are now striving to nullify their grand work they would not hav taken the remarkable precautionary measures that they did. They knew what the political priest had done and they knew that he would do it again if he could grasp the sword of power. The secular principle has been vindicated by our experience as a nation, although, as we are well and sadly aware, it has been "virtually" amended "by adding in practice portions of the" Christian theory, but that adulteration does not invalidate the secular principle. It merely proves that too many of the people are still dominated by superstition and that priests yet lust for the power which time-

serving politicians are only too willing to giv them. No evil results hav followed the secular experiment *except in so far as the secular principle has been disregarded and trampled at the instance of such marplots as the editors of the Christian Reformer.*

Secularism has rendered a vital and inestimable service in developing and defending as well as in equipping this government with a model Constitution. It has done all for the nation that the ambitious and jealous priestly caste would permit it to do, and to-day it is menaced by that caste with more formidable weapons of siege and assault than they hav ever before been able to bring into the field. They keenly realize that they must overthrow the secular government soon or never.

Secularism is a theory of liberty and justice, *therefore* of order, peace, and individual and national prosperity. We say "therefore" because liberty and justice are the fundamental conditions of social order, and the "Christian theory" of a state-supported and state-enforced religion flatly denies both liberty and justice.

No, there is "no thoroughly Christian government on earth to-day"; if there were that nation would be a fearful illustration of what the whole of Christian Europe was in the "midnight of civilization," the Dark Ages. No, there is no government that is thoroughly secular, for there is no nation that is not infested with a self-seeking priesthood that is sure, or pretends that it is sure, that no people is safe which does not tax and coerce the heretic for the good of his soul and the aggrandizement of his persecutors.

The reason existing governments do not fall to pieces is because society is a primary necessity of man, and the poorest government performs in a very bungling and costly way some few of the functions of an orderly society. There can be no doubt the most despotic governments are held together to a great extent by the chains of superstition. But exactly in proportion as a people are intelligent and prosperous is a just government really strong, and the more intelligent a people are the more nearly secular their government will be. If the world is to continue to progress, the truth or falsity of religious dogmas must cease to be determined at the polls.

Christian Outrages in Maryland.

"*The Signs of the Times*, a Seventh Day Adventist paper, wants to know what we think of the fact that three men should now be lying in jail in the Commonwealth of Maryland for 'doing bodily labor on Sunday' in obedience to the dictates of their own conscience and their religious faith—one of them having been discovered plowing in his own field, a second setting out tomato plants in his own garden, and a third chopping wood at his own door. We answer that if it be true, as our contemporary tells us, that these were men who conscientiously observed the seventh day as their Sabbath, and who, in doing this work, disturbed nobody else, and were discovered at it only by persons spying out for the purpose of inquisition, then it is an outrageous injustice, an offense against freedom of worship, and ought not to be allowed by the laws of a reputable state."—*New York Independent.*

There are too many provisos in the *Independent's* answer. We now ask it to answer these questions: Can there be any real freedom to worship when the freedom to abstain from worship is denied? Is not the freedom to abstain from worship in effect denied when men are forbidden to do on Sunday those things which disturb "nobody else"? A necessary implication of freedom to abstain from worship is the liberty to do, on the day or days when others worship, such things as we wish to do instead of worshiping, subject to the same limitations that circumscribe our actions on the other days of the week and to such limitations only. If this is not based on equity, will you tell us why? If it was an "outrageous injustice" to imprison those three men in Maryland for working on Sunday *if* they had worshiped on Saturday, but was a just punishment of them if they had *not* worshiped on Saturday, what can you call laws that make such discrimination inevitable but laws directly designed to encourage and reward worship and punish non-worship? And is this anything other than union of church and state, and does the *Independent* champion such union? Do you still say that these men were punished not for failing to worship but because they worked on that day? But if the law under which they were punished was enacted in the interest of the church and to discriminate against people not holding to the strictly orthodox faith—as it was—what hav you gained by taking this line of defense? It still remains true that the law discriminates in favor of certain persons and against other certain persons, and all because they differ in religious belief or concerning religion. But if we cease to regard the religious aspect of the question we are at once prompted to ask what equity there is in imprisoning men for working on their own premises and confessedly without disturbing others? Will you say that they violated *law?* But it is the law that we are attacking and that you are defending, and we should hardly expect the *Independent* to try to escape from the consideration of the fundamental principle involved by pleading that the law punishes people for acting in a way that is perfectly innocent in itself. Christian martyrs were tortured in accordance with law, and slavery had the sanction of law, but that fact did not make either torture or slavery right. Those Adventists wronged no one, and as the essence of all crime is the wronging of others, it follows that they committed no crime, and therefore should not be punished.

The *Independent* declares that if the three Adventists had kept Saturday their imprisonment was "an offense against freedom of worship." Whether they had or had not kept Saturday their imprisonment was an offense against freedom of worship, and, still more broadly and inclusivly, it was an offense against the equal rights of the citizen, which rights include the right of freedom of worship.

Neither is it material whether their actions were discovered by "persons spying out for the purpose of inquisition" or by the people who were casually passing. The churchman need not say that the sight of the man working in his garden "disturbs" him on his way to church, for it is quite possible that the sight of the churchman on his way to the chapel "disturbs" the man at work in the garden. The law cannot properly take cognizance of such kinds of "disturbance" as this. In whatever light you view the persecution of the Adventists for Sunday working that persecution is seen to be "an outrageous injustice," "an offense against freedom of worship," and it would "not be allowed by the laws of a reputable state."

Four New Books by Colonel Ingersoll.

Colonel Ingersoll has a new lecture, which he will deliver this fall and winter. It is entitled "The Holy Bible," and is now ready in pamphlet form. A million copies should be sold, and we are ready to dispose of our share of them at the regular and low price of twenty-five cents each. It will make a superb missionary document.

His lectures on Shakspere and Lincoln are also in press, and will be ready soon. The price of each will be twenty-five cents. They will be printed in handsome shape, in paper covers. Every one will want copies of these splendid addresses, and orders may be sent to us at once, and will be filled as soon as we get the books from the publisher.

Another pamphlet which everybody will want is this: "Is Suicide a Sin?" The work contains Colonel Ingersoll's two letters to the New York *World*, together with the replies of famous clergymen and others, a verdict from a jury of eminent men of New York, curious facts about suicides, celebrated essays and opinions of noted men, and an original chapter on the "Great Suicides of History." Price, in heavy paper, with late portrait of Robert G. Ingersoll, twenty-five cents.

The Freethought Letter-Writing Corps will this week try to convince George Martin, editor of the *Gazette*, of Kansas City, *Kansas*, that he does not understand what Freethought is. In that paper of October 15th we are informed that Freethinkers compose "a bigoted, intolerant sect," whose objects are to abolish the church and the state and to abuse people who do not think as they do. Show him that we seek to educate Christians out of Christianity, not to abolish the church by law; that we wish to make the state absolutely secular in order that the equal rights of all may be secure, and that we discourage abuse, vituperation, and defamation. Send him the Demands of Liberalism and point out the encroachments of the church that render the Demands necessary. Let your letters, as always, be clear, courteous, and accurately written.

"The incarnation brought righteousness out of the region of cold abstractions, clothed it in flesh and blood, opened for it the shortest and broadest way to all our sympathies, gave it the firmest command over the springs of human action by incorporating it in a person, and making it, as has been beautifully said, liable to love."—*Hon. Wm. E. Gladstone.*

This is very well written, but it does not mean anything. Mr. Gladstone is an adept in that kind of composition when he attempts to elucidate theological problems.

Under the head of "Critical Notes" the *Sunday School Times* tells us that "the letters of the Greek word 'Ichthus' (fish) are the initials of the phrase, 'Jesus Christ, Son of God, Savior.'" The story has certainly a fishy flavor, but we imagin that a really "critical" examination of the early history of Christianity would discover—yes, has discovered—many more mythological elements than the one indicated by the *Times.*

In England an attempt was made to revive a statute of George III. which made it an offense to lecture on Sunday if an admission fee was charged. The case was dismissed, Judge Mathews substantially deciding that the law is out of date. So one by one the old cob houses of superstition and privilege get rudely shaken. But disregard of bad laws is not repeal of them, and a foolish or bigoted judge and jury may put life into them at any time. They are harmless only after they are wiped off the statute books.

At the Christian Evidence meetings in Hyde Park, London, a letter, full of belief in the religion of the Christian, was read and then the audience was asked, "Do you know who wrote that?—Abraham Lincoln." The extract was from a letter written by Lincoln to his mother when he was nine years old! It thus appears that the same persons who reject the Freethinking ideas of Lincoln's manhood, on the plea that such notions were formed during the "veal" period, hav no hesitancy in accepting his judgment as a kid. The London *Freethinker* exposes this characteristic Christian "evidence."

The *World* thinks that it is nonsense to talk of having compulsory voting—"If good men and good citizens can be manufactured in that way, why not hav compulsory church attendance?" Well, that is what they did hav in the old Puritan days in New England, and it is what we shall hav again if the theocratic, Sabbatarian party is permitted to hav its way. Cannot the *World* see that there is but one step and that a short one from our present laws forbiding work and recreation on Sunday, which is done for the purpose of increasing church attendance, to laws directly compelling people to attend religious services? And more than this—the *World* should know that at least nine-tenths of our municipal corruption is due to the fact that we hav permitted the old Puritan spirit to dictate legislation. This is an age in which the people circumvent the attempts to make them moral and religious by law, and the way they do it is by bribing the officials.

One day last summer the Australian bushmen of Barnum & Bailey's circus wandered into a vacant lot at Bridgeport, Conn., and began throwing boomerangs in their marvelous way. It was Sunday, and thousands of people were on their way to church; they were attracted by the unusual display and stopped to look on, apparently temporarily forgetting all about their souls' necessities. But the police were not so absent-minded, for they stopped the playing and drove the crowds toward the churches. So the people went along meekly and listened once more to "the old, old story," although it is very probable that most of them would hav preferred to hav the show go right

ahead. Each no doubt felt that he was able to take care of himself without the assistance or prompting of the police, but he doubted his neighbor's ability to attend to his own affairs, and so he was willing to let the Sunday law stand and see the ministers' rivals driven away. But when the police judge begins to fine him when he fails to go to church regularly he may conclude to wake up and assert his rights as against all the priests in Connecticut.

In the paper of this city formerly known as the *Christian Union*, but now called the *Outlook*, there recently appeared this advertisment:

"WANTED—A minister for a progressiv country parish. Must be young and married, a Republican, and interested in social and club work. Salary $1,200 and parsonage. An overgraduate preferred. Address Supply. Committee, Hartford, Vermont."

Not a word about his religious belief! His politics and his social qualifications alone seem to be of any interest to those Vermont Christians. Verily latter-day Christianity is of the world worldly. This advertisment seems to hav shocked the *Christian Advocate* and amused the *Christian Register*. The first mentioned paper says:

"Nothing is said about his success in saving souls, but he must vote the Republican ticket, and stand by that party even if it stands by the devil; and he must be interested in club work! How many churches are there that are advertising for the same sort of a minister nowadays, though a little less openly?"

The *Christian Register* thinks that the responses in that church should be altered to read: "God be merciful to me a Republican and a sinner!"

Katie Kehm Smith's report of the proceedings of the late Convention of the Oregon State Secular Union should be read by all Freethinkers. Our friends out there on the Pacific are taking hold of the work in a very practical way. They seem disposed to act as well as talk and, what is still more to the point, most of their talking is descriptiv of what they hav done. They hav been crippled by the lack of money, but they hav not allowed this to paralyze their activities, and hav accomplished more with a few dollars than many of us would hav thought could be done with hundreds. While self-helpfulness is nearly everything in the battle of life, it might be well to remember that many of the Oregon Liberals are pioneers in that country, and that they are trying to make homes for themselvs and their children, and so cannot do as much for Secular education as can those who hav weathered some of the storms that still beat about the heads of those heroic workers. In view of these facts it would not be amiss for well-to-do Freethinkers outside the state to lend them a helping hand in their most praiseworthy and necessary labors.

"Four Hundred Years of Freethought" is winning golden encomiums from its readers. Among those who hav recently placed their opinions on record is our artist, Watson Heston, who writes us as follows:

"'Four Hundred Years' is a fine work and I am much pleased with it. Mr. Putnam deserves great praise for such an eloquent and graphic description of the progress of Freethought. The portraits and biographical sketches of so many leading Liberals is a pleasant feature of the work which all will appreciate. George E. Macdonald's poem on page 40 is a gem. May the muses never jilt him nor his Pegasus 'buck' with him. Yours as ever,

"WATSON HESTON."

Here is another subscriber who gets to thinking of the millennium of Freethought when he reads Mr. Putnam's book:

"SEATTLE, WASH., Oct. 17, 1894.

"MR. EDITOR: Received 'Four Hundred of Freethought' and am just tickled to death with it.

"Yours for a millennium of Freethought,

"JOHN GRONOW."

We are still receiving orders for "Four Hundred Years" and sending them out promptly, as all the old orders were attended to some days ago. As the reading season draws nearer the demands for the book will increase and we may not be quite so prompt. But do not let this possible contingency alarm you—the book will be on its way in a few hours after your money reaches us. The club offer is still good—"Four Hundred Years" and THE TRUTH SEEKER one year for $6.50, or the book alone for $5.

Freethought Federation of America.

News and Notes.

Ingersoll's lecture on "The Bible" was a great event in Chicago. Five thousand people were present, and applauded the most radical utterances of the supreme orator. They paid the closest attention to this masterly handling of a great theme—great because the Bible is the idol of so many millions of believers. If we say that anything of Ingersoll's is the best, where all is so entirely good, we might say that is the best lecture that Ingersoll has ever delivered; best in many respects; best in the matter contained, in its learning and literary merit; in its sublime eloquence; in its burning humanity and magnificent courage. It was a brave and splendid effort every way. It is unanswerable. It is crowded with facts; has a wealth of wit and pathos, and in the compass of its thought overarches eighteen centuries of human history. I believe Ingersoll touched every emotion in the unfolding of his vast and varied theme. His voice was clear and distinct, and reached and thrilled every heart with its dramatic intensity and changeful melody. His wonderful facility of holding the continuous attention of an immense audience was never more brilliantly displayed. For two hours and a half there was no faltering in the flow of speech or the rapt interest of the thousands of listeners. There seemed to be perfect harmony between the orator and that great mass of heart and brain before him which swayed to his living power. The glory of Freethought was never more fully expressed; and never has reason won a more noble triumph over ignorance and superstition. The lecture itself should be read by every Freethinker. It is an armory for future battles. It is compact. Every word counts. It is logic and history. It is a marvelous massing of evidence. It settles the question as to the authority of the Bible. It places it where it belongs. It is to Paine's "Age of Reason" what the shining dome is to the great temple. It completes the work. It givs Paine his noblest luster in that it adds to his labors the most searching scholarship of modern times, and an eloquence rivaled only by Shakspere himself. The poetic fire burns in every sentence—and yet the argument is as clear and strong as a legal document. I hope that this lecture, which cannot be equaled by any living writer, will hav a million readers. It should be distributed as widely as the Bible itself, and some day it will be the requiem of the Bible and the interpreter of its real worth to humanity.

I gave my lecture ("Spiritualism, Theosophy, and Freethought") Sunday evening, October 13th, to a full house. There was a warm discussion after it, but the main points of the lecture were apparently acceptable to most of those present. In the world of universal ideas there is a harmony which is not discovered when we take a superficial view of these great movements. There are many differences as to phenomena and special doctrins; but unity exists in those things which attract and influence all intelligent and free minds.

I realize a growing interest in the coming Congress. The daily papers are taking interest in our work. We are making an impression which has not been felt before. Some are already on the ground from a distance, and we receive letters daily from those who promis to be present. When most of the readers of THE TRUTH SEEKER peruse these notes, the Congress will hav opened.

I am glad to see my book—"Four Hundred Years of Freethought." I hav waited as patiently as the rest for its appearance from the unknown recesses of the publishing department, and as it comes forth so beautifully arrayed I feel almost as if I were looking upon a new acquaintance. I hope my subscribers will like it, and feel, at any rate, they hav got their money's worth. If they find any failings in the book, they must remember that one man cannot do it all; and that one volume cannot contain all there is in the universe of Freethought. I hav tried to do my level best—writing more like a soldier in the field than a philosopher in his closet. I hav had to do most of my labors while on the march, but I believe, so far as the facts are concerned, I hav got them down in the right order, and given them their true meaning, and I can let this child of my brain go forth with a clear conscience.

SAMUEL P. PUTNAM.

Freethought Federation—Treasurer's Report.

We are still receiving contributions toward the expenses of the Congress. What is left over will be used to oppose the church in its endeavor to enforce the puritan Sunday law. It (the church) is making great efforts in this city. Please ask your Liberal friends to join the Federation. It costs nothing to become a member, and we want to increase the membership to a high figure in order that we may do more effectiv work.

Andrew Millard	$ 1 00	Alex. Risk	1 00
B. Thorpe	1 00	M. A. Hewitt	5 00
Louis Levine	5 00	L. T. Jordahangen	50
R. L. Taylor	1 00	W. McDonnell	1 00
B. A. Curtice	1 00	Ernst Platz	1 00
John Leitch	2 00	J. E. Flanegan	50
James Thompson	50	Robt. Moulton	50
Amos Thompson	50	L. T. Berdahl	50
Willis Thompson	50	Wm. A. Griswold	1 00
I. J. Wilkie	1 00	Mrs. A. Maisenbacher	1 00
C. T. Hayden	2 00	H. Celler	1 00
Mrs. A. Martin	1 00	T. Kolbe	50

E. C. REICHWALD, Secretary and Treasurer,
234 South Water st., Chicago.

Lectures and Meetings.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Monroe avenue.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for October, 1894:

October 28th—Mr. Henry Nichols, subject: "American Socialism."

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free All welcome. Program for October:

Oct. 30th.—"The Kindergarten in Relation to Labor. Miss Constance MacKenzie.

Radical Library open 7.30 to 10 P.M. Dues 15 cents per month.

THE Ohio Liberal Society meets every Sunday evening in Knabe Hall, 26 W. Fourth st., Cincinnati. Mr. John R. Charlesworth will lecture during October upon the following subjects:

October 28th—"What the Bible has done for Woman."

Lectures commence at 7:45 P.M., sharp. All lectures are followed by free criticism and discussion. All are invited to attend.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

C. SADAKICHI HARTMANN was the lecturer at the Manhattan Liberal Club on Friday evening, October 19th. The father of Mr. Hartmann was German and his mother Japanese and as a consequence he does not always attain to a complete mastery of our somewhat peculiar language, but he is an intelligent gentleman and a most eloquent and instructiv speaker. He had the close attention of his audience and received frequent, hearty, and enthusiastic applause. Both sides of the question of the nude in art were impartially presented, the first half of his lecture being a clear statement of the objections to the artistic representation of the unclothed human figure. Mr. Hartmann givs evidence of a very wide and full study of the artistic, literary, and musical history of the race. The space at our command for this purpose is not sufficient for a satisfactory synopsis of the lecture, and a brief paragraph or two would only travesty it. We shall reproduce here only a very few of his apt and striking sentences. In "this silent, severe country life" of New England "was born the enmity to the nude in art." "We cannot dispose of the Puritanic spirit by sneers at their narrowness and ignorance. Those pioneers fought against red Indians, wild beasts, and a still more tyrannical church." They were the product of their environment, in which art, as art, could hav no place. "That type of frugal life is a thing of the past." "Man must first be satisfied with himself before he can be satisfied with anything else." The Greeks could worship the nude—their climate permitted it—but here the necessity of clothing and Christian conditions are in the way. Walt Whitman was an exception; he had enough of the Greek spirit to appreciate the religious and artistic idea of nudity. "In the golden age of painting they used the golden tints, and they were made radiant by their environment. But now we hav gray, and gray means impotent. Violet is frozen blood—the blood of old men. It is the favorit color of the Chinese." "Modern painting endeavors to represent the multiform phases of modern life, and it represents intelligence, but the old inward harmony is lost." "Art is impossible without the nude." "The spirit of the nude always remains supreme in art." "Except at the seashore we never see the female human figure in natural movement and pose." "Art is no flirtation." Music may be erotic. "The drama should soothe and rest, not exhaust." "The Japanese hav no conception of the nude." Rabelais's philosophy was healthful. "He presented human life without blue pencil marks." "The best the world has it owes to the spirit of the nude." "Why do women paint such trifling things? The woman who can paint men as we hav painted women and paint women as we hav painted men will win immortality." To the Puritans: "You did not know that nature is art, religion is art. You renounced art and were therefore old when you were children." But we must forbear. T. B. Wakeman, Wilson McDonald, Cynthia Leonard, and Mr. Wilson spoke to the question with acceptance to the audience. Mrs. Leonard said that religious bigotry was the greatest obstacle to the nude in art, and she justly scored Parkhurst and his congeners. She said that they hav eyes that can never go beyond the immoral. On that alone their minds dwell. If God created man in his image, and if the nude is obscene, then we hav an obscene God. She spoke of the devils who interfere with all art in this city, and told of the censorship of the art schools.

The Oregon Convention.

In point of numbers, enthusiasm, and work accomplished, the Sixth Annual Convention of the Oregon State Secular Union was a success.

The Convention was composed of eighty-six members, besides those from Forest Grove and vicinity. Rosburg, Wash., was represented by H. P. Andresen and daughter, Miss Lena, and Mr. and Mrs. O. C. Lee; Tillamook, Mr. and Mrs. C. E. Reynolds; Scappoose, John Price, Virgil S. Smith; Clatskanie, G. R. Higgins; Oregon City, Nettie A. Olds, D. W. Smith, Katie Kehm Smith; Corvallis, B. F. Hyland; Woodburn, R. H. Scott, Mrs. Ann Scott; McMinnville, Dr. A. K. and Mrs. M. J. Olds, E N. Ford, and W. T. Booth; Portland, W. W. Jesse, Chas. Hagner, H. E. Girard. Mrs. May Hagner, Gustav Hicketheir; North Yamhill, Mr. and Mrs. Lee Laughlin, Mrs. Stewart; Dilly, D. M. Dunbar, Mr. and Mrs. T. A. Dilly; Greenville, Asa Williams; Montavilla, Earnest Wright; Glencoe, Jacob Feuerstein; Buxton, Geo. L. Finch; Manning, L. F. Carstens.

The Convention was opened by President W. W. Jesse, with a brief address, reviewing the past work of the Union and its future plans. One of the most interesting features of this Convention was the music, both instrumental and vocal, furnished under the leadership of Miss Olds and Mrs. Barker, assisted by Professor Green, Mr. and Mrs. Wirtz, and the choirs of the Forest Grove and Portland circuits. Mrs. Barker's Juvenile Choir was a surprise to every one. It consists of nine of the brightest boys and girls, and their sweet young voices had been well trained; but perhaps the most important feature of the entire Convention was the practical illustration of conducting the Secular Sunday-school under the system inaugurated by the Oregon Secular Sunday-school Union, Mrs. Barker's Sunday-school being convened for this purpose. The visiting members were most enthusiastic in their praise of the Secular Sunday-school work as they saw it illustrated, feeling that at last there was some hope that Secularists in Oregon are working in the right direction. The exhibition of the Secular Sunday-school work was preceded by an able lecture by Miss Olds on "The Importance of the Secular Sunday school." The address was replete with splendid thoughts, and received much applause.

Another important address was that of Annie E. Barker on "Our Work and Our Workers," delivered Friday evening to a crowded house. In this address Mrs. Barker outlined the work of past conventions, showing how little was accomplished compared to work accomplished now under the present system of propagating Secularism. Her address also dealt extensivly with the history of the progress of religious thought from earliest times, and she was most warmly complimented. This address did much to awaken the members to the necessity of standing firmly on the lines of constructiv work inaugurated by the Oregon State Secular Union. Other addresses were: "Religion in South America," by Virgil S. Smith, who, having spent most of his life in that country, gave a most interesting account of the evil effects of both Catholicism and Protestantism; and the closing address by myself on "The Persistency of Fanaticism." Brief addresses were also made by B. F. Hyland, C. E. Reynolds, Mrs. Barker, Judge Smith, and others.

Interesting letters were received and read as follows: From S. P. Putnam, Mrs. M. A. Freeman, Mr. and Mrs. C. B. Reynolds, and S. C. Adams, of Salem. Saturday evening was devoted to a musical and literary entertainment followed by a dance.

An amendment to the by-laws was proposed by which membership fees and dues were to be charged, but after discussion it was the unanimous sentiment of the Convention that a free membership, as at present, would be more conduciv to the success of the Union; that what the Union needed was numbers; that if it had numbers it could more safely rely upon voluntary contributions from many than upon dues from a few, and the proposition to amend the by-laws was abandoned.

The secretary's report of work done during the year was read and adopted, and is, in substance, as follows:

To the members of the Oregon State Secular Union in Convention assembled: It is exceedingly gratifying to note the progress made by the Oregon State Secular Union since the last convention a year ago. At that convention was adopted, in part, the plans which, up to date, hav proven so successful and awakened new hope in hundreds of Secularists who had become discouraged, as they saw so little permanent work resulting from the large amount of money they had been contributing. The organization during the past year has been chiefly supported by those who understand the work as it is now being carried on. Scores of letters hav been received from stanch Secularists who, on account of the hard times, could not contribute money, but who are interested in the work and will contribute when they are able.

At the last convention the Oregon State Secular Union numbered thirty-one members. To-day it numbers four hundred and fifty-seven. Last year but one Secular Sunday-school had been organized—at Portland—and it had no regular lessons, nor did it hav a system as the Oregon State Secular Union has now formulated for the Secular Sunday-school. Since last convention circuits, or Sunday-schools, hav been organized in the following places: Portland, by Katie Kehm Smith; Forest Grove, by Annie E. Barker; Ranier, by Henry Addis; Shelton, Wash., by Mrs H. E. Shelton-Cyphert; Rosburg, Wash., Mr. and Mrs. O. C. Lee. These Secular Sunday-schools are supplied with constitution and by-laws, printed instructions for conducting the schools, lessons, opening and closing song, and Sunday-school poem by the state organization.

Many applications hav been received asking the Oregon State Secular Union to establish Secular churches and Sunday-schools, but remembering the fate of former Secular unions that hav been organized, and not put in charge of a leader or lecturer, the executiv committee decided that no charter should be granted unless a lecturer could be placed in charge whose business it should be to make his or her circuit flourish, these lecturers to be duly licensed by the Oregon State Secular Union. During the year the following persons hav been granted licenses to lecture under the auspices of the Oregon State Secular Union: Katie Kehm Smith, Henry Addis, Annie E. Barker, Virgil S. Smith. and Nettie A. Olds.

Since Feb. 18, 1894, Mrs. Barker has had charge of the Forest Grove circuit. For quarter ending April 2d, she reports six lectures at Forest Grove. For quarter ending July 1st. her report is as follows: Lectures at Forest Grove, 13; North Yamhill, 2; Dilly, 1; near Cornelius, 2; funeral addresses, 1. During this quarter she also organized the Forest Grove Secular Sunday-school, with an average attendance of about seventy members, and also the Ethical Society, auxiliary to the Secular Sunday-school.

Henry Addis reports that in February, 1894, he organized the Ranier circuit, with about forty members, and lectured twice a month for the society until June 3d, when he surrendered his commission as lecturer by reason of leaving the state.

Nettie A. Olds reports having lectured seven times as follows: At Portland, Forest Grove, Ranier, Rosburg, Astoria, Tillamook, and McMinnville. She has been superintendent of the Portland Secular Sunday-school since its re-organization last November, and leader of the choir of the First Secular church of Portland.

Since last convention I hav lectured as follows: For the First Secular church of Portland, 34 times; Forest Grove, 1; McMinnville, 4; Scappoose, 2; St. Helens, 1; Ranier, 1; Mayger, 1; Gray's River and Rosburg, Wash., 5; Astoria, 4; Tillamook, 3; Fairview, 1; Bay City, 2; Nehalem 1; Amity, 1; Sheridan, 1; Whiteson, 1; Dayton, 1; Total, 64, and funeral addresses, 2.

Since there are no Secular Sunday-school books or lessons printed, the lessons furnished the schools hav been composed by Mr. Smith and myself. I append to this report copies of twenty-eight lessons prepared for groups from nine to fifteen years old, also sample questions for group from fifteen to twenty-one years. With Miss Olds's assistance in the type-writing and cyclostyle work there hav been sent out from the secretary's office to Sunday-schools, and otherwise distributed, over 4,000 of these lessons; about 1,000 copies each of opening and closing song, and the Secular Sunday-school poem; 500 copies of Circular No. 1; 28 copies of Circular No. 2; 300 copies of Circular No. 3; 325 copies of No. 4; and 380 copies of No. 5, copies of which are hereto appended. I hav written and mailed since last convention. exclusiv of circulars and postal-cards. 474 letters, as shown by "Letter Memorandum" which I herewith submit.

Through the generosity of Mr. and Mrs. Brettel, the *Ironclad Age*, D. C. Hatch, and other friends, we hav been able to send out a large number of reform papers and pamphlets. The Oregon State Secular Union has received as a gift from David and Caroline Wittenburg, of New Era, Or., ten acres of land at that place for a Secular park.

September 10th Miss Olds, Mr. Smith, and myself finished a seven-week's tour of a portion of the state, the purpose of which was to explain the objects of the Union and its method of forming circuits and establishing Sunday-schools. During this time we lectured to thousands of people, the larger portion of whom never heard of the Oregon State Secular Union and its work.

The work is in a most prosperous condition, but to accomplish greater results we must hav more money. There has been no time during the year that the Union has not been indebted to Mr. Smith and myself for money advanced to pay necessary expenses.

Besides this, Mr. Smith, Miss Olds, and myself hav devoted substantially all of our time to the work, and I hope that every Secularist present will closely examin the details of the work.

Respectfully submitted, KATIE KEHM SMITH,
Sec. Oregon State Secular Union.

The executiv committee reported the financial condition of the Union the past year as follows:

Total receipts, $66.15. Total expenditures, $85.85. Sources of receipts, W. H., J. H., and Emily Schroeder, $5; R. H. and Ann Scott, $10; Wm. Barlow, $1; Thos. Bellingher, $2; W. E. Jones, $1; First Secular Church, $6.90; B. Huston, $2; M. Manning, $1; M. Bisbee, $2; Mrs. A. DePeatt, $1; F. J. Beaty, $1; B. F. Hyland, $1; Levi O'Ren, $1; John Price, $5; Mr. and Mrs. J. W. Beattv, $1; Dr. A. K. and Mrs. Olds, $7; W. T. Booth, $1; Mr. and Mrs. H., and Mrs. Maria West, $5; M. Spahn, 25 cents; D. C. and E. Hatch, 50 cents; B. M. and M. A. Booth, $1; I. C. Robison. $2.50; Lily Wink, $1; W. C. Carlton, $3; J. Bucher, 25 cents; A. E. Barker. 50 cents; Wm. Thompson, $1; M. Miller, $1; H. P. Andresen, $1; H. P. Ahlberg, 25 cents. Expenditures: Cyclostyle and typewriter supplies, $14.05; postage, $19.45; printing and stationery, $25.85; debts of last convention, $24; P. O. box rent and acknowledgment of deed, $2.50.

The executiv committee also submitted estimate for carrying on work of ensuing year, as follows: Postage, $25; printed supplies, $16; cyclostyle and typewriter supplies, $15 40; engraving seal, $5; P. O. Box rent, $2; Sunday-school supplies, $12 80; miscellaneous, $10; total, $86.20, which was allowed by the Convention and the secretary authorized to purchase the supplies. The executiv committee also submitted estimate for inclosing pavilion on park ground, $50; for sign on same, $10; for walk approach from river and railroad, $75, which was allowed by the Convention, or so much thereof as necessary, and referred to executiv committee to hav the work done.

Fifty dollars was voted the secretary for work of the past year. The bill of Wheeler & Sager, for balance due on lumber used for park pavilion, $68.46, was allowed and ordered paid. For this purpose $40.50 was contributed at once, as follows: Dr. and Mrs. Olds, $5; E. N. For', $5; Lee Laughlin, $10; Thos. Todd, $5; C. E. Reynolds, $5: Thos. Bellingher, $2; W. T. Booth, $1.50; Mrs. Lee Laughlin, $1; cash, $1; collection, $5. Besides, there was subscribed by R. H. Scott, $5; Chas. Hagner, $5. Secretary's bill for $19 70 for money expended over and above receipts as above, was allowed and ordered paid. The Convention assumed the indebtedness incurred by Charles Hagner and others, for improvements made upon the Oregon Secular Park, amounting, per bill rendered, to $72.60. The executiv committee also recommended an appropriation to supply the secretary's office with THE TRUTH SEEKER, *Investigator*, *IroncladAge*, *and Freethinkers' Magazine*, for the ensuing the year, which on suggestion of D. M. Dunbar, of Dilly, was disposed of in the Convention by cash subscriptions, as follows: D. M. Dunbar, $1; Reynolds, $1; Hyland, 1; Scott, $1; Price, 50 cents; Cheney, $1; Hagner, 50 cents; Bisbee, $1; Andresen, 50 cents; Freeman, 75 cents; Wilkes, 25 cents.

Receipts before and during Convention not otherwise accounted for: John Price, $5. Mrs. Maria West, $5; Mrs. H. West, $1; Levi O'Ren, R. S. Harrington, B. F. Hyland, Mayme J. Abbott, E. N. Ford, Mrs. Susie Ford, each, $1; I. C. Robison, $2; Mrs. Susie Comer, 50 cents; collections during Convention, $20.03.

The secretary, pursuant to instructions of the fifth annual convention to prepare lessons for the use of the Secular Sunday-school, submitted her report, accompanied by a series of twenty-eight leslons, for group from nine to fifteen years of age, and a series of other lessons for group from fifteen to twenty-one years, which, on motion, was referred to a special committee consisting of Nettie A. Olds, Annie E. Barker, Emma Lee, Lee Laughlin, and Chas. Hagner, to examin and report on the same. The committee reported as follows: "We recommend the adoption of forms as now used in the Secular Sunday-school and further recommend that after necessary revision they be embodied in quarterlies for use in the Secular Sunday-school." Report adopted.

Resolution of condolence dopted:

WHEREAS: Since our last convention death has entered the home of one of our estemed members, Robert Rankin Laughlin, of North Yamhill, an upright and honorable citizen, an intellectual and brave champion of the Secular cause, and by claiming him, as it eventually must each one of us in accordance with nature's undeviating laws, has deprived this Union and his highly respected and grief-stricken family of his cherished companionship, protection, and love; therefore,

Resolved, That this Convention tender to the relativs and friends of said member deceased, this token of its esteem and sympathy for them, and expression of our Union's inestimable loss.

Resolution of thanks adopted:

Resolved, By the members of the Oregon State Secular Union in Convention assembled, that the thanks of this Convention are due, and are hereby extended, to the citizens of Forest Grove and vicinity, and the members of the Forest Grove auxiliary to the Oregon State Secular Union, for their generous hospitality, and warm welcoming courtesies extended to the members of this Convention in so many ways; and particularly to those ladies who hav so faithfully and untiringly devoted their personal service, gratis, in preparing and serving excellent meals at their hall; and to all others who hav contributed to make our visit to Forest Grove so very pleasant.

The question of establishing a Secular College was discussed at length, and deep interest manifested, but it was thought that the condition of the Union at the present time would not justify taking immediate steps to found such a college.

The following officers were elected for the ensuing year: President, W. W. Jesse, Portland; 1st vice-president, Lee Laughlin, North Yamhill; 2d vice-president, B. F. Hyland, Corvallis; 3d vice-president, R. H. Scott, Woodburn; 4th vice-president, Nettie A. Olds, New Era; secretary, Katie Kehm Smith, Oregon City; treasurer, C. E. Reynolds, Tillamook. A special circular was authorized sent out by the secretary, soliciting funds to defray the expenses of representativs of the Oregon

State Secular Union to be appointed by the executiv committee to attend the legislature at its next session to procure legislation for the taxation of church property, etc.

NOTES.

President Jesse obtained from the Southern Pacific Railroad, on all its lines, reduced passenger rates, which was a great saving to many members attending the Convention.

The oldest Secularist in the state is Dr. A. K. Olds, who, though 85 years old, took part in a quadrille, giving an interesting exhibition of how people danced to time in his youth. The presence of Dr. and Mrs. Olds was in itself a great help to the Convention.

The funny man was C. E. Reynolds, coroner of Tillamook county, and present treasurer of the Union. His forte is singing comic songs. He is a splendid worker, too, and will make an efficient officer.

This report is already long, which forbids full mention of the labors of all who contributed to make the Convention a success, but I cannot conclude without giving special mention to the work of Annie E. Barker, through whose untiring labors, the Forest Grove auxiliary has been organized. It is well to rembember the Hypatias of the past but I believe it is better to *help* the Hypatias of the present. Besides her splendid address, Mrs. Barker arranged nearly all the details of the Convention; trained her juvenil choir; took part in nearly all the songs, and devoted her time and strength to making others comfortable and happy. Her gentleness, her strength of character, her good judgment and her interest in others, won for her the admiration of every member of the Convention.

KATIE KEHM SMITH,
Sec. Oregon State Secular Union.

Professor and Pupil.

If Professor Peck will giv me his attention for a few moments I will recite my lesson, beginning with the axioms:

1. It is far better to think without talking than to talk without thinking.

2. A man who cannot reason cannot be convinced by reason.

3. A man who can talk without advancing an argument is incapable of appreciating an argument.

4. A man who studies but one side of a question is the most positiv man in the world.

Should any error be found in the foregoing I call for correction, desiring that all be perfect for the purpose of reference.

"It is a claimed that a [protectiv] tariff enriches a country and givs the workingman better wages. Then it must follow that to lower the [protectiv] tariff would tend to impoverish the country and reduce wages."

Exactly; that is the law of cause and effect.

"Why don't these high-tariff men emigrate to Mexico?"

This shows the subterfuges to which free-traders must resort and the justice of their comparisons. Apparently Mr. Peck has never heard that Mexico is one of the most thoroughly priest-ridden countries of the world. Were I so straitened for an argument I might well retort by asking why these free-traders do not emigrate to Ireland. They would find a paradise of free trade there. A comparison between America and Ireland is as fair and just as between England and Mexico.

The professor next tells of a horse-trading friend of his who, being an unknown quantity, may be named X. Mr. X went to Canada and purchased horses, etc. This places me in something of a dilemma; to accept this account of that transaction one must seriously question the common sense of Mr. X, while to reject it would be equally severe on Mr. Peck's veracity. What then am I to do? Nothing but to compromise the matter by concluding that by talking without thinking (Axiom 1) Mr. Peck has innocently done his friend a great injustice. There is a very old story of a man who joined a horse to a cart, but failed to get them in working order. This is precisely what Mr. X is accused of doing. According to the professor the horses cost so much in Canada; duty and other expenses so much; therefore, in order to realize a reasonable profit, they must be sold for so much. But we are at once constrained to ask: Suppose American horse-buyers refuse to pay so much, what then? Home-bred horses, equally good, may be sold at much lower rates; then Mr. X must sell at a loss or hav his stock left on his hands. But I decline to assume that Mr. X is such a thorough fool as to try to do business in the suicidal manner here represented or he must long since hav landed in a poor-house or a lunatic asylum. I venture to guess that he pursued a course exactly opposit in all respects to that given by his well-meaning (Axiom 2) but misguided friend. He reasoned thus: I can sell these horses in America for so much, duty and other expenses so much; therefore the Canadian breeder must sell them to me for so much or look elsewhere for a purchaser.

This rule must govern dealings of every kind, and the man who would undertake to conduct horse trading, or any other business whatever, on the opposit plan, as given by Mr. Peck, is simply a —well, I hav my opinion of him. In this case of horse trading the duty was not added to the price of the goods, but was *subtracted* from what would otherwise hav been the foreign price. But the professor triumphantly asks:

"Now who paid the duty? How far does my argument fall?"

It falls low as absurdity can carry it. The McKinley law placed a duty of thirty cents per bushel on barley, whereupon Canadian barley promptly dropped thirty cents. The McKinley law also placed a duty of thirty-two cents per gallon on linseed oil; and in 1892 Cincinnati papers quoted linseed oil at thirty-four cents per gallon. I need a lesson in arithmetic ere I can understand how the consumer paid this duty? Was oil really worth but two cents per gallon?

"Why do consumers smuggle goods?"

Simply because protection reduces the foreign price sufficiently to make smuggling profitable (Axioms 1 and 4).

"For these changes we are indebted to Yankee skill and Yankee ingenuity, and not to any change in the tariff."

A change in the tariff stimulated home production, causing an increased demand for labor, thereby raising the price of labor, to save which Yankee ingenuity was brought into use, thereby cheapening goods to the consumer (Axiom 2).

"So far as any argument is concerned, he might as well hav filled the space with ciphers."

No doubt of it. Facts and ciphers hav about the same value to the average free-trader, therefore "we differ as to what constitutes argument." This "hifaluten" is simply a statement of three collectiv facts, each containing a thousand individuals, the enumeration of which is prevented merely by the lack of space and the labor of writing.

"Why should not New England levy a tax on Western pork and beef and grain?"

New England would certainly be benefited thereby, but at the expense of the West, which is a part of our own country. The different states do not seek to enrich themselvs at the expense of each other, but are not so considerate with aliens. I hav delayed writing this in order to see the latter part of the professor's letter, but it was time wasted, as I find two columns of theory relieved by just one fact:

"A Dutch vessel sailed into Boston harbor with copper on board to resheathe the vessel," etc.

We must grant that in this instance the tariff deprived a few Boston laborers of a few days' employment. It is possible that another instance of the kind has occurred in our history, but I take the liberty of doubting it. That Dutchman was an ignoramus; first, beccuse he did not know that America imposed a tariff; and second, because he did not know that, owing to higher wages, he could get the work done anywhere else in the world for less money without considering the tariff, but for this one instance Mr. Peck would close every copper mine in the United States.

"We can beat the world making watches," etc.

Very true, but we did not beat the world nor even little Switzerland until after we had placed a duty on watches. It is a most singular coincidence that Yankee skill and Yankee ingenuity do not go into the world-beating business until after we hav a tariff. Watches and printing paper hav been manufactured for centuries. I attended school in Cincinnati, in a district containing over four hundred pupils, of whom one hundred ranged from twelve to eighteen years of age, and the hero of that school was the one boy, son of a wealthy lawyer, who could tell us the time of day. At the present time ninety of that hundred would hav watches. The McKinley law is dead. Under the new law, wool is free, and the duty on woollen manufactured goods is greatly reduced. We shall now hav a chance to see the effect of free trade on one article. I predict that in 1896 wool will be higher than in 1893, and that little or no wool will be grown in America.

A suit of woollen clothing will cost Mr. Peck as much or more in 1896 than it it did in 1892. Millionaires will be richer and the poor will be poorer in 1896 than ever before. In 1897 an extra session of Congress will be called by a protection president to relieve this nation of the most terrible distress in its history.

But the fulfillment of the foregoing predictions will not influence free-traders. Demonstration weighs nothing against their assertions. Facts cannot avail against theories.

The questions propounded by D. Webster Groh are not entirely consistent in themselvs. Some of them are based upon assumptions which the protectionist does not and cannot grant and can be answered simply by denying the premises. These are numbers 3, 5, 11, 14, 15, 16, 17, 19. The other answers are as follows:

1. Yes.

2. Previous to the Homestead strike, Carnegie had, by founding libraries and other private gifts, demonstrated that he was a protectionist purely for the benefit of his employees. Since the strike he is so embittered against laboring men that he is now a free-trader.

4. We prefer not to "pay" foreigners, but to produce our own goods.

6. This order was inverted to conform to existing conditions—the more labor, the more duty.

7. This is not a protection measure, but owing to the small protection majority then in Congress this provision was inserted as a compromise.

8. Sugar tariff is not protectiv.

9. No one can be expected to seriously consider this question.

10. No.

12. Same as No. 4.

13 Yes; except for revenue purposes.

18. Because of her enormous export trade, forced upon India and other possessions. British bayonets compelled China to buy British opium. British bayonets would also compel America to buy British goods, but for a wholesome respect for American bayonets.

My shoulders are broad and can bear a great deal, but my time is limited, and so far as I am individually concerned, this discussion is closed.

There are hundreds of Liberals, including Ingersoll, Denslow, and many others, who are avowed Protectionists, and who do not resent the calumny of "bleeding," "fleecing," "pirates," "robbers," etc., and I shall not. I do not accuse Mr. Peck of any ungentlemanly language, but I do accuse him of studiously avoiding facts. My article of August 25th remains unanswered, my questions ignored.

The success of THE TRUTH SEEKER and its most liberal editor is my earnest desire.

CHAS. O. HAYES.

A Correction.

EDITOR OF THE TRUTH SEEKER—*Sir:* In your issue of October 13, 1894, page 648, entitled "Observations," it is reported that I met the Rev. Thomas Dixon, Jr., and made some comments on his fish story published in the papers several weeks ago. The report was not exactly made of whole cloth, but it shows that some Liberal has an imagination about as poetic as fishermen, and, like them, subject to inspirations. Perhaps it took several to complete that report. I hav not spoken with Mr, Dixon since his fish story appeared, but there is this much of truth in THE TRUTH SEEKER'S story: I said to a company of friends that if I should meet Mr. Dixon I would joke him about his big fish story, saying, "I took it all in and believed it; not that I supposed preachers always tell the truth, but that I know fishermen always do" The case exemplifies the old saying, that a story never loses anything in traveling. The fact is, I would discount Mr. Dixon's words but little as a preacher. He givs more than two-thirds truth, and sometimes nine-tenths, while one-third is a large allowance from a pulpit, and one-tenth about the average. I know of no preacher who utters so large a proportion of truth, and who so courageously opposes ecclesiastical authority and superstition, and declares his belief in and sympathy with Liberal thought. In fact few Liberals surpass him in this, and many of them might take lessons of Liberal teaching from him. It is due to me, and I think to Liberals in general, that this correction should be published in THE TRUTH SEEKER, for otherwise Mr. Dixon and his friends would think me, or some of us, more inspirable than the biggest teller of fish stories.

DR. CALEB S. WEEKS.

Cannot All See This?

The controversy over religious teaching, stirred up by the clerical party on the London School Board, should materially aid the cause of secular education. It is all very well to contend that there are thousands of schools in which unsectarian religion is taught. It is only unsectarian in the sense that the peculiar tenets of no particular Protestant sect are taught, but only the general principles of Protestant Christianity. But then Protestantism, and even Christianity for that matter, is but a sectarian religion. To teach any form of religion in-

volves the teaching of a belief in the divinity of persons in whose divinity, or existence even, millions do not believe.—*Justice, of London.*

The Religious Conspiracy in the American Republic.

OPENING ADDRESS AT THE NATIONAL FREETHINKERS' CONGRESS, OCTOBER 26TH, BY SAMUEL P. PUTNAM.

It is undoubtedly true that there is a vast combination of religious forces going on in this country which threatens the liberty of the republic. It may not be a conscious conspiracy; the forces come together rather by natural and logical attraction than by definite forethought; but it is nevertheless a conspiracy, for it is a union of forces for one common purpose—the destruction of civil rights. It is a combination to thwart the principles of the Declaration of Independence.

Let us look first at the attitude of the Romish church. Let us consider its own public and authorized statements.

It must be understood that the government of the Romish church is an oligarchy—the college of cardinals, under the form of the one-man power, the pope. There is no authority whatsoever in the masses of the members of that church, or in the priests or bishops or archbishops, but the authority, the source of all law, the fountain of all policy, of all doctrine, is in the college of cardinals, except an occasional ecumenical council, which council is practically the child of the college itself.

Furthermore, the Romish church has always claimed to hold political power. In fact, we might say that the Romish church, as a differentiation and evolution from primitive Christianity, started as a political power, and is essentially a political power; and stripped of all political powers it would cease to be. We must deal with it not simply, therefore, as a spiritual power, but as a political organization with political purposes.

The Baltimore convention, held a few years ago, sufficiently indicates the tendency and the final goal of the Romish church in this republic.

It must be noted that there is something remarkable about this convention. It is a "new departure." It is a convention of laymen. Such a convention has never been held before in the history of the Romish church. It is contrary to the original policy of that church. Why a convention of laymen, seeing that laymen can exercise no authority? The laymen are taught to be submissive to the priests. So far as the church is concerned, they can have no ideas or policy of their own. They can dictate nothing.

In this American republic, however, the Romish church desired, with the cunning of a fox, to take on the appearance of democracy. It wanted to make it appear that the laymen had something to say, although, as a matter of fact, they had nothing to say. It was a shrewd trick, and I presume that many have been led astray by it, and have an idea that the Romish church is becoming imbued with democratic ideas, and that the laity will be allowed some voice in the authority of the church; which, of course, will never be the case. So long as the Romish church endures, so long will no particle of authority pass from the grasp of the college of cardinals.

But while the Baltimore convention cannot be looked upon as the source of any new law or policy in the church of Rome, it can be accepted as an authoritative interpretation of what the church is, and what it purposes to do. For the convention was manipulated by the cardinals and simply expressed the will of the cardinals.

What, therefore, are expressed in the resolutions of the Baltimore council, and what therefore is the voice of the Romish church in the American republic? First is this declaration:

> As in the state schools no provision is made for teaching religion, we must continue to support our own schools, multiply and perfect colleges and universities already established and others, so that the benefits of a Christian education may be brought within reach of every Catholic child within these United States.

Here is a distinct declaration of the undying hostility of the Romish church to the common school system of this republic. This is a question of immense importance. The common schools are the bulwark of the republic. There must be universal intelligence among the people. The common schools must be purely secular. They cannot teach religion, for, as Madison says, "religion is beyond the purview of government." "Religious training," as Grant says, "is for the homes and churches and schools supported by private funds, but not for the state schools."

Three methods are resorted to by the Romish church to destroy the state secular schools.

First, to connect religious exercises with these schools, and so practically to make them church schools. Wherever possible it puts its own teachers, nuns, etc., in the schools for the express purpose of religious training. In this way it favors a dangerous union of church and state. It makes the school an instrument in the hands of the church.

Secondly, wherever possible, the Romish church seeks a division of the school funds, so that its church schools shall be supported out of the taxes paid by all the people. If this plan succeeds, the common schools are absolutely destroyed.

Thirdly, in school districts where the members of the Romish church are in a majority, they vote to giv no funds to support the common school; and of course the common school is suspended and the parochial school is established in its place.

In these ways the Romish church endeavors to uproot and destroy the greatest support of American liberty and progress. This is its declared intention.

The New York *Evening Post* says:

> The Roman Catholics of the Northwest appear to be making a carefully planned war upon the public schools. In one district in the town of Barton, Wis., the Catholics rallied in force at the annual meeting and carried a resolution that no public school should be maintained during the year and none was held. At Melrose, Minn., the Catholic priests engineered a movement to shorten the school year of the public schools, in order to compel children to attend a parochial school. In Stearns county, Minn., the Roman catechism is said to be taught openly in the public schools, and either the opening or the closing hours of the session are devoted to religious instruction given by the priest.

In its very nature the church of Rome is opposed to state secular schools, and it will never cease its determined opposition and subtle undermining.

Again, says the Baltimore convention: "There are many Christian issues in which Catholics could come together with non-Catholics and shape civil legislation for the public weal."

This is a new and memorable innovation in the policy of the church of Rome. Hitherto there has been an impassable chasm between it and other Christian churches. It has not allowed that there are any Christian churches or bodies except the Catholic church, which very name means the universal and only church. For centuries there has been a bitter conflict between the church of Rome and all Protestant sects. And now it holds out the olive branch. It desires to unite with all other Christian bodies. And for what purpose? To shape civil legislation, that is, to unite church and state. Can we be any longer blind to the purposes of the Romish church when it thus publicly offers alliance with its enemies of over three hundred years in order to control legislation in this republic—to make the combined church powers omnipotent over the civil power?

And the Protestant churches gladly welcome the alliance. Says the *Christian Statesman:* "Whenever they—the Roman Catholics—are willing to coöperate in resisting the progress of political Atheism, we will gladly join hands with them."

The compact is already made. Are we to let this "unholy alliance" triumph?

Again says the Baltimore convention, "We protest against the assumption by any secular government of a right to affect the interests or control the action of our holy father *by any form of legislation or other public acts to which his full approbation has not been previously given.*" Here is a claim for supreme political authority in the American republic, that the supreme pontiff shall possess the veto power, and that there shall be no legislation to which his "full approbation has not been previously given." And will not this claim be enforced wherever possible? Is it a mere idle declaration? Does not the church of Rome mean what it says? The church of Rome does not utter in this public manner a meaningless formula. It will claim pre-eminent political authority in this republic when the time comes. It is simply waiting. It has resigned none of the sovereignty it has ever held. It has ruled kings and princes and it means to rule the American people.

Says the Pope in his encyclical letter:

> All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of political affairs.

Need there be anything further said to show that the Romish church as an organization under the absolute control of the college of cardinals is opposed to American liberty? I do not say that the masses of the Catholics of this country are in sympathy with these purposes. They are simply blind and unintelligent. They do not know what is going on. They do not understand the logic of it. I am very sure that if there ever should come a direct conflict between the church of Rome and the American flag the majority of our Catholic fellow-citizens will stand by our flag. I will not vote against a man simply because he is a Catholic. But if he practically indorses and labors to carry out in political life the declarations of the Baltimore convention, then I must oppose him, for he is the opponent of liberty. He has joined the conspiracy against the republic.

Let us look further and see what the Protestant churches are doing in favor of this great conspiracy for the union of church and state. The National Reform Association, which, as Dr. Foote says, by good rights should be called the National *Deform* Association, is organized for the special purpose of putting "God" into the Constitution, and it has been laboring in this direction for over thirty years. The following is what it desires to put into the Constitution:

> We, the people of the United States, humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the ruler among the nations, his revealed will as the supreme law of the land, in order to constitute a Christian government, etc.

What is the logical result of this amendment? Says the *Christian Statesman:*

> To be perfectly plain, the existence of a Christian Constitution would disfranchise every logically consistent Infidel.

What is the spirit of this amendment? It is the following from the *Christian Statesman:*

> Give all men to understand that this is a Christian nation; and believing that without Christianity we perish we must maintain by all right means our Christian character. Inscribe this character on our Constitution. *Enforce upon all that come among us the laws of Christian morality.*

Again:

> If the opponents of the Bible do not like our government and its Christian features let them go to some wild and desolate land, and in the name of the devil and for the sake of the devil subdue it and set up a government of their own on Infidel and Atheistic ideas, and then, if they can stand it, *stay there till they die.*

This is the gospel of peace on earth, good will to men. How literally they fulfill the words of Jesus, "I came not to bring peace on earth, but a sword."

Are they not hand in hand with the terrific despotism of Rome?

The American Sabbath Union is another powerful organization for the enforcement of religious legislation. By its unjust and demoralizing methods it compelled the late Congress to violate the Constitution and pass a law to close the gates of the World's Fair on Sunday. It is endeavoring to concentrate political power at Washington in order to enforce a puritanic Sabbath all over the country. It has introduced a bill for this purpose, and a great conflict is before us on this question. The following is one of the provisions of that bill. A more outrageous law cannot be conceived.

> SECTION 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered or for labor performed or for the transportation of persons or property in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, *the same may be recovered by whosoever shall first sue for the same.*

Think of it! In this American republic a man is not to receive payment for an honest day's labor; and if he does receive payment, anybody can sue for it and get it! For instance, a free American citizen, for the sake of his wife and little ones, works on Sunday and gets paid for it, say in advance, on Saturday night. Monday morning a tramp comes along, hears of the transaction, sues for that man's wages and gets them by this law. Can Siberia produce a worse act of tyranny than this?

The American Sabbath Union is indeed a fit companion of the Spanish Inquisition. It will light the fires of persecution all over our land. It conspires with old Rome against American liberty and progress. The Women's Christian Temperance Union also joins in this conspiracy. It is a political organization playing into the hands of Rome and it purposes to destroy our republican institutions. This is what it says:

> A true theocracy is yet to come; hence I pray devoutly as a Christian patriot for the ballot in the hands of women, and I rejoice that the National Women's Christian Temperance Union has so long championed this cause.

The National Women's Christian Temperance Union in 1888 passed the following resolutions:

> *Resolved,* That Christ and his gospel as universal king and code should be sovereign in our government and political affairs, and that obedience to his law is the only path to political righteousness and peace.

Again:

> WHEREAS, God would have all men honor the son even as they honor the father; and
> WHEREAS, The civil law which Christ gave from Sinai is the only perfect law that will secure the rights of all classes; therefore,
> *Resolved,* That civil government should recognize Christ as the moral governor, and his law as the standard of legislation.

Is there need of anything further to show that the Women's Christian Temperance Union is in

conspiracy against the American republic; that it is opposed to the Declaration of Independence; that it would in fact revolutionize our whole form of government and put us under the feet of Rome?

The National Prohibition party is also the hanger-on of imperial Rome, and justifies every despotism of the past, and is the opponent of liberty. A more un-American party does not exist.

This is its platform:

The Prohibition party, in convention assembled, reverently recognize Almighty God as the supreme ruler to whose laws all human laws should conform.

This just suits Rome. This just suits every tyrant—every oppressor of humanity—every persecutor. It is the quintessence of kingcraft—of priestcraft—of all that has ruled and ruined the world.

The Declaration of Independence says: "The just powers of government are derived from the consent of the governed." And Abraham Lincoln declares: "The government is of the people, by the people, for the people." The preamble of the Constitution says: "We the people of the United States." God is nowhere to be found. The Prohibition party should emigrate to Siberia and join hands with the czar. There is no place for it in free America. Cold water is a good thing, and temperance is a good thing, but there is no place for "God" in our politics.

I am sorry that the Farmers' Alliance has drifted into religious fanaticism and followed in the wake of Rome. The National Alliance at Ocala, Fla., adopted the following resolution:

Resolved: That we, the National Farmers' Alliance of America, believing that obedience and veneration for the laws of God are the conserving and saving force of human government, do hereby respectfully request that the directors of the great national fair do not desecrate the American Sabbath by keeping open the gates of the same on the Lord's day.

We are in sympathy with the main objects of the Farmers' Alliance, but these objects are economic and not theological. The Christian Sabbath is not a "divine institution." It is not recognized by the Bible or early Christianity itself. There is no "law of God" about it. It is the creation of the church of Rome. Luther did not believe in it, nor Calvin. It originated with an edict of Constantine in the year 321. Why does the Farmers' Alliance thus falsify history and betray the principles of liberty? How can they expect to win justice for themselves while they thus commit themselves to the ignorance and injustice of history?

The Populist party has shown itself to be equally unwise in putting "Almighty God" in its platform. In this it has shown a greater superstition than the old parties. What has "God" ever done for the salvation of the human race? What has he ever done for the removal of injustice, wrong, and crime? In the American republic the shadow of God ought to forever depart. Political economy has nothing to do with theology and metaphysics. If the Populist party put "God" into its platform what guarantee have we that it will not endeavor to put "God" into the Constitution? If this is to be the party of the future it certainly must hav nothing to do with the superstitions of the past.

Finally, the "Whitecaps" hav joined in with the church and state party, and instead of a government of the people, want a government of God. One of their notices recently posted up reads as follows: "God hates liars and perjurers and adulterers; the Whitecaps are the Lord's chosen people to wreak his vengeance on the wicked and the unjust."

Such are the many forces and tendencies at the present day combining against the Secular Republic. The issue is being forced upon us, and sooner or later we must meet it in the arena of political life. Says the Rev. Sam Small:

I want to see the day come when the church shall be the arbiter of all legislation, state, national, and municipal; when the great churches if the country can come together harmoniously and issue their edict, and the legislativ powers will respect it and enact it into laws.

Such is the enormous tyranny proposed by the religious party to-day—a tyranny greater than exists anywhere on the globe. In the old countries, where a union of church and state exists, the state is supreme; it is the controlling power, and there is some chance of improvement, for the state as a human institution will feel the breath of civilization. Even the state of Russia grows better, and as the state improves it takes the church along with it, being superior to the church.

But the proposed union of church and state in our country is of a vastly more tyrannical character; for it is proposed to make the church itself supreme and the state subordinate. The state is to be an instrument in the hands of the church—a mere puppet. We may then expect an iron rule indeed, the dark ages over again. The church will never improve. It is incapable of any advance. It is fastened to a "divine revelation," which revelation ceased to be of any living value eighteen centuries ago. Revealed theology can never progress. It is a fixed quantity. It is opposed to all change; to all advancement. Such has been its history. It has opposed every science, invention, and discovery. It has kept the human race in bondage and in ignorance. It has been a prison-house for humanity. It has been the tyrant of heart and brain, the enemy of human joy, of human genius, of human brotherhood and human rights. Such is the monstrous power that under new conditions is seeking a far greater sway than ever before. The evidence is plain and conclusive in its unswerving purpose.

The church is not civilized. It never will be civilized. It is to-day the same savage power it ever was, the same wild beast of destruction. It is the eternal foe of liberty. It is a manifold and subtle power. It is imbedded in the ignorance and superstition of the race. It loves darkness rather than light. It moves in the shadow of conspiracy. It may have music and art, and the embellishments of civilization; but these do not change its nature. They only cover over and help to make us forget its cruelty and injustice. Let us learn the lessons of history and be watchful of the priceless inheritance of liberty. Ours is the land of noble and beautiful promise. Never was there a grander opportunity for the establishment of liberty and justice. May the American people heed the warning lights and steer from the breakers.

Sail on, O Union strong and great,
Humanity, with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate.
Sail on, nor fear to breast the sea;
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee.

Sparks from the Lecture Field.

The proclivities of the Christian clergy in the direction of prevarication are so well known that they hav now become proverbial. Pious falsehoods seem to be almost as indigenous as vegetation and even more so, for vegetable matter will flourish only in proper soils, while Christian lies will take root and grow anywhere.

Once a man is given to lying, his general testimony is discredited and we are naturally placed in a state of doubt concerning the truth of any and all statements he may make. Of all the preachers in this class, there is one in Cincinnati, Johnston Myers by name, who conducts the "New Jerusalem special" from the Ninth street Baptist church. This man sought to gain notoriety by making a virulent attack upon Colonel Ingersoll. His attack was loaded with the usual abuse common to the clergy, and it teemed with invectiv. So severe was he in his denunciation of the Colonel and those who had the courage to openly sympathize with the views he had expressed, that the Ohio Liberal Society felt called upon to make a public rejoinder to what he had said. As I was lecturing for the Society we agreed to adopt this method of making a reply, not as apologists for the Colonel, as he is well able to defend himself, but to put the matter in a true light before the public. In consequence of the prolonged discussions in the press, the subject had attracted considerable attention and the result was the largest audience with which the Society had ever been favored.

My lecture was on "Infidelity and Suicide" and in the reply I made I started from the text upon which Myers had preached, "And he went out and hanged himself." The press gave us good and prominent reports. Apropos of my reply, Myers was interviewed by a representativ of the Cincinnati *Commercial Gazette* and the interview was published, together with a report of my lecture. This is from the report:

Mr. Myers, when spoken to about it last night, said he did not care what the Liberal Society, or any expounder of its doctrins, said about him, and he did not think the public cared any more than he did. He said that since he had preached his sermon on Infidelity and suicide, he had been hearing a good deal more from members of this society. They had been sending him printed pamphlets, letters under seal, and postal cards, calling him all sorts of names and accusing him of all sorts of things. Some of these postal cards were too indecent for publication, and the very worst of them, he regretted to say, had been sent, not to him, but to his residence, addressed to Mrs. Myers. They were signed, "A Member of the Ohio Liberal Society." These insulting cards had come in such numbers that he had felt called upon to refer them to the post-office authorities, and many of them are now in the hands of Post-office Inspector Salmon. Mr. Salmon, however, after as full an investigation as could be given an anonymous communication, says that the prospects of finding the writer are not encouraging; that, however much the writer may be in favor of liberty of thought, he is too big a coward to let himself be known and take the consequences of his violation of the rules of decency and the regulations of the post-office department.

Upon reading this, I immediately became filled with grave doubts as to the truth of what he had said. I hav known the members of the Ohio Liberal Society since the moment of its inception, and from my acquaintance with them, I also knew that none of them would be guilty of sending such communications through the mails. So, armed with this knowledge and conviction, I made it my especial duty to call upon Post-office Inspector Salmon, in company with Andrew Hogg, that we might obtain a denial or a verification of such reports. We were fortunate in our efforts, for the result of the interview was that both the inspector and his assistant were positiv in their assertions that no such cards were in their possession now, *or ever had been.* These gentlemen denied all knowledge of such mail matter as this of which Myers had spoken. This was just what we had expected, so, provided with this testimony, Mr. Hogg and I at once repaired to the office of the *Gazette* that we might see the editor, lay the facts before him, and request a vindication of the Liberal Society. At the editor's request we sat down at an adjoining desk and wrote out our statement. This was signed by Mr. Hogg and myself, the editor read it over in our presence, expressed his satisfaction with the article, and declared his intention of giving it publication. Eight days hav passed since then and our letter has not yet appeared. The cowardly editor has failed to correct the error, atone for the wrong he has done, and show up the true character of this preacher.

Who can speak of the honesty of our public press? What feelings can we hold toward the clergy but those of utter contempt? A silent falsehood is as far from the truth as a spoken one. To conceal the truth is as much a crime against the community as a deliberate falsehood. Of such ignoble conduct both the editor and the preacher stand convicted before the world. Neither has had the honesty to make even a semblance of an excuse for what they hav both said and done. Such is the character of these men who pose as instructors in public morals and through the position they each occupy endeavor to mold public opinion.

If this preacher is sincere in his belief in the eternal justice of the God he worships, what does he think will be his thoughts as he stands before that judgment bar? "Lord, Lord, I did it for thy sake and for thy glory" may satisfy his craven mind, but it will not meet the demands of an intelligent community. Truly, he is a worthy disciple of the old Jehovah, who is accused of speaking falsely concerning those of a different faith, for this man Myers is given to the same vicious practice. But what a terrible example it is! When the Christian's God and his clergy both indulge in falsehood what are we to expect from their lay followers?

There is a perceptible improvement in all our business circles here. Trade seems to hav generally revived from the late stagnation and this fills us with better hopes for the coming winter's work. The first two lectures of the season here hav been given before large audiences. The society has moved to more spacious quarters and still the place is filled each Sunday night. A new and increasing interest seems to hav been awakened here in the work of Freethought, and the outlook appears bright and encouraging. Since coming here I hav received invitations to lecture at different points in the immediate vicinity, also at Grafton, W. Va., and Augusta, Ky., all of which will be accepted in due time.

Although the effects of the late depression are still felt in many quarters, there seems to be a great interest prevailing in the work of the coming Congress. This looks well, and each one should do his or her part to make the effects of that work more general and more lasting.

JOHN R. CHARLESWORTH.

COLONEL INGERSOLL will lecture at the Star Theater, New York, on the evening of November 11th. Subject, "The Holy Bible." This is his new discourse, and shakes up orthodoxy as only he can do it.

S. P. PUTNAM'S lecture engagements for the month of November:

Bangor, Mich., November 1st, 2d, 3d. 4th, and 5th.
Brooklyn Philosophical Association, November 11th.
Newark Liberal League, Sunday evening, November 11th.
Philadelphia, Pa., November 18th.
Cincinnati, O., November 25th.

Dates are now open for engagements between Chicago and New York. Please write at once to S. P. Putnam, 234 South Water street, Chicago, Ill.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for October:

Oct. 26th—"Politics." T. B. Wakeman.

Letters of Friends.

One of the Necessaries of Life.

KALAMAZOO, MICH., Nov. 2, 1894.

MR. EDITOR: Another year has passed and with it has expired our subscription to one of the best of Liberal papers. We consider it one of the necessaries of life, and herewith send $3 for another year.

MRS. L. BRONSON.

Less Economics and More Infidelity.

SPOKANE, WASH., Oct. 1, 1894.

MR. EDITOR: Herewith I inclose $1.50, which please apply to my account. Will send more later on. Your paper is excellent, especially the editorials and Observations, which I always read first of all. A little more on religion and a little less of economics would, I believe, please the majority of your readers. It certainly would me. JOHN E. WELIN.

Will It Open Their Eyes?

SANTA CLARA, Oct. 1, 1894.

MR. EDITOR: Inclosed please find $2—$1 for the Defense Fund of Mr. Wise. I think his case should be the means of showing to the Bible believers what a humbug they are trying to push on to the people.

I hav written to Mr. Putnam and sent my mite for the Liberal Congress by this mail. A. R. WOODHAMS.

For Freethought in Medicin.

TERRE HAUTE, IND., Sept. 27, 1894.

MR. EDITOR: I inclose you herewith $1 on account. I want some books, but can not now afford to get them. There's so much missionary work to do. Just at present we're in the vaccination fight here trying to force orthodox medicin into allowing Freethought in medicin and, as you know, such fights are always at terrible odds. I hope Mr. Wise and Mrs. Waisbrooker will get off all right. I must send a slight contribution to the Defense Fund.

Yours as ever, FRANK D. BLUE.

Words and Actions Correspond.

NATIONAL HOME, CAL., Sept. 8, 1894.

MR. EDITOR: As I hav been a Freethinker all my life, and thinking this is a time when all Freethinkers should declare themselvs and do all they can for the developments of our ideas, I will certainly send my humble tribute. Sorry that I cannot do more.

You will find inclosed $7, for which you will send me THE TRUTH SEEKER and the badge; apply $1 to the Wise Defense Fund, and send the "Church Property" pamphlet for the remaining dollar, to distribute among the old soldiers here.

GEO. BOURDAIS.

He Who Reads May Be Saved.

CEDAR GROVE, W. VA., Oct. 8, 1894.

MR. EDITOR: Inclosed please find $2 on subscription. Orthodoxy holds the fort at this place. There are a few Liberal-minded people here, but they generally keep their thoughts to themselvs. I am doing all I can to promote the cause of Freethought by handing my TRUTH SEEKERS around, and whenever an honest thinker reads the truth and begins to investigate he is on the right road. Therefore so long as I can get a few persons to read Freethought books and THE TRUTH SEEKER I am satisfied that my labor is not in vain. Yours for Freethought,

BEN. F. WHITE.

Nothing for the Guides to the Skies.

KINGSTON, MO., Oct. 6, 1894.

MR. EDITOR: Inclosed please find $1 on my subscription, which is all I can spare at present. Sorry to hav kept you waiting. I think if our government is run by Wall street and the Rothschilds a few years longer we will be too poor to buy either books or papers. I am nearly sixty-eight, and liv in a decidedly sky pilot-ridden community, but such leaders would starve out directly if none helped more than I. I am a disbeliever in the God of Moses, Jacob, and Aaron; not only that, but I assert it at any and all times.

W. A. COLVIN.

Not for All the World's Wealth.

APPONAUG, R. I., Oct. 7, 1894.

MR. EDITOR: Inclosed please find $5 for "Four Hundred Years of Freethought," which is the greatest book of the age, and which I would not be without for all the riches in this world. I would say to the public at large, Take THE TRUTH SEEKER, and thus see where you stand with regard to what you call religion, for I cannot see anything in it, for the Bible, which they call the Book of Truth, is anything but that. So you can see what my belief is, for THE TRUTH SEEKER comes nearest to the truth that I hav seen.

Yours truly, JOHN R. SWEET.

She Is a Good Missionary.

NANAIMO, B. C., Oct. 2, 1894.

MR. EDITOR: Inclosed you receive $6.50 for subscription to THE TRUTH SEEKER and "Four Hundred Years of Freethought." I must say that I appreciate this paper very much and distribute it freely in my establishment, where it is well read, especially by a young German, who used to study the *War Cry* very much, but after taking a good dose of your medicin from THE TRUTH SEEKER, bid farewell to superstition or religion. There are a good many church goers here who would be splendid Freethinkers if they had only the courage to express their minds openly. Hoping that you will succeed in your work of clearing away the religious debris which people call the church, I remain yours for Freethought,

MRS. E. KEMPER.

Reason vs. Prejudice.

NEW YORK, Oct. 13, 1894.

MR. EDITOR: This is said by a lady 'way off in Snohomish: "Don't you think THE TRUTH SEEKER is doing good missionary work with the 'Age of Reason?'" Yes, and will continue to do so when a little prejudice is removed from the mind. In conversation the other day with a minister of the gospel, I found him a little harsh on Infidelity, and he said, "Tom Paine's works are destroying the peace and happiness of mankind." I asked him if he had ever read the "Age of Reason." He said "No," but he had seen it. Now I want to send him a copy.

A friend informed me that he had presented the "Age of Reason" to a prominent member of a church, who undertook to read it; he found nothing in it that he could object to, but he said he dared not read it through on account of his standing in the church. What do you think of that? And that is the case with many.

S. R. THORNE.

They Were One in Thought.

MONTEZUMA, IA., Oct. 2, 1894.

MR. EDITOR: I see that it is about time to renew our subscription. My husband died very suddenly just the week after he had renewed last year; he had taken the paper for a number of years and was a stanch Freethinker and also a one-armed soldier. When Mr. Remsburg lectured here he took dinner with us, and lectured at our school-house on Sunday afternoon.

Each year we hav bought a few books, such as we thought would be good to lend, so this year I will inclose $5 for THE TRUTH SEEKER another year, and the following books:

Two copies of "Age of Reason;" two copies "Church Property;" one "Myth of the Great Deluge;" "Two Hundred Poetical Riddles;" "Was Christ Crucified?" "Christianity a Reward for Crime;" "Clergyman's Victims;" "Blasphemy of the Bible;" "All in a Nutshell;" "Secular Marriage and Funeral Ritual;" "Thumbscrew and Rack;" "Book of Books." MRS. JOHN GARING.

Wants Political Action.

BUCKLEY, WASH., Oct. 3, 1894.

MR. EDITOR: Inclosed find $6.50 for your grand paper and "Four Hundred Years of Freethought." I could not afford to send any money just now, but I hav to help along the Seeker of Truth and Brother Putnam.

Now, if we Liberals would take an activ part in the fall election and work and vote for the People's party, and thereby send good men to Congress—legislators who are willing to raise this country from its ruin—then it would not be so hard for such a paper as THE TRUTH SEEKER to exist, and liberty will prevail. I will not take up much space in your valuable paper, but will say this: By investigation you will find it useless to work for any of the old parties, as they are bound hands and feet to the church and money power. I will say to all Liberals and ask in the name of humanity: Work and vote for the People's party; there you will find the brawn and brain of this country, and the sentiment of Thomas Paine, Jefferson, and Lincoln. Yours for freedom,

MARTIN GRAN.

Evidently Thinks a Christian Has It.

LURAY, VA., Sept. 28, 1894.

MR. EDITOR: Please find $5 for THE TRUTH SEEKER two years, and $1 for the J. B. Wise Defense Fund. If times are hard I cannot do without your paper. Of all the writers whose works I hav read Ingersoll tops them all. I think he ought to let us hear from him more frequently through THE TRUTH SEEKER. I would like so much to attend the Congress again this year, but times are too hard here in this priest-ridden country. I cannot afford it. The first Freethought woman I ever saw was at the Congress last year, and how I enjoyed the presence of those intelligent women while there! Well, I do not expect to spend all my days here with these superstitious people. I want to get where I can hear Freethought lectures often, and my children can hav some place to go on Sundays for instruction, pleasure, and pastime. It will be very hard for me to get away from here, though, as I am a jack-at-all-trades and people are pulling at me on every side with a job of some kind.

It is hard for me to lose the $2 I sent you to advance my subscription to THE TRUTH SEEKER that you say never reached you, because it is sure to assist in opposition to what I intended.

I wish you could say something in your paper that would help and encourage the *Little Freethinker* and its worthy editor. I think she is very worthy and deserves more encouragement. Let me be for justice, liberty, equal rights, and fraternity.

M. V. DADISMAN.

More Christian Outrages in Michigan.

GRAND HAVEN, MICH., Oct. 12, 1894.

MR. EDITOR: The beautiful city of Grand Haven, Mich., has been struck by a "religious" cyclone. The Young Men's Christian Association and other church organizations are endeavoring to put in force an old law, passed some time in the '40's, and hav secured the passage of an ordinance by the city council to enforce it. As a consequence, people are forbidden to walk the street on Sunday except to and from church. A man cannot even go into his place of business for any purpose whatever. The hotels hav been forbidden to receive new arrivals on that day, and citizens are denied the privilege of "taking their dinners out" at the hotel.

Two hundred names of transgressors of this "holy men's law" hav been taken in the last week since the ordinance was passed, who are to be dealt with for the unpardonable sin of doing as they like on the Christian Sabbath.

It appears the law is incomplete as passed, as it places the fine at five or ten dollars, but provides no manner in which it can be collected. While the sinner might be made to pay the fine, no provisions are made for the costs, so the church would hav to pay them. If the outcome of prosecution was to be that the church had to pay the expenses of suit, but few people would be brought to trial.

Grand Haven is a beautiful little city of six or seven thousand inhabitants, on the shore of Lake Michigan, directly east from Milwaukee. The only drawback is the bigotry of its people. The population are nearly or quite half Hollanders, who are good citizens in all but matters pertaining to religion, and in this they are "priest-following numskulls." The churches are numbered in the "teens," and a fire, which burned some sixty dwellings a few years ago, took several churches. While the ordinance passed will be inoperativ, it only shows what church people would do if ever so slim a chance was given them. ONE.

From a Single-Tax Letter Writer.

CINCINNATI, O., Sept. 30, 1894.

MR. EDITOR: In your issue of September 1st you indorse a proposed constitutional amendment the object of which is to forbid the exemption of any property whatever from taxation. Permit me to say that, while it is a monstrous injustice that our present tax laws should discriminate in favor of church property, the principle involved in this proposed amendment of taxing everything valuable under the sun is quite as unjust and hurtful as the unfair favors now shown to the churches. The adoption of the proposed amendment would make more difficult the repeal of the present tax laws that impose a fine upon every act of industry and enterprise and put a premium upon obstruction to progress. The effect of exempting churches from taxation has been to stimulate the building of churches. As the church does not happen to be a very useful institution the people hav not reaped any great benefit from this, but the same means that stimulated the building of churches would, if properly applied, stimulate the production of things that are beneficial. We would like to hav more factories. Then why not exempt them? We would like to hav more houses. Then why do we tax the man who builds one while the man who withholds his land from use escapes with only a nominal tax? We all of us want more wealth of all kinds. Then is it not foolish to tax any of the products of individual labor, and still more, to try to perpetuate this foolish policy by a constitutional amendment? Freethinkers, of all men, ought to be united in demanding that all taxes upon industry or the products of industry shall cease and that all public revenue shall be derived from the single tax on land values regardless of all improvements and also regardless of whether the land was held by a church or not. Under such a tax system no one could afford to withhold valuable natural opportunities from use, and consequently opportunities for employment would be provided for all who wanted to use them. This must result in a further spread of education and increase in intelligence, which can ultimately result only in the complete triumph of Freethought.

SAMUEL DANZIGER.

The God Question.

LOS ANGELES, CAL., Sept. 26, 1894.

MR. EDITOR: Your Baltimore correspondent seems determined to hav a God, and the way she writes in behalf of that phantom of the mind reveals the possession of a much larger supply of words than of ideas; for in all she has written we look in vain for anything tangible or practical. To assert, as she does, that "God is truth," is to settle nothing, and we still wait for something fresh in the way of an assertion, for facts are not forthcoming, and that expression is too aged to startle or surprise. It means absolutely nothing, and gives no clue to the existence claimed. What a sample of logic her statement is, that the real Atheist is the one who knows no god but greed, etc.! It would be just as true and sensible to assert that the real Atheist is the man who wears number ten boots, for the size of his feet has just as much to do with Atheism as his greed for grub or gain. There is only one kind of an Atheist, for denying the existence of God is all that makes an Atheist. It is not his characteristics as an individual nor his political belief, for Atheism neither covers nor touches such things. When it comes to knowledge we are all Atheists, for not a trace of God as a power or a personality was ever found, seen, or known. There are but two forces in the universe—attraction and repulsion—and the manifestations of these forces are all we know or ever will know of that figure of speech, God the almighty. We are face to face with the forces of nature, and as we know nothing of life save through its manifestations, we can know nothing of a god not revealed in these forces, and if people of intelligence hav not yet learned that nature's forces are unaffected by faith or prayer, and are totally indifferent to human happiness or suffering, they hav devoted more time to cherishing a pet belief than to observing

facts. Unless we watch and fight the forces of nature they will exterminate us in a thousand different ways, and the whole of life is an eternal round of care and watchfulness to guard against accidents and disease. The only "protecting care" under which mortal man exists is found in his ability to look out for himself, and when he depends on anything but human efforts for protection and preservation he invariably gets left. Prayers are as powerless in time of need as one of your correspondent's God arguments in a discussion, and this fact is becoming more generally known than when the priest was the only man permitted to think and express thoughts on such subjects. The philosopher leaves the domain of emotion and sentiment to women and such men as need an imaginary God to walk with through life, for in his department of thought, which relates entirely to the connection of causes and effects, he finds the feelings are not suitable things to rely on in a search for facts.

Yes, we can dispense with the "Deity" because the world has run up to the present time without such a factor, and when the present imaginary one now roosting like an incubus on the dome of thought is shook off and discarded by those thus afflicted they will find they hav lost nothing essential to their welfare or happiness. Good-bye, God. C. SEVERANCE.

Is Freedom of Trade Immoral?

BREATHEDSVILLE, MD., Oct. 12, 1894.

MR. EDITOR: In your columns, October 6th, Mr. Preston Day replies to my questions in THE TRUTH SEEKER of September 15th; but answer No. 1 antagonizes answers No. 4, 5, and 6.

Pointing to our higher civilization and wonderful progress, Christians say the coexisting Christianity caused it, and pointing to cheaper goods and higher wages, Protectionists (including Mr. Day) say the coëxisting high tariff caused it. Both classes of enthusiasts fail to see that two things or conditions may coëxist without either one causing the other. They are unaware of the fact that both these results came, not because of, but in spite of the "causes" they attribute. New inventions, better machinery, and improved processes of manufacture hav cheapened goods. And as wages are the laborer's share of his product, his wages (or share) hav risen somewhat with his increased production.

When tariffs originally designed for the very purpose of increasing prices, lower them, then will reaction be greater than its parent action and perpetual motion become possible. Competition may reduce prices, but "trusts" and tariffs never do. And world-wide competition is greater than nation-bound, state-bound, or county-bound competition, and hence reduces prices most.

The law of "supply and demand"—competition—sets the price of wages just as it sets the price of goods. Rich employers pay no higher wages than poor ones do, and millionaires buy both goods and labor as cheaply as poor men do.

The fashion of "tipping" waiters apparently increases their wages by the amount of the "tip." But in the "high-toned" hotels, where "tips" are constant and regular, men are so anxious to get these "tips" that they consent to work for less wages. And, in some cases, waiters hav even been willing to relinquish all wages and pay the proprietor something for the privilege of working for him.

Hence, a subsidy of $1 per day paid from the federal treasury direct to journeymen shoemakers would not eventually raise their wages one iota; for so many persons would flock into this more desirable occupation that their wages, like those of the "tipped" waiters, would soon fall to the common level. And this is equally true of every other vocation. So if we cannot raise men's wages, even by paying them a direct bounty or subsidy, much less can we raise their wages by paying their employers the bounty or subsidy and leaving it to their own sweet will to distribute it among their employees. Ought not any honest protectionist who fully understands this be ashamed to ever again assert that bounties, subsidies, or tariffs raise the laborer's wages? Why then do they reiterate it again and again?

Labor alone creates all our valuable products. Law creates nothing. And if law givs to some what they would not otherwise get, it must take it from others—creating millionaires on the one hand and paupers on the other.

After admitting that the tariff is a tax will Mr. Day please explain how taxing us heavier and heavier enriches us more and more, as most people evade taxation as much as possible, which they probably would not do if they knew how it enriched (?) them?

To be logical, advocates of Freethought should advocate moral (not immoral) freedom in everything—that is, the freedom to do any moral thing. For, without the freedom to morally act, what is the freedom to think—*i. e.*, Freethought—worth? Freedom to think, without the freedom to express that thought, availed the tortured victim of the Inquisition but little. Freethought must logically include the freedom to morally act. Freedom to trade—*i. e.*, free trade—and freedom to migrate—*i. e.*, free immigration and emigration—are logical concomitants of Freethought. If trading is not immoral we should be free to trade—*i. e.*, hav free trade.

By themselvs producing "*all* the sugar consumed" therein, would not states, counties, and families reap as much benefit (?) as nations? If not, why not? Is this not likewise true of tin, etc.?

If trade is not mutually beneficial, why do men trade? If imports displace (?) American labor, then to that extent must we get their goods gratis. For, aside from character and health, the only thing we are reluctant to giv for goods is labor or that which costs us labor to replace. How can these imported gifts injure us?

As people are entirely free to morally use fire and water they should be entirely free to morally trade. If not, why not?

Why not, by free trade, leave every individual to decide for himself under what circumstances foreign trade is or is not injurious?

"Trusts" are formed by "cornering" the market on certain classes of goods and are facilitated and fostered by tariffs in exact ratio, as it is easier to corner the product of a single nation than that of the entire world. Hence Mr. Day's absurd and reckless allegation that "all trust men . . . are free trade tariff reformers" is equaled only by his sweepingly broad assertion that "nobody ever said the tariff was not a tax," as though he could vouch that nobody in the world had ever said a certain thing. As a matter of fact, there is no protectionist assertion more common than this that the tariff is *not* a tax. So common is it that is a matter of astonishment that Mr. Day should not make use of it himself, and our astonishment turns to amazement when we find him repudiating it as having ever been made use of by a protectionist. If he will turn to THE TRUTH SEEKER of August 25th, this year, he will see that Mr. Charles O. Hays, a red-hot protectionist, writes, in an article which appears on the same page with one of Mr. Day's own, that the claim that the tariff *is* a tax is a "rotten dogma," a "glaring fraud;" that it is "as absurd as the plagues of Egypt," "as untenable as the geology of Moses," and "has been refuted a thousand different times, in a thousand different ways, by a thousand different facts" Mr. Hays and Mr. Day should "get together."

As well declare that the chick should go back into its shell or we to our cradle, as claim that, because England once had protection, we must forever wear these cast-off protection garments of England's.

We claim that this is the "land of the free"—then why should we not be free to trade? D. WEBSTER GROH.

Progress and Woman Suffrage.

SAN JOSÉ, CAL., Sept. 30, 1894.

MR. EDITOR: Since the arrival of the grand old TRUTH SEEKER of the 22d inst. some friends hav asked me to write my opinions on the much debated subject, "Are Women Capable of Using the Electiv Franchise Intelligently?"

Notwithstanding the somewhat lengthy and very able article written upon the negativ side of the question by Mrs. R. H. Schwartz (who is a personal friend of mine), which appeared in THE TRUTH SEEKER a week ago, it seems to me that the facts do not warrant her conclusions.

I fear that my highly esteemed friend is viewing the matter through very dark glasses; I fail to find the present conditions as she depicts them.

Several years ago I too was of the same opinion as Mrs. Schwartz is to-day, but since that time I hav come in contact with hundreds of women, both in a business sense and in private life, and I find that the woman of whom my friend draws such a vivid pen picture is the exception rather than the rule at the present time. The fashionable as well as the religious world is not standing still, but it is moving forward to-day more directly than it has moved before since the beginning of the Christian era. As I go into the homes of my Liberal and Christian friends I do not find the trashy novels such as one found so often some eight or ten years ago, but instead the more progressiv and educational publications of the times. As I walk through the streets of San José and other cities I cannot fail to notice that the small wasp-like figure is as rarely seen as was the common-sense waist a few years since. I am acquainted with women whose waists are naturally small who, owing to the tendency of the times toward a more rational mode of dress, are forced to make their garments with sashes and shirrings so as to hav their waists correspond with the rest of the body to present a more symmetrical figure. And the mind of woman has expanded in proportion with her waist. Unless the shoe dealers hav misinformed me women to-day are wearing larger shoes than they hav in the past twenty-five years. As for powder, I remember a large assemblage of people that I was in not long since where *one* young lady's face was disfigured with our modern preparation of chalk. She was the novelty of the evening, all eyes were upon her, not with admiration, but with wonder, while some of the more sensitiv actually blushed when they viewed the pitiable and very unusual spectacle.

We all know that woman's sphere has broadened wonderfully within the last fifty years. To-day she is admitted to universities and colleges where, only a few years ago, the door was shut in her face. She has entered the professional field and proven herself to be as capable as her more favored brother. She, in spite of herself, is fast leaving the faith that comforted her mother and grandmother and is seeking shelter under the wide-spreading branches of the banyan-tree of liberty.

If we read the signs of the times aright we will see that, although the apparent trend of Protestantism is toward the union of church and state, there is in reality a strong undercurrent of Liberalism in the ocean of religious thought and belief to-day which is moving on steadily and irresistibly toward non-religious politics. Like the gulf stream, it carries with it to certain destruction the icebergs of an ancient mythology, with their frozen fossils, into the warmer waters of modern scientific thought. One marked evidence thereof is the number of Protestant sects refusing to take money appropriated by Congress this summer for sectarian purposes.

Had my friend been with me at a meeting of the Prohibition party that I attended recently, which was opened by prayer, and had she heard the derogatory remarks made by a great many strictly church people as to the good policy of bringing religion into politics, she would hav been greatly encouraged.

Surely any one watching the results of the elections in states where suffrage has been granted the women cannot help but note how intelligently and independently of her brothers' and ministers' opinions she uses the ballot. For instance, in Colorado this spring, where women for the first time in the history of the state exercised the right of the electiv franchise, the old prejudices were overthrown. The women hav taken hold of public matters as perfectly independent citizens, and all parties and candidates hav to figure upon their vote as an uncertain factor. They formed clubs throughout the state, in which they made a careful and systematic study of political and social questions, which we all know has a tendency to enlighten the mind of woman and lift her out of her narrow, superstitious surroundings to a purer air and broader view.

The enfranchisment of women, at least in Kansas, seems to hav had the effect of bringing her to a realizing sense of the necessity of dress reform, where it is reported by the papers that large clubs of women are formed, who pledge themselvs to wear the reform suits. And it is safe to say that similar results would become universal under like circumstances.

Another instance in woman's favor is the fact that in Colorado she made fewer mistakes in the use of the Australian ballot system than did her father and brothers. One more argument on her side is that a very small percentage of the ministers favor woman suffrage, as they realize only too well that when woman once has the ballot she will soon consider a right to vote the duty to vote, and that it will result in her neglecting her church and missionary work for secular affairs, consequently affecting their bread and butter.

I do not believe that the women of this country would steer the ship of state into the harbor of a Presbyterian winter resort. They might sail near enough to receive a whiff of the hot air, which would only make them bear away into deeper water and finally anchor our good old vessel in the peaceful harbor of a Liberal summer-resort.

I believe it is only by giving woman the responsibility of handling the ballot that she will awaken from the long mental lethargy that she has been in since religious fanaticism threw its mantle of darkness over the minds of humanity and cause her to study and strive to wear the habiliments of wisdom, usefulness, and independence. If, before she is freed from the shackles of superstition (after she has a right to vote), there is to be a desperate struggle for us to retain our liberty, I hope that it will come in our day, that I may be able to add my energies to the emancipation of woman from the thraldom of preacher and priestcraft, so that the substance and not the shadow of Liberty shall reign universally from the Atlantic to the Pacific, and the future generations liv in peace.

My friend surely cannot apprehend any danger from that "religious serpent at the polls," when she recognizes its size as compared with our strength. The entire church membership of the United States is put by the census statistics at 20,643,000, and we must remember that a great many of this number are in favor of non-religious politics, while the majority of the remaining 50,000,000 or so are more or less liberal or they would be tied to some church.

We need not hold a magnifying glass before our eyes to see that the wheels of progress are turning slowly but surely, steadily bearing along to a higher plane of thought and action the nineteenth century car of civilization.

If we will consider that at the election next November there will be submitted to the people of California proposed constitutional amendments to be balloted upon, in which it is provided that no person convicted of any infamous crime, no person hereafter convicted of the embezzlement or misappropriation of public money, and no person who shall not be able to read the constitution in the English language and write his name shall ever exercise the privilege of an elector in this state, we will see that there is an attempt being made in this land of sunshine (as well as being agitated in other states) to hav the educational qualification for voters. As there are three out of the four political parties in California which indorse woman suffrage, the day is not far distant when intelligent men and women will stand shoulder to shoulder upon the great plane of mental, religious, and political equality, and cast their ballot for the best interests of our country.

The Liberals who take the negativ side of this question must feel highly honored to know that they stand on the same platform with Cardinal Gibbons and other distinguished prelates. I would like to say much more, but fear if I do this letter will be consigned to the waste-basket for its length. Yours for the emancipation of woman, CLARA F. HARKER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Sun Will Shine Again.

What though the day be dark and drear,
The meadow wet with rain,
Look up and smile and hav no fear—
The sun will shine again.

The leaden cloud, the whistling wind,
May bring but notes of pain,
But with the morrow thou shalt find
The sun doth shine again.

Shadows may dim the onward way
With mist and murky stain,
But by and by, with banners gay,
Cometh the sun again.

And so in all the ways of life,
On land and o'er the main,
Foretold it is through toil and strife,
The sun will shine again.

SUSAN H. WIXON.

The Inquirendo Club.

VII.

"Aunt Margaret," said Arthur at the next meeting of the Inquirendo Club, "hav you ever read Delia Bacon's work on 'The Philosophy of the Plays of Shakspere Unfolded'?" And as Aunt Margaret answered in the affirmativ, he continued, impatiently: "Well, then, auntie, do you think she proved that the Shaksperean plays were really written by Lord Bacon?"

"She endeavored to prove it," answered his aunt, "but no biographer I know of has accepted her views. It is a difficult thing to settle, because there is really nothing to build upon but one's theories. Myself, I hav thought more of Lord Bacon's authorship than that of the so-called William Shakspere—a poor, ill-paid actor. Lord Francis Bacon was one of the greatest writers of his time—one of the most penetrating and far-reaching, with a remarkably vivid imagination. He was born in the year 1561 and died Jan. 22, 1626. His mother was the learned Anna Cooke, a woman noted for her superior education and high moral qualities. Bacon early evinced his superior powers, so that at the age of thirteen the queen was fond of calling him her "young lord keeper." He was sent to the University of Cambridge, which he quitted after a period of three years with a general dissatisfaction with the method of teaching employed there and a low estimate of the Aristotelian philosophy, thus severing himself from the literary class of thinkers of his time. Biographers do not clothe Lord Bacon with the moral qualities of his mother. He perjured himself upon several occasions to elicit favors from King James I and his royal favorit, Villiers. In 1613, while acting under the authority of attorney, he tried to extort a confession of treason from an old clergyman by cruelly torturing him on the rack. These, while marking Lord Bacon's public life with meanness and dishonor, gave him shining laurels in the way to kingly favors. In 1619 he was made lord chancellor with the title of Lord Verulam. In the year following he was created Viscount St. Albans. It is easy, however, to ascribe Bacon's reckless extravagance and relentless search for power and opulence to the corrupting morals of that age. Then, as now, an official signified cunning, and Bacon's friendship for the notorious Earl of Essex probably aggravated a natural propensity for rascality. That 'evil communications corrupt good manners' is true. Often the best of men, after a career of public life, find their names linked with accounts of evil doings that they would fain erase from their record, but which were apparently necessary by the conditions surrounding them. So with Lord Francis Bacon, whose works alone form a treasury of the deepest knowledge of human relations, conveyed in a gorgeous and energetic style. He is regarded by his countrymen as the father of inductiv philosophy—inventor and first teacher of the method of interrogating nature by observation and experiment and inductiv reasoning. And if recent criticisms hav dethroned him from the position which for centuries he occupied in relation to the physical sciences by showing that his doctrins, experiments, and writings hav not materially affected their course, it is only to leave him free to be placed in a position no less dignified in relation to social and human philosophy."

Aunt Margaret paused for a moment, and Florence, who had been very deeply interested in the conversation, now took occasion to remark:

"It seems improbable to me that a man cruel enough to torture another upon the rack to extort a confession should hav written 'The quality of mercy is not strained,' and the other beautiful expressions attributed to Shakspere."

"Not any more strange than that of George Eliot preaching submission and practicing license—denouncing egoism and then living out its principles as elucidated by present philosophers," rejoined Arthur, while Aunt Margaret said: "It is a peculiarity with many writers that their works belie their lives. Fancy will fondly create a noble author for a noble work, but realism more often banishes the pleasant dream by exposing an unpleasant reality."

"Like the discovery of Ella Wheeler Wilcox eating pork and beans," suggested Arthur.

"I once read an anecdote about Jane Austen's hero worship," said Florence, and she appeared to particularly centralize her adoration upon William Makepeace Thackeray. One day, to her infinit delight, she was invited to attend a dinner party which Thackeray also attended, and the kind hostess, probably aware of the authoress's preference, placed her at the side of her favorit hero. Now Thackeray was a very hearty eater and although, as he related afterward, he could see disappointment and chagrin deepening upon Jane Austin's face, he continued to refill his plate again and again. Finally, he was both startled and amused to hear his companion exclaim, clutching his arm in her eagerness and arresting the departure of his fifth potato: 'O Mr. Thackeray, don't!' in both a tragic and despairing manner."

Aunt Margaret smiled at Florence's narrativ and Ernestine remarked, *apropos* of their Shaksperean discussion: "If the works of Shakspere were written by such an unprincipled man as Lord Bacon I will hav no more confidence in Portia's genius, Perdita's virtue, or Celia's constancy, nor ever thrill to the sublime declaration:

"Love is not love which alters
When it alteration finds."

"Now you are as bad as Jane Austen trying to prevent Thackeray from eating potatoes," said Ralph, which amused Arthur so much that he shouted with laughter, immediately perceiving the point of the joke.

Lillie turned the current of the conversation by remarking: "Jane Austen wrote 'Pride and Prejudice.' Was her name original or assumed?"

"Oh, original," said Arthur. "She was the daughter of a Steventon rector in England. She had a very superior education and was endowed with what Aunt Margaret calls 'high moral qualities.' Possessing numerous personal attractions which made many friends, she commenced writing stories at an early age, but the first to attract public attention were, 'Sense and Sensibility' (1811), 'Pride and Prejudice' (1813), 'Mansfield Park' (1814), and 'Emma' (1816). The great merit in her novels is simplicity in style, accurate and truthful, portraying with vividness the every-day life of the middle classes in England. Sir Walter Scott said of her: 'That young lady has a talent for describing the involvements, feelings, and characters of ordinary life which is to me the most wonderful I ever met with. The big bow-wow I can do myself like anyone going, but the exquisit touch which renders commonplace things and characters interesting from the truth of the description and sentiment is denied me.' And let me add right here that if ever an author lived who was willing to accord praise to a fellow-writer that person was Sir Walter Scott. Not only has he made the world richer by romantic illustrations of important historical incidents, but he left a record of generosity and chivalry unequaled by any of his characters. He was a man of noble impulses and a passion for accuracy of description together with a conscientious love of truth. A patriot, naturally he was a little biased in political events; but he acknowledged the fact and was proud of it. Every nook and cranny in Scotland was dear to him. And I regard Sir Walter Scott as one of the most entertaining writers of the day."

"I also share your enthusiasm," said Ernestine, "but we hav no more time to eulogize this evening. It is growing late."

Acting upon this hint, the club adjourned.

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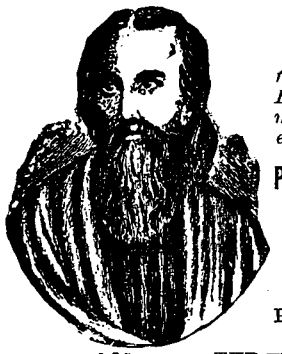
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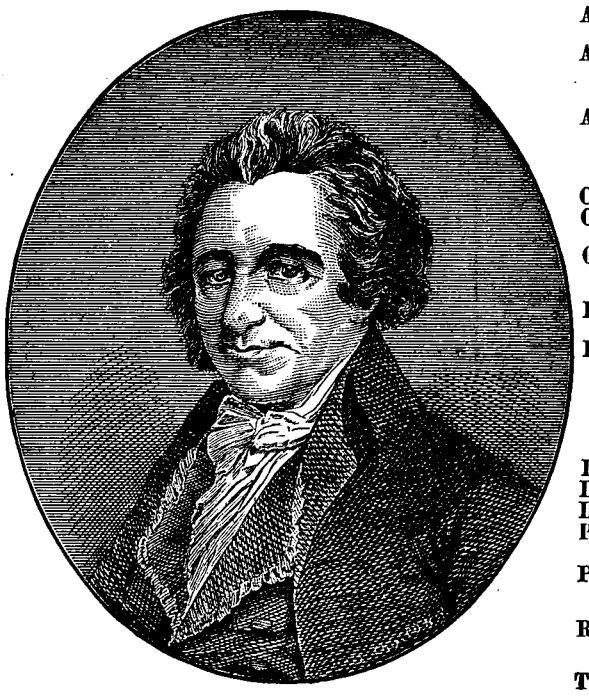
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THERE are classes who assume a function and authority which does not naturally belong to them. In medicin, the professional doctor; in law, the professional lawyer; in art, in literature, in theology, in ethics, the professional, class-proud leader—in each, that man, or those many men, in whom pride of profession rises above and makes little of that final human poise and service which arbitrates between what is ephemeral and what is of infinit moment.—*Horace L. Traubel.*

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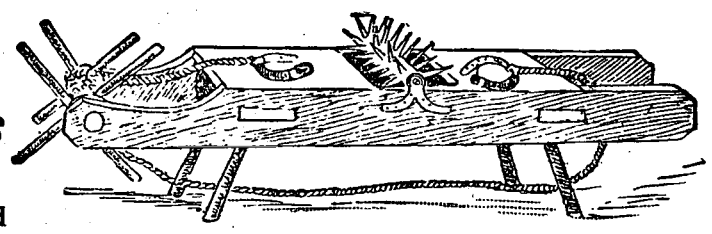


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EVE: "Why, what's he making all the fuss about? 'Twas only an apple and sour at that."

JEHOVAH: "Adam, where art thou?"

ADAM: "My word, don't he shout! Whatever shall we do?"

EVE: "Why, just keep behind the bush, and not let him catch us."

ADAM: "But there is no use in trying to hide from God. He knows everything and sees everywhere."

EVE: "Then, what's he shouting for?"

JEHOVAH (louder than ever): "Adam, where art thou?"

ADAM: "My God! don't he thunder! We'd better make a clean breast of it. Lord, Lord, was you a-talking to me?"

JEHOVAH: "Ah! I've got you at last, rascal! What's this you've been up to, eh?"

ADAM: "Well, to tell you the God's truth, my old lass is awful inquisitiv, and ever since you spoke about that forbidden fruit she's been dying to hav a taste of it."

JEHOVAH: "What then?"

ADAM: "Well, she took an apple."

JEHOVAH: "And what about yourself—out with it; I'm in the middle of making a world and can't wait."

ADAM: "You see, she persisted in making me hav a bite, and as I didn't want a family quarrel over an apple I took a slice—just to please the old girl."

JEHOVAH: "Oh, you wicked, diabolical couple. To go and eat an apple when I told you not to! Horrible! But I'll hav it out of you, see if I don't. I'll not allow you to go naked another day. Eve, I condemn you to petticoats. Adam, I sentence you to trousers."

ADAM and EVE: "Oh, how shall we bear it?"

JEHOVAH: "Eve, you inquisitiv creature, you'll hav to suffer for it every time you get a baby. Adam, you scamp, you'll hav in future to work for your living—no more loafing, mind you. I curse you all—serpent included. And, remember, my curse isn't a mere sessional affair; on the contrary, I make it a standing order. The whole human race in the future shall suffer the same curse for the same apple."

(Exit JEHOVAH exclaiming: "I curse you all, I curse you all, I damn and curse you all.")

EVE: "My conscience, don't he swear awful? He couldn't get on worse if we'd swallowed the whole garden."

ADAM: "Hush, Eve; you mustn't talk in that way about God. He is all-powerful."

EVE: "The more's the pity."

ADAM: "Hush, God is the potter—we are only the clay. He made us. He manufactured me, for example, out of a little heap o' dust."

EVE: "I wish he had left the little heap o' dust alone."

ADAM: "You're a wicked skeptic, Eve. You should remember that we owe everything to God. As the poet says:

"'The ways of God are wondrous ways
And difficult to grapple;
He made the world for you and me.'"

EVE: "And damns us for an apple."

Adam lived to the green old age of 930 years. Yet even Adam was a mere stripling in comparison with some of the antediluvian patriarchs. Modern apologists try to get over this little difficulty by saying that, so far as those worthies are concerned, the word *year* really means *months*. In other words, the Bible, being a divine revelation, differs from ordinary profane books by saying what it does not mean, and meaning what it does not say. Let us accept the theory and see how it works. We read in God's holy book that Adam begat a son when he was 130 years old. Now, if 130 years means 130 months, Adam must hav begat a son when he (Adam) was ten years and ten months old—which was a highly improper thing for Adam to do. Again we read that Enoch when he was 65 years of age begat Methuselah. Now, if years must be taken to mean months, Enoch must hav taken upon himself the cares and responsibilities of paternity at the mature age of five years and five months—which to say the least was a very rash thing for a five-year-old gentleman to do. The Christian apologists are in a fix. On one theory the patriarchs lived too long—on the other they don't liv long enough. My private opinion is that they never lived at all.—*Wallace Nelson, in Progress.*

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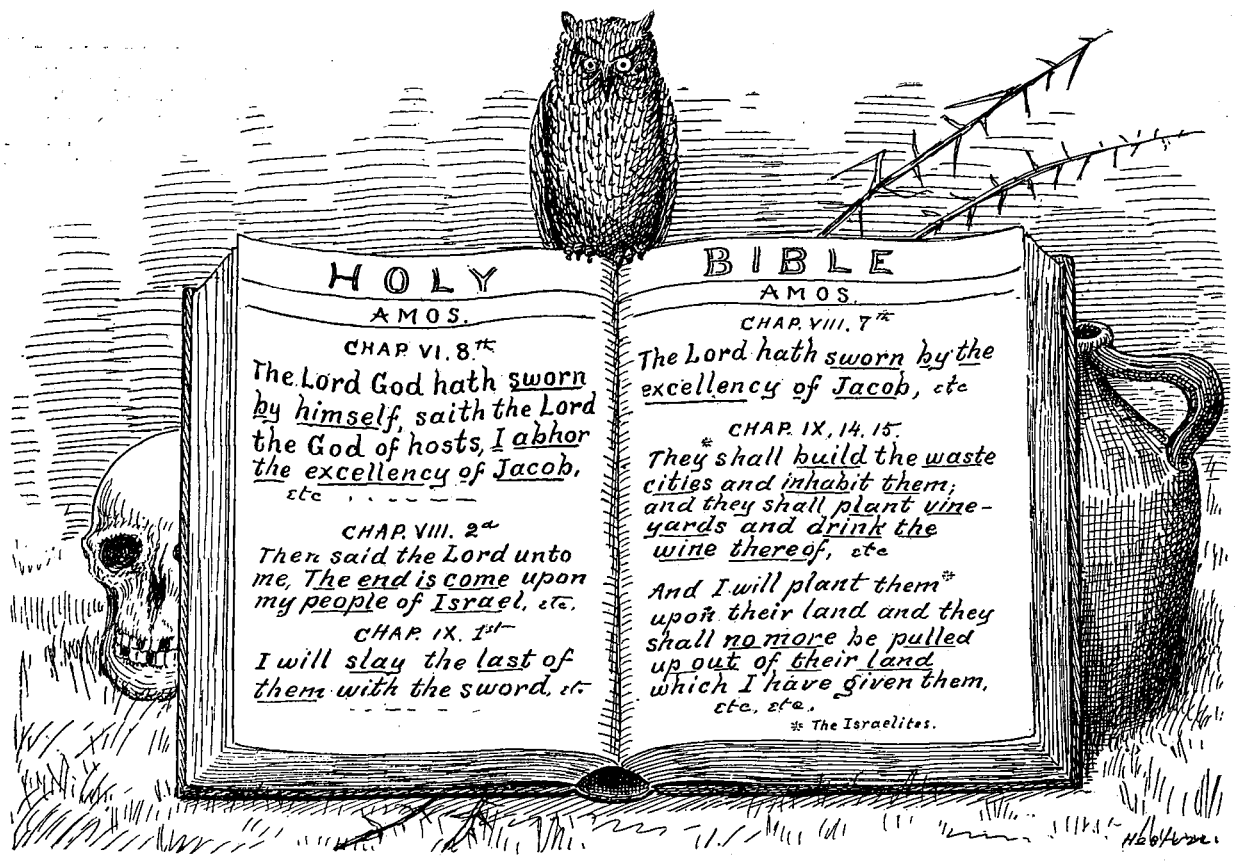
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I wish to say that I am an out-and-out LIBERAL, and I trust the Freethinkers of the land will give me their patronage and not waste their time and money on Christian doctors.—*Dr. Fellows.*



SOME MORE INSPIRED CONTRADICTIONS.

News of the Week.

MANY new cases of cholera in Russia.

THE Czar is not expected to liv very long.

RICHARD CROKER is again at the head of the forces of Tammany Hall.

Two Sisters of Mercy lost their lives in a fire at Houston Tex., on Oct. 18.

FIFTEEN miners were killed by a firedamp explosion in the Anina colliery, Hungary.

GEN. WILLIAM BOOTH, commander-in-chief of the Salvation Army, is now in the United States.

JAMES ANTHONY FROUDE, the historian, died in London on Oct. 20. He was born April 23, 1818.

ON Oct. 18, Attleborough, Mass., celebrated the two hundredth anniversary of its incorporation.

REGISTRATION is very heavy so far in New York and Chicago this year, amounting to 200,000 in each city.

THE election in Norway resulted in a draw between the Right and the Left. Feeling is running pretty high.

A BILL to raise $150,000,000 to proscute the war against China passed both houses of the Japanese Parliament unanimously.

EX-GOVERNOR JOSEPH D. BEDLE, of New Jersey, died in this city on Oct. 21. He was also ex-justice of the state Supreme Court.

A CONGRESS of eminent Catholic thinkers will meet in Rome next winter to study the application of an encyclical upon social subjects.

IT is reported that the ground will soon be broken at New Kensington, near Pittsburg, Pa, for the largest tin-plate mill in the United States.

ANOTHER accident happened at the Shamokin, Pa., mines on October 11th. By the explosion of a boiler four men were killed and six injured.

THE New York State Sabbath Association held its third annual convention in Brooklyn, Oct. 19. It denounced Sunday newspapers, travel, and recreation.

LAST week striking cloakmakers in New York and Brooklyn attacked non-union workers and several arrests resulted. The Brooklyn men were armed with revolvers.

COTTON has taken another plunge, November selling on Oct. 19 for 5.51, Dec. for 5.58, Jan., 5.64, Feb., 5.70, March, 5.76, April, 5.83, May, 5.88, and June, 5.99.

ON Oct. 20 a Missouri Pacific passenger train was wrecked by train-robbers in the Indian Territory, who then opened a fierce fire upon it and several passengers were wounded.

EX-POLICE CAPT. DOHERTY and six subordinates were arrested on Oct. 20 under grand jury indictments. Doherty's bail was fixed at $10,000 and that of the others at $5,000 each.

IN the Massachusetts Tenth Congressional district there are six candidates—Republican, Independent Republican, Democrat, Independent Democrat, Populist, and Socialist.

LAST week the miners of the Straight Creek Coal Company in Carter county, Ky., were ambushed by strikers armed with rifles, and a number were wounded, some perhaps fatally.

THERE is a judicial war in Nebraska, Judge Scott and Judge Ambrose each claiming the right to try the libel suit of Sophia Bennett against Editor Edward Rosewater, of the Omaha *Bee*.

THE control of the Chicago *Times* has passed out of the hands of Carter H. Harrison's sons into those of Adolph Kraus, who was corporation counsel during the senior Harrison's last administration, he having become possessed of a majority of the stock.

GEORGE W. HOWARD, vice-president of the American Railway Union, lost a pocket-book a few days ago, for which he advertised. It contained forty annual railway passes, including one from Pullman. He said that all the leaders of railway organizations had passes from the railroads.

NATHAN STRAUS has withdrawn from the head of the Tammany municipal ticket in this city, and Ex-Mayor Hugh J. Grant has taken his place. Mr. Straus withdrew because Senator Hill consented to the printing of the Grace independent municipal ticket on the regular Democratic state ticket.

THE Portuguese are in trouble with the nativs in the territory claimed by the Portuguese in the neighborhood of Delagoa Bay, Africa. The nativ women and children hav been sent north and the men are all under arms, the shops in the country districts having been looted of guns and ammunition abandoned by the Europeans.

MRS. URCHITTEL, whose children were taken from her by the Gerry society through the false testimony of police spies, has them at home now, Mr. Goff, the Lexow Committee counsel, having secured their release. Dr. Parkhurst states that this is only one of more than two hundred similar cases of police outrage which are personally known to him.

HERETOFORE in Vermont selling and keeping liquor hav been interpreted to be one offense, and hence in the case of a first arrest the offender could be fined only. Now the Supreme Court has decided that keeping and selling are distinct crimes, and the violator of the law can be fined for one as a first offense and imprisoned for the other as a second offense.

THE estate of Thaddeus B. Stevens has been in litigation for twenty-six years. At last the Supreme Court of Pennsylvania has sustained the validity of the will, which provided that the residue of his estate, if it amounted to $50,000, should be used to found an industrial home for boys in Lancaster, and the home should be free to boys without regard to race, color, or nationality, and they should eat at the same table.

DURING the six months just past the Ohio Dairy and Food Commission has instituted ninety suits against grocers for selling adulterated food and drinks, and has won in all instances. The articles adulterated included vinegar, butter, coffee, jellies, preserves, spices, lemonade, and milk. Now druggists are being proceeded against for dealing in such standard preparations as Vin Mariani, Paskola, and two brands of "unfermented" grape juice. These last four cases will be bitterly contested.

PROF. T. W. RHYS-DAVIDS, LL.D., Ph.D., will this season deliver a course of six lectures on the literature and history of Buddhism before Cornell University, Lowell Institute, Boston; Brown University Lecture Association, Providence; Peabody Institute, Baltimore; University Lecture Association, Philadelphia; under the auspices of Columbia College, New York, and in the Brooklyn Institute. This is the first course of what is intended to be an annual series of lectures on the comparativ history and study of religions.

DURING the last two sessions of Congress 474 new offices were created at an annual salary of $654,712, and the offices omitted and abolished were 923 at an annual cost of $1,235,992, making a net reduction in number of 449, and in amount, $581,179. The salaries increased are ten, at an annual cost of $33,741, and the salaries reduced are sixty-nine, at an annual cost of $26,800, a net reduction of fifty-nine in number and a net increase in cost of $6,941. The appropriations by bills for the two sessions were $391,156,005, and the permanent appropriations were $101,074,680, a total of $492,230,685.

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A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of *political* missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of the reading season, when the summer's work is done and the people hav *time to think*, we want to do a great deal of *religious* missionary work, and so we hav prepared this scheme, which has already received cordial indorsement:

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

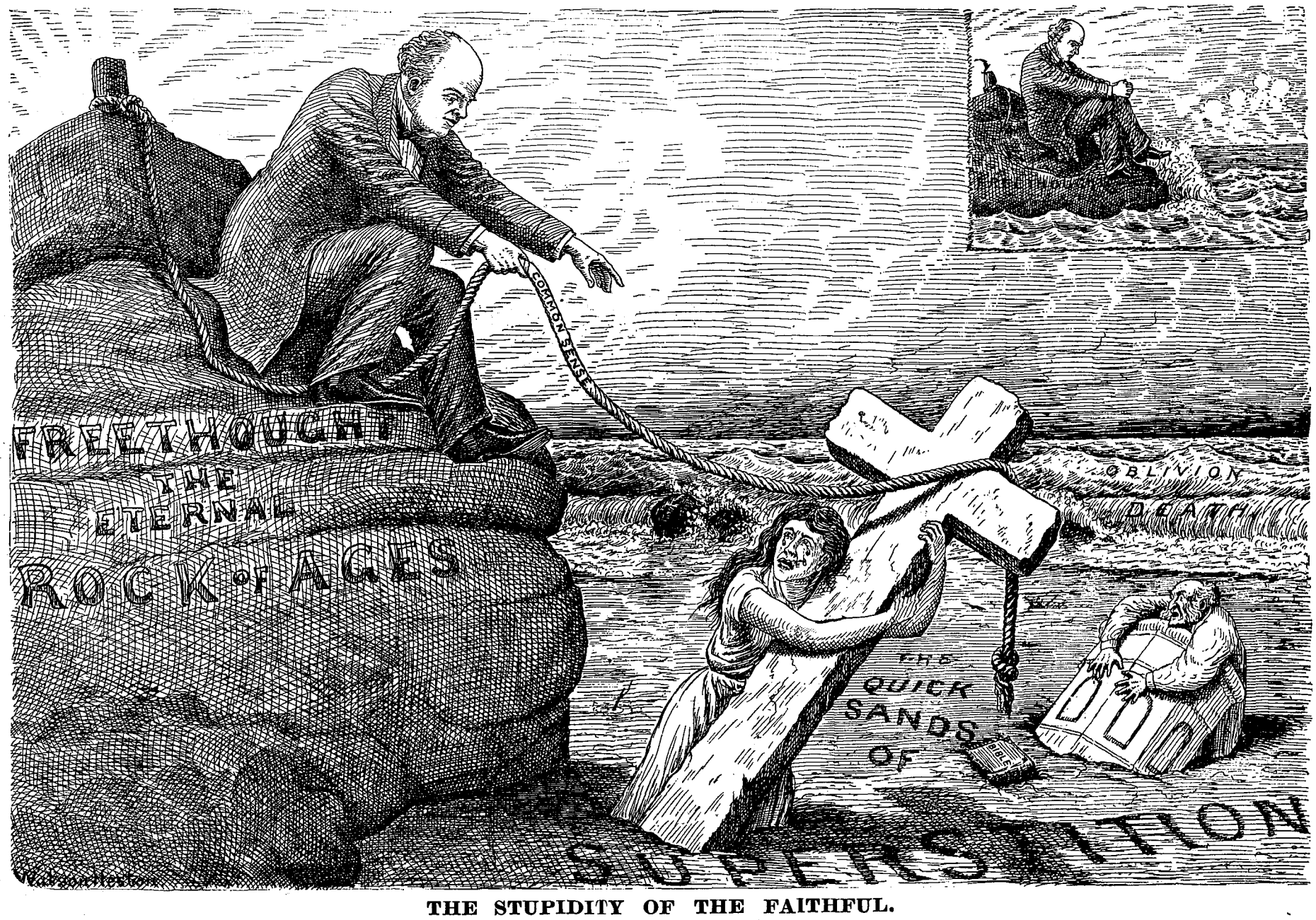
In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read.

Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 44 {PUBLISHED WEEKLY.} New York, Saturday, November 3, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



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FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

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SATURDAY, - - - - NOVEMBER 3, 1894.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

A Significant Statement.

The *Christian Statesman*, the oldest of the organs of the National Reform Association (the God-in-the-Constitution party), and a paper that knows its friends from its enemies, has come to the conclusion that, while it does not approve of secret societies, it prefers the A. P. A. to the Jesuits. And why? Because, as it thinks, the Catholic church is the chief obstacle in the way of the enactment and enforcement of Sunday laws. In an editorial in its issue of October 13th it reasons in this way:

"Some of us are just far enough behind the age to believe that the Roman Catholic machine is one of the greatest hindrances to genuin reform in this country. Notwithstanding the suave utterances of Cardinal Gibbons and the deliverances of the Baltimore Council anent Sabbath keeping we believe the papal church is the greatest obstacle we hav to contend with in the effort to secure a general observance of the day. So long as the church holds to her present doctrin that the Pope, not Jesus Christ, is Lord of the Sabbath, so long will the present custom of mass in the early morning and merriment for the rest of the day prevail. But so long as the Sabbath is made a holiday, instead of a holy day, so long will true Sabbath-keeping be impossible to secure. And so long as the Roman Catholic laboring man can continue to work seven days in the week, with the blessing of his church, so long will all other laborers be at a disadvantage when contending for their Sabbath rights. [That is, so long will it be difficult for the Sabbatarians to convince laboring men that they should stop all work and play on Sunday and go to church and drop something into the hat.] When the railroads can replace a conscientious man who objects to working on the Lord's day [meaning the priests' day] with a man who has no scruples there will be little hope of very great reform in Sabbath traffic. There are many kinds of public service for which the better class of Protestants will not compete by reason of the Sabbath labor involved. No earnest Christian man wants to go into railroad service which may involve Sabbath labor. The same is true of the United States mail service, newspaper, street car, and other kinds of service. [And so the theocrats want to forbid people who hav no scruples against working on Sunday engaging in useful occupations so that they can themselvs get jobs without damage to their pet superstitions!] To those of us, therefore, who see in the papacy a strong barrier against the progress of true reform [*i. e.*, compulsory Sabbatarianism], it is a comfort to know that the system is likely to hav a shaking up in this country."

All this is very significant, and of great interest to Freethinkers. It will be well to note, in passing, that the *Christian Statesman* has no hope, evidently, of convincing Catholic laborers that they should always "rest" on Sunday. It seems to be sure that they will hav no objections to working on that day so long as their church does not denounce it as a sin. Neither does it appear to think that its "conscientious" Protestant, who objects to "working on the Lord's day," is at all influenced by other than religious motivs. All of which confirms our contention that the Sunday question is at bottom only a struggle between the aggressiv wing of the church and the common sense elements of our population, the church being engaged in an attempt to force all the people to quit work and eschew recreation on the day that the priest takes up his collections and "earns" most of his salary. "The weekly rest" for the laborer is only a pretense, for even theocrats know that he can get his weekly leisure without making it a misdemeanor or crime to work and seek amusement on Sunday. The secular holidays prove this.

The Scholar Not Always a Sound Thinker.

Professsor Max Muller is probably the greatest of living philologists. In the domain of language he is an incomparable specialist. But when he gets out of that department he sometimes trips, stumbles, and even falls. Recently the *Christian Commonwealth*, of London, sent a reporter to interview him. The first question asked was this: "Would you say that any one sacred book is superior to all others in the world?" Max Muller answered: "It may sound prejudiced, but, taking all in all, I say the New Testament." Next comes the Koran and after that the Old Testament, succeeding which we find the various other sacred books of the world. It is not our purpose to call in question the wisdom of this classification, for all such ranging of books in degrees one above another is very largely a matter of opinion. But we must direct the reader's attention to some of Professor Muller's remarkable reasons for choosing as he does.

He says that there can be no doubt that ethical teaching is much more prominent in the Old and New Testaments than in any other of the similar books of the world. He declares that "therein lies the distinctivness of the Bible." Now we want to know in what this exceptional ethical teaching consists. Let Max Muller speak for himself:

"Other sacred books are generally collections of whatever was remembered of ancient times. For instance, in the Veda you get a description of the flood, simply as a deluge; in the Old Testament it takes an ethical meaning; it is a punishment and a reward; there is the difference between the two; and that distinction runs through the whole of the sacred books."

So, then, the conception of a divine providence, which sacrifices the innocent with the guilty for the sins of the latter, is what makes the Bible superior as an ethical guide to the sacred books of the other world religions! This is wonderful! The moral offense of these other books is that they hav simply recorded the traditions of terrestrial events, without assuming that their writers knew that certain natural phenomena were sent by a god to punish some and reward others of his children. The merit of the Bible is that its writers assumed that they knew all about God's intentions and could justify, by an appeal to his name, the most flagrant violations of a healthful moral code. It thus appears that ethics consist in guessing at what you do not know anything about, and in teaching that innocent little children and all species of animals were drowned by a just God because that God had once made a man who was so imperfectly constructed that he disobeyed his maker's command and ate an apple which gave him a knowledge of good and evil. No wonder that Professor Muller thinks that his remarks may "sound prejudiced." They do.

Professor Muller declares that the distinguishing feature of the Old Testament is that "the Jews feel themselvs the chosen people of God." There is, says the professor, plenty of ethical teaching in the other sacred books, but nowhere except in the Old Testament do we find such a sure feeling that the people to which the writers belong is set apart by God as his own peculiar children.

"The Jewish people always referred everything that happened to them, whether happiness or misfortune, to a divine government; it was meant for them; there was a meaning in it; they were made to feel that God was angry or pleased."

And so they calmly assumed that their atrocious slaughterings of their neighbors was commanded by that God, that he had from the beginning decreed that they should "spoil the heathen" and "raise up children to the Lord" from the ravished wives and daughters of their murdered victims. Whatever they stole was "meant for them;" whatever outrage they committed had "a meaning in it;" this superstitious and egotistic notion made them the scourge of the surrounding tribes, but it was the evidence of their ethical superiority, and, preserved in their writings, it fills the bosom of Professor Muller with a sense of unbounded admiration.

The interviewer asked: "How would you explain the superiority of the Bible over other sacred books?" "I don't explain it," replied Professor Muller, "I only accept it as a fact," and then he proceeded to explain it. He said that all sacred books profess to be given by the deity and to be inspired. "The book is sacred because it is the gift of God; otherwise it would hav no authority." Teaching was in the keeping of the priests, and rather than spend time reasoning with the people over disputed points, they cut it short by saying, "This is divine truth, given to us by immediate revelation of the deity." Having heard Professor Muller say this—which covers the whole ground and is equally applicable to the priests of all religions—you would scarcely be prepared for what follows:

"With us things hav taken a different shape; we say, not that revelation makes truth, but that truth makes revelation; the sense of truth within us is to us the sense of God; the voice of God is to us the spirit of truth. We do not say that the New Testament was handed down from the sky in any miraculous way. The spirit of truth speaks, and what is perfectly certain, what is more certain than anything else, that is to us inspired."

But the truth of history is that the Christian has always stoutly maintained that revelation *does* make truth; that no matter how absurd and contrary to all human experience are the stories of the Bible they must be believed, on pain, if rejected, of eternal punishment in hell. If there is one dogma which more than another has been dinned into the ears of the Christians of all ages it is this, that we are not to believe that which to us is "certain," but what and all that the Bible says, wholly regardless of its inherent probability or improbability. We *must* believe, whether we can or not, or go to hell. That is the good old gospel, and it is yet in all the creeds, and while it remains in the creeds it is the official Christianity of the world and the Freethinker will deal with it as such. When Professor Muller says that "we do not say that the New Testament was handed down from the sky in any miraculous way," he means that *he* does not say so, but he is aware that the Christian world does say that it came to man in precisely that way, and that the written creeds of the churches declare that our eternal happiness depends upon our acceptance of this view.

The sense of truth within us is the sense of God, we are told, but we are not told why this sense of truth which is from God so flatly contradicts itself

in different individuals and in successiv ages and antagonistic races and countries. This kind of inspiration is no more understandable than the old kind, and it is not likely to be of very much service to supernaturalism.

The Bible in the Schools.

Mr. S. J. Fleckter, one of our subscribers at Kandiyohi, Minnesota, complained to the attorney-general of the state because the Bible was read and the Lord's prayer repeated by the teacher in the school attended by his children. It seems that heretofore the religious exercises named hav not had a place in the curriculum of that district and Mr. Fleckter was surprised and justly indignant at the innovation, and so he took the action which called out the letter given below:

"ST. PAUL, MINN., Oct. 8, 1894.

"MR. S. J. FLECKTER, Kandiyohi, Minn., *Dear Sir:* The attorney-general always refers to this department letters relating to schools; he has so referred your letter of the 1st inst., requesting me to reply to it.

"Cases similar to that you mention are sometimes referred to me. I quote from a reply made to such a letter last December.

"'After consultation with the attorney-general, who has suggested the line of my answer, I reply as follows: The Bible has been honored by all intelligent people as a work of the highest literary merit. In view of this it can hardly be regarded as an impropriety for a teacher to read a brief selection from this book in the presence of the school. Even in the case of those who do not subscribe to the religious teachings of the Bible, their children would hardly receive any harm from such a procedure. No injury could probably result to a Mohammedan, a pagan, or a Freethinker in listening to a reading from the Bible. The exercise of good common sense and that toleration for which the United States is noted ought to lead to an amicable understanding among the people of the district, the board of trustees, and the teacher. The teacher will hardly persist, if he is a person of discretion, in a practice that causes trouble among the patrons of the school.'

"As in this case it appeared from Mr. Rollevson's letter that he is reading the Bible at the request of the board of trustees and a considerable number of the patrons of the school, it would probably be best to acquiesce in it. Should you, however, hav conscientious objections to having your children listen to such reading, the board of trustees and the teacher would perhaps excuse your children from attending the opening exercises.

"Gordon E. Cole, a former attorney-general, says as follows: 'Whether the book be good or bad, the legislature has vested the control of school in the trustees and . . . the matter is entirely with them, and I know of no authority competent to revise their action. They may exclude it if they desire, but it is within their power to prescribe it as one of the books to be used in the schools.'

"Yours very truly, W. W. PENDERGAST,
"Superintendent Public Instruction."

It seems needless to say that Superintendent Pendergast entirely misses the point in his answer to our subscriber. The literary excellences of the Bible hav nothing to do with the question of its use in the public schools. It is a religious authority, not a book of literary exercises, and it is as a religious authority that it is out of place in schools supported by and intended for the use of all the citizens of the state. It is not for Mr. Pendergast to say that the children of Freethinkers would not be harmed by the reading of this book in the common school room. This is a matter for the determination of the parents, not of any school officer. Quite possibly the children of Christians would not be harmed by the reading in the morning of a selection from the Koran or from the work of some Freethinker, but you may be sure that if such reading was attempted the Christians would make themselvs heard in protest, and rightly. "That toleration for which the United States is noted," would hav a new meaning for Christians under such circumstances. Probably even Superintendent Pendergast could then perceive the "injury" that results from sectarian exercises in the public schools.

The suggestion that the children of those who object to Bible reading and prayers in the schools be excused from the opening exercises adds insult to injury. This is particularly true of country schools and in the winter. The pupils must get to the schoolhouse in time to get warmed before school is called. They cannot afford to remain away until the religious services are over, for they will lose time if they do, and it would be impossible for them to so regulate their movements as to arrive at just the right moment to save themselvs from being tardy. There is no reason for resorting to any such makeshifts as this proposed by the Minnesota official. If Christian parents and Christian churches cannot giv their children the religious instruction they think they need without intruding those instructions in the common schools of all the people, they had better quit sending missionaries to the heathen.

The Freethought Letter-Writing Corps will this week address Superintendent Pendergast regarding the matter here discussed. Ask him to lay this subject before the legislature at its coming session and request it to withdraw the power given to the school trustees to admit the Bible and religious services. Also ask him to quote for you the provisions of the state Bill of Rights relating to freedom of worship. It is probable that the reading of the Bible in the schools is unconstitutional. In fact, we are sure that it is, if Mr. Fleckter has made no mistake in quoting Sec. 16 of the state Constitution, and it is safe to assume that he has not. This is the section named:

"Nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any religious or ecclesiastical ministry against his consent, nor shall any control or interference be given by law to any religious establishment or mode of worship."

It is perfectly clear that it is unconstitutional to read the Bible or repeat the Lord's prayer in the public schools of Minnesota, and that the legislators who gave permission for both to be done were bigots or incompetents, or a combination of both classes. It is self-evident that if the citizen cannot be compelled to erect or support any place of worship, the Bible cannot be read in the schools, for that reading makes the school-house a place of worship.

His Obscenity on the Rampage Again.

A few days ago Anthony Comstock made another of his customary raids. This time he robbed E. Vallet, of 144 West Twenty-first street, of a number of valuable pictures. What the pictures were and Comstock's high-handed methods are well shown in this report of the *World:*

"The first picture seized was a nude, entitled 'Nymphe sur le Po.' Under it was the inscription: 'Honi soit qui—.' It represents a nymph sitting in a wood. When the hammer proceeded to detach it from the wall Vallet clasped his hands and cried that it was a copy of the famous painting in the gallery of the Luxembourg, Paris.

"'It makes no difference where it comes from,' said the Comstock; 'it is not fit for young people to see.'

"'How do you know?' asked Vallet. "All these works are copies of the masterpieces of French art. You send your American boys to Paris to learn our art, but you will not permit that art to hav a representation here. Your boys are taught free in the schools of Paris. It is a shame. When I was young I wanted to go to the School of Fine Arts, but I could not because American boys had taken all the places.'

"'That has nothing to do with the case,' said Comstock. 'We can't sacrifice our boys for French art. Art has no privileges over morality,' he went on as he proceeded to take the pictures from the wall.

"'Yes, it has,' said Vallet. 'You hav plenty of nudes in the Museum of Art in the Central park, and you do nothing with them.' To this Comstock answered that he would not enter into any discussion over the matter."

Naturally this cowardly ignoramus would enter into no discussion concerning his failure to attack the Metropolitan Museum of Art; he dare not go in there and destroy and steal paintings and statuary; he knows how to measure the size and strength of his victims, and if he ever gets beaten it is when he encounters a judge who is not afraid of him and the Miss Nancies behind him. It is safe to rob some poor dealer or exhibitor, but to proceed against the Museum of Art would be too hazardous a venture.

"Art has no privileges over morality," says this man Comstock. He means that his conception of morality is so distorted and degraded that all nudity in art appears to him vile and corrupting. Cannot he see that this is his misfortune and not the fault of the art? Does he not know that there are tens of thousands of men and women whose refinement not even he dares call in question who pronounce very much that he condems as obscene and corrupting to be distinctly elevating in its tendencies, and promotiv of peace, order, and happiness?

Referring to this outrage, the New York *Sun* calls attention to the fact that, irrespectiv of the merits or demerits of the pictures seized, the character of the goods destroyed or appropriated should always be judicially determined, and that before they are seized or destroyed. It says: "In the present condition of the law, Anthony Comstock, a private individual, is virtually armed with an official commission as censor. . . . This is a serious power to intrust, without any assurance of responsibility, to a private citizen. . . . There is no better reason why such power of arrest and seizure should be given Anthony Comstock than to any other resident of New York, or why discrimination should be used against one alleged objectionable exhibit to the advantage of others." We commend these observations to Mr. Shaw and other Liberals who seem to think that we should hav nothing to do with the defense of persons charged with the violation of the so-called obscenity statutes. It must be borne in mind that in this case Comstock is acting under the authority of state laws, but when he acts under the authority of the federal statutes he is equally arbitrary, and then he has his victim at a still greater disadvantage, for it costs very much more to defend in the United States courts, the prisoner is often dragged away into a city or state where he is not known, and where, consequently, he is deprived of much of the advantage of a hitherto good life, and the penalties under the federal law are decidedly more severe than those inflicted by the state statutes.

As the *Sun* intimates, there is no more reason for investing Anthony Comstock with the authority to steal or destroy books and pictures which he says are obscene than there would be to authorize a constable to go into a grocery and destroy butter or coffee which he thinks is adulterated. Every person accused of an offense has the constitutional right to a jury trial; we do not want any lynch law. Comstock is a white cap, and that he was not long since brought up with a short turn is due to the fact that he has had the support of the theocratic party, which has not an atom of regard for the rights of the citizen who does not sacrifice on the altar of orthodoxy. Beyond this, it should be said that the fathers of this republic did not intend that the bulwarks of all free institutions and the safeguards of the rights of the people—Free Speech and Free Press—should be overthrown in the name of either religion or morality. The death of real morality is the sure result of a censorship by a creature like Comstock. If we are not competent to select our own reading and artistic adornments, are we competent to select our own religion and bodily sustenance and amusements?

A Baptist paper having said, "If God had his way," another paper of the same denomination rebukes it and asks:

"Who in his universe can prevent the Lord God Omnipotent from having his way?"

The *Independent* answers, "Man can and does," and it quotes some texts of scripture in support of its affirmation. Then it adds:

"If men would but fall into God's ways he would be all in all; but they will not, and so there is sin in the world, and despite the divine purposes and influences men reject God's overtures and perish. It is a mighty and awful fact that men thwart God's efforts to save them."

Could there be a more pitiful confession of the impotence of the divine being worshiped by the most advanced nations of the world? Where is the essential difference between the *Independent's* conception of its God and the conception which the "idolater" has of the god he whips when it does not giv him that for which he asks? In each case the infinite is admitted to be subject to the finite in many respects. The *Independent* cannot shut its eyes to the fact that the universe and the family of man are wretchedly imperfect, and so, instead of frankly admitting that the hypothesis of a perfect God is not reconcilable with the facts as they appear in the open light, it is forced to say the same thing in other words, which it does when it makes the assertions which we hav quoted. It all amounts to this, that the "Omnipotent" is *not* omnipotent.

THE FEDERATION AND UNION.

They Join Hands at the Annual Convention in Chicago.

PUTNAM IS PRESIDENT OF BOTH.

There Was a Good Attendance and Many Excellent Speeches Were Made—Secretary-Treasurer Reichwald's Encouraging Report—The National Spiritualists' Association Sends a Cordial Greeting—Letters from Absentees.

The joint convention of the Freethought Federation of America and the American Secular Union was called to order in Madison Hall, Chicago, October the 26th, at 10 A.M., by President Putnam, of the first-named organization. The hall is a nice one, in the fifth story, and was consequently quiet and free from interruption. Among the visitors were many who came to the Congress last year, and found it so pleasant they had to come again. There were Mr. Van Ness and brother, Mr. Whipple, B. A. Shaw (bringing his father along), from Iowa; Franklin Steiner, from the same state; Dolphus Millard, distributing cards describing himself as an "Independent Rationalist;" Mr. Green, now located in Chicago; Mr. Harman, all the way from Kansas; Mr. Kendall, of Wisconsin; Mr. Devenbaugh, of Indiana; John Mahara, Mr. Yeomans, F. D. Rexford, J. A. Greenhill, Mr. Smith, of Liberty, Iowa; A. Chapman, G. W. Purviance, J. O. Tronson, John Hudson, Mr. and Mrs. Freeman, D. T. Ames, Mrs. Holmes and Mrs. White, Mrs. Power and husband, Mr. Burdick, and about fifty others who do not read THE TRUTH SEEKER, and are therefore unknown to the reporter. The banner presented to the Federation last year by the Boulder, Col., Liberals, was suspended at one side of the hall, and was the only attempt at decoration.

On the platform, under a red canopy, which gave them an aureoled saint like appearance, were Mrs. Freeman and Dr. Juliet Severance. Dr. Severance represented Mr. Waite, president of the Secular Union, who was absent in Colorado, trying to sell $150,000 worth of horses and a ranch he took in trade for his quarter of a million dollar World's Fair hotel in Chicago.

The first business transacted was the appointment of a secretary of the Congress, and the audience seemed to think that E. M. Macdonald would do, and he was consequently selected. Then Mr. Putnam made the speech printed in last week's issue of THE TRUTH SEEKER. But the audience was such a friendly one, and the meeting was so sort of informal and the place so home-like, that he had a hard time of it. They added to his facts and arguments as ideas occurred to them, amended his illustrativ anecdotes, and occasionally broke in with a "Say, Mr. Putnam!" and then went on to make a little speech themselvs, while the orator of the occasion hospitably waited for them to free their minds. About a third of them evidently thought they could get off the speech just a little better than Mr. Putnam could do it.

When the audience got the speech amended to their satisfaction, and permitted Mr. Putnam to conclude, Mr. Steiner moved the appointment of a committee of five on Resolutions, which should hav charge of all resolutions introduced. This proposal was adopted, and Mr. E. M. Macdonald was selected as chairman, with Franklin Steiner, Mrs. M. A. Freeman, John Mahara, and W. Bogard as conferees.

Dr. Greer, Mr. Barr, and Mrs. Devenbaugh were made a Committee on Credentials for the Union, and Messrs. Reichwald and Steiner acted in the same capacity for the Federation. After this was done short speeches were made by Mrs. Freeman, Mr. Steiner, and Dr. Severance.

FRIDAY AFTERNOON.

Friday afternoon the speaking was resumed, and Dr. Leon Lewis read a fine paper on Bruno, but too long for insertion here. Mrs. Macdonald sang "Sweet Marie" and Mesdames Holmes and White read excellent papers, though somewhat tinctured with the Anarchistic ideas prevalent in Chicago.

FRIDAY EVENING.

In the evening Mrs. Freeman had the floor as a substitute for others. First she read letters of regret from those who could not attend, and afterwards the speech Judge Waite would hav delivered had he been there. The following are some of the letters:

EAST NORTON, MASS., Oct. 7, 294.

DEAR MRS. FREEMAN: Your letter, for which, please receive my thanks, reached me away here in Massachusetts, where I came some weeks ago to see a favorit cousin about to add to her name that of another, who is her chosen life compauion, an acquisition which, if we realized its meaning, we should all hesitate to accept especially as promises are required iu the bargain very little understood by either party.

I wish I could be with you and the other dear friends who will make up the Aunual Congress, but that is not possible. The infirmities that come with age I hav not escaped, though my health is good, and so I must be content to stay at home. I know that you, with others who will be with you, will be faithful to the cause of humanitv. Please say to all with congratulations for what we hav already achieved, that in my estimation the foundation for all reforms is simple Freethought The struggle for bread, which is the struggle that most of the people of our country (not to speak of other countries) are contending with, is not effectiv, because people hav been taught that, "the poor ye hav always with you," and "blessed are the poor;" they shall "rest in Abraham's bosom," and "the powers that be are ordained of God." Woman, seeking the right to all that her nature demands has been constantly reminded that Eve ate the apple, and so through the whole list, the superstitions taught by the church are always in the way of progress. I hope the obscenity of the Bible will be brought before the people by the trial of Mr. Wise for sending one of its verses through the mails. If only we could get rid of that vice society which has so long cursed the country! But it seems impossible; like many another burthen which government puts upon its subjects, we are obliged to bear it; there is a little consolation in the knowledge that its agent, Comstock, is so ignorant that he fails to find social reform in anything save Mr. Harman's paper, while nearly every book published within the last five years abounds with it and all the public libraries, even in the small towns, are well stocked with them. What a good work has been done through the agency of THE TRUTH SEEKER in putting the "Age of Reason" into hundreds of families! Well, dear friends, all accept my love, and believe me to be your co-worker until death.

LUCY N. COLMAN.

MONTREAL, Sept. 21, 1894.

DEAR MRS. FREEMAN: Your kind letter of September 3d found me at Tononto on my way home after four months' absence in British Columbia. I should like to meet the Liberal friends again and hear one of your witty addresses and greet my good friend Judge Waite and his worthy wife once more. It would be a satisfaction also to ring more changes on the *bells* and hav the pleasure of addressing such intelligent audiences as gather at your conventions; but many circumstances seem to make it impracticable this year, and I fear I must content myself with reading the report of the good things you will enjoy.

I hope that together with friend Putnam you will succeed in arousing the enthusiasm of your members, and through the press reports awake the country in favor of the preservation of those liberties that are so seriously threatened by ecclesiastical usurpation.

Mrs. Adams thanks you for your kindly remembrance. Please giv our regards to all the friends, and believe me, with best wishes, Sincerely yours, ROB'T C. ADAMS.

To the Freethought Federation of America and American Secular Union in Convention Assembled.

DEAR FRIENDS: We are in the midst of perilous and trying times. Our beloved country is in a political ferment, and the traditions of our fathers are being tried in the furnace fires of doubt and discontent.

In the midst of conflicting forces and many discouragements, it is a pleasure and gratification to know that a body of Liberals, of able-minded men and women, such as constitute the Freethought Federation of America and American Secular Union, can meet together and harmoniously consider the most important of all the questions of the hour, and discuss ways and means for future action.

There was never greater need of concerted action than the present. Enemies of freedom, always alert and stirring, are to-day more activ than ever. Their encroachments must be sternly and vigorously met by the healthful forces of Liberty and the united efforts of Liberals.

While superstition livs and floats defiantly its banners in the breeze, there will be need of laborers in the vineyard of Freethought.

The principles of our cause need to be defined and extended. Over and over again, line upon line, precept upon precept, must the story of progress and liberty be told. Apathy and indifference will never gain a hearing for or a recognition of the principles we sincerely assert and maintain.

While Freethought may not be the exact remedy for *all* the ills that flesh is heir to, nor for some of the evils that we deplore, yet, it is without doubt, or the shadow of a doubt, the one great lever lifting the whole human race to better conditions, into a clearer and purer atmosphere. It is, undoubtedly, and surely, a panacea for much that disturbs and destroys the peace and well-being of communities. And there will not be—there can not be—any great and noticeable uplift of humanity, until the message of Freethought to the world, in all its beauty, significance, and glory is understood and accepted.

Freethought is the advance guard of civilization. It is the herald of real enlightenment.

It always has been, and always will be, the beacon light warning travelers off the treacherous shoals of ignorance. It always has been, and always will be, the bright star of hope and promis, pointing the way out from the morass of doubt and despair, away from the murky and desolating darkness of bigotry and superstition, into the fair land of fact and science.

The Demands of Liberalism are absolute and our land is in danger until those demands are recognized and conceded. And the danger is the greater because the foes we hav to meet are within the borders of the land, silently and insidiously plotting the overthrow and destruction of much that makes life attractiv and valuable.

"Eternal vigilance is the price of liberty," and we cannot afford to lose one iota of our precious freedom by any neglect, by any relaxation of watchfulness, or putting aside the work that belongs to ourselvs to do.

The extension of Freethought, the inculcation of ideas of reform, and emancipation from mental bondage, that there may be no chains upon the human mind, is the great work confronting Liberal men and Liberal women. Through such forces, and in such channels, must come all social, religious, industrial, and political advancement. The coöperation of woman in this task is necessary and little can be accomplished without her aid and influence. Of this you are aware, and it is to liberal and progressiv minds that woman must look for the advantages that will make her position superior to present conditions.

Regretting my inability to be with you in person, yet shall I be with you in spirit, and I know that the work in which we all hav a mutual and common interest will be pushed with earnestness and enthusiasm.

With heartiest wishes for a successful Congress,
I remain, yours for Progress and Reform,
Fall River, Mass. SUSAN H. WIXON.

TORONTO, CAN., Oct. 24, 1894.

MY DEAR MRS. FREEMAN: I find that it is utterly impossible for me to be present at the Congress. I see, however, that you hav a full program and earnestly hope you may hav an interesting and profitable meeting.

If I might be allowed to do so, I would very strongly urge upon the Congress the necessity of uniting the Liberal forces in one organization; and, indeed, I wish I could see my way to proposing the formation of an International Freethought Union. My time, however, is so entirely taken up with local matters and the necessities attending a struggle for bread and butter that I do not see how I can help in any such scheme, though I hav no doubt it would hav a greatly extended influence, and would gain a support the present unions seem to lack.

Again wishing you a pleasant and successful gathering,
I am, Faithfully yours, J. SPENCER ELLIS.

TACOMA, WASH., Sept. 9, 1894.

MRS. M. FREEMAN, *Dear Co-worker:* Your favor of the 3d instant just received. I thank you for kind remembrance. My heart is in the work as ever, but the restraining grasp of poverty will prevent the possibility of my having the pleasure it would afford me to meet with and address the Liberals who will assemble at Chicago at the Eighteenth Annual Congress of the American Secular Union.

May wisdom and harmony prevail in its deliberations, and the cause we love receive new impetus from the zeal, devotion, and self-sacrifice manifested by all the faithful and true who shall hav the fortune to attend. With kindest wishes, Yours for Reason, Right, and Truth,
C. B. REYNOLDS.

CASTLE KEHM-ON-THE-WILLAMETTE, OR., Oct. 15, 1894.

To the members of American Secular Union and Freethought Federation of America in Convention Assembled.

FRIENDS: From across the continent we send greetings to you all, and the hope that your Convention will be a most successful one.

The task of undermining the strongholds of superstition is a great one, and one which will be accomplished only through thorough organization of our forces, and the adoption of an aggressiv and constructiv policy in our work.

May your Convention, then, work toward the realization of these ends. Sincerely, D. W. SMITH,
KATIE KEHM SMITH.

Judge Waite's address was as follows:

CRUSADE OF THE CHURCH AGAINST THE STATE.

Our government was founded upon the principles of civil and religious liberty, and upon the theory of a complete separation of church and state. But the church has never accepted the theory in good faith, and has never conformed to it. The church has felt, from the beginning, that Freethinkers had too much to do with framing the government, and has been engaged in a constant struggle to capture it from the Infidels.

A series of assaults were soon commenced, which hav been from time to time repeated and persisted in up to the present day. And nothing could demonstrate more forcibly the strength of our institutions and the powerful, though for the most part silent, growth of the Freethought sentiment by which they hav been supported than the fact that these assaults hav not been successful.

For a hundred years has this crusade been continued; and in order that we may realize the strain to which our institutions hav been subjected, it is necessary, for a short time, to review the history of the movement.

1. *Chaplains in Congress.* The church had failed to introduce chaplains into the convention that framed the federal Constitution. But in the first congresses it was more successful. Chaplains were appointed, and the practice thus commenced has been continued. The fact that it was contrary to the genius of the government could not, however, be ignored, and accordingly it has from time to time met with vigorous opposition. In 1839–'40, in 1845, in 1850, and in 1860, there were lively debates in Congress over the chaplaincy question, members contending that no warrant for such appointments could be found in the Constitution. In this contest the church has been successful. But though it is a step toward the union of church and state, there is a long way yet to go before the object can be accomplished.

2. *Incorporation of Churches and Church Appropriations* Applications for the incorporation

(*Continued on page* 696.)

EDITORIAL NOTES.

The Christian Evidence lecturers of England are no doubt very "cute"—in their own estimation. One of them says that Huxley believes in the soul, and to substantiate his assertion he quotes this: "Our knowledge of the soul is more intimate than our knowledge of the body." Asked to produce the book, he shows you an earlier edition of the lecture, "Descartes' Discourses on Method," careless of the fact that in the later editions Huxley has added a footnote in which he says that by soul he means the sum of the states of consciousness of the individual.

They hav some odd temperance societies in Russia. For instance: The one in the province of Tobolsk meets once a year in the church and, after singing a Te Deum, the members pledge themselvs to total abstinence for twelve months. However, they hav twenty-four hours of grace in which they can "decorate their heads with vine leaves." But whosoever breaks his pledge during the remainder of the year must pay a fine of twenty-five rubles to the church and the faithful members may spit in the face of the backslider. Those twenty-five rubles must make the church in Russia very lukewarm in its opposition to the manufacture and sale of intoxicants. That method of "reform" resembles that contemplated by some of our statutes in this country, which giv half of the fine assessed against the law-breaker to the informer. This is a good thing for the informer, giving him a present reward and stimulating him to promote the law-breaking industry in the "sure and certain hope" of future emoluments.

"No matter how much the wicked get, they only get it to lose; but whatever a good man gets he is going to keep. The devil cannot pick the lock that guards the treasures of the righteous."—*Ram's Horn.*

If that is in allusion to material treasures, we fail to see that the good man is any better off at the end of life than is the bad man, for it seems to be pretty well established that neither can take any material wealth with him, while, on the other hand, it would be preposterous to say that only fairly good men keep their hold until death on the property they hav accumulated. Then we must suppose that the *Ram's Horn* has reference to "spiritual" treasures, but, if so, what is meant by the assertion that what the wicked get of such treasures they get only to lose? If they possess "spiritual" wealth, are they "wicked"? Reading the above-quoted sentences in the only way in which it seems they were meant to be read, we are forced to conclude that the writer meant to be understood as saying that no matter how good and spiritual the "wicked" are they can never be good and spiritual! The devil has always a skeleton key that can open the door to their religious treasure house.

The Catholic Cardinal Vaughan of England recently delivered an address on the reunion of Christendom in which he intimated that his church was so anxious for such reunion that she would surrender for it three things: She would allow her clergy to marry; she would giv communion direct to communicants; she would allow the mass to be said in the vernacular. But she would insist upon the maintenance of the divine constitution of the church, meaning by this the supremacy of the Pope. The *Outlook*, commenting on the address, says:

"So long as the high-church Presbyterian puts the Presbyterian creed and assembly above the Bible, and the high-church Anglican the prayer-book and the rubrics above the Bible, and the Roman church the authority of the Pope above the Bible, and so long as other Christians insist upon the right of private judgment in the interpretation of the Bible, putting that and the individual conscience above all ecclesiastical authority, so long the reunion of Christendom cannot be anticipated as an immediately imminent event."

For all of which obstacles to the unity of Christendom before Christendom learns the lesson of equal liberty, all friends of freedom and progress must be sincerely thankful.

The *Sunday-School Times* says that God has ordained that many of his blessings "shall come to his children through prayer." He is perfectly willing to bestow them, we are told, but he must first be asked for them. When we cease to pray for ourselvs, or ask only little things, we "impoverish our lives. The same is true of prayers for others." We hav observed that it is safe only to pray for strength to be content with what we get or do not get, no matter what it is that we supplicate God to giv us. The American people prayed that Garfield would recover after he was shot down by the assassin, but he died. It would seem that the people prayed for something that was not "little," to Garfield, at least, but it does not appear to hav made any difference with God. Probably we shall now be told that "he knew best," but, if we admit that, what is the use of praying? Why not leave the determination of the matter to his superior judgment? Or does he want us to gratify his pride by getting down on our knees to ask him for something he has never had the slightest intention of giving to us? Only a short time since the Count of Paris died in England in spite of all the prayers and masses of the church in France. Was his life a "little" thing to the count? "Ask, and ye shall receive." What a humbug!

The *Churchman* of this city is very bitterly opposed to the present English ministry because it introduced a bill for the disestablishment of the Church in Wales. It thinks, however, that the opponents of the Welsh Establishment will ultimately be beaten and it places great reliance on "the determined attitude of the Church of England." Upon this the New York *Tribune* remarks that while Mr. Asquith's bill may not pass, "the disestablishment of the Church in Wales is sure to come before many years, and the opposition of the Anglican clergy will hav just about as much influence in preventing it as the crackling of thorns under a pot." The *Tribune* mentions the fact that the people of Wales do not want an established church, but says that this makes no difference to the *Churchman* and the Anglican Establishment. It adroitly brings into light the self-interest of the Welsh diocesan bishops, "five of whom hav an aggregate income of nearly $100,000 a year." While the people of the Old World are striving to free themselvs from the clutches of state ecclesiasticism, we in the United States are asked to make the churches supreme in political affairs and to surrender to them one-seventh of our time, the education of our children, and the selection of our books, periodicals, and entertainments.

It is never prudent to underrate your enemy's strength. It is far less risky to exaggerate it, although both extremes should be avoided if possible. In "Social England" H. D. Traill, referring to the decadence of the Puritan spirit, observes that while "culture and skepticism and the growth of luxury and refinement are no doubt affecting English character," the extent to which they are doing so is very much less than many superficial thinkers suppose. This mistake is due to the fact, says Mr. Traill, that "the classes which hav outgrown the influence of Puritanism are disproportionably vocal, as they are relativly small, while the classes among whom that influence is still dominant are a virtually voiceless multitude." The same is true here, but in a lesser degree, as it appears to us. Here the press speaks for this "multitude" more than it does in England, for the reason that our population is more scattered and the influence of the metropolitan papers is, consequently, less dominant. Mr. Traill continues:

"But the impartial student of the national character is constantly being confronted with evidence to the fact that the process of so-called 'emancipation' has reached but the merest fringe of the community, and that the great bulk of middle class Englishmen are still, to all intents and purposes, the true spiritual descendants of a Puritan stock."

The same is true of the United States, except in so far as the rich infusion of continental ideas has liberalized the more teachable of the descendants of the American Puritans, and it is this infusion which accounts for the fact—for we think it is a fact—that a larger proportion of "nativ Americans" than of Englishmen hav got rid of the most extreme and intolerant of the Puritan notions. This is encouraging, but it does not necessarily argue that we are in less danger of reaction than is the mother country. As before intimated, our country press is decidedly unprogressiv, it being to an alarming extent under the domination of the clergy, and the nation is so great in extent that the *comparativly* independent and progressiv journals of the larger cities do not reach the masses of the people. Herein is the hope and the opportunity of the Puritan, hater of the free Sunday, free art, and free literature.

The Charleston *News and Courier*, in an editorial written at the time Governor Tillman and Senator Butler were making their canvass of South Carolina, expresses the opinion that it was perfectly proper for the candidates and voters to open the meetings with prayers, for there were grave issues at stake and divine guidance was certainly needed to enable the speakers to "control their thoughts and utterances," but it thinks that there was "gross impropriety and irreverence in opening a meeting with prayer and concluding it with inflammatory and insulting speeches well calculated to arouse the passions of the armed men who are always present." It concludes with this advice:

"If we are to hav meetings opened with prayers, let pistols remain at home. If we are to hav the pistol as a campaign argument, dispense with the opening prayers. The two things do not go together."

No doubt the *News and Courier* means well and does the best it knows how as a mere secular newspaper, but it is certainly all at sea as to what is proper in the Christian warfare. Men who are cool-blooded, amenable to reason, and disposed to let facts and logic decide the issues of debate, do not need to get down on their knees and pray when they step on to the rostrum. They are going to argue, not quarrel, and there is no danger of bloodshed and of the sudden and violent summoning of souls to the "judgment bar of God." But in the South Carolina campaigns it is different and every good Christian wants to be sure that he is spiritually all right before the speaking begins, so that if the knife or bullet of some other good Christian should pierce his vitals he will go to the country which has the best climate. Assuredly, prayers and pistols are very congruous. Does not the *News and Courier* know that we hav chaplains in all our armies and navies and that it is always in order to pray on the eve of battle? Do not all nations when they are engaged in the work of reducing each other's surplus population pray fervently to their respectiv gods, or sometimes to the same god, to help them get the best of the other fellows by inflicting all the damage on them that they can? Are there not often religious ceremonies when war vessels are launched and when flags are presented to regiments? It seems to hav always been a religious rule to make supplications to the gods numerous and earnest in the ratio that the enterprise about to be entered upon promised to be hazardous, destructiv, and bloody. There does not appear to be any valid reason why a primary campaign in Carolina should be an exception to this time-honored and church-blessed practice and hence we cannot help thinking that the Charleston paper has made a serious mistake, measuring its expressed opinions by religious standards.

Of all hateful things nothing can be more hateful than a combination of race and religious prejudices. The teacher of a school for girls in this city announced that she would take no more Jewish pupils, giving as her reasons, in a letter to a Jewish lady, that "Gentiles demand an exclusivly Gentile school for their daughters, and the Hebrews I find are now objecting to the school because there are so few Gentiles here." It seems that some years ago the Gentiles objected to this teacher because she refused to giv up her Jewish pupils; so she lost their patronage, to a considerable extent. Now the more aristocratic Jews object to the school because there are not enough Christians in it! Evidently they are striving after social equality with the Gentiles, while the latter are determined that they shall not attain it if they can be kept down in the scale. The whole squabble is a good illustration of how little the fashionables care for education for their children for the sake of education, and how much they wish for position in a worthless "society." Commenting on this case, the *Christian Advocate* observes:

"The main reason, though they may not be conscious of it, that 'Gentiles' are jealous of Jews in a school is that they are not able to contend with the Jews intellectually. What a burlesque of democracy these race prejudices are! How hollow are the loud-swelling paragraphs which popular orators utter and rhetoricians write about equality, fraternity, and the glorious fact that every man has as good a chance in this country as any other!"

That is right to the point, but the Christian paper has apparently forgotten that we are indebted to the religion it professes for the common prejudice against the Jews. The ancient Jew was charged with the impossible crime of killing God, and his descendants hav been hounded ever since by the Christians who, if their religion is based on fact, would hav had no "crucified redeemer" to worship if the Jews had refused to kill Jesus. If Christianity is true the Jews had to murder God's son, for God had set him aside from the foundation of the world as the sacrifice for man's sins, and had decreed that he should die at the hands of the "Chosen People," and yet the Christian has made that mythical story the excuse and justification for the most atrocious outrages against the unhappy Jews. This is one of the ways in which Christianity has "civilized" the world.

If Jesus had been a woman there would not be so many Marys and Marthas in heaven.

Observations.

Experience instructs us that when we commit ourselvs or any other indiscretion we will be jumped upon. It is a law of nature, and, as the funeral orators assure us with regard to death, it is inevitable. I therefore know that if I relieve my overburdened system on the subject of free silver coinage, Mr. Roscoe of Brooklyn will nail me. When I talk free trade, Mr. Hays of Ohio only waits for his hens to go to roost before he gets after me. The editor of *Liberty* discourages my aspirations to eliminate daggers and dynamite from the discussion of economic questions. My chastely written essays on the connubial state hav evoked protests from esteemed lady readers. Only yesterday an old subscriber called in time to spoil a sonnet by warning me that the longevity of my ancestors could not be relied upon to insure me length of days if I continued to make poetry. So I may not evolve a thought, nor subject deep excogitate, e'en though my think-tank be alive with thinks in protoplasmic state. Nor was the mouth which I possess, by me e'er used for truth's behoof, but some who would the same suppress arose to call me off its roof.

My latest indiscreet act consists in referring with levity to the publication in an English paper of what was represented to be an up-to-date interview with Mary Queen of Scots, who was beheaded in 1587. And now, anent that same, my friend Judge Brewer, of Cortland, N. Y., writes me an intimation that my observations on death and the after life do not display a right conception of ascertained facts as he sees them. The judge's contribution to the subject is contained in a statement substantially like this: That he wrote a letter to a relativ ten years deceased, applied to a medium, and received, upon slates, a communication not only replying in a satisfactory manner to his favor of even date, but written in the well-known hand of the relation addressed. Other circumstances were that the medium and Judge Brewer were strangers; that the letter was written in the privacy of the judge's own room and was never out of his custody; that he was in his normal condition when the answer was received; that it was broad daylight; that there was no person in the room except himself and the medium; that he was addressed by his full name and that the full Christian, married, and related names of the decedent were signed; that the slates were never out of his hands or sight; that he heard the scratching of the pencil as it wrote. The slates were tied together. With a few changes the foregoing describes a seance that I once had, except that I recognized none of the handwriting. Perhaps that was because I addressed a fictitious person; the same sent me a message, however, promising to be with me always. I take it that he was one of the poor people mentioned in the scriptures, whom we are always to hav in our society. There were no manifestations not explainable in the ordinary way.

I cheerfully avouch that Judge Brewer is a man whose word is to be taken as he givs it. He is not a promiscuous and miscellaneous liar, like myself, and there is no reason to doubt that his account is correct. The facts that he has not stated, because they esc ped his observation, would be necessary to an explanation of those he has mentioned. The conclusion that spirits write on slates involves so much, and has so many corollaries, that I hesitate to jump at it. Besides, when I remember all the mean people who hav lived, and are now deceased, I find much encouragement in my belief that the dead are dead for keeps.

The field of Spiritualistic journalism is not sacred from the invasion of enterprise and competition. Dr. A. B. Dobson, the healing medium, who lived for many years at Maquoketa, Ia., passed from this life recently at San Jose, Cal. Being recognized as a rustler and also as one who understood the value of advertising, it was altogether natural that he should appreciate the same qualities in others. Hence when the editor of the *Light of Truth* got a scoop on his loathsome contemporaries in announcing the "transition" of Dr. D., recognition of the fact by the deceased was immediate. The doctor's shade at once dropped in at the office of the paper in Cincinnati, O., and while he did not plank down a year's subscription in advance he left a communication which must hav been almost as gratifying to the editor. It began: "Being the first paper to notice my transition, I hav sought an avenue through the *Light of Truth*." It sounds just like the doctor; he believed in taking his announcements to an editor who could get a move on himself, the same as that familiar old contributor, Vox Pop, whose communication uniformly begins with the word's, "Recognizing the enterprise of the *Bugle* as a purveyor of news." Well might the editor of our contemporary vaunt himself, if he felt so disposed, with the remark, "It is a cold day when the *Light of Truth* gets left."

Dr. Dobson, in the communication referred to, says that he is still attending the cases he had on hand at the time of his decease, and finds himself as usual healing the sick. Instances are known to the history of medical practice where the recovery of the invalid was attributed to his physician dying first and giving him a chance to get well, but as Dr. Dobson though dead yet doctoreth, no such conclusion can be reached in the case of his patients, and one hope is denied their friends. The question then arises whether his heirs are entitled to the fee, and if not why not. It was reported the other day that a young lady had sued the estate of her intended husband, whom she charged with breach of promis in that he had then and there broken their engagement by then and there dying. The cases are not parallel, but both are interesting nevertheless.

Dr. Dobson expresses a wish which the most of us will find it easy to respect. He says: "Only one request I make here: It is that no one claim me as a guide, nor evoke me." Possibly the *Banner of Light* office-medium, or the spirit-message clerk in the *Progressive Thinker* office, will exclaim that these words are an artful interpolation by the editor of the journal in which they appear, designed to clinch his hold on Dr. Dobson as a correspondent of his paper to the exclusion of the others; but then, what one person says about another person in the same line of business is sometimes inspired by envy.

As one who is not at all certain that the dead write or dictate letters to the quick, I do not attribute the communication here discussed to the spirit of Dr. Dobson; there is better reason to believe that the spirit of modern journalism has got enrapport with the *Light of Truth* office. The failure of the deceased to giv his present address is a suspicious circumstance and supports that theory.

"The Czar is drowsy!" Does he rest,
Or does a dark and horrid past
Across his brain its shadow cast
And press like lead upon his breast?

And does his filmy eye, that gleams
So dully 'neath its nerveless lid,
Behold what from its light was hid
And dwell on horrors while he dreams?

Or comes there to his ears again,
From which the sense of sound has fled,
The wail of those who mourn their dead
By his imperial mandate slain?

The Czar is drowsy! Warmth and light,
The pulse of blood, the stir of breath,
Forsake him, but can even death
Shut from his mind all sound and sight?

From out the dungeons czars hav built,
From out Siberia's prison mines,
Where sun of hope nor freedom shines,
Must shrieks and curses cry his guilt.

And clanking chains and whistling knout,
A land with crime and suffering wrung,
Might giv the martyred dead a tongue,
And lend new volume to the shout.

The Czar is dying! Who shall weep?
Let anodyne allay his pains,
But be the present rest he gains
Prolonged to everlasting sleep!

A correspondent at Carroll, Ia., Mr. Richard Conway, sends me a clipping and asks me how I like "Brother Bob" revised and enlarged. Said clipping is an obituary notice of Mrs. Amanda Meyers, who, according to the writer, died in Jesus at or near Lyons, Ia., and awaits the resurrection in the Blue Grass cemetery. This was the 19th of September, and it is to be supposed that she still waits. What my correspondent calls attention to is the eulogistic matter following the statement of facts in the obituary. Having set forth, as aforesaid, that Mrs. Myers died in Jesus and awaits the gladsome sound of his voice at Blue Grass, also that the funeral was a social success, the mortuary editor says:

> The loving wife, mother, and friend died where womanhood's morning almost touches noon.

The reader who does not recognize those words as a paraphrase of Robert G. Ingersoll's tribute to his brother Ebon, will still find something in them to make him pause and reflect. Mrs. Meyers was born in 1827 and was going on sixty-eight years of age. If that may be called life's morning, how old would the deceased hav been if she had lived till sundown?

The writer follows Ingersoll's words along down the page as closely as the sex of the departed will permit, even to declaring that "in every storm of life" she was "oak and rock;" and although previously asserting that Mrs. Meyers was a Methodist and one of God's people, he does not hesitate to aver that she "left all superstition far below." Then follows a rank interpolation, for "the dawning of a brighter and grander day" that fell upon her forehead is described as "in the loving embrace of Jesus our savior." There are also other variations, such as "duty toward God" and "worshiper of God." After these the writer finishes the paraphrase of the tribute, but, evidently regarding it as incomplete, he adds:

> And while we mourn we are consoled by the thought that she is released from her suffering, her spirit happy and at rest in the paradise of God, and that the "first resurrection" will reunite all who liv to obtain a part therein.

It is these revisions and enlargements, I suppose, that led Mr. Conway to ask how I liked the result. I am candid in saying that it does not please. It is edited too much like a mixed quatrain I saw lately—two lines from Scott and two from Pope—as follows:

> O woman! in our hours of ease
> Uncertain, coy, and hard to please,
> Yet seen too oft, familiar with her face.
> We first endure, then pity, then embrace.

I recently expressed the thought that Colonel Breckinridge's campaign for renomination as candidate for Congress must hav convinced him that he was not the only hypocrit in Kentucky. To the support of that opinion I now bring the Prophet Mohammed Charles Chilton Moore, one of Breckinridge's political rivals and editor of the *Blue Grass Blade*, who, speaking of the defeated candidate, says:

> We who hav been blasting him are no better than he is if others could know about us as we know ourselvs.

Such confession must be good for the soul of Mr. Moore. Now let him call upon the other gentlemen, and especially upon the ladies, who worked and prayed against Breckinridge on moral and religious grounds, to come and do likewise. They need not specify their sins, which are nobody's business. Only let them own up; and, above all, shut up.

Colonel Ingersoll's late commentaries on holy writ, which he is now delivering in the form of a lecture entitled "All About the Bible," embrace remarks that seem to me to express the sublimity of charity and benevolence. The method which he pursues in this work is to take up the books or divisions of the Bible one after another, to comment upon their value, and then pass on to the next. This naturally brings him in the course of time to a consideration of the book of Ruth, when he says: "I admit that the history of Ruth is in some respects a beautiful and touching story; that it is naturally told, and that her love for Naomi was deep and pure. But in the matter of courtship we would hardly advise our daughters to follow the example of Ruth. Still," admits the colonel—and it is here that his thoughtfulness displays itself—"we must remember that Ruth was a widow."

Literature is pathetic with apologies for the sacrifices of wives for their husbands, of mothers for their offspring, and of maidens for their sweethearts. It was time that something should be said in behalf of the widows who are at times impelled to make a little break on their own account.

GEO. E. MACDONALD.

Four New Books by Colonel Ingersoll.

Colonel Ingersoll has a new lecture, which he will deliver this fall and winter. It is entitled "The Holy Bible," and is now ready in pamphlet form. A million copies should be sold, and we are ready to dispose of our share of them at the regular and low price of twenty-five cents each. It will make a superb missionary document.

His lectures on Shakspere and Lincoln are also in press, and will be ready soon. The price of each will be twenty-five cents. They will be printed in handsome shape, in paper covers. Every one will want copies of these splendid addresses, and orders may be sent to us at once, and will be filled as soon as we get the books from the publisher.

Another pamphlet which everybody will want is this: "Is Suicide a Sin?" The work contains Colonel Ingersoll's two letters to the New York *World*, together with the replies of famous clergymen and others, a verdict from a jury of eminent men of New York, curious facts about suicides, celebrated essays and opinions of noted men, and an original chapter on the "Great Suicides of History." Price, in heavy paper, with late portrait of Robert G. Ingersoll, twenty-five cents,

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of churches in the District of Columbia were early made and constantly continued. These applications at first came in modest form, Congress being asked to grant such powers, privileges, and immunities as "they in their wisdom should deem proper." Afterwards the requests were changed to demands, the ministers appearing with bills in their pockets drawn to suit themselvs, and boldly claiming that their property should be exempt from taxation. These claims hav been partially successful, though the course of Congress in regard to taxation of church property has been so vacillating that it cannot be said that any national policy has been adopted. One of the earliest of these bills of incorporation was vetoed by President Madison in 1811, on the ground that it exceeded the rightful authority to which governments are limited by the essential distinction between civil and religious functions, and violated, in particular, the article in the Constitution of the United States, which declared that Congress should make no law respecting an establishment of religion.

For the same reason President Madison vetoed a bill reserving a certain parcel of land for the use of a church. These vetoes checked, for a time, this species of legislation; but the churches, by constantly watching their opportunity, and by continued besieging, not only obtained acts of incorporation but occasionally succeeded in getting appropriations. Of late years, also, Congress has established a system of appropriations for sectarian schools among the Indian tribes. It may be safely said that the national policy is against appropriations for churches or for religious purposes. Nearly the only exception consists in these appropriations for sectarian schools; and there is a fair prospect that this practice will, at no distant day, be abandoned.

3. *Sunday Mails.* The greatest contest and the longest continued, was over the Sunday mails; and in that the church party was utterly routed. The principal honor of the victory was due to Senator Johnson, of Kentucky, who, by his memorable report in 1829, put a quietus upon the crusade against Sunday mails. In a masterly review of the whole question, he showed that the movement was "an entering wedge of a scheme to make the government a religious instead of a social and political institution." The movement, having since then slept for more than sixty years, now shows some signs of resuscitation. Logical consistency requires Sunday advocates to open the question again. But they will not succeed, unless indeed as a part of their general success all along the line. If the government is to go into the hands of the church, then we may expect to lose our Sunday mail. But not otherwise.

4. *Exemption of Church Property from Taxation.* In nothing is the crusade of the church against the state more apparent—in nothing does it more clearly display its hostility to our republican institutions than in the tenacity with which it insists upon having its property exempted from those burdens which are borne by other classes of the community.

Taking the census of 1890 as a basis, and making allowance for the different species of property not reported, the amount of untaxed church property is about a thousand millions of dollars; and when we consider the undervaluations that would be very naturally given in, it is more probable that the total is double that amount, or two thousand millions of dollars. This is the burden which the American people are carrying for the benefit of the churches. How long will they submit to it, how long before they will pass laws subjecting all church property to taxation, remains to be seen. Institutions and customs sanctioned by the usages of hundreds of years are not to be overthrown in a day. But the people are constantly growing more restless under such a burden. They cannot fail to see that all exempted property throws upon the other property in the community an additional amount of taxes exactly corresponding to the proportionate amount of property exempted. If one-fifth of the property is exempt, the taxes on the other four-fifths are just twenty-five per cent more than they otherwise would be; $400 of property having to pay the tax belonging to $500.

The city of Chicago has been trying to make the Young Men's Christian Association pay for the water it uses. The association claims that it is just as reasonable that it should be exempt from water rates as from taxes. And the argument is a good one. To exempt it from either is to rob the balance of the community.

5. *The Sunday Movement.* Sunday is a Catholic institution. No sacredness was attached to it in the early history of the church. The obligation to keep it different from other days rests upon the traditions and decrees of the Catholic church. But the Protestants, in adopting the day, are not satisfied to adopt at the same time the mode of keeping the day. To do that would be to admit, too distinctly, its Catholic origin. They wish to make a more sacred day of it. The Protestants, while they admit there is no authority in the New Testament for changing the Sabbath from Saturday to Sunday, nevertheless claim the right to do so. Taking the Catholic Sunday, they wish to attach to it the sacredness of the Jewish Saturday. And having done that they wish to compel by law all American citizens to observe it according to the ideas of sacredness which they, the Protestants, choose to attach to it. They hav various state laws for that purpose, and now they wish a national law. They hav not yet succeeded, but they will not desist in their efforts to that end; nor must we desist in our determined efforts to prevent it.

Notwithstanding the World's Fair Sunday act, which was exceptional in its character, the government is not fully committed on the Sunday question. It is on the defensiv. In the action lately taken, overruling the order of Postmaster Hesing, in the matter of the Sunday parade of the carriers, the department was careful not to put it upon the ground that Sunday was to be observed as a sacred day, or even as a rest day. The order, though claimed as a triumph by the ministers, was not so great a triumph after all. Their persistent opposition may hav had something to do with the result, but the action of the department is based expressly upon the ground that some of the clerks might not participate, and this might prevent such a complete inspection as was required. On the Sunday question the government is on the defensiv, resisting while strongly besieged. Every aid should be rendered by all good citizens to make its defense effectual.

This is the phase of the crusade which is more immediately upon us. It demands our constant watchfulness, our unceasing vigilance, our earnest activitv.

6. *God in the Constitution.* This has been a battle-cry of the crusaders. They would hav the fundamental law of the land given a religious character. Then they would be prepared for other victories. If it is important for them to hav such a change, it is equally important for us that the change should not be made. We hav been and we must continue to be on the alert in this matter.

At the hearing lately appointed before the committee in Washington, Mr. Putnam, ever vigilant, was on hand, but his argument was, for the present at least, deemed unnecessary. Ordinarily, when the Court declines to hear opposit counsel, no decision adverse to him is to be apprehended. Still we trust he will only rest upon his arms, keeping them bright and ready for the conflict.

7. *This is a Christian Country.* If the decision of Justice Brewer of the Supreme Court of the United States, made in February, 1892, in the case of the Trinity church vs. the United States, declaring this to be a Christian country, was not of itself a part of the crusade, it certainly gave a powerful stimulus to the movement, and placed a most effectiv weapon in the hands of the crusaders. And what places Justice Brewer under suspicion of having joined the crusade, and of having given the opinion for the purpose of aiding the movement, is, that it was not necessary to a decision of the case, that he should express any opinion upon that subject at all. The fact that the opinion was unnecessary makes it what lawyers call an *obiter dictum;* that is, something said outside the case.

The Church of the Holy Trinity, of New York, had made a contract with a Mr. Warren, of England, to come over to New York and become the pastor of the church, which Mr. Warren did. But an act of Congress had been passed against the importation of foreigners under contract to perform labor or service in this country; and suit was brought against the church for the penalty for violating this law. The Circuit Court of the United States in New York decided against Trinity Church, and the church took the case to the supreme court of the United States. Justice Brewer, in deciding the case, held that the act of congress was intended to apply to manual labor only, and that it did not apply to professional men. Mr. Warren being a professional man and not a laboring man, the justice held that the law did not apply to him. Don't you see that that should hav ended the case? Don't you see that it made no sort of difference what kind of a professional man Mr. Warren was? Whether he was a lawyer, a preacher, a doctor, or a teacher of music? It was not necessary at all to say anything about the Christian religion or any other religion.

But Justice Brewer, who seems to hav wanted to help along the religious crusade against the government, going beyond any necessity in the case, held that this being a religious country, and Mr. Warren being a minister of religion, it could not be presumed that the act of Congress was intended to apply to him. If Mr. Warren, instead of being a minister, had been a teacher of music, it was not to be presumed that the act of congress was intended to apply to him. If Mr. Warren, instead of being a minister, had been a teacher of music, then it might be argued that this being a country in which people are fond of music, it was not to be presumed that the act of congress was intended to apply to him, and the argument would hav been just as good. But in that case Mr. Warren would hav been outside the act of congress, not because he was a musician, but because he was not a manual laborer, within the meaning of the law, as Justice Brewer construed it. So in the case as it was. If the statute did not apply to Mr. Warren, it was not because he was a minister, but because he was a professional man, and not a laboring man within the meaning of the law.

As Justice Taney in the celebrated Dred Scott case, going beyond any necessity, by an elaborate *dictum*, sought to bolster up the cause of American slavery, so here Justice Brewer in the same way has done what he could to support the American church and to strengthen it in its assaults upon our free institutions.

8. *The Blair Amendment.* This attempt to amend the federal Constitution so as to require the principles of the Christian religion to be taught to all the youth of our country has met with a complete failure. The attempt will no doubt be renewed, and we must be prepared to resist it, whenever and in whatever form it may be made.

Such is the crusade which has been carried on and which is still carried on by the Church against the State in this country. Such are the assaults which, for over a hundred years, hav continually been made by the advocates of the prevailing religion upon our republican form of government and upon our free institutions. The aim is to overthrow them, and to establish in their place a theocratic oligarchy. The claim of those ministers who are now managing this movement, of their right to dictate the laws, is unblushingly put forth, and we are told that if we are not satisfied with such a state of things we can leave the country. But we will not leave the country. We will remain; and we will fight all these movements to the bitter end.

Our principles are silently pervading the masses. We are rapidly becoming a nation of Freethinkers. Our sentiments find voice through the press, in city councils, in state legislatures, in the halls of Congress. The foundations of the old religious edifice are crumbling, and already it totters to its fall.

While many things hav conspired to bring about the present situation—the progress of science and scientific modes of thought, to which religion and the Bible are at variance—the spirit of investigation which has inquired into the origin of books and of doctrins which had been received as heaven-descended—the contradictions, absurdities, and indecencies which hav more and more become patent in the book supposed to hav been inspired—while all these causes hav been at work, there has been, all the time, one central idea ever uppermost—one thought which never would down, and which has been more potent, perhaps, than all other causes together. That is, how the God of the universe could be capable of arranging a scheme for the salvation of a few who could believe a certain form of doctrin, while among the many who could not believe it, and who would be lost, would be friends, companions, and relativs of the saved.

Historians tell us that in the seventh century, when the Frisians of Germany were being conquered to Christianity, and the pagan chief Radbod was about to be baptized—when he had even gone so far as to immerse one of his legs in the baptismal font, he turned suddenly upon the bishop and asked, "Where are my dead forefathers at present?" "In hell, with all other unbelievers," replied the bishop. "Mighty well," said Radbod, removing his leg, "then will I rather feast with my ancestors in the halls of Woden, than dwell with your little starveling band of Christians in heaven."

The thought of Radbod had been coming down through the generations, and had worked its way among the millions. It has kept people from church, and it has kept people who go to church from the anxious seat. It has year after year increased the cost of converting the heathen. It is now overturning that system of religion, the contemplation of which started the thought in the honest pagan's brain.

Friends, we hav much to encourage us. The net results of the hundred years' struggle are by no means disheartening. What the church has gained is much less than what it has attempted and

has failed to accomplish. In its desperation, distrusting the power of that holy spirit upon which it has urged others to rely, the church has resorted to constitutional changes and legal enactments for the purpose of forcing its effete religion upon a free people. Shall the attempt be permitted to succeed? Never! Never!

Inspired with fresh zeal and renewed courage, let us renew the struggle. Whatever may be the result, we shall at least hav the satisfaction of knowing that in our day and generation we hav all done what we could to transmit to those who shall come after us the blessings of a republican form of government, and of those free institutions which, if preserved, will be a guaranty of civil and religious liberty for all time to come.

Stuart Beattie, D. T. Ames, and Mr. Putnam followed in more of the short and informal talks which were a feature of this Congress.

SATURDAY MORNING.

The morning of Saturday was used for the business meeting of the Union. Dr. Severance presided. The doctor is a strict parliamentarian, and held the delegates down to business. Mrs. Freeman read her report as Secretary. She quoted Linton's speech in Congress against the Indian school appropriation bill as a sign of the times, and also the fact that a Chicago Presbyterian preacher wanted church property taxed. The work of the Union itself had been done mostly in Chicago in opposition to the church societies. The Union had checked the Sunday Observance societies, and also the ministers who wanted to proselytize the unsuspicious people of Chicago. A friend of the Union had paid out about $125 in printing leaflets for these purposes. The President, Mr. Waite, had also written several articles for the Boston *Investigator*. The report was adopted as read.

Otto Wettstein, the treasurer, being in Europe, his son appeared in his stead and read the treasurer's report, which may be summarized as follows: Balance on hand at beginning of the fiscal year, $90.92. Receipts for year, $163.85. Expenses, $125.98. Balance, $37.87.

John Mahara moved and J. A. Greenhill seconded a proposition that the balance was too small, and that the members present be assessed a dollar each. Carried. Messrs. Mahara and Greenhill paid their dollar at once, as did Mr. Kendall, Moses Harman, Mr. Smith, Mr. Bosworth, and others.

D. T. Ames moved that the two organizations be merged into one, and that the officers to be elected for both be the same. John Mahara seconded the proposition, and added an amendment that they use the name of the Secular Union. Mr. Putnam remarked that the thing couldn't be done, as the constitutions stood in the way. The chair agreed with him and that settled it. The proposition of Messrs. Ames and Mahara was then made as an advisory one, and in that shape carried.

A motion to elect by acclamation was carried. Mr. Barr of Chicago nominated Samuel P. Putnam, and then the nominations were closed, which elected him. Dr. Severance was made first vice-president, Judge Waite second, Dr. J. H. Greer third, Mr. Betz fourth. Mrs. Freeman was re-elected secretary, and the Secular Union adjourned.

Mrs. Freeman read a letter to the Union from Mr. Gardiner of Troy as to details of organization and another from Katie Kehm Smith on Secular Sunday Schools, which will appear later.

The National Spiritualists sent the following, which reached the secretary of the Congress at this time as follows:

WASHINGTON, D. C., Oct. 26, 1894.

To the American Secular Union and Freethought Federation in Convention assembled, Greeting:

We are making a strong fight for no God in the Constitution of the United States of America. We stand by the Constitution of the days of Jefferson and Thomas Paine. Let us unite, and as this world is our home and doing good our religion, stand always together for Liberty and Progression.

HARRISON D. BARRETT, Pres.,
FANNIE B. WOODBURY, Sec.,
National Spiritualists' Association.

The secretary was ordered to reply, which he did in the subjoined:

CHICAGO, Oct. 27, E. M. 294.

To the National Spiritualists' Association, Greeting:

Your welcome message on the line of march was received by the United Congress of the Freethinkers of America with enthusiasm. We heartily reciprocate your good will, and we are instructed by the Congress to send to you our message of fellowship, and whether the march be longer or shorter we will always stand together in the cause of eternal right. Nothing is more precious than liberty, more necessary to human progress than human rights. With the fathers of the Republic "we pledge our lives, our fortunes, and our sacred honor." With best wishes of all members of the Congress, Yours truly, E. M. MACDONALD, Sec. of Congress.

SATURDAY AFTERNOON.

The Federation had its business session at this time, and cut it about as short as the Union did. Things were so harmonious that they went quick. E. C. Reichwald read the secretary's and treasurer's reports as follows:

SECRETARY'S REPORT.

The work of the Federation for the last year has been one of great importance; some gain has been made for Freethought, and the aggressions of the church hav been resisted and defeated. The ecclesiastical party, encouraged no doubt by its success in Congressional enactments for the closing of the World's Fair on Sunday, introduced into both branches of Congress a bill to amend the Constitution, so as to make this a Christian government. It is known as the "God-in-the-Constitution" amendment, an amendment which, radical and revolutionary in its nature, would logically disfranchise every Freethinker.

For years the Christian political party has been laboring for this amendment, and it rallied all its forces in order to influence Congress to present this amendment to the American people. The President of the Federation, together with others, were present before the Congressional Committee, in order to combat the arguments of the clergy, who were about the only ones who seemed desirous of passing the amendment, as they would be the chief, if not the only ones, who would receive any benefit from the proposed change. The prospect of a long and exciting debate on questions of such vast importance seemed to disturb the Committee of Congress; and in order to avoid the whole matter the amendment was laid upon the table, so that for the time being the victory is with Freethought. But none the less does it demand unremitting watchfulness on the part of the Federation to see that this undertaking is not renewed and made more successful when more pliable and corrupt politicians are at hand.

This project of the church party having failed, a more determined effort was made for Sabbath legislation. Bills are now before Congress for this purpose, liable to be acted upon at any time; and it will require constant attention on our part to counteract their repeated efforts for the passage of a national Sabbath law. We must be in a position immediately to send a representativ of the Federation to Washington whenever this matter is before Congress, as it undoubtedly will be during the coming session.

The New York Constitutional Convention afforded another field for effort in behalf of Freethought. It was proposed, if possible, to induce the Convention to present to the people of New York an amendment in favor of equal and impartial taxation, so that church property could not be exempt even by legislativ enactments. A powerful pamphlet on "Church Property" was prepared by the Truth Seeker Company and widely circulated. Fifteen hundred copies were distributed over the state by the Federation, copies were sent to all the papers, to state and county officials, and to members of the Convention. The pamphlet attracted wide attention and quite numerous extracts were made from it by the secular papers; and even some Christian journals and clergymen admitted the force of its arguments. President Putnam visited Albany and conferred with many members of the Convention in regard to church taxation and found a large number in its favor and also in favor of prohibiting by constitutional enactment appropriations from the public treasury to sectarian institutions. Had the Convention devoted itself to universal principles instead of to party policy it might hav presented these great issues to the people as a matter of justice. But the Convention decided for what was expedient to the majority as representativs of a party organization, and not for the good of all the people.

But the agitation of these questions of Freethought has no doubt spread information among the people and set them to thinking, which will bear fruits for just legislation in years to come.

In connection with the American Secular Union the Federation decided to hold the present joint Congress. An appeal for funds was generously responded to. Mr. Putnam devoted two months of his time to the work of the Congress. Hundreds of letters and thousands of circulars were sent all over the country. Notwithstanding the industrial and financial depression the old-time enthusiasm of the Freethinkers was aroused, and through this Congress, no doubt, a fresh impetus will be given to our cause, and Freethinkers will work unitedly together.

The persecution of Mr. Wise in Kansas for sending passages of the Bible through the mails is a religious persecution, and it forces upon our attention the despotic spirit of the church, and shows that it is ready to resort to the most cruel and oppressiv measures in order to compel people to accept its authority. Freethinkers must rally to the defense of Mr. Wise and others who hav been attacked by these unjust laws which, enacted professedly for the benefit of morality, are in reality for the destruction of Freethought.

Utah is about coming into the Union as a state; a tremendous effort is being made by the churches to incorporate a religious declaration in the constitution of the new state, which was accomplished in Washington and Montana. There is a strong Liberal element in Utah, and the Freethinkers of all the Union should support Utah friends in the great contest which is now before them. If a sufficiently energetic effort is made the plans of the church party can be defeated.

In Chicago and many other cities, great efforts are being made by religious combinations to enforce a Puritanic Sabbath. It is necessary that we be on our guard against these efforts, and to maintain personal liberty. Great efforts are also being made in Chicago and elsewhere to destroy our state secular schools by the introduction of the reading of the Bible and other religious exercises. It is necessary for Liberals to be constantly vigilant in these matters. We must oppose a strong and crafty organization, which will resort to any means to carry out its purposes against American liberty. The Federation needs the support of all Liberals in its work. We must organize. We must labor together on the broad basis of state secularization. It is a matter of self-defense. We are being continually attacked; and we must resist, in order to preserve our rights and the principles of the republic.

The report of the Treasurer shows that the Liberals of the country hav confidence in the Freethought Federation and will sustain it financially as well as morally in its unceasing conflict with tyranny and superstition.

E. C. REICHWALD.

TREASURER'S REPORT.

At the time of my last report at our previous Congress there remained a balance in the treasury of $65.67. Since then I hav received by contributions, etc., $891.09, making the total receipts up to date $956.76. Out of this there has been expended as follows:

S. P. Putnam—services and expenses at Washington and Albany and for services for this Congress	$433 75
Franklin Steiner, for services	30 00
John R. Charlesworth, for services	58 13
Stationery	16 40
Printing	50 18
Postage	60 34
Stenographer	8 50
Folding and mailing	4 00
Express charges	2 45
Distribution of pamphlets on church property taxation	129 20

Incidental expenses, such as advertising, hall rent, signs, rubber stamp, etc., $21.30, making a total of expenditures of $814.25, thus leaving a balance in the treasury of $142.51.

Mr. Putnam was then nominated and elected President, Mrs. Freeman secretary, and E. C. Reichwald, treasurer. Vice-presidents are Franklin Steiner and N. F. Griswold. The remainder of the afternoon was utilized for ten minute speeches, and Mr. Barnett, Mrs. Power, D. T. Ames, Mr. Burdick, and Mr. Betz were heard. Mrs. Power's daughter read her grandfather's last poem, and a five-year-old boy sang a song. Mr. Morgan, a Christian with a buzzing wheel in his head, amused the audience with some incoherent remarks. Moses Harman made what he calls one of his "rambling talks," after which Mrs. Freeman read letters from Ernest Mendum and Louis Levine.

(CONCLUDED NEXT WEEK.)

Lectures and Meetings.

COL. R. G. INGERSOLL'S lecture route is as follows:

Nov. 11.....New York	Nov. 30....Worcester, Mass
Nov. 14.....Altoona, Pa	Dec. 1..New Bedford, Mass
Nov. 15.....Pittsburg, Pa	Dec. 2.....Boston, Mass
Nov. 16.....Columbus, O	Dec. 3.....Haverhill, Mass
Nov. 17.....Dayton, O	Dec. 4.....Portland, Me
Nov. 18.....Cincinnati, O	Dec. 5.....Lynn, Mass
Nov. 19.....Cleveland, O	Dec. 6.....Concord, N. H
Nov. 20.....Elyria, O	Dec. 7.....Manchester, N. H
Nov. 21.....Toledo, O	Dec. 8.....Brockton, Mass
Nov. 22.....Warren, O	Dec. 9.. ...Providence, R. I
Nov. 23....Jamestown, N. Y	Dec. 10....Fall River, Mass
Nov. 24.....Buffalo, N. Y	Dec. 11.New London, Conn
Nov. 25..... Brooklyn, N. Y	Dec. 16...Washington, D. C
Nov. 26...Bridgeport, Conn	Dec. 17.....Richmond, Va
Nov. 27.....Holyoke, Mass	Dec. 19.... Philadelphia, Pa
Nov. 28....Springfield, Mass	Dec. 20.....Baltimore, Md
Nov. 29 Northampton, Mass	

S. P. PUTNAM'S lecture engagements for the month of November:

Bangor, Mich., November 3d, 4th, and 5th.
Brooklyn Philosophical Association, November 11th.
Newark Liberal League, Sunday evening, November 11th.
Philadelphia, Pa., November 18th.
Cincinnati, O., November 25th.

Dates are now open for engagements between Chicago and New York. Please write at once to S. P. Putnam, 234 South Water street, Chicago, Ill.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for November, 1894:
November 4th—"Politics." T. B. Wakeman.

THE Ohio Liberal Society meets every Sunday evening in Knabe Hall, 26 W. Fourth st., Cincinnati. Program for November:
November 4th—"No Matter, no Mind; or, The Theory of The Soul a Delusion." John R. Charlesworth.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free All welcome. Program for November:
November 6th—"The Peace Movement and its Relation to Woman." A. H. Love.

Radical Library open 7.30 to 10 P.M. Dues 15 cents per month.

THADDEUS B. WAKEMAN, candidate for judge of the court of appeals on the People's party ticket in this state, spoke before the Manhattan Liberal Club last Friday evening upon "Politics." A fair audience heard what he had to say upon that important problem. The present system of parties and manner of nominating people for office was severely condemned. We are suffering to-day, he said, from an oligarchy of demagogy, and he quoted Aristotle's dictum—oligarchy and a demagogy are the two diseases of democracy, and said that in a true democracy the people, not party bosses or machines, do the nominating as well as electing. Mr. Wakeman would remedy the present evil by restoring the town meetings which once characterized New England, and in every election district he would hav halls owned by the city or state where the voters could register and then nominate their candidates on the spot. This could be applied, he said, to assembly, state, Senatorial, and Congressional election districts and the people vote directly for the president and United States Senators. He also said, while he was in favor of the defeat of Tammany Hall in this city, the election of the anti-Tammany ticket would mean that in a few years, instead of the city being robbed by thousands it would be by millions and in a more legal way than the present style of corruption. The remedy would be to abolish the system which makes this disgraceful state of affairs possible, and glancing over the field of politics the People's party alone can accomplish this great reform.

Letters of Friends.

Too Good to Stop.

MOODY, TEX., Oct. 10, 1894.

MR. EDITOR: Find inclosed order for $2 on my subscription. The old reliable TRUTH SEEKER is too good to stop.

JOHN M. SIMMONS.

He Is Wide Awake.

SOMERVILLE, MASS., Oct. 13, 1894.

MR. EDITOR: It is with "joy unspeakable and full of glory" that I send you a little more of the "root of all evil," with the request to mark me, "paid up to '95."

Long liv THE TRUTH SEEKER.

Yours for truth while life lasts,

W. F. FRAZIER.

Plenty of Modern Ammunition.

WAMEGO, KAN., Oct. 17, 1894.

MR. EDITOR: Inclosed please find $2.50, for which send me Ingersoll's new lectures as follows: Four copies of "Holy Bible," four of "Shakspere," and two of "Lincoln." Freethinkers cannot fail to be immensely grateful to Colonel Ingersoll for these latest lectures. We now hav a new supply of ammunition of the most approved style with which to attack the already crumbling walls of superstition. Let us bombard them all along the line. "Four Hundred Years of Freethought" is a splendid work and does credit to its author and the Freethought people who made its production possible. A. T. MCMILLAN.

Friendly in Wishes and Works.

BANNACK CITY, MONT., Oct. 14, 1894.

MR. EDITOR: I hav known you for so long in THE TRUTH SEEKER prints that I seem to be familiar with you personally. Our friend Samuel P. Putnam's "Four Hundred Years of Freethought" was received last night, and duly appreciated indeed. You hav certainly made a grand effort in getting it up; the engravings are simply beautiful. I hope you will be well paid for your work in the years to come; and the same wish is extended to the author of the book, our "faithful worker." I here inclose you $6.75—$3 to renew my subscription to THE TRUTH SEEKER, and $3.75 to pay for books and a trial subscription to a friend named in my letter.

A. BESSETTE.

Cotton and Coin.

BLANKET, TEX., Oct. 15, 1894.

MR. EDITOR: Credit my account with the amount you will find inclosed. You may count on my writing as long as you hav such able contributors as John Peck and George E. Mcdonald, provided I can raise the honest dollars. I think it is only a question of time when they will become so very honest we cannot get them at all. It takes now twenty-two and a half pounds of dishonest cotton to buy one honest dollar. The plutocratic press and corporation lawyers proclaim on every occasion that the producers and laborers are fools, and not capable of knowing right from wrong; that they hav a corner on the brains and intelligence of this nation, and all we hav to do is to hurrah for the party and tamely submit to be robbed; and the truth is we hav to hang our heads in shame and acknowledge that they are right.

Yours for Freethought and reform,

C. P. WHITEHEAD.

Protestants Would Pay Much the Most.

ROCK ISLAND, ILL., Oct. 14, 1894.

MR. EDITOR: Find inclosed $1.50 on subscription. There is no law in this state for or against having religious services in the public schools, yet it is and has been customary to read the Bible and hav the children say the Lord's prayer. I hav had some talk with the school directors and superintendent of city schools; the city school superintendent, though a Methodist, says he is not in favor of it, but does not feel like taking any stand against the time-honored custom.

I am making good use of five copies of "Church Property" and find many Protestants saying they are in favor of paying taxes for the laudable purpose of compelling the Catholics to pay on much more than they would. So you see the average Protestant Christian is very patriotic and liberal when he can do his Catholic brother a good turn.

Yours for the success of a purely secular government in the not-distant future,

J. L. BEAN.

A Namesake of Heston's.

DALLAS, TEX., Oct. 13, 1894.

MR. EDITOR: Inclosed find $1, for which please send me THE TRUTH SEEKER for four months, by or before the expiration of which time I hope to be able to send you another $1 bill. I hav been buying the paper from newsdealers for some years past, but was, for many years, from the first number, a subscriber. I am well pleased with the paper under your very able management. I enjoy Brother George's Observations immensely, also Putnam's letters, Susan Wixon's children's department, the Wettstein brothers and John Peck's letters, and, in fact, all good Materialists' writings suit me O.K.

Myself, wife, and three children are charmed with Heston's comical pictures, so much so that we hav named our youngest boy "Heston."

Our city and business is, and has been, on the decline now for three or four years, getting duller and deader. The boom left us with a lot of property to pay taxes on, and very little income from it. Compared with four years ago it is awful poor times with us here. ALLEN JOHNSON.

Honest Thought Will Do the Work.

BOULDER, COL., Oct. 15, 1894.

MR. EDITOR: It givs me great pleasure to be able to send you $21 on account and for subscription. Times are so very hard out here just now on account of Anarchist Cleveland and his gang cutting off the supply of needed money, by their infamous legislation last fall, that it is difficult for most people to get the ordinary absolute necessities of life, let alone buying what many of them would call wicked, blasphemous, Infidel books; and so they go rather slowly this year; but I manage to work off some now and then, and here and now once in a while, sometimes twice in a while, some one gets one eye partly open, and a little light gets into his theologically befuddled brain; and even a little light is a dangerous thing to theological superstition. If one of them gets to thinking for himself he is a gone case, it is only a matter of time; honest thought will surely bring people to right conclusions. I think I am the only one in this county who keeps your books on sale, and so will venture to order a few more to keep up an assortment. Hoping that the time may come even in our day when it will not be considered a disgrace to promulgate unanswerable truth, I am, as ever, respectfully and fraternally yours. L. Z. COMAN.

Threatened with the Boycott.

WATERTOWN, MINN., Oct. 15, 1894.

MR. EDITOR: Mr. Franklin Steiner delivered three lectures in the City Hall here on Oct. 9th, 10th, and 11th. His subjects were: "The Evidences of Christianity Tested," "The Morality of the Bible," and "Morality Without Christianity," and they were handled in a brilliant and scholarly manner, and his language was such as not to offend the ears of the most fastidious Christians, had they had the courage to attend. But no, they got up services in their churches or had "pound parties" at their parsonages, and the "sky pilots" all forbid their flocks going; but that was not enough, for all sorts of slanderous reports were sent out and also blackmailing threats made. There were several people who would hav been pleased to go and hear, but owing to blackmailing influences had to stay away. But in spite of all we had good audiences, and all those who did attend felt sorry when the last night's lecture was over and they could not hav any more.

This is the first venture of the kind in this place, but I hope it will not be the last, and perhaps by the time that we are able to hav some more lectures, more people will hav courage to come out and enjoy a feast of reason. JOHN P. THORNQUEST.

Earnest Liberals and Exceptional Christians.

SCAPPOOSE, OR., Oct. 10, 1894.

MR. EDITOR: I hav just returned from the convention of the Oregon State Secular Union, held in Forest Grove on the 5th, 6th, and 7th of October. It was a perfect success in every way. The musical, literary, and social entertainments were enthusiastically enjoyed by large and appreciativ audiences. The members took much interest in the business sessions, approving the past efforts of the actual laborers in the cause, and voting increased assistance for the future. The election of officers terminated in some re-elections, notably Mr. Jesse, president; Mrs. Katie Kehm Smith, secretary; and Miss N. A. Olds, one of the vice-presidents. These laborers deserve much praise for their unremitting devotion to the Liberal movement in the state.

Especial notice should be taken of the Christians of Forest Grove, many assisting in the success of the convention by their presence, and some, astonishing to relate, actually freely entertaining visiting members! Verily the world does move when Methodists will volunteer the hospitality of their homes to Infidels who hav assembled to further the disintegration of Christianity! Moreover the professor of biology in that most orthodox university in Forest Grove invited the convention to visit the new school building now in process of erection, the university library, and museum of anatomy and natural history. Nothing loth, we, the Infidels of Oregon in convention assembled, marched there in a body and were highly and instructivly entertained in that most Christian institution by the courteous professor.

This liberal attention to our organization by these Christians is the result of their enlightenment by one of our most prominent lecturers, Mrs. A. E. Barker, who has labored untiringly during the past year in Forest Grove.

Much encouraged, I am

Respectfully, VIRGIL S. SMITH.

Once Taught in Sunday-School.

AVONDALE, ALA., Oct. 2, 1894.

MR. EDITOR: Inclosed please find seventy-five cents to apply on my subscription. I would send more, but times hav been so hard in this vicinity that it is almost impossible to make anything above a living. However, times are improving a little now and I shall soon be in position to renew my subscription. I hav been taking your paper for the past three years and I cannot do without it.

This is one of the suburbs of Birmingham and contains about two thousand inhabitants. We hav five churches within a stone's throw of each other and you may imagin how many "bums" we hav to contend with. I am the only outspoken Infidel in this place, but I frequently meet some Liberal-minded individuals.

I was once a Sunday-school teacher and believed the teachings of the Bible, but after reading "One Hundred and Forty-four Self-Contradictions of the Bible" I concluded at once that if the writings of the Bible had been inspired these contradictions would not hav occurred. I then read Professor Büchner's "Force and Matter" and became convinced that the whole religious theory is a fraud. I used to be foolish enough to get down on my knees and pray, but not having any of my prayers answered, I became disgusted and quit. Neither do I believe that anyone ever had a prayer answered. I would like to hear something more from our friends on Spiritualism. Is it a fraud, or is there such a thing as a spirit? If the dead can be conversed with we must giv up the idea that this life ends all. I can never believe in Spiritualism till I see these things with my own eyes. I would like very much to hav the Editor's opinion on this subject.

Hoping we may all liv to see these mysteries solved, I am,

Yours for Freethought,

W. P. PHILLIPS.

An Open Letter.

MARSH, IDA., Oct. 1, 1894.

REV. MR. PIERCE, Payette, Ida., *Sir:* Some few weeks since, by accident, I attended your Sunday evening service. You took a beautiful text, which among other things enjoined truth and charity, upon which there might be a good long sermon preached by one whose mind and heart were led in that direction. You started off by saying that the business men of your place wanted something more practical preached and you were sorry as you looked over your audience and saw none present, but remarked that you might get in a "lick" somewhere else if not on them.

You wound up by making the assertion that our prisons were filled by Anarchists and Infidels. When the service was over and your attention was called by me to the statistics of our prisons your reply was that you were as well informed as myself. You certainly ought to be much more so, holding the position you occupy and making such assertions in public. Will you kindly mail me some documents bearing on the subject or inform me where to send for them, in return kindness for the statistics, "Crimes of Preachers," mailed you this date. I cannot help asking you the question, Does it look well for a follower, or a professed one, of Christ coming from the land of fox hunting and bob-tail horses, and of the same blood as those who sent their hired Hessians across the waters to shoot down the grandsires of those who contribute most liberally to build our schoolhouses, keep them stocked with "useful" teachers, and pioneer in the wilderness among savages—yes, sir, does it look well for one in your position to get up in his pulpit and teach women and children (I overheard the remark that there was one man at your former discourse) to ostracize a class of citizens who will not be found below par with preachers when truth's record is forthcoming? I would not cast a stone at any decent preacher of the gospel—for we occasionally hav one in our midst—but they do not teach the uneducated women and children falsehoods to prejudice them against their fellow-citizen.

At your service, sir, in searching for truth, A. G. CHURCH.

Some Calm Reflections.

EUREKA, CAL., Oct. 11, 1894.

MR. EDITOR: I am home again and hav settled down to business once more, part of which is to scrutinize THE TRUTH SEEKER or anything else that comes along. Lately I read the letter of Mr. C. O. Hays and I hav been sick at the stomach ever since. Now comes Mr. J. K. P. Baker and givs us a recipe for making every person happy. There is a great difference in the two writers. The former is infallible, like the pope of Rome, and knows it all; the latter seeks for light on the subject. Mr. Hays's article contained neither sense nor argument; Mr. Baker's induces reflection.

Mr. Baker starts out with the claim that the cause of distress among the laboring classes is overproduction. Had Mr. Baker examined without bias all the *pro's* and *con's* which bear upon that subject he would hav found that there is no foundation for that claim. Overproduction is an impossibility. The production of all things depends upon their demand. When the demand decreases the production decreases likewise, and if the demand stops altogether, the production ceases. That warehouses are full of manufactured articles with no one to buy them argues nothing; it simply shows that the ordinary flow in that line has been interrupted. It often happens that articles are stored because there is no sale for them when thousands of people in the immediate vicinity are suffering because of the want of them.

The same may be said of labor. Labor, generally speaking, was never in excess, but it is often difficult to lead it into the channels where it is wanted. There are many causes that produce stagnation in business. Our protectiv tariff has been one of them and lately the main cause, and people hav been and are still idle on account of it. But this idleness on the part of the working classes does not prove that there is a surplus of labor; it merely shows that impediments hav been thrown in the usual channels of labor, and the impediments must either be removed or labor turned into different channels. Another mistake is that labor-saving machinery turns people out of employment. I was brought up in a manufacturing district and remember well when the power loom first came into use. People claimed that the country was overpopulated already and that the introduction of machinery must inevitably produce starvation. I left that country some forty years ago and last year I went back. I found all hand labor had ceased, the population had in-

creased about one-third, and wages had more than doubled.

The cause of complaint is not that too many people work; it is that we hav too many drones in the hive whom working people hav to support. Mr. Baker's remedy for our social evils is worse than the disease, and he need not reflect much to be convinced that those who can hardly earn money enough to sustain life cannot afford to pension others.

ROBERT GUNTHER.

A Vigorous Protest Against Superstition.

HOUSTON, NEB., Oct. 9, 1894.

MR. EDITOR: Will you please tell me through your columns if you hav or ever had in your ranks a Freethinker by the name of Robert Owen, and did he amount to anything? Did he at any time hold a debate with Campbell. the founder of the Campbellite faith? Which beat?

I am told by a Christian neighbor that Owen was beaten badly in the argument, and owned himself beaten. If this is true, he must hav been a poor excuse for an Infidel. The holy and sanctified in these parts hav completely lost their balance, if they ever had any, this summer, over the terrible drouth and loss of crops, attributing it all to the prevailing wickedness of the people, which has brought down the wrath of God upon their heads. The poor fools don't seem to be aware that both saint and sinner hav got it in the neck this year, and in many instances the former worse than the latter. One crack-brained fellow, an editor at that, berates the people soundly, because they are holding irrigation meetings, with a view to prepare themselvs to fight the drouth in a sensible and sure way. He accuses them of flying in the face of the Almighty and upsetting that gentleman's plans, predicts all manner of punishment on them for so doing, and so on. What a feeble, helpless God, whose plans can be upset by the puny arm of man! And what dolts and rebels are we who refuse to sit calmly down and starve and see our children starve, rather than dare to criticise his way of doing business, and take the reins in our own hands. A pretty God he is indeed, but not one-half so pretty as some of his dupes and tools. God might be excused for some of his foolishness, for if all accounts are true he must be in his dotage, and of course somewhat childish; but his army of servants are many of them in the full vigor of manhood and womanhood; hence supposed to exhibit a *little* sense. Great Scott! before we know it we will not dare to irrigate our own throats on a hot day with a draught of cold water, lest this curious, cranky, old-maidish God should fall into himself, all because we upset some plan of his. Yours for common sense,

L. E. R. LAMBRIGGER.

[Robert Owen was born in Wales in 1771, and became one of the most noted Freethinkers and social reformers of his time. About 1800 he became partner and sole manger of the New Lanark Mills, in Scotland, where he built the first infant schools and improved the dwellings of the workmen. From 1810-15 he published "New Views of Society; or, Essays on the Formation of Character." Having accumulated considerable property, and being patronized by the Duke of Kent, he was enabled to giv his views wide publicity. He created great excitement in 1817 by declaring that all the religions of the world were false, and that man is the creature of circumstances; that is, all effects are the resultants of causes. This statement of fact of course earned him the enmity of the priesthood, for it was a deadly blow aimed at the irrational dogma of the freedom of the will.

In 1824 Mr. Owen came to the United States and bought New Harmony, Ind., of the Rappists, to found a new community, but the experiment was a failure, as were others in the United States and Mexico, and a "labor exchange" in London. In 1828 he held the debate with Alexander Campbell at Cincinnati on the "Evidences of Christianity," which calls out the questions of our correspondent. The debate was published in book form, and if Mr. Lambrigger can find a copy of it he will quickly see who was worsted in the argument. Of course our Christian friends assert that Mr. Campbell came out ahead, but that claim is always made for each participant in a discussion, and in itself counts for nothing. Mr. Owen was an able man, and he had the right side of the question.

Mr. J. M. Wheeler observes that "Owen profoundly influenced the thought of his time in the direction of social amelioration," and Johnson's Cyclopedia says that "in spite of his failures he was universally esteemed for his integrity and benevolence. His later years were spent in efforts to promote a religion of reason and to improve the condition of the working-classes. His followers bore the name of 'Owenites,' and from them sprang the English Chartist movement."—ED. T. S.]

Asks Questions About Spiritualism.

COLUMBUS, O., Oct. 18, 1894.

MR. EDITOR: THE TRUTH SEEKER comes to me regularly and is about the only society I hav. This is probably the most priest-ridden, God-cursed town in the state. The Liberals are largely of the lukewarm, milk-and-water sort and permit the church bigots to lead them about by the noses as tenderly as asses are led to their oats. Over a year ago they closed the Sunday theater and baseball, and the past summer the Sunday park concerts were prohibited. I am informed that some of them here are becoming so pious that they are seriously agitating an ordinance prohibiting the Scioto river from running on Sunday.

Charlesworth was here about two years ago and held a series of meetings, but as soon as he left they were discontinued. It was about that time that I became a full-fledged Freethinker, and I went to the hall the Sunday after he left intending to unite with them, but I found the door locked and no one there to open it. Some three or four ladies were waiting outside. Be it said to their credit, they showed more enthusiasm than the gentlemen; it made me feel ashamed of my own sex and I did not stay long.

Considerable numbers of the Liberally inclined people hav, in the last two years, embraced Spiritualism and Theosophy. Mrs. Annie Besant's lecture here seems to hav proven very fruitful, for they rapidly developed a large and enthusiastic following. They meet regularly and spend much time in speechifying. It is a religion, not a philosophy; but as they are not filled with the spirit of tyranny, and hav no cruel dogmas to enforce, I shall not quarrel with them.

Spiritualism had attracted but little attention here, and was comparativly unknown, until Dr. Bennet, one of the leading divines of the city, preached a series of sermons against it, after which it immediately sprang into popularity, and now they are numbered by the hundreds. It seems that the D.D.'s guns had such a tremendous recoil that he injured his own cause more than he did that of the enemy.

I hav occasionally attended the meetings of the Spiritualists here, and also in Dayton, but their sermons do not seem to differ greatly from the orthodox harangs. All I hav been able to learn about the subject tends to strengthen my doubts in the disembodied spirit theory. The evidence appears to me to point toward the phenomena of this life rather than some other, but it is astonishing what slush some of them do swallow down after being converted.

If a man sees snakes where we are positivly certain there are none, we know at once that he is either crazy or drunk; if he sees human beings where we are equally certain that none exist, we immediately diagnose the case as Spiritualism. The prognosis of the disease is uncertain, but it is frequently incurable.

A prominent Spiritualist of this city was out driving one day, and his horse kicked up several times, and later, the same day, one of his medium friends, who was not present at the kicking, informed him of it, and told him that Big Buffalo, the spirit of a departed Indian, had caused the kicking by pinching the horse. The gentleman related the circumstance to me without the least indication of incredulity. I think he autually believed it. Now if the Indian could pinch that old black horse, why did he not pinch the driver? Why does he not pinch me?

Spiritualists show you their spook pictures as a sort of clincher; they seem to offer them as a kind of knockdown argument; but I hav a suspicion that many of the Spiritualists hav such vivid imaginations that they can often be led to believe that the spook represents some one whom they formerly knew, whether it does represent that person or not. One of them shows me a picture which purports to be that of his daughter, who died, a child, some fifteen years ago; but the picture represents a woman probably twenty years old. He also says this same woman has appeared before him, materialized, at seances, and has talked with him and shaken hands with him. How does this child's spirit know what she would look like had she lived fifteen years longer? How does he know? And yet he has not the slightest doubt about the genuinness of the phenomenon.

I hav been shown the picture of an Egyptian princess (?) who died thousands of years ago. She also frequently appears at seance, and talks with people, and is responsible for the statement that she is an Egyptian princess. The face represents a woman probably less than thirty years of age, with handsome and somewhat classic features, but not very strongly suggestiv of the Egyptian physiognomy. Now if the child who died only a few years ago has grown so much, why has not this princess grown older? One would naturally infer that she would now be wrinkled with age or dried up to a mummy. If people of mature minds, educated people, professional men, believe such things as these, what will they *not* believe? Where will this credulity end?

One explanation of the spook pictures is that the spirits hav to recollect what they looked like in the flesh, and then make up for the picture; but how can the infant who died at a few months of age recollect what it looked like? It also seems to me that a little child who dies at five or six would experience considerable difficulty in recollecting what she would look like had she lived twelve or fifteen years longer; and it is barely possible that the Egyptian princess would hav her memory subjected to a very severe strain.

I, too, hav been hit in the eye quite as hard as Mr. Swan. I am certain that no one knew the circumstances, except myself, that were related to me by the medium; but I knew them, they were in my mind; and in Mr. Swan's case, it seems to me that the shoe affair was in his mind, and the medium got it there. If the spirits were acquainted with the circumstance independently of his mind, why did they not tell me where the shoe was?

Before this subject can be of much practical use, it will hav to be put on a scientific basis, and the Spiritualist mind does not, as a general rule, seem to be built for scientific thinking; it is organized for wondering, believing, and dreaming, rather than for reasoning, doubting, and investigating. It is more anxious to prove that something is true than it is to prove that it is false.

The only proper way to hunt for the truth is to start in without caring where we are going to land, precisely as we do in solving a problem in mathematics; and we must also try just as hard to prove that a proposition, or result, is not true as we do to demonstrate that it is true.

If there be a spirit, what *is* a spirit? If there be spirits, what is gained by communicating with them? Can we benefit the dead? Can they assist us? Perhaps, if we knew more of the subject, we might be better able to answer these questions satisfactorily; but are there not thousands of questions pressing upon us for solution that giv promis of better returns? Is it not possible to become so absorbed in getting communications from the dead as to totally forget our duties to the living? One life at a time, is not a bad motto.

My letter is growing entirely too long. Let me say in conclusion, do not dispense with the "Observations." They are one of the most interesting features of the paper. George is all right on the silver and tariff questions. Three cheers for John Peck.

D TAYLOR.

"YES," said the eminent clergyman, "I nearly left the pulpit once to embark in a mercantile business, but the Lord wished me to continue his work." "How did you know he did?" "My congregation offered me $8,000 a year—and that was $2,000 more than I was offered in business."—*Brooklyn Life.*

In the nature of things,

SAYS



Col. Robert G. Ingersoll,

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By Dr. E. B. SOUTHWICK.

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonders that would be.

SO said the poet Tennyson, and although what he saw was more or less remarkable he was on the outside of the tent relatively to our present author. Dr. Southwick, without telling us how he got there, relates the many and strange adventures that befell him in a land without a sun or a newspaper, but where light and everlasting spring abide nevertheless; where women are the stronger sex, where all dress alike, wear no buttons, go in bathing together, and are "naked and not ashamed."

There is something of "Looking Backward" in this book, with a spice of Gulliver added, and it is totally devoid of religious superstition. It will be read with interest and curiosity.

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Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Golden Rod.

Along the Highland road I went,
And crossed the pastures fair;
And everywhere I caught the scent
Of perfume in the air.

The autumn fruitage censers swung
From every dappled bough and vine;
And jewels bright from nature's shrine,
On every side were gaily strung.

Ten thousand plumes of yellow gold
Were waving in the breeze;
And symphonies were sung and told
By lowly bush and trees.

I plucked the feathery golden rod,
And every tinted, sunlit spray
Made seas of royal splendor play
Upon the path my feet had trod.

Its serried ranks were full and free,
They glowed like burning fire;
A starry host they seemed to be,
In holiday attire.

The sunlight of those stately flowers,
Still glowing, on my pathway shines;
In many curved and graceful lines,
With gold they gild the passing hours.

SUSAN H. WIXON.

My Neighbor's Boy.

He seems to be several boys in one,
So much is he constantly everywhere!
And the mischievous things that boy has done
No mind can remember nor mouth declare.
He fills the whole of his share of space
With his strong, straight form and his merry face.

He is very cowardly, very brave;
He is kind and cruel, good and bad;
A brute and a hero! Who will save
The best from the worst of my neighbor's lad.
The mean and the noble strive to-day.
Which of the powers will hav its way?

The world is needing his strength and skill.
He will make hearts happy or make them ache,
What power is in him for good or ill?
Which of life's paths will his swift feet take?
Will he rise and draw others up to him,
Or the light that is in him burn low and dim?

But what is my neighbor's boy to me
More than a nuisance? My neighbor's boy.
Though I hav some fears of what he may be
Is a source of solicitude, hope and joy
And a constant pleasure, because I pray
That the best that is in him may rule some day.

—*M. Farningham, in Christian Advocate.*

An Indian "Genesis."

[Following is a legend showing how the earth and man were made, and why the implements for lighting fire came to be created, as related by Yavarino, a California Indian, aged 107 years.]

Before the earth was made there was nothing but water excepting Mount Tamalpais, a large rock on which lived Hulie, the great Chief of the Coyotes.

One day the Chief of the Coyotes, while wandering along near the water's edge, met Kucksin, the great Chief of the Grecco, and the two held a council and decided to make the earth.

The great Coyote ordered the Chief of Grecco to make a cora to bring down the earth and rocks from the sky, while he gathered reeds and rushes and tied them together, and spread them on the water to receive the earth and rocks. When the earth was finished they made the trees and plants. Then they held another council and decided to make people to occupy the land. The great Coyote proceeded to make them in tribes, and when he had enough for a tribe he threw them to the place where they were to liv. Thus the Napas fell in Napa valley, the Ochelamnes on the lower Sacramento, and the Locohomenes back of Mount St. Helena, etc. The trees and plants bore fish, venison, and all kinds of eatables ready cooked, so the people had only to pick when hungry. By and by the people became very lazy, and the great Coyote was displeased and said they were no better than rocks and stones; so he caused the trees to bear nuts and acorns, and the bushes to bear berries instead of cooked fish and meat. The people then had to hunt and fish for a living. The raw fish and meat did not suit their taste, and they appeale l to the great Coyote to giv them fire to cook with. The great Coyote then called the humming bird, as it was a swift flyer, to go up to the sky and search for fire. After being absent for a time, the bird came back and reported that it could find no fire. He sent it again and told it to go higher. It remained absent for a long time, and when it came down it came so swiftly that its body sunk into the ground, leaving only its feet above the surface. The Coyote pulled it out and asked if it had found fire. It replied, "No." He then ordered it to go North, where the ducks went to rear their young. The humming-bird then went North until it came to a hut built of flags and rushes, where a duck was rearing her young, and seeing a fire within, it watched its opportunity and seized a brand. While swiftly returning sparks flew in every direction, the large sparks fell upon maple trees, while the smaller ones dropped on other kinds of trees. Then the great Coyote ordered them to take maple wood and make their implements to light their fires. The people obeyed and never after lacked the means to light their fires.

JENNIE TAYLOR.

EXPLANATIONS:

This is the story of the Napa Indians, now nearly extinct.
Tamalpais.—A high, rocky peak just north of the Golden Gate, San Francisco.
Coyote.—A barking wolf or prairie wolf.
Grecco.—Indian name for a small falcon.
Cora.—A basket made of roots of small rushes.

A Boy's Composition on Bones.

Bones are the framework of the boys. If I had no bones in me, I should not hav so much motion, and grandmother would be glad, but I like to hav motion. Bones giv me motion because they are something hard for motion to cling to. If I had no bones, my brains, lungs, heart, and large blood vessels would be lying around in me and might get hurted, but now the bones get hurted, but not much, unless it is a bard hit. If my bones were burned, I should be brittle, because it would take the animal out of me. If I were soaked in acid, I should be limber. Teacher showed us a bone that had been soaked. I could bend it easily. I would rather be soaked than burned. Some of my bones don't grow close to my body, snug, like the branches of a tree, and I am glad they don't, for if they did I could not play leap frog and other nice games I know. The reason why they don't grow close to my body is because they hav joints.

Joints are good things to hav in bones. There are two kinds. The ball and socket, like my shoulder, is best. Teacher showed it to me, only it was the thigh bone of an ox. One end was round, smooth, and whitish. That is the ball end. The other end was hollowed in deep. That is the socket, and it oils itself. It is the only machine that oils itself. Another joint is the hinge joint, like my elbow. It swings back and forth and oils itself. It never creaks like the schoolroom door. There is another joint that don't seem like a joint. That is in the skull. It don't hav no motion. All my bones put together in their right places makes a skeleton. Cripples and deformed people don't hav no skeletons. Some animals hav their skeleton on their outside. I'm glad I ain't them animals, for my skeleton, like it is on the chart, would not look well on my outside.—*Hospital Gazette.*

What The Little Folks Are Saying.

Here is a story of a schoolmaster who promised a crown to any boy who should propound a riddle that he could not answer.

One and another tried, and at last a boy asked, "Why am I like the Prince of Wales?"

The master puzzled his wits in vain, and finally was compelled to admit that he did not know.

"Why," said the boy, "it's because I am waiting for the crown."—*Tit-Bits.*

AN EXTENSIV AUDITORIUM.

"Can you tell me," said an itinerant preacher to a Texas cowboy, "how far it is to the church where Brother Stone is carrying on a protracted siege against the stronghold of Satan?"

"Well, sir," said the cowboy, "you're in the church now, but it's nigh onto four miles to the pulpit."

"I do not understand you," continued the minister.

"Waal, it's this way: Preacher Stone's pulpit is a dry goods box under a live oak tree."—*Texas Siftings.*

WHY A BOY OBEYS.

"It isn't 'cause, perhaps, he'll get a whipping, mamma," explained a six-year-old, "that makes a boy do things you tell him; it's 'cause he's 'termined in his mind."

Which delicious bit of child wisdom is referred to parents as a valuable hint. Teach the boy or girl the obedience which comes of "'termining in his mind," and the battle is over.—*New York Times.*

EQUAL TO THE OCCASION.

BOB: "What did the lecturer say when you threw the cabbages at him?"

DICK: "Oh, he said he had hoped the audience would be pleased, but he really hadn't expected they would entirely lose their heads."—*Courier Journal.*

Correspondence.

DELLA, MD., Oct. 8, 1894.

DEAR FRIENDS: Herewith I send my contribution to the Children's Corner, an original composition to the tune of "Sweet By-and-By:"

There's no land that is fairer than this,
As by knowledge and reason we know,
And no father has promised us bliss
But the share that we get here below.
CHORUS.—In this good present life,
By all fears of the future unvexed,
In this good present life
We shall take not a thought of the next.

For the "father" must wish everyone
To prepare him a dwelling-place here,
And to make it his kingdom of love
To improve with each vanishing year.

On self-effort we therefore depend
To secure all the pleasures we seek,
For in this is the means to the end
And the bountiful joys we bespeak.

The reward of a life nobly spent
Every promis of future excels;
It repays us with rest and content
And the bounty of nature it tells.

Respectfully submitted by a friend of truth. Yours sincerely.

C. J. ZEITINGER.

N.B.—I am highly charmed with your "Right Living," a most excellent publication.—C. J. Z.

[Thanks for commendation of "Right Living." Always glad to hear from you.—ED. C. C.]

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GULLAVESQUE THEOLOGY.

Rev. Miss Flora Brown preached last night in the gospel tent in King street just above Shepard. The scene on entering was weird in the extreme. Two blazing torches shed a dusky light over the dusky audience, who were seated, half squatting, on pieces of plank on the ground. The Rev. Flora mounted a small stand, on which was a table, on which in turn stood a lamp.

The evangelist, who is rather a short, rather dark negress, had at her command an extensiv budget of Biblical quotations, which she introduced at every turn into her discourse, pronouncing them with a most markedly Northern, not to say Bostonese, accent of a most superlativly cultivated kind and in a strident, highly pitched voice that was never procured by the owner south of Mason and Dixon's line, which contrasted queerly with the soft, low, "gullavesque" patois into which she relapsed when not quoting the inspired words.

The preacher did not state definitly that she had just had a conversation with Jesus, but implied it strongly. He had told her, she said, to preach to the people—the wicked people who were riding about on "wild, sinful horses in a mad career," and thereupon she started upon a highly emphasized discourse, the text being: "Paul and Silas prayed in the night and sang praises to God." Paul had gone round on a wild, sinful horse, she said, till the Lord had smitten him, persecuting the church, but when Gawd smite 'um he call pon de Lawd same like you call on 'um when de cyclone blow de water all roun' you foot in de cyclone.

"Da's so—da's de trute. Yes, Lord! O Savior! Sabe me! Sabe me! Amen. I'se gwine to glory! Amen. Chise is come. Born—h—women—m! Chise is come!" came from the crowd.

Den you prayed to de Lawd to take way de water from roun' you foot, and you pray and you pray, and you say [and here came in the Bostonese], "Spare me a little while that I may gather a little strength before I go forth to be forever lost, and Gawd I'll serve you all my life."

"Yes." "Amen." "Ebrybody dome um!" "O Gawd!" ejaculated the old maumas in front of the speaker.

But when Gawd done hear the prayer of some of de ole patriarch en done tek pity pon de people and tek way de water from roun' you foot, you gone and ketch de wile, sinful horses 'gen and git up pon top uv dem and gone tu caperin' roun' [Voice in crowd: "Yes, been do dat."] stead uv saying to de evil spirit in you, sister: "Come outer dere, I command you in de name of God." You got to command these devilish things to come out you, sister, and your brother, else dey'll stay in 'um and chain 'um down, and you too.

"Unless you seek Jesus, whose going to elevate from the bed of sickness?

"Nobody—y' ain' no man kin do 'um—no physic ain' goin' do 'um—ain' no root kin ellerwate you!" mingled with low groans, came from the crowd.

But Jesus kin—he'll giv you peace, he'll ellerwate you by peace.

"Yes, Gawd, by peace! O Christ! piece by piece! Yes, Gawd—tek me any way, Gawd!" cried the audience.

At this point of the eloquent Rev. Flora's discourse the writer was unfortunately obliged to leave—and is tormented by the thoughts of the gems he must hav missed by having to do so.—*Charleston News and Courier.*

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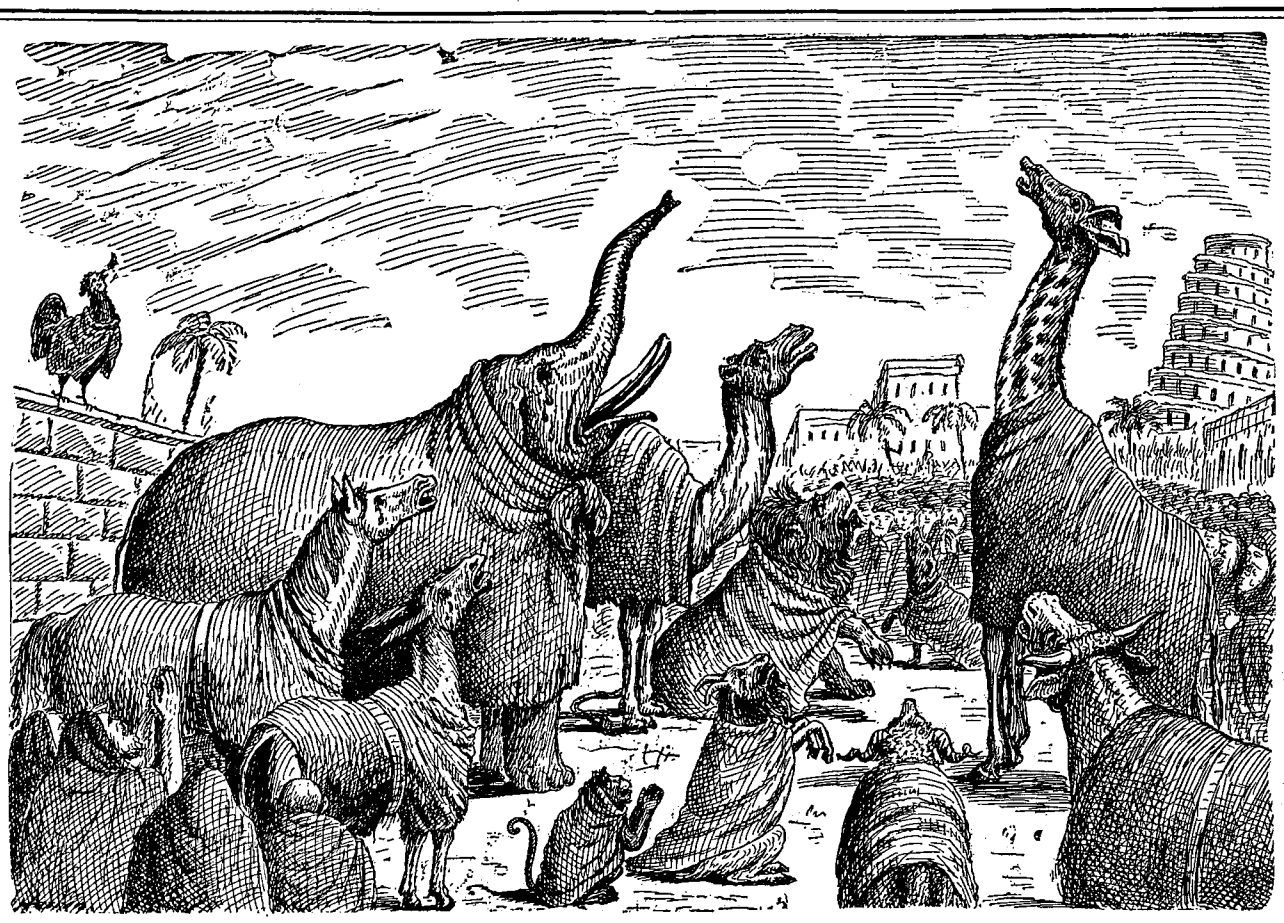
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WHAT MOVED GOD TO REPENT.

But let man and beast be covered with sackcloth, and cry mightily unto God —Jonah iii, 8–10.

News of the Week.

JERUSALEM now has 135 saloons.

THE total registration in Chicago is 344,014, of which 30,338 are women.

MAYOR J. F. MARSH of Kinsley, Kan., was killed by robbers on October 22d.

THE Salvation Army owns property in Sweden to the amount of 1,000,000 crowns

THE total registration in New York this year is 309,931, and in Brooklyn, 191, 613.

THE chief of the A. P. A. in New York has come out openly for the Republican ticket.

ONE of Harvard University's outpost observatories in Peru has been looted by bandits.

AN equestrian statue of Gen. George B. McClellan was unveiled in Philadelphia on October 25th.

BY the burning of the West Side Hotel in Seattle on October 27th sixteen persons were burned to death.

THERE was a severe earthquake shock in Argentina and other South American countries last Saturday.

THE Staten Island constables are making many arrests of bird killers, one of whom had to pay a fine of $285.

ANDREAS KOYE, for many years connected with the Milwaukee *Freidenker*, died recently at the age of seventy-five years.

THE mills at New Bedford hav opened again, an agreement between the managers and operativs having been reached.

A SUCCESSION of earthquake shocks at Sakata, Japan, destroyed 3,000 houses and killed 260 people, besides injuring many others.

THE army and navy departments hav forbidden the cadets at West Point and Annapolis to play football any more this season.

THERE are two Democratic candidates in each of five of the nine Congressional districts in this city, one of these being Dan Sickles's.

ANTOINE SARDOU, the father of Victorien Sardou, the playwright, and himself an author, died in Nice on October 24th. He was born in 1803.

THE second triennial session of the National Council of Women will open in Washington on February 18th and will close on March 2d.

ON October 25th one miner was killed and eleven entombed in the Pewabic mine at Iron Mountain, Mich., by the collapse of the sandstone roof.

NON-UNION hatters were attacked by strikers and their friends in Newark on October 23d. Russians, Poles, Jews, and Italians were involved.

EXTENSIV and disastrous prairie fires in Nebraska last week. The property loss will reach into the millions while several human lives were sacrificed.

HAVING General Booth with them the Salvation Army people hav just been holding their American jubilee in this city. They were in great good humor and numbers.

THE Japanese hav won some small victories on the Chinese frontier and a great battle is expected soon. They hav blockaded Port Arthur and their second army has landed near Talienwan.

THE New York park board has at last appointed a landscape architect to supervise the construction of the Harlem River Speedway. The man offered the place is Frederick Law Olmstead, foremost in his profession.

OLIVEIRA MARTIUS, prominent Portuguese Freethinker and historian, is dead. He was born at Lisbon in 1845. His best known works are "History of Civilization on the Iberian Peninsula" and "History of Portugal."

THERE is a marked decrease in cholera mortality in those parts of eastern Europe where the disease has been most prevalent —Russia and Galicia—but the number of infected places in western Europe remains about the same.

BOTH the Czar and the Czarina are very ill and apparently growing steadily weaker. The Czarewitch is to be married immediately, Princess Alix of Hesse having at last been "converted," as is reported, and the rings exchanged.

OF the $12,000,000,000 of life insurance written in the world, $5,500,000,000 is placed in the United States. Between the years 1880 and 1890 there was $2,500,000,000 new life insurance written in the United States and $1,000,000,000 in the British empire.

A CANDIDATE for Congress in a Western state asked the agricultural department to send garden seeds to the women in his district in order to secure their influence for him. He received a reply that must hav surprised him.

ONE of the men connected with the train robbery near Quantico, Va., has confessed and taken the officers to where some of the stolen property was concealed. Most of it has now been recovered and more of the robbers hav been taken.

H. T. HEMBOLD, the famous millionaire patent medicin proprietor (of "Buchu" fame), died in an epileptic fit in the New Jersey Insane Asylum last week. He has been incarcerated in various asylums off and on for the last thirteen years.

EDITOR ROSEWATER of the Omaha *Bee* at last forced Judge Scott to grant a change of venue in the Sophia Bennett libel case, which he refused to do until the Supreme Court was about to mandamus him. Scott said he was beaten only because Rosewater owned a newspaper.

THE London so-called "purity" crusade has so far resulted in the closing of the Empire Music Hall and the consequent throwing of three thousand persons out of employment, which means, of course, the forcing of many of these employees into lives of viciousness.

CHANCELLOR VON CAPRIVI has resigned and Prince von Hohenlohe-Schillingsfürst has accepted the chancellorship of Germany and also the premiership of Prussia. He is a Bavarian, a Catholic, is seventy-five years old, and for nine years he has been the severe governor of Alsace-Lorraine.

THE German free cities of Hamburg and Lubeck hav prohibited the importation of American cattle and beef on the ostensible ground that in some consignments received animals were found to be infected with Texas fever. It is supposed that the real reason of the prohibition is the levying by the United States of a discriminating duty on German beet sugar.

JAMES W. WADSWORTH, present member of Congress from the Thirtieth district of New York, is standing for re-election on the Republican ticket. He was an activ supporter of all the bills for the closing of the World's Fair on Sunday and he is very proud of his record. His opponent, Francis Murphy, is "unalterably opposed to the mixing of church and state."

IN New Jersey the grand jury of Union county brought in a presentment declaring church fairs illegal. One church in Elizabeth had announced a fair at which $500 worth of articles were to be raffled. The clergymen and officers of the association were warned, and their attention called to the inconsistency of a crusade against race-track gambling, if, under the cloak of religion, they engaged in an equally unlawful practice.

TERRIBLE atrocities are reported as having been committed by order of Brazilian commanders in the state of San Mateo and other disaffected sections. It is said that a number of men hav been buried alive in a standing position, their heads being left exposed. Vultures and starvation had done the rest. Women accused of sympathizing with the insurgents had their clothing saturated with oil and set on fire. While burning the soldiers were ordered to fire on them, but only to wound, not to kill.

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of *political* missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of the reading season, when the summer's work is done and the people hav *time to think*, we want to do a great deal of *religious* missionary work, and so we hav prepared this scheme, which has already received cordial indorsement:

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read

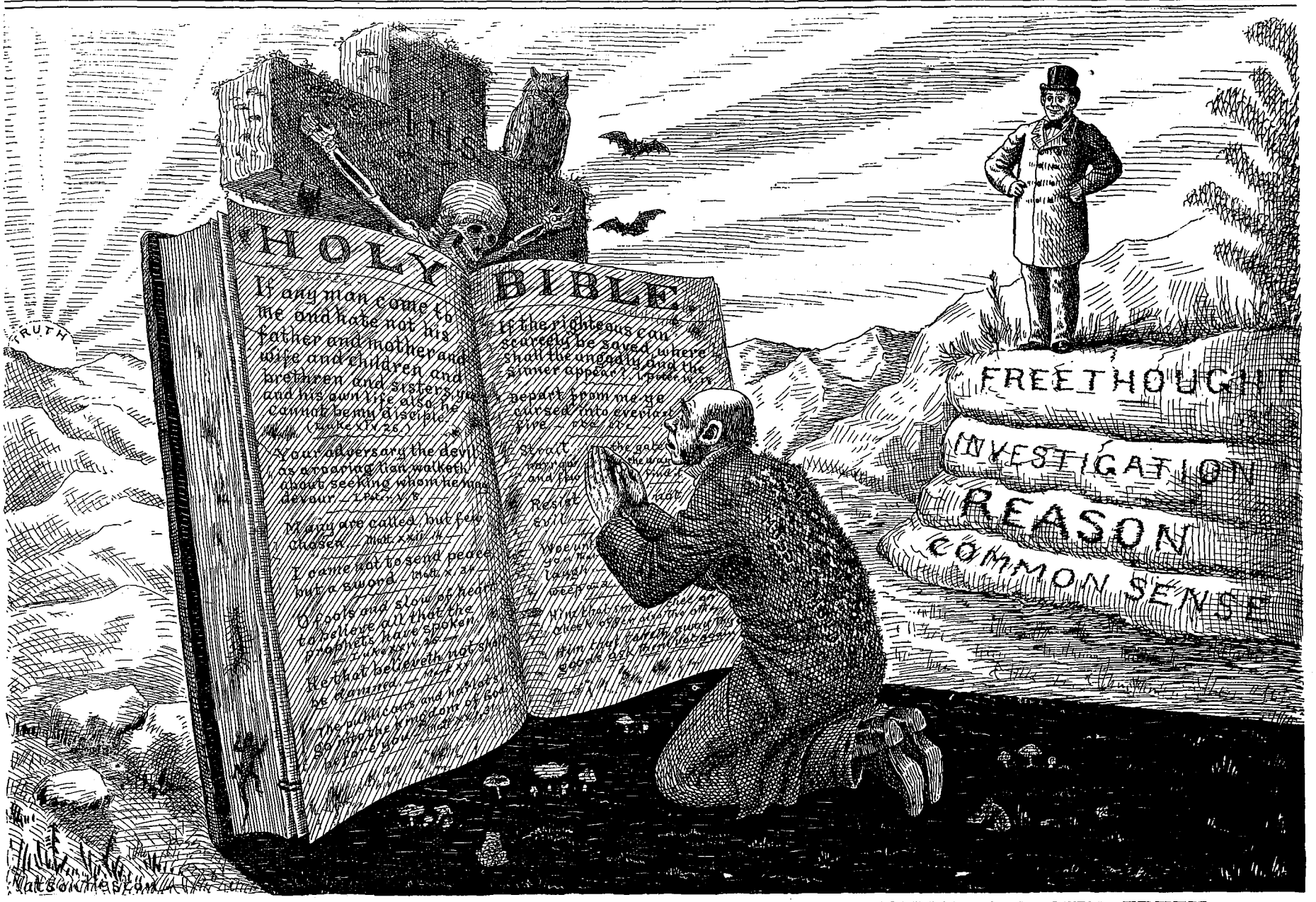
Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Progress of the Theocratic Movement.

There can be no reasonable doubt that among the really orthodox Christian people of this country the proposed Christian amendment to the national Constitution is receiving more and more favorable consideration and that the number of its outspoken advocates is growing larger year by year. Eventually all Christians must choose between the complete Christianization of our constitutions and statutes and the equally complete secularization of the same. Which position many of them will take will depend on how earnestly and wisely the Freethinkers of the United States champion their own cause. We must work as never before and we must let it be seen distinctly that in demanding the separation of church and state we mean just what we say and hav not the slightest intention of oppressing any class or church when our ideas become ascendant. In its issue of October 20th, the *Christian Reformer* givs two instances of the growth of theocratic sentiment. James Black reports that for three years he has presented in the state conventions of the Pennsylvania Prohibitionists a resolution recognizing the "Lord Jesus Christ as supreme ruler." This resolution has been defeated in committee year by year, but by decreasing majorities. This year it was defeated in committee by a vote of eight to seven, and then it was introduced on the floor of the convention itself, and there it was defeated by only a small majority. The *Christian Reformer* remarks that it seems strange "that friends of prohibition could find any argument against the recognition of Jesus Christ as the supreme ruler." However strange the finding of such arguments may be so far as Prohibitionists are concerned, if Dr. McAllister will send us ten cents we will mail to him E. C. Walker's "Bible Temperance," and in that he will find hundreds of Bible arguments against accepting that book as an authority in temperance, or Jesus as the ruler over temperance people. Now to the other illustration of the growth of theocratic sentiment: The Central Ohio Conference of the United Brethren has just adopted this resolution:

"We believe that our Lord Jesus Christ is the ruler of nations and that his will as revealed in the Bible is the standard by which all moral issues in national life should be decided, and that his authority and his law should be given national recognition in the supreme law, the Constitution of the United States."

Think of binding a free and enlightened people down to the moral code of the ancient Jews!

The Essential Immorality of Supernaturalism.

The *Agnostic Annual* for 1895 has a very interesting symposium on "Why Liv a Moral Life?" Among the contributors thereto is the Rev. Alfred Momerie, who has achieved considerable notoriety and some fame in the last few years as the author of "Lux Mundi" and other "advanced" Christian literature. We are surprised at the intellectual weakness of the man, as it is exhibited in the article under review. It is difficult to understand how he ever came to be known as a thinker, much less as a reformer. He appears to be enlisted in a crusade against facts, and to be without hope for truth, justice, mercy, peace, honor, and love if it can be demonstrated that the evolutionary hypothesis is correct.

In answer to the question which is the text of the symposium, Mr. Momerie says: "Faith—faith in God and immortality—seems to me the only rational basis for morality." Then he immediately makes this admission:

"I am bound to admit that there hav been men 'to whom the dignity of manhood and the fellowship of this life, undazzled by the magic of any revelation, unholpen by promises of anything higher or more enduring than the fruition of human love and the fulfilment of human duties, are sufficient to bear the weight of life and death.' I am bound to admit that there are men here and there who, with no conscious faith in God, are yet living noble, useful, self-denying lives, spending and being spent for others, taking the most enthusiastic interest in all that concerns the well-being of their fellow-men, content to work for blessings to be enjoyed by posterity, when they themselvs shall hav passed into non-existence. I marvel at the goodness of these men, but I could never hope to imitate it. Their universe is fundamentally irrational and immoral."

What right, in logic, has Professor Momerie to say that the universe of such men is fundamentally irrational and immoral? He admits that they lead lives that he could never hope to imitate if he believed as they do; has it never occurred to him that the fault would be in his mental and moral make-up rather than in the "logic of life" which to them is all-sufficient, as he confesses? But how does he know that he could not liv a good life if he accepted the evolutionary theory of the cosmos? Can he not conceive it as probable that the facts of existence and the incentivs to a decent life might appear to him in a new light under those circumstances? It cannot be supposed that he is willing to say that he is by nature so much more depraved than the Atheists he has in mind that he could not possibly keep his hands from crime were it not for belief in the white-hot furnaces of hell. Yet this is what he seems to say in every paragraph of his article. Following the last sentence quoted above he draws a picture of the universe as the scientist conceives it: In the beginning the atoms, which he speaks of as "dead, inanimate;" they fall through space and come in contact; heat is evolved, worlds condense, "animals, men, instinct, reason, memory, imagination, will, thought, worship, love" come into existence. "If this were all, we could rest content; progressiv evolution must be the work of God." But the "Atheistic philosophers" sketch the future of evolution also; all the mental and moral attributes developed are to "pass away and be no more;" the stars and planets will cool down, their heat will be radiated into space, and they will become frozen blocks. "The curtain of history is to fall on a lump of ice!" The prophecies of science may be verified, in part, or wholly, but we are living in the world at the present time and hence this prospect has for us only or chiefly the interest of an abstract truth, and yet Professor Momerie is led by the contemplation of it to say:

"If then the universe be so fundamentally irrational and so diabolically tantalizing, why should I trouble myself about character? If in so ridiculous and contemptible a world there be one thing more stupid than another, would it not be the attempt to act as rational and moral beings? Would not a belief in the reality of right and wrong be the maddest of all delusions? What does it matter, what can it matter, how I act, if my life be but a momentary and accidental gleam of consciousness in the passage of the atoms from the fiery cloud to the frozen block? Surely there can be no right and wrong for a being who has been made, and who will be unmade, at the caprice of dead, unthinking atoms. For myself at any rate, I can say that if I believed in a godless, soulless universe, I should be stricken with the paralysis of despair."

What wonder that the history of the Christian ages is written in characters of fire and blood! When we realize that the Christian world has believed that the only reason why men should respect the rights of their fellows was that they might get into heaven and escape hell, and that, no matter what monsters of cruelty they were, "Jesus paid it all," and all they had to do was to repent and his blood would "wash all their guilty stains away," can we marvel that the church has made the horrible record that she would fain erase? Professor Momerie has unthinkingly indicted Christian Theism at the bar of common sense and human justice.

He has shown us just what we may expect if the church should succeed in her struggle to regain political supremacy in the world. He has revealed the essential immorality of the gospel of Christian salvation. He has made it possible for the most dull-minded to see that "Christian morality" is based on the fear of the hangman's noose and that we shall never hav a rational system of ethics, accepted and lived by the masses of the people, until we hav laid Christian Theism away in the crypts of the dead superstitions.

What could be more foolish than the utterances we hav quoted from this clerical moralist? Does the acceptance of the scientific theory of the gradual development of the cosmos, of sentient beings, of the various attributes which man manifests, and of the probable extinction of planetary activities, alter one single fact of human relations and the relation of man to the other forces of nature? Does the acceptance of this theory dispose of the facts that fire tortures, that water smothers, that carbonic acid gas poisons, that savage beasts tear and devour, that murder kills, that theft despoils, that cruelty destroys peace and causes suffering, that love thrills, that the scent of flowers is pleasing, that the odors of decay are nauseating, that slavery degrades, and that liberty elevates and educates? Is sympathy less desirable, is order no longer good, has food lost its flavor and does starvation bring joy to its victim? Even if there be no future existence for that hand with which Professor Momerie penned these despairing words will he deliberately put it in the fire and let it slowly melt into ashes? Granting that the babe which plays on his knee has no prospect of singing with a ransomed few in the courts of God, will he hate and abuse the little one, and all because of his doubts about the future life in which he has been taught to believe? When did the florist cease to plant roses and lilies because the fragrant and beautiful blooms are not everlasting? Because houses decay are they not desirable as shelters and homes? Because we may not liv in the future in some other world do we think it wise to neglect sanitary precautions and get in the way of cyclones and rattlesnakes and railway trains?

Has it not entered the mind of Mr. Momerie that the very fact of the brevity of life might induce a reasonable man to make the best possible use of the few short years that are his? Experience has amply demonstrated that the happiness of others directly and indirectly contributes to our happiness; if one citizen is insecure in the possession of property, liberty, and life, that insecurity inevitably weakens the safeguards of all other citizens.

It might be well for Professor Momerie to tell us why we should be more moral if we believed in God and immortality than if we rejected those two concepts or were in doubt concerning them. He has made no attempt to do so, having contented himself with bare assertions that there is nothing but stupidity in any endeavor to liv moral and rational lives if the universal laws of growth and decay are not suspended in man's favor. But do not the very words used imply that it is well to "trouble about character"? What incentiv can there be to lead an *ir*rational life? Is not the fact that a life *is* irrational a sufficient condemnation of it? Why should a young man deliberately do that which he admits is not in any way reasonable? But there is more here than has yet been seen by the minister. If the universe is so bad that there is no inducement to be moral if the earth is some day to become a "frozen block," what sort of a god is it who made the world? If he made a world so very imperfect and immoral that it will take an eternity of happiness in some other sphere to justify his previous colonizing of the human family in this, what warrant hav we for suppposing that the commands that are attributed to him are in any way ethical, and why should we assume that he will do better by us in "heaven" than he has done on earth? If the vice, crime, and agony that he has made inseparable from our existence in this world were not and are not incompatible with his infinit goodness, purity, and justice, what evidence hav we that vice, crime, and agony will not be inseparable from our existence in the "world to come"? And if a future life of happiness is the necessary complement of the life which we lead in this world, what is to be done for the other forms of sentient existence which we so glibly call the "lower animals"? They hav suffered and do suffer terribly, and need as much as does man another life in which to receive compensation for the miseries of this.

The conception of the universe as created by an infinitly powerful and wise god carries with it the implication that he premeditated the vice, crime, and agony that hav cursed all forms of life through all the ages. What consolation or hope is there in this for the man who wishes to lead a moral life? On the other hand, the conception of the universe as the resultant, in its particular manifestations, of its own inherent, non-moral energies does not fill the mind with despair, for it is seen that with individual consciousness has come an ethical desire and some measure of ethical accomplishment, thus giving room for hope that as man grows wiser he will grow better, that is, he will more and more clearly perceive that his personal well-being is one with the well being of his fellows, and that the influences that reduce the sum total of cruelty in the world are conserving influences, as they must be, for self-preservation is the "first law" of all forms of life.

At Last They Notice the Charge.

It will be remembered that we hav often charged that the attempt to introduce Christian ideas into the laws has been productiv of corruption. In the nature of things it could not be otherwise. In an age like this, when science, historical discoveries, and critical examination are discrediting and disproving the old theological notions, it must be taken for granted that a large proportion of the educated and acute men who aspire to hold public positions hav lost faith, to a greater or less extent, in the various dogmas of the Christian churches. It could not be expected that these men would vote for the Christianizing of our constitutions and laws unless they were influenced thereto in some potent way. That way was found when Christians decided to vote for no office seeker who would not do as they wished him to in this matter. They told Congressmen, when the resolution for closing the World's Fair on Sunday was pending, that those who did not support that resolution would hear in a very unpleasant way from their constituents on the next election day, and to make this threat sufficiently appalling they flaunted before the Congressmen's eyes what were claimed to be the petitions of not less than twenty-five million citizens in favor of that resolution. It had the desired effect and Congress hastened to do the bidding of the church and enacted a law in the interest of the clergy.

The fraudulent nature of those petitions has been shown scores of times, in Freethought, in secular, and even in religious papers, but heretofore it has been impossible to get the theocratic journals to consider the allegations which reflected so seriously upon the honor of the Sabbatarian leaders. They hav persisted in boasting of the twenty-five to forty millions of citizens who were said to hav indorsed those petitions for Sunday closing, but they paid no attention to the well-sustained charge of fraud. At last, however, they hav ventured to notice the matter. For some months the *Christian Reformer* has quoted at length from THE TRUTH SEEKER and lately has attempted to meet the issues presented by this journal, in particular our often reiterated affirmation that the effort to unite church and state still more closely has tended to the demoralization of politicians. It now accuses us of obscuring the issue, saying that while we asserted that law makers "hav been bullied into voting for all sorts of unconstitutional laws, and hav made all kinds of promises under duress of threats of defeats in future elections if they did not giv their public indorsement to the demands of the theocrats," we had exclusiv reference to Sabbath legislation. This is a mistake; we did *not* hav exclusiv reference to Sabbath legislation; the theocrats hav induced the lawmakers to vote for and in some instances to enact other unconstitutional statutes, but we confined our exposure to the chicanery connected with the World's Fair business, partly because the subject was one which had attracted the attention of the whole country, and partly because there was grave reason to suppose that more of the legislators who voted for Sunday closing were unduly influenced by the threats of the theocrats than were so influenced in the case of some of the other unconstitutional enactments. We propose to hav the Sabbatarians stick to this question, now that they hav at this late day recognized the fact that there *is* a question of the genuinness of the petitions for Sunday closing. Now we will see what the *Christian Reformer* has to say in the premises:

"Reduced to its lowest terms the charge of THE TRUTH SEEKER is that certain legislators hav been persuaded by Christians to vote for Sabbath laws. It claims, however, that there was exaggeration as to the number of people who wanted the World's Fair closed on Sabbath, that in some states more people were claimed on this side of the question than these states contained, and that this astonishing result was reached by taking the vote both in churches, in Christian Endeavor societies, and in other Christian associations, so that many people would thereby be counted twice. On this point we hav three things to say. 1. We are not sure that the charge is true. 2. If it is true, those who gathered the petitions and figured up the results made a mistake. If they did the thing charged intentionally, we denounce it as a stupendous fraud. Our cause needs no such methods. 3. We do not believe that any man or number of men deliberately planned any such fraud. If the number of Christians in any state who opposed the opening of the Fair on Sabbath was overestimated, it was done by mistake, and not of set purpose. And if it was done purposely, neither Christianity nor the church is responsible for it, but only the few individuals who did it."

Not only is it charged that many people were "counted twice," but it is charged that they were counted three, or four, or more times. The Presbyterian minister, Rev. Mr. Cross, testified before the Congressional committee that names were counted "three, four, or five times," as he knew. The editor of the *Christian Reformer* had this statement before him at the time he wrote, for it was in the very editorial of ours that he was criticising. Why did he ignore it? His evasiv remarks will not dispose of the issue raised by Mr. Cross and THE TRUTH SEEKER.

"Not sure that the charge is true"! "If it is true . . . it was a mistake"! Even "if it was done purposely, neither Christianity nor the church is responsible for it, but only the few individuals who did it"! All this is ridiculous. These charges hav been public property ever since the claim was made that twenty-five millions of people had indorsed the Sunday-closing petitions. The claim was false on its face, and every minister, paper, and church that has countenanced the claim is responsible. It was only a few months since that the General Assembly of the Presbyterian church, North, solemnly declared that "a large majority of our American people" had "expressed" their "convictions" in favor of the closing of the Fair on Sunday, and there has appeared time and again in the *Christian Reformer*, the *Christian Statesman*, and other theocratic and Sabbatarian journals, the uncontradicted assertion that from twenty-five to forty millions of our people had so expressed themselvs. The theocrats knew that the claim had been disputed, knew that it had been shown that it could not be true, knew that they had been challenged repeatedly to make good the claim and clear themselvs from the imputation of trickery and deception. It is preposterous to say at this time that those who gathered the petitions and figured up the results are responsible for the fraud, "*if*" there is any fraud. Of course there is fraud, and those upon whom rests the heaviest responsibility therefor are the men and women who hav assisted in giving circulation and credence to the monstrous story since the heat of the conflict has cooled. There was no possibility that the claim could be true. Suppose that we take the smallest number of alleged petitioners, twenty-five millions:

At the time of the World's Fair we had a population of sixty-five millions or less. Call it sixty-five millions. The census of 1890 givs the United States families to the number 12,690,152, but we will let it go at an even thirteen millions at the time the Fair was held. The average number of persons to the family is within a small fraction of five. This would giv, in round numbers, twenty-six millions of men and women who *might* hav signed petitions. From the sixty-five millions are to be deducted the aliens who could not legally petition and the Indians not voters. Of the more than seven and one-half millions of colored people how many signed the petitions, and of the other millions of Germans and other foreign born citizens, how many could the Sabbatarians fairly count on their side? Then there were the Unitarians, the Adventists, and the Freethinkers, including the Spiritualists, who are largely nativ Americans, and who can be reckoned almost to a man for Sunday opening, saying nothing of the millions of the non-church members who take no stock in Sunday legislation. After all these are deducted where are you to find those twenty-five millions of petitioners for Sunday closing? But forty millions were claimed for a long time, and one often sees the latter figure in Christian documents even to-day. In the light of these facts and many more that we hav not the space to display here what can we think of the partisans who talk about "ifs" in trying to dispose of the awkward charge of fraud in connection with the vote to close the World's Fair on Sunday?

On the 13th of October there was unveiled at Batavia, New York, a tablet erected in memory of Robert Morris, the financier of the Revolution. Nearly all of the cabinet officers were present, as well as several state officials. Secretary Carlisle delivered a historical address. There was a very large concourse of people on the ground. In making arrangements for the ceremonies care was taken that the two great divisions of the church should hav an opportunity to advertise themselvs. After the tablet was unveiled Bishop Ryan, Catholic, delivered a prayer. After luncheon the exercises were resumed at the State Park, where Bishop Coxe, of Buffalo, the arch anti-Catholic of the state, said *his* little prayer, and "Zion Awake" was sung. At the close of Secretary Carlisle's address Rev. Philo G. Cook of Buffalo delivered the closing prayer and the benediction. We do not know

whether Mr. Cook is a Protestant or a Catholic, and it does not make any difference. The essential truth is that all these religious services were wholly out of place, and were an insult to every self-respecting citizen, regardless of his or her religious belief Where church and state are separated the clergyman has no official functions. He may, and often does, usurp them, as Bishops Ryan and Coxe and Rev. Mr. Cook did in this instance, but he is an interloper and a mischief-maker. The *Christian Advocate* objected when the mayor of Waterbury, Connecticut, received a Catholic dignitary officially, and it will now of course censure all concerned in this affair at Batavia. If it does not, shall we not be justified in saying that it does not mean anything when it avows its adherence to the principle of the separation of church and state?

The Sunday-law people always walk backward. On October 30th–31st the Pennsylvania Sabbath Association held a convention at Williamsport to celebrate the centennial of the Pennsylvania Sunday law, which is one of the worst statutes of the kind that disgrace the law-books of these states. In its call for the meeting the Association says that the law in question has preserved the Sabbath for the people of that state during the one hundred years now just passed. This amounts to a confession that a rite of the Christian church would hav fallen into desuetude had it not been for the arm of the civil power, which means, again, that there is not enough of vitality in the religion of the Nazarene to keep it alive; it must be artificially sustained by constables and judges. Which means, still again, that church and state are united and that the theo. crats rejoice that they are, despite their protestations to the contrary.

The Chicago *Herald* observes that while it seems quite easy for a few ministers to get the ear of the postal department at Washington and secure "instant attention," it appears "to be absolutely impossible for the business men of Chicago, for the great mass of the people for whose accommodation the postal service is supposed to exist, and who pay so enormous a proportion of the general postal revenues of the country, to get the attention of the department." The *American Sentinel* answers that there are two reasons for this state of affairs, one of which is "the religious prejudice of the officials," and the other the non-union of the business men, who hav not yet learned to "knife at the polls any politician or party that refuses their demands." "The political boycott is a powerful weapon and the political churches hav learned how to use it." This is true, and we shall never be respected by the political assassins of religious liberty until we learn to so use our votes as to retire them from the turmoil and strife of public life.

Credit should be given to the editor of the *Testimony*, a Sabbatarian paper of Buffalo, for telling the truth when it reflected on his fellow-Christians. He is evidently not a thick-and-thin partisan, and his honorable action is a lesson to all reformers, particularly to those who think that it is an unforgivable offense to criticise one's fellow-workers. He had read in the writings of "a Boston theologian and historian" this quotation from the "Table Talk" of Martin Luther:

"If anywhere anyone set up the day on a Jewish foundation to be observed for the day's sake, then I command you to work on it, to ride on it, to feast on it, to dance on it, to do anything whereby this encroachment on Christian liberty may be removed."

In seeking to verify this quotation the editor of the *Testimony* purchased successivly three editions of the "Table Talk," edited by three clergymen, of different sects. He found that each minister had omitted some things that would tell against his own sect, and all had left out the above quotation. The editor also read quotations from the prose works of Milton which were against Sunday observance and the doctrin of the trinity. Consulting an edition of Milton's works, he found these things carefully excluded, and "the learned editor, the 'pious doctor of divinity,' coolly informs the reader that he omitted these things because had he lived in our day he would hav been as much ashamed of such opinions as we, or words to that effect." All of which is commended to the careful consideration of the good Christian gentlemen who got up the stuffed petitions for the closing of the World's Fair on Sunday.

The mingled stupidity and dishonesty of some propagandists is wonderful. A society paper, in playing at drawing a contrast between the teachings of Catholics and Protestants, says that the former teach that "God cursed the human race because Eve ate." The dishonesty in this is the implication that the Protestants do not teach the same thing, and the stupidity consists in supposing that anybody will be fooled by the assertion. Of course the trap was set to catch Freethinkers, but these know that the Protestants hold to the same belief in regard to the effect of Eve's "transgression" that Catholics do, and that the source of and authority for this superstition is the Bible, which the societies of which the paper indicated is one of the organs are determined that the school children of this country shall be compelled to study, regardless of the objections of their parents. The same sheet says that the Catholic priest teaches that God made a forty-year-old man in a minute. Of course he does, and likewise does the Protestant minister, and not an orthodox Protestant church in Christendom dares to put a denial of the truth of the alleged miracle in its official creed, and this society paper knows it. Freethinkers will not fall into *that* trap, either.

The Sunday worshipers are working on the nation, the states, and the cities and towns. They are quite rapidly adding the latter to their lists, and certainly are doing very thorough work when they can get such ordinances as this recently adopted by the council of St. Louis, Michigan:

"SECTION 1. No person shall keep open his or her store, shop, restaurant, grocery, or other place of business, pleasure, or amusement, or sell or offer for sale any goods, wares, or merchandise, within the corporate limits of the city of St. Louis on the first day of the week, commonly called Sunday.

"SEC. 2. No person shall do any manner of work, or take part in any sport, game, or play, or be present at any dancing, public diversion, show, or entertainment within the corporate limits of the city of St. Louis on said first day of the week."

Sec. 3 permits works of necessity or charity to be done, and allows drugs and medicins and undertakers' goods to be sold, but those are the only privileged actions and commodities. The minimum and maximum fines are five and ten dollars, and the costs are to be added. Think of the insolence of forbidding the playing of croquet, lawn tennis, and checkers on Sunday! Talk about trying to secure "rest" for the laboring people when they are forbidden to do the very things that would giv them rest! Who is so blind as not to see that the whole business is a scheme to make life so dreary on Sunday that the people will be forced, in sheer *ennui*, to go to church? Where is this thing to end?

A movement is on foot in Illinois to organize what its projectors are pleased to call a good citizenship political party. The Christian Endeavor Society, with a membership of forty-five thousand, is the originator of the scheme. To these hav been joined the Epworth League with thirty thousand and the Baptist Young People's Society with ten thousand The leaders think that they will absorb the Prohibition party and that they can secure the assistance of the Catholics, thus enabling them to wipe out the liquor traffic at once. All this shows us how rapidly we are approaching the time when political issues will be decided on religious grounds, the time when secular political parties will hav become religious political parties, and Christ will be king, as Miss Willard says, of our "camps and courts." The Prohibition party is the one that we should naturally expect would be the first to undergo this transformation, because it has a less number of secular garments to doff than any of the others. The *Congregationalist* thinks that with concert of action the Christian Endeavorers should be able to control the politics of both the old parties. It is certain that they with their fellow-theocrats did hav their way with the politicians of both organizations, and the People's party as well, so far as the closing of the World's Fair on Sunday was concerned, and we may be sure that they will hav their way all the time if we do not realize that their success means the destruction of liberty, and fight them to the death.

In the Episcopal Diocesan convention Rev. Dr. Bradley spoke of "unbiblical debauches." Presumably he meant some other kind than the class of which Lot's and Noah's and the "well drunken" time they had at the wedding in Cana were examples.

The second volume of Moncure D. Conway's edition of the collected works of Thomas Paine is out, and we hav it for sale. Price, $2.50.

Lectures and Meetings.

COL. R. G. INGERSOLL'S lecture route is as follows:

Nov. 11.....New York	Nov. 30....Worcester, Mass
Nov. 14.....Altoona, Pa	Dec. 1..New Bedford, Mass
Nov. 15.....Pittsburg, Pa	Dec. 2.....Boston, Mass
Nov. 16.....Columbus, O	Dec. 3.....Haverhill, Mass
Nov. 17.....Dayton, O	Dec. 4.....Portland, Me
Nov. 18.....Cincinnati, O	Dec. 5.....Lynn, Mass
Nov. 19.....Cleveland, O	Dec. 6.....Concord, N. H
Nov 20.....Elyria, O	Dec. 7.....Manchester, N.H
Nov. 21.....Toledo, O	Dec. 8.....Brockton, Mass
Nov. 22.....Warren, O	Dec. 9.. ...Providence, R. I
Nov. 23....Jamestown, N. Y	Dec. 10....Fall River, Mass
Nov. 24.....Buffalo, N. Y	Dec 11.New London, Conn
Nov. 25.....Brooklyn, N. Y	Dec. 16...Washington, D. C
Nov. 26...Bridgeport, Conn	Dec. 17.....Richmond, Va
Nov. 27.....Holyoke, Mass	Dec. 19....Philadelphia, Pa
Nov. 28...Springfield, Mass	Dec 20.....Baltimore, Md
Nov. 29 Northampton, Mass	

S. P. PUTNAM'S lecture engagements for the month of November:

Brooklyn Philosophical Association, November 11th.
Newark Liberal League, Sunday evening, November 11th.
Philadelphia, Pa., November 18th.
Cincinnati, O., November 25th.

Dates are now open for engagements between Chicago and New York. Please write at once to S. P. Putnam, 234 South Water street, Chicago, Ill.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome. Program for November:

November 13th—"What Some People hav Said About the Land Question." Mrs. Burleigh.

Radical Library open 7.30 to 10 P.M. Dues 15 cents per month.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for November:

November 9th—"Spiritualism, Theosophy, and Freethought. S. P. Putnam.

"THE BIBLE" is the title of the lecture that will be delivered by Col. Robert G. Ingersoll at the Star Theater on Sunday evening, November 11th. It was first delivered under the auspices of the Chicago Press Club in the great Auditorium of Chicago a few nights ago. It created the most profound sensation of anything the inimitable master of speech has uttered since he first burst like a ray of sunshine dispelling the gloom of ignonorance and blind faith. The press of Chicago united in declaring it to be Ingersoll's masterpiece—the calm, dispassionate pronouncement of judgment by a philosopher and a friend of humanity. He prefaced the lecture by a characteristic explanation, as follows: "I hav long thought that somebody ought to tell the truth about the Bible. But I knew that the politicians dared not; they would lose their election. Ministers dare not; they would be driven from their pulpits. Editors dare not; they would lose their circulation. Professors would lose their positions; society men would lose their caste; merchants would lose trade. So, having the leisure and the inclination, I thought I would attend to the matter myself." His lecture is a serious analysis of the Bible, and he maintains vigorously throughout, its theme: "In the nature of things there can be no evidence to establish the claim of inspiration." The climax of interest in the lecture was reached when after he had exhaustivly enumerated the wrongs to humanity that hav been done in the name of Chirst he declared that "if Christ was in fact God he knew all the future. Why did he go dumbly to his death, leaving the world to misery and to doubt? I will tell you why. He was a man, and did not know." The *Times* said: "When Mr. Ingersoll reached the words 'He did not know,' a great sigh went up from the audience. There was an instant's silence and then a storm of applause that rose and surged and echoed from stage to topmost gallery. The hand-clapping died away, then rose again; this time a great burst of cheering accompanied it. · · · Ingersoll, like his hearers, knew that he had just achieved one of the great triumphs of a life that has been crowned with triumphs. Men who hav heard him time and again in the years past shook their heads gravely and said he had never done anything so masterful, so superb, and so full of resistless eloquence." Throughout the lecture, Colonel Ingersoll called upon the clergy to attempt to dispute any of his statements, and it is quite likely that some of them will respond with the usual result, after he is safely away. Colonel Ingersoll has determined to do more lecturing this season than usual. His plans include a brief Western trip this month, a tour of New England in December, an extended Western trip in January, and a season in the South in February. C. A. Davis, of 1293 Broadway, has charge of the Colonel's lecture business.

Observations.

A gentleman of the name of Thomas A. Janvier, writing a book just published by the Harper's, and called "In Old New York," givs a "glimpse" of Thomas Paine. He himself did not see Mr. Paine, but his "informant" did, and Janvier solemnly reproduces the picture. It was in 1809, when Paine lived in a house in Herring street which is now 293 Bleecker. The description is as follows:

> The sash was raised and a small table or stand was placed before him with an open book upon it which he appeared to be reading. He had his spectacles on, his left elbow rested upon the table or stand, and his chin rested between the thumb and fingers of his hand; his right hand lay upon his book, and a decanter containing liquor of the color of rum or brandy was standing next to his book or beyond it.

The informant might hav done better than that. Provided he possessed any imagination whatever, a slight exercise of its powers should hav enabled him to say that one foot which Paine had elevated to an adjacent mantelpiece was seen to be cloven, although his shoemaker had endeavored to disguise the deformity; that, coiled about the back of his chair, and only partially concealed by the long coat which he wore, was a diabolical tail with a notable barb at the end; and that a pair of horns were visible through the locks of hair now thinned by age. That was the popular conception in religious circles of Paine's appearance at the period mentioned, and if Mr. Janvier had seen fit to giv the story these few additional touches it would be picturesque enough for the use of Sunday-schools. Disciples of Paine may say that the decanter contained only cold tea, or hard cider at the strongest, but the hoofs, horns, and tail could not, I apprehend, be disposed of quite so flippantly.

I hav made a few notes on the campaign we are now sustaining which I will here introduce. I write this too early to announce the result of the election, but that is not of importance except to those who hav bets on it or are running for office. If any rascals hav been turned out, we may still sleep peacefully at night, calmed by the certainty that greater ones hav been turned in.

Note 1. The campaign has not been without features of distinguished die. The women hav been in it to such an extent that even those who wore bloomers hav had to hold them up; and as has been noted by several persons, the ministers talked politics while the politicians were sermonizing. Parson Parkhurst, who preached against the proposed constitutional amendment providing for woman suffrage, has, to use a scriptural phrase, plowed with the heifers to overthrow the Tammany Samson. He was not short-sighted enough to appeal to women's intelligence as it might be exercised at the polls. Heads is not what he wins on. He prefers the Delilah method to that which we may imagin would hav been favored by Hypatia. His trick has been barred out of the prize-ring, but is still, I believe, regarded as legitimate by the clergy.

Note 2. As I make out the issue of the campaign in New York, it is a question of legal or illegal robbery—whether protection money shall be paid to the poor devils in policemen's clothes, or whether it shall go "higher up." It is a question whether it is more economical to giv a patrolman a dollar or to pay the taxgather, the license clerk, or the police justice from two to ten. Some prefer to giv alms with their own hand rather than through a charity organization, or to assist the heathen round about them instead of making their contributions to a missionary society for tranmission abroad. On the same principle they like to conduct their own affairs without the too officious interference of a body of politicians designating themselvs the state. The investigations by a committee of senators headed by Senator Lexow is one phase of the problem. It is a suit brought to determin whether all the perquisits, or what is vulgarly called the "boodle," of New York city offices shall be retained by their local incumbents or be distributed among the senators and members of the assembly. The corruption known to exist has been unveiled, as might be expected, but if a committee from the police department should investigate the senators, the only difference, I take it, would be in the size of the game.

Note 3. As usual, there is great activity among the hunters after mercenary voters, that is, the poverty-stricken citizens who sell their votes for a few dollars. They ought to go "higher up" in this matter. Nobody believes that our state senators and assemblymen are pure or that corporations hav no influence on legislation. It is charged that even members of the Lexow committee hav been the attorneys for railroads at Albany. Half the country is convinced that votes of United States senators hav been bought with the money of sugar trusts, while it is a chestnut to describe the president as a tool of Wall street. I presume that all the charges are true. Officials who offer no resistance to the demands of religious hypocrisy, who hav not backbone enough to bar the door against religious thieves, moral prudes, and theocratic conspirators, would not naturally possess sufficient moral courage to decline to be bribed. Having parted with their manhood, they might as well sacrifice their honesty too, and let the tail go with the hide. Meanwhile they may divert public attention from their own rascality by passing and amending laws to jail the voter who disposes of his political influence for two dollars and a half.

Note 4. There are picturesque features, too, that should be kept in sight. The other night a political orator of New York named Wetmore, in predicting the defeat of the other party, delivered himself thus:

> For it is coming. You can hear it in the air. From the dark forests and mountains of the North, from the hill-embosomed lakes of the South—from the green waters of Niagara to where our own bay opens her beautiful arms to welcome the world, from the workshop and the home, from the lonely farm and the teeming city—louder and louder comes the sound of a people arousing in their wrath. Let vice shrink in its dens and wickedness tremble in its parlors, for the day of the Lord is at hand. Over base intriguer and truckling politician, over perjured officer and thieving ruffian, the flood shall roll and bury them so deep that never again shall they rise in public life—not even when the political seas giv up their dead.

That is fine and should hav been produced earlier in the campaign for general use throughout the country. It would sound as well in the mouth of any other party orator as it did in Mr. Wetmore's; but it will be as applicable next year as this. The wave of indignation has the same periodicity as the election, and is always to be remarked at this season of the year. It is a deplorable fact, though, that the base intriguer, the truckling politician, the thieving ruffian, and the rest of them know how to swim.

Note 5. The sporting gentlemen who run horses for the purpose of betting on their speed adjourned business about the middle of last week in order to lay their money on the candidates. These fellows, however, are no more than chubbers when their stakes are compared with those of the plunging senators, representativs, and other officials who make and enforce laws against gambling. As a sporting event, an election is second in interest only to an encounter between eminent pugilists.

The members of the Epworth League must be a highly impressionable lot of young people. At one of their late conventions in the West, as reported by a local paper, Dr. Berry, editor of the *Epworth Herald*, sang a song of which the refrain is,

> When the roll is called up yonder
> I'll be there,

and the audience went wild. There was surging, and shouting, and other wild demonstrations. In fact, the reporter avers that "the effect was electrical." If Dr. Berry, in addition to saying that when the roll was called he would be there, had assured his listeners that he intended to stay all night, there is reason for inferring that asylums could not contain the lunatics he would hav made.

I suspect that about one-half of the thoughtful people of the civilized world hav either written "poetry," attempted to do so, or wished that they could. What proportion of these hav ever paused to inquire whether, before making verses, it is useful to learn anything about the art, I will not giv a guess. I estimate the percentage to be small, though, because so much so-called poetry proves its authors' neglect of such study. Yet nearly all the school grammars contain lessons on prosody, and a brief survey of any of these would enable the student to see that verse, like arithmetic, has rules; that it is as necessary to measure the lines of a poem as the several legs of a table, and that, like a yardstick, it is composed of feet. During my service as a printer I hav been more or less troubled by persons who paid no attention to these facts. They of course knew that in figuring they must giv a proper value to numbers, and that a house could not be built by inspiration, but they took no advantage of such knowledge when planning and erecting their poems. They were careful enough that there should be something like a correspondence of sound in the terminal words or syllables of their lines, thus providing for the rhyme; and that seemed to satisfy many of them. Others, I observed, had counted their syllables, under the delusion, apparently, that nothing more was needed. Now, if the rhymers will get their grammars and turn to the lessons on Prosody, they will perceive that a verse (and verse means line) is divisible into sections or feet, and that the words or syllables in these sections hav a certain relation to one another with respect to number and length. It may be imagined that the lines given by the grammarian as examples were cut up in that way just for fun, or to show what could be done with those particular verses, but neither theory would be the right one; the truth being that all poetry must be susceptible of similar treatment. It is an oversight of the grammarian that no hint of this is given, and I hav a few specimens that will serve to prove how reckless writers are of the same fact. These specimens were withheld from publication out of regard for their authors. I will apply the dividing or "scanning" process to a line or two and see how they come out. A young writer begins his poem thus:

> I wish I was a man like papa,
> And educated, too;
> I'd buckle on my sword and shield
> And bravely march right through.

The first line scans as follows:

1. I wish | I was | a man | like pa- | pa,

The grammarian calls that meter "hypercatalectic," because it has a syllable hanging over the end of the line. Take the next:

2. And ed- | uca- | ted, too;

Pure iambic, and above criticism; but look at the line which is to be read to correspond with line 1:

3. I'd buck- | le on | my sword | and shield

My son, your third line is short. It must hav escaped from some other poem. Now for the fourth:

4. And brave- | ly march | right through.

But you can't keep step with those two long fellows there at the end. The "ted" in line 2 only serves to mark time, but "right" is a full step in itself. Compare the first with the closing stanza, which is as follows, scanned to avoid repetition:

1. I'd plant | its glo- | rious ban | ner
2. On some | sublime | hight,
3. And un | to all | the world | let it be
4. A guid- | ing star | a shin | ing light.

Observe that "hight," a long syllable, stands alone in line 2. Then see the group of particles at the end of the next, and note that line 4 has an extra foot as compared with No. 2, which has but three, and one a game foot at that. Let's even things up if we can:

> I'd plant its glorious banner
> On more than Alpine hight,
> To be to all the people
> A burning, shining light.

It is not good poetry yet, but it can be depended upon to stand the stress of voice. If my young friend has a notion of music he will find it advantageous to tinker his lines until he can sing them to some tune without slurring the words or putting in extra notes. They will then be mechanically correct. Furthermore, if the author of the lines below will not take offense, I would suggest that he apply the same test to his verses. This stanza is from a hymn designed, says the writer, to be sung to the air of the "Sweet By-and-Bye." It will illustrate to the reader how the lyrical calipers giv the rule-o'-thumb poet away. Let somebody pitch the tune and we will proceed:

> The satisfaction in living a noble life
> Excels every future promis,
> And rewards us in meeting every strife—
> The highest theme of nature, the father.

Not pausing to inquire why the writer failed to chuck in the adverb "rather" as a terminating word for his second line, to rhyme with "father" in the fourth, it is proper to point out that words to fit the music of the "Sweet By and Bye" must hav anapestic feet, that is, three syllables—two short and a long one—to wit:

There's a land | that is fair- | er than day.

But the line, "The satisfaction in living a noble life," could not be cut up in that shape with an ax, nor could any of the others in the stanza. Nevertheless, if you don't write it that way it won't go. The rules of prosody are ossified. The throb of rhythm is as regular as the ticking of a clock. No one but Walt Whitman was ever permitted to write poetry in prose paragraphs indented like those of a catalog.

A religious paper, the *Star of Bethlehem*, published at Leeds, York county, England, is accredited with the following item of news about the late railroad strike:

> A big revolution is now going on in the United States of America, and there is little doubt that the government will be defeated. The dictator, Debs, has been driven from his palace, and he and his wife are now hiding in the mountains. The greatest trouble has been experienced in the capital of Chicago, where Grover Cleveland has obtained complete control. The railroad at that place has been torn up and thrown into the Mississippi river, and the stock yard has been razed to the ground.

It will be apparent to American readers that the

Star of Bethlehem has greatly exaggerated the difficulty; also that its knowledge of our affairs is defectiv. If the foregoing clipping may be accepted as rightly showing how short our English brethren are on information regarding American institutions and geography, the editor of the London *Freethinker* may be let off with a light sentence for elaborating Ala. into Alaska, and locating Montgomery, Alabama, four thousand miles or so from where it really is. And we are not prepared to throw stones, either. The other day a nativ of Maine applied for registration in New York as a voter, and the intelligent inspector demanded his naturalization papers.

GEO. E. MACDONALD.

The Freethinkers' National Congress.

Among the letters read at the Congress of Freethinkers held in Chicago October 26th, 27th, and 28th, was the following from Katie Kehm Smith, secretary of the Oregon State Secular Union:

SECULAR SUNDAY-SCHOOLS.

It was only by great effort, expense, and thoughtful care that immense palms and other matured trees were taken from their nativ soil to the Columbian Exposition, and to make them liv, thrive, and look natural in a climate unnatural to them required further thoughtful care and large expense.

It included providing those conditions of soil, heat, moisture, etc., which the nature of the particular trees required.

The success of transplanting trees involved a thorough knowledge of their natural requirements, a plan for artificially providing those requirements, and skillful handling.

Take away the conditions necessary to make the trees flourish at Chicago, and nature would assert herself in the withered leaves and subsequent decay of branch and trunk.

Could the seed hav been planted, or even the young tree set out there, and thus been gradually acclimated, it might hav flourished with less artificial assistance. In other words, the tree would flourish because it had been so developed that it had within it those essentials to make it liv and grow in a different climate, still retaining its nativ peculiarities.

Nearly every person has had sufficient experience in horticulture or floriculture to know that the seed or the young plant can be better developed, and with less care and expense, than the plant or tree which has reached or is nearing maturity.

The commonest man or woman knows that what I hav said of trees is true.

When I apply nature's laws to the cultivation of trees, or improving the breed of cattle, they listen, think, and understand, but when I undertake to tell them that children are like trees and cattle and can be stunted by bad conditions, or improved by good ones, they will not listen, will not think, and will not understand. Their religion has settled the fate of children. God sent them as they are; perfect or imperfect, blind, deaf, dumb, or crippled, it is God's will, and investigation is useless.

Yet just as surely as what I hav said of the vegetable and animal kingdom is true, so is it true of the development or molding of the minds of the human family.

Men and women are the matured trees. Heredity, temperament, environment, education hav molded their minds, shaped their bodies, and so fixed their ideas that it requires a tremendous effort to change them, not only a tremendous effort, but a continuous effort.

How different the child-mind. The child-mind is but a twig, and the twig is easily bent.

The most important question, then, before us as Secularists is: Shall we bend the twigs, or let Christians bend them? Shall we continue our efforts to transplant the matured trees? Shall we devote our energies, our time, and our money to changing the minds of men and women, or shall we devote them to shaping the minds of children?

If we shape the child, we will hav no adult to change.

Is it not time that we comprehend the meaning of the priest's words, "Giv me the child until he is twelve years of age and he will never depart from the faith?"

What do these words mean, and what can we learn from them? They mean that priests learned long ago the best method of propagating their religion. They hav learned by experience that if they plant the seed, the harvest is theirs; that a plastic mind is easily molded, and when once it has imbibed their teachings, so long as the child livs its mind will revert to its first training.

The priest realizes that it is just as easy to instill into the child's mind error, as it is truth; that it is not capable of distinguishing the true from the false, and if, day after day and year after year, it imbibes superstition, and is placed where it can hear nothing but such teachings, of course it is true that it will likely "never depart from the faith."

With this end in view priest and preacher hav left nothing undone to provide society and entertainment for the young, as the Young Men's Christian Association, the Young Woman's Christian Association, the Society of Christian Endeavor, the Young People's Guild, the Young People's Prayer Meeting, the Young Men's Institute, the Boy's and Girl's Brigade, the Christian Sunday-schools, and even the Baby's branch of the Christian Church, will testify.

While Secularists hav been trying to transplant matured minds, Christians, by means of these societies, hav taken advantage of the social nature of children, and provided attractiv entertainments for them, knowing that if they succeed in drawing the children into their fold, the parents would naturally follow.

The social part of their meetings is the drapery ever hiding the ugly skeleton of their religion. It is a kind of perfume which overcomes the noxious smell of their decaying creeds. It is the paint and powder which covers the deceitful face of superstition and givs to it the appearance of health and beauty.

Even Secularists are caught in these Christian webs, and permit their children to be caught, too, thinking and saying: "Oh, well, I don't think it will do them much harm, and it is a way for them to get into society."

Is it true that it will not do them much harm? Would you say it will do your child no harm to be taught a falsehood? Will it do him no harm to be taught that the Bible God, the devil, heaven, and hell are facts, when there is absolutely no proof of their existence? Will it do him no harm to be taught to ask Jesus for help, when it cannot be proven that Jesus ever helped anybody? Will it do him no harm to be taught that a good God could be the author of so many ridiculous and bad things as are credited to him in the Bible? Will it do him no harm to be taught that the many unreasonable, unnatural, and impossible statements and stories found in the Bible are true, when all experience and science proves them to be false? Is it best to teach him to do right through fear of hell and hope of heaven, or to do right because it is right to do right?

You know very well that every wrong idea or impression that your child gets will in some way affect his conduct, to his injury.

Now, why should you send your children to these schools, where faith is valued higher than facts; where emotions are appealed to and reason ignored; where all the teachings, songs, pictures, and prayers naturally tend to destroy reason and nourish faith?

Examin the lesson leaflets or catechism. The foundation of these is the Bible, which the children are told is the inspired word of God.

The first thing the child is taught is that God made him, and made him expressly to glorify his name; that the highest good in this world is, therefore, to work for God. These lessons teach the child of Bible heroes and heroins, and hold them up as shining examples of God's chosen people, and yet these same men and women would not be tolerated in respectable society of to-day.

Why do the Christians not teach in their Sunday-schools something useful and sensible? Something that will awaken thought or develop reason? Why do they not teach things which pertain to this world, to the good, the true, and beautiful of earth; of the sweet here and now instead of the sweet by-and-by; of our relations to one another instead of to the gods; of how we must liv in harmony with nature's laws if we would hav health and happiness, instead of praying for these things?

The teachings of the Christian Sunday-schools are for the most part foolish notions on the origin and purposes of life, and deal with subjects concerning which we know absolutely nothing, namely, of God and a future life. The welfare of the body is lost sight of in their anxiety for the welfare of something or nothing called the soul.

Is it possible that clouding the tender mind of the child with error will do it no harm?

Are there not enough known facts to teach our children that would interest and benefit them? Cannot children be brought together on Sunday and hav a good time, and be taught truth and sense instead of lies and nonsense?

Is there anything more important for us to do than to provide a place for our children where their minds will be free from such detrimental environments? Hav we not too long been permitting priest and preacher to bend the twigs?

It is only natural that children should want society, and they will hav it. It is right that they should hav it. The social nature in them was not born of the Christian religion or any other religion. It is as natural as the singing of the birds or the unfolding of the bud into blossom. Christians hav taken advantage of this part of human nature in all their organizations, and it is for this reason that they hav been successful.

Would we, as Secularists, hav equal success? Then let us be wise and learn although from the enemy. We know that human nature cannot be entirely changed in a day nor yet a year. Indeed we would not, if we could, educate out of men and women that desire to mingle together and cultivate the social side of life.

The most important thing for us to do is to unite our strength, our forces, and supplant Christian young people's societies and Sunday-schools with similar organizations controled by and in the interest of Secularism. The secular Sunday-school must supplant the Christian Sunday-school if we would hav the child's mind rightly developed.

The future of Secularism depends upon the Secular Sunday-school. As the Christian Sunday-schools are the nurseries where are trained the future workers for the cause of Jesus, so the secular Sunday-schools must be the nurseries where will be trained the future workers for the cause of science and humanity. Nor does it require a vast amount of care, time, or money. The success of the Christian Sunday-schools is the result, first, of a splendid working system, evolved from years of experience, and second, the simple manner in which the paraphernalia is arranged.

Anyone who can read the English language and who will giv sufficient time and energy to the work can conduct a Christian Sunday-school; and we must hav our paraphernalia so systematized, our instructions so plain, that any Secularist who can read and who is sufficiently energetic can conduct a Secular Sunday-school.

The Secularists of Oregon hav made an effort in this direction, and while our system may not yet be perfect, yet it is working so admirably that we believe it is on the road to perfection.

The ideas involved in all our work are, First, to make it as simple as possible, so that the child can easily grasp its meaning; and second, to make it as attractiv as possible, so that the child will be happy in the work.

The play instinct is natural to every child; therefore the younger the child, the more play we seek to bring into its work. For the first group, then, we hav adopted kindergarten work and teaching by means of objects, and all children from the ages of four to nine are included in this group.

The second group is provided with lesson leaves which contain ten questions and answers. These lessons are on subjects which pertain to this world, alternating lessons on ethical subjects with those on science or perhaps the life of some poet, historian, or inventor. These lessons contain what we call a "Concert Gem of Thought," which all the members of the group recite in concert. They also contain a "Thought to be Remembered," as, "A little help is worth a deal of pity," each lesson having a different thought for each pupil.

For the third group five questions without answers are provided. These being for pupils from fifteen to twenty-one years of age, it is expected that they will be able to find the answers themselvs, and thus there will be room for more thorough discussion of the question than if the answers were furnished.

The next group is called the "Progressiv Bible Class," composed of those over twenty-one years, who choose any subject they wish for discussion, or they read and discuss the Koran, the Bible, or any of the other so-called sacred writings.

All Secular Sunday-schools hav the same opening and closing songs, read the same concert poem—all of which, with the lessons, constitution, and by-laws, etc., are furnished by the Oregon State Secular Union. About twenty minutes are allowed for lessons; then comes a review of lessons by the superintendent; then a calisthenic drill, followed by recitations, songs, essays, etc.; the exercises concluding with a military drill in which flags are used instead of guns.

The members of the different groups are to be provided with badges, at the side of each group being a banner with the name of the group and the portrait of the person after whom it is named. The kindergarten group will wear white badges, their banner containing the name and portrait of Frederick Froebel; the second group will wear blue badges and their banner hav on it the name and portrait of Susan H. Wixon, and so on.

The calisthenic and military drills, conducted with vim, are especially attractiv to the children, but we aim to make everything so simple and so interesting that the children will *tease* to come to our Secular Sunday-school.

Each Sunday-school will hav its own library and museum, and many of the lessons are written about the minerals, insects, and flowers which the museum contains.

It is true that our schools involve labor, thought, and some expense, but it is the planting of seeds and twigs—less labor, less thought, and less expense than transplanting matured trees, and there is more certainty of permanent success.

Every child stopped on the road to superstition, and turned into our schools, is a "stitch in time." It will not cost half as much to start him right as it will to get him right after he is grown.

There is not much labor, however, for those who conduct the schools, as all the paraphernalia is furnished by the Oregon State Secular Union, just as the Christian Sunday-schools are supplied from headquarters.

The real labor is in the preparation of the lessons, which, so far as this state is concerned, has been done by myself and Mr. Smith, for, after a thorough investigation, the executiv committee of the Oregon State Secular Union was unable to find any lessons published that were suitably arranged, or that contained the subject matter which it was desired to introduce into our schools.

We are confident that the organization of Secular Sunday-schools on these or similar lines is the simplest, surest, and quickest way to reach the young, and cut off the supply which supports Christian superstitions.

Is this work not worth our united effort? Shall we not devote more time to children, instead of all our time to grown people? Shall we not be more and more constructiv in our work? Is it not best everytime we pull up a weed of superstition, to then and there plant in its place a seed of truth? Will we remember that just as true as superstition is born in man, so it must be bred and educated out of him?

The Secularists of Oregon answer in the affirmativ, and invite the coöperation of Secularists everywhere in this necessary, aggressiv, and fruitful work.

KATIE KEHM SMITH,
Sec. Oregon State Secular Union.

The committee on resolutions, of which E. M. Macdonald, Franklin Steiner, Mrs. M. A. Freeman, John Mahara, and W. Bogard were members, reported the following, which were adopted:

CHURCH TAXATION.

Resolved, That the exemption from taxation of over two thousand million dollars' worth of church property in the United States, which property is constantly increasing in value while a large portion of it is used for business and not religious purposes, from which the churches derive a vast revenue, is a most dangerous and unjust form of class legislation, contrary to the Constitution of the United States, which declares the equal rights of all and special privileges to none. The churches are protected by the government in their rights of property, the religious freedom of every citizen is guaranteed, and for these benefits, if for no other reason, churches should contribute their just share to the burdens of taxation. To exempt churches on any ground whatsoever is a violation of the rights of all, compels the non-Christian to support a religion in which he does not believe, and therefore makes the churches a standing monument of injustice, fraud, and tyranny. Against this gigantic wrong the Freethinkers of America protest.

SABBATH LEGISLATION.

Resolved, That the attempt to enforce the observance of the Christian Sabbath by legislativ enactments, or by the revival of ancient laws which are practically a dead letter on the statute books, is a most unwarranted attack upon the liberties of the American citizen. The Christian Sabbath is an ecclesiastical institution, and is solely for the benefit of the churches, and not the people. The maintenance of the Sabbath by the power of government is a fruitful source of oppression and persecution. Good citizens, for no other reason than that they believe in and obey the Bible, are torn from their homes, are dragged to the prison house, are sent into exile, are stripped of their property by these iniquitous Sabbath laws. We demand the repeal of all these laws, which are a relic of superstition, unfounded even upon the Christian religion itself, and the only effect of which is to increase the despotic authority of the clergy.

We demand that every citizen shall decide for himself which day he shall keep holy, or on which day he shall rest from his labors. The interference of the government in a matter which alone concerns the individual is contrary to every democratic principle, and subversiv of personal liberty, and all Sabbath laws of any kind whatsoever should be persistently and unflinchingly opposed by every true American.

COMMON SCHOOLS.

Resolved, That the common school system of the American republic is the bulwark of free institutions;

that the prosperity and greatness of our country and the virtue and progress of its citizens are based upon universal intelligence. The ballot should be the expression of knowledge and not of ignorance; it should be the enlightened judgment of a great people. This cannot be except by the establishment of common schools in every community. These schools must be purely secular. No sectarian or religious teaching or exercises of any kind whatsoever should be allowed in these state schools. There should be no Bible reading, no prayers, and no religious hymn. Not theology, but science, patriotism, and human rights should be taught. The cross is for the church, but the American flag is for the school-house.

All are taxed for the support of the public schools; all hav a common ownership and interest in them, and therefore to mingle religious training with secular education is a perpetual outrage upon the rights of the citizen, who is taxed for the support of them; and we regard as disloyal citizens those who are trying to pervert and destroy them. In the words of the immortal Grant concerning the education of children under the authority of the government, Freethought affirms, "Keep church and state forever separate."

MAILS.

Resolved, That the prosecution by the United States government of citizens for sending portions of the Bible through the mails is an example of the grossest tyranny; and is a direct blow against free speech and a free press. If, for the sake of wreaking their vengeance on an honest Freethinker, the churches, through the pliant power of a corrupt and cowardly judiciary, are willing to declare their own sacred book so obscene that it is unfit to be sent through the mails, we will not join in this unjust crusade. Let the shame and the disgrace fall upon the Christian churches themselvs. We defend the right of every man to utter his honest thought, to speak it, to write it, and to send it through the mails; and any law which prevents this is solely for the purpose of religious persecution and not for the advancement of morality. We demand that all such laws be at once repealed. They are for the despotism of religion, and not for the purity of the people.

WOMAN'S RIGHTS.

Resolved, That the principle of equal rights and impartial liberty affirms that woman is in every respect the equal of man, that she has the same right to "life, liberty, and the pursuit of happiness," the same right to develop her own being to the utmost of her power, and to be untrammeled in every department of human activity. A government whose just powers are derived from the consent of the governed must be representativ of woman as well as of man. A government of the people, by the people, and for the people does not exclude from its citizenship one-half of the people. The Declaration of Independence is for woman as well as for man; is for her liberty, her honor, her advancement, and her moral, social, legal, and political elevation. The Freethinkers of America are committed to the emancipation of woman from the bondage, degradation, and infamy imposed upon her by the barbarous theologies of a past age, and would endow her with every right possessed by any human being.

METHOD OF WORK.

Resolved, That in our contest for the principles of Freethought we do not war upon persons; we do not war with any man or woman on account of any religious belief; we war with systems, with institutions which are committed to the enslavement of the human race. We affirm the largest intellectual charity, and we do not hold the individual to blame for what is the result of long continued and widely spread conditions of human society. Our battle field is in the domain of thought. It is against superstition, fear, ignorance, tyranny, crime, and falsehood that we lift our banner. We defend the rights of the Christian as unflinchingly as we defend our own rights. We claim no right or privilege for the Freethinker that we do not grant to every other human being. We contend for universal principles whose triumph will be for the benefit of all.

REFORM.

Resolved, That the true method of reform in this age and land of freedom and enlightenment is by evolution and not by revolution; that the time has arrived when peace and not war will be the pathway of liberty. So long as every American citizen holds in his hand the ballot there is no need of a resort to violence or bloodshed. In the great struggle of the future for justice and humanity it is agitation, education, and arbitration that will bring forth the noblest fruits of human endeavor for the amelioration of wrong. Organized Freethought is in sympathy with every effort for human welfare. It affirms the dignity and the rights of labor and that poverty should be removed as an unnecessary evil; but it affirms that science, mental emancipation, and political justice are the necessary means to social and industrial progress. It therefore declares the supremacy of its work and that the secularization of all human governments is the greatest step toward the perfection and happiness of mankind.

The resolutions, on motion of John Mahara, were adopted unanimously.

Mrs. Freeman read some more letters from absent friends, among them one from Mr. Beck, regarding the founding of a college, as follows:

ST. JOSEPH, MO., Oct, 23, E.M. 294.

S. P. PUTNAM, ESQ., CHICAGO, ILL., *Dear Friend and Brother:* As you will soon be having the Freethought Congress in Chicago, I write you to say that I regret that I cannot be there in person; but I send you and the Congress my greeting and best wishes that you will hav a successful meeting, that the cause of Human Liberty will be advanced and strengthened, and that finally Freethought will prevail in the United States. I wish to say that I hav Ingersoll Springs yet. I also hav another quarter section adjoining, and will renew the offer that I made in THE TRUTH SEEKER of September, 1893, to giv ten acres of land for the Ingersoll College and home for aged Freethinkers; and as I hav more land now I will double the offer and giv twenty acres for the same purpose. The springs are fine and sufficient to water a large town and irrigate a good tract of land besides with proper water works, and it would make a paradise on earth if improved. I would like to get the matter started as soon as I can, because I am sixty-three years of age, and I want to make it go while I am living. With the proper appliances every person living there could hav good spring water in houses and on the lawns.

Wishing the Federation and Union the great success they deserve, I am, Yours fraternally, G. G. BECK.

Ernest Mendum wrote:

BOSTON, Oct. 24, 1894.

To the Friends and Delegates to the Annual Congress of Freethinkers, Greeting:

The Boston *Investigator* is pledged to the work you hav in hand. For over sixty years it has waged uninterrupted warfare against ecclesiastical tyranny and all forms of superstition. On the universal acceptance of the Nine Demands of Liberalism rests the welfare of this nation If this republic is to endure the church must take its hands off our throats and out of our pockets. Religion must be divorced from the government, and people must learn that true salvation comes more from the forbidden fruit of the tree of knowledge than through "the blood of the lamb"

Your work has the inspiration of justice, liberty, and truth. May harmony and wisdom characterize your deliberations, and may the result of your convention be an impetus to radical thought that shall stir this country to better things from center to circumference ERNEST MENDUM.

Other letters were read making suggestions on organization and publications, but the Congress, while regarding all of these as good, seemed to consider their adoption impracticable at present, and took no action thereon.

The concluding portion of the Congress was a succession of speeches. Saturday evening Mesdames Ames and Roberts interested the audience, the former endeavoring to answer the question, "Is the Spirit of the Age a New One?" the latter with some "Thoughts on Hell." The Rev. Mr. Chunn, who was scheduled to appear at this session, wrote that he could not keep his appointment.

Sunday morning Franklin Steiner discoursed on "The Struggle for Religious Liberty," making a good speech, which will be utilized by the two organizations in their political work this year. He was followed by Dr. Juliet Severance on "Our Work: How Shall We Best Carry It Forward?" She said in part:

The distinctiv work of the Secular Union is to educate the public mind in those principles of liberty and equality clearly set forth by the Declaration of Independence and the Constitution of the United States.

Little by little, in various ways, through state legislation, has religious liberty been invaded. At the present time, in seven states the testimony of an Infidel will not be taken in a court of justice. For example, I may see my son murdered, my daughter ravished, my home laid in ashes, yet because I cannot believe in a God my testimony is refused, while that of any criminal, even a murderer, will be received if he first swears he believes in a God—and most criminals do so believe.

We are all taxed for the support of religion against the express spirit and letter of the Constitution, for the hundreds of millions of church property that pays no revenue to the government causes an increase in the amount every tax payer is assessed, thus in reality compelling every one to pay tribute to the church; as also in the case of all chaplaincies, appropriations to sectarian schools, etc. The injustice of exempting all church property from taxation was protested against by President Grant in his last message to Congress. He recommended taxing churches that claim the protection of government the same as any other property and prophesied that if it were not done bloodshed would be the final result. Garfield also, in a speech in Congress, made a strong argument against the exemption of church property from taxation, declaring that the divorce between church and state should be absolute.

Teaching religious dogmas in our schools supported at public expense is also an outrage upon individual rights, as there are many who disbelieve in the doctrins thus instilled into the minds of their children, claiming the right to direct their religious training as they may elect.

The laws compelling every citizen to observe certain days as holy, under the pains and penalties of fines and imprisonment, is an outrage upon the principles of religious liberty that our forefathers fought and died to establish.

Requiring the judicial oath from those who disbelieve in theologic dogmas is unjust and an infringement of personal rights.

We hav formulated and adopted what we denominate the Nine Demands, and upon these principles we stand, and to secure these rights we hav banded together. This is our particular work as an organic body. How best to accomplish this is the burden of my thought this morning.

The churches are strongly organized, hav plenty of money at their command, are popular and in their methods unscrupulous. They believe in a God who wreaks his vengeance upon all who disobey his decrees. They are very godlike in this respect, as is manifest by the bitter persecutions everywhere meted out to offenders as instanced in the cases of the Seventh Day Adventists in Tennessee, who hav been persecuted with a malignancy worthy only of Christianity. They are bound to damn in this life all who obey not their will, as they believe God will in the next those who are disobedient to him.

A belief in a *God*, a ruler of the universe, who rewards obedience and punishes disobedience is, in my judgment, the foundation of all religious superstition, hence the first and most important work in the line of liberalizing the minds of the people is to eradicate the god idea—root and branch. This is a difficult and thankless task, and can be accomplished only by patient work, sound logic, familiarizing the mind with the facts and theories of evolution, the correlation of forces, the natural combinations of matter in accord with inherent qualities; in fact, the naturalness of the world and its inhabitants, with no dependence upon any external ruler, or governor, or first cause, or oversoul, or any other modification of the God idea. All these fetishes we worship come alone from the child-condition of the human brain, that has not yet outgrown the demand for a Santa Claus, or what is equally a myth—a God.

The plane of authority is a natural one. The child in its development must take its parents' and teachers' word as authoritative. As manhood is reached that condition is outgrown, and the demands of reason must be met, facts must be proven by demonstration.

The last faculties of the human brain to reach maturity—a ripe development—are the reasoning faculties. What is true of the individual is true of races. When the manhood plane is reached in the evolution of humanity, all beliefs that cannot admit of demonstration will be relegated to the chambers of rejected superstitions.

If, as I claim, the God idea is the basis of all superstition, once remove that and the superstructure builded thereon will surely fall to the ground. Holy days, prayers, religious feasts and fastings, will be replaced by scientific education and demonstrated facts.

To bring this happy state to mankind will require heroic endeavor. The church is bent on subjugating the people to her power. She has marshaled the women of the nation (a power Liberals too little appreciate) under her banner, and "the Women's Christian Temperance Union," says its president, Miss Frances E Willard, "local, state, national, world-wide, has one vital organic thought, one absorbing purpose, one undying enthusiasm; it is that Christ shall be this world's king, king of its courts, its camps, and its commerce, king of its colleges, and its cloisters; king of its customs and its constitutions. · · · Concerning the platform of our next national Prohibition convention, I am content to leave it substantially as it is, save that it should declare Christ and his law to be the basis of government and the supreme authority in national as in individual life."

Thus organized as professed temperance agitators they are by every means in their power fastening the shackles upon the limbs of cringing slaves more and more securely.

The Anti-Vice Society, guilty itself of not only vice but grossest crimes, has caused the world the loss, so far as physical presence is concerned, of some of our most valiant workers. D. M. Bennett and E. H. Heywood, as well as others, were victims of its cruel persecutions, as no doubt their deaths were caused by the effects of prison life. To-day Moses Harman is at large on a writ of habeas corpus, and may be incarcerated again at any time. Lois Waisbrooker, a woman worn and battle-scarred by her life-long fight for liberty, is now awaiting trial under that odious Comstock law, enacted alone for the infamous purpose of persecuting and ridding the world, so far as possible, of religious and social heretics. And there are professed Liberals who justify the law and would help enforce it. They must, it seems to me, be very stupid or exceedingly vicious.

The right to the safe, unmolested transit of the mails is one like free speech and a free press, that should be kept inviolate. In fact, we cannot hav the latter without the former.

To right these wrongs, to re-establish the religious liberty constitutionally ours, will require long-continued self-sacrificing labor, and few there be with love enough for humanity to take their lives in their hands and, facing obloquy and scorn, the misunderstanding of friends, do this work, in season and out of season, for the enlightenment and liberation of the world. A man or woman who engages in this grand educational work should feel the sacredness of the mission. The eyes of the people are upon him. Does he fail in honesty and integrity, it is attributed to his irreligion. Does his life not square with the highest code of morals in the line of sobriety, chastity, and other virtues, it is because he is not a believer in religion, and his usefulness is largely destroyed.

A worker for the higher civilization should feel a mighty responsibility resting upon him—should, for the sake of his work, for the sake of other workers, for the sake of those he would redeem from the thraldom of superstition, set an example of the highest living in every possible aspect.

The world is moving forward, faiths are broadening, disbelief in creeds is on the increase. Then, why are we not a greater power in the nation, to bring about the repeal of those laws so unjust and cruel, by which theologic impudence and cupidity persecute and imprison the people most honest and intelligent?

It is because we hav not yet outgrown credal sectarian jealousies and petty bigotry, because of our stupid intolerance and lack of unity of feeling, that church malevolence dares arrest, fine, imprison, yea, persecute to the death, those among us who are *brave* enough to dare be true.

We have in these United States millions of Spiritualists, all of them believers in a Secular government. Why are they not working with the Secular Union for just legislation against church domination? Listen. There is only one reason—*Intolerance.* Intolerance of Materialists manifest toward Spiritualists and *vice versa.* Here is common cause with common ground for united work, whereby this world can be bettered here and now. Every intelligent man and woman knows that ecclesiasticism is determined to subjugate to its will the people of this nation.

Catholicism is on the increase, its adherents even now outnumbering those of Protestantism in New England. Protestantism is growing fat on its success in enforcing Sunday laws in many states, persecuting with godly zeal even those who for conscience' sake dare disobey its edicts. Our workers for free thought and free lives are being hounded to the death, both Spiritualists and Materialists, by the accursed Comstock gang, while some of the professed Liberals uphold the nefarious work.

It is time a halt was called. It is full time that all Liberals, whether they hav belief or knowledge of a future life or think death is an endless sleep, should join hands and stop making faces at one another and calling names. They should stand shoulder to shoulder, united in the noble purpose of resisting the ecclesiastical monster that threatens the life of the republic. Life is as important here and now as it can ever be in any future state of existence, and whether civilization goes on with ever-increasing excellence and beauty depends upon the question of that freedom necessary for the growth and unfoldment of the blossoms and fruits of progress. I seem to see, with the poet Massey, "'Tis coming."

Sunday afternoon Rev. A. T. Jones occupied the entire session with an address on the "Judicial Basis of a Religious Despotism in the United States." Mr. Jones's address is in pamphlet form and can be had for ten cents. In the evening Mr. Peacock, of Chicago, the Zither Club of the same place, D. T. Ames, of New York, and others occupied the platform a few minutes each. They were followed by Mr. Remsburg on "The Sabbath Question in Secular Government." Most of his lecture is already familiar to many of our readers, as is Mrs. Freeman's "Ideal of '76," which she delivered in her usual acceptable, eloquent, and poetic way. Judge Waite being absent, the closing address was by Mr. Putnam alone, who said:

THE AMERICAN FLAG.

The flag of our country is not something that has been manufactured; it is not an artificial creation, like the forms and colors of a fashion-plate. It is a growth like the flags of the great nations of the world. It was born of a people's fervid life. It has a history and a meaning deep and wonderful as the sublime aspects of nature herself. It is the child of the past; it is the prophet of the future. It is not a thing; it is a symbol. Like the stars of heaven it is freighted with the light of ages. It beams with the struggles of centuries; with the victories of many a hard-fought field. Years of darkness and years of glory have poured their greatness into its shining folds. It is the jewel of man's richest blood. It is the blossom upon the azure fields of earth's noblest harvests.

We honor our flag. We welcome it with throbbing hearts. We believe in its gracious promise. We would give our best efforts to make more illustrious its sweeping splendors.

What does our flag mean, not simply as it floats at the head of armies, but as it streams from a thousand hights, from the domed capitol and the roof of school and home?

First of all, it represents the unity of man. It is the emblem of world-wide fraternity. Formerly flags represented strifes and division. They marked the boundaries of nations. They kindled the passion of war. They floated to strains of martial music, and surged in the fury of battle. But in the evolution of man flags begin to represent the victories of peace, the intermingling of nations, the federation of the world. The old savage war spirit ceases. The soldier becomes a comrade. The stars upon our flag multiply not by conquest, but by the cultivation of the earth. The national spirit becomes international, and the flags of every land blend in one blaze of glory. We believe in the universal republic, in the commonwealth of all mankind. This is the ideal of the future. Our government shall broaden and brighten until it embraces the millions of the earth. In the folds of our banner shall shine the happiness and progress of all. But unity must not destroy liberty, and our flag stands for liberty—for the individual freedom, for local government, and not a centralized government.

We do not want a consolidated empire. We must keep the powers of government distributed among the people, and close to the people. The citizen must not be subordinate to the state. The state is for the citizen. It is for the defense of his rights; not to take them away. The state is not to be a "divine power" above and beyond the people, but it is to be the continuous expression of the people's will. The authority of the government is the consent of the governed, and this consent is to be perpetually given. Not the general government, but the town government, is the foundation of the American republic. The town government must be preserved, for it is that which is most closely in connection with the life of the people. To destroy the town government and substitute general government would abolish the real glory of the republic. Its vitality would cease. Its union then would be a despotism. It is liberty and union that constitute the true glory of a state. The state exists for the individual, not the individual for the state. The despotism of a democracy is no whit better than the despotism of a czar. Let there be liberty in unity and unity in liberty. Our flag also stands for labor, its worth, its dignity, its rights, its advancement. Labor was once the mark of degradation; it was the vocation of a slave. He who labored was trampled under foot. He sweat for others. He was a beast of burden.

Labor is now sovereign. The republic of to-day and of the future is the republic of working people. Not to work will be dishonorable hereafter. Labor shall have its just reward; its share of earth's golden harvests. There shall be homes for all. Poverty shall be abolished. Does not our flag mean this? Was it not born of the people? And are not the people the workers of this planet? Is not work the glory of humanity? Is not this the true grandeur of nations? The farm and shop must take the place of camp and palace; and the hand of toil must wield instead of the scepter.

Again, the flag of the republic means the education of the people. The school-house is greater than the throne of any king. Where there is a school-house there is the guardian of liberty and justice. Knowledge is power, knowledge is virtue, knowledge is happiness. Ignorance is the mother of vice and crime, as well as of devotion and tyranny. Teach children the truth; teach them nature; teach them humanity; teach them human rights; teach them to honor themselvs and others; teach them industry, health, good citizenship. Then shall the republic be great and beautiful. Then shall art and science flourish. Then shall superstition cease, and tyranny and fear. Then shall the mind be free as well as the body, and win its noblest triumphs.

And so, finally, our flag, representing unity and liberty, labor and education, shall be the banner of man's radiant progress. Ours is the flag of the future; the flag of hope and promise. Our flag is the prophecy of golden to-morrows. Let us have faith in its glorious beauty. Let us believe that the world is growing better and wiser from day to day; that liberty and justice shall be bright realities; that knowledge shall make virtue, and virtue happiness; that wrong shall be defeated and right triumphant. Our flag has been through many a stormy scene. Torn, but flying, it has still swept to victory.

From year to year while the vast republic extends from sea to sea, has it not gathered increasing promise in its starry folds? Does it not grow more dear and precious as more and more it represents peace and justice to uncounted millions? Great struggles are before us; great contests for the right. Liberty is not yet achieved. Truth is not yet on the throne. The press and platform must take the place of sword and cannon in still mightier combats in the arena of the world. But shall we not hope that our flag, the flag of the American republic, the flag of wondrous and inspiring history, the flag of a new world, shall ever be the flag of liberty, the flag of man's onward march, that flag whose first rays flashed from the genius of a Paine, which was defended by the sword of a Washington, which challenged and overturned kings with the pen of a Jefferson and the lightnings of a Franklin, which unloosed a million chains in the freighted words of Lincoln? That flag, in spite of falsehood and tyranny, of ignorance and superstition, shall yet float in stainless splendor

O'er the land of the free and the home of the brave.

Considering various disadvantages under which the two organizations labored the meeting was a good one. Not so many from out of town were present as at the last Congress, but Saturday and Sunday brought the number fairly well up, and the local attendance on Sunday was large. The officers, all of them, deserve great credit for their efforts, though to Mr. Putnam, as usual, fell most of the work, and he is entitled to special credit. The Federation and Union now hav the same president and secretary, and their work will of course be identical. The vice-presidents, however, and directors are not the same, nor the treasurers, Messrs. Wettstein and Reichwald retaining their positions as of old. Mr. Wettstein is at present in Europe, and his son attends to the matter for him. Otto Wettstein, jr., is a capable young man, pleasant to meet and good to know. He is with his father in the jewelry business at Rochelle, Ill. Mr. Reichwald is head of the firm of Reichwald Bros., fruit and vegetable commission merchants, at 234 South Water street, Chicago, Ill. He is a good man for our farmer friends to write to when they hav produce of any kind to sell. He has achieved success in business through close attention and integrity in handling the commissions intrusted to him. The other officers hav been before the Liberal public for years, and are so favorably regarded because of their devotion to Liberalism. There ought to be some good work accomplished this year.

Treasurer's Report.

The most successful Congress in the history of Freethought has come and gone. Many friends we hav met, and new ones added to our acquaintance. This was truly a business Congress from the beginning to the end. More good has been accomplished than at the World's Fair Congress, and I hope the next will eclipse this. We hav received splendid notices from our daily papers as well as the press outside, which we never had before. The Federation is in good financial standing; it has borne nearly all the expenses of the Congress, and still has a balance of $142.51 in the treasury to oppose Sunday, Bible-in-the-schools, and God-in-the-Constitution legislation.

J. D. Kinnee	$1 00	Nils. Strandberg	$ 1 10
Nels. Pearson	1 00	Remy Calias	1 00
J. B. Dawley	50	Louis Calias	1 00
Carl Mercial	1 00	Herman Tiedjens	1 00
S. Farnham	50	J. Henry Schroeder	1 00
A. G. Case	50	T. E. Stephenson	1 00
Geo. B. Wyatt	1 00	Collections during	
Jerry C. Brown	5 00	Congress	58 98
Mrs. A. C. McDonald	1 00	J. W. Barciber	25
E. Smith	1 00	W. H. Melrose	25
W. J. Ribley	1 00	C. V. Williams	50
C. C. Fisk	3 00	E. J. Waugh	25
Phillip Bruch	1 00	C. H. Chase	1 00
Thos. Castle	25	E. R. Brown	25
Geo. Guthrie	25	Geo. Waugh	25
W. D. Balch	50	J. J. Clark	25
S. B. Star	50	A. W. Williams	25
Robt. Egert	50	Jos. A. Conant	1 50
Chas. Duncke	3 00	Dell & Lizzie Conant	50

E. C. REICHWALD, Treasurer,
234 South Water st., Chicago.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Monroe avenue.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for November, 1894:

November 11th—"Spiritualism, Theosophy and Freethought." Samuel P. Putnam.

THE Ohio Liberal Society meets every Sunday evening in Knabe Hall, 26 W. Fourth st., Cincinnati. Program for November:

November 11th—"The Visions of the Apocalypse, or Book of Revelations." Judge E. Thompson.

Lectures commence at 7:45 P.M., sharp. All lectures are followed by free criticism and discussion. All are invited to attend.

Letters of Friends.

Right Living in the Age of Reason.

GUY'S STORE, TEX., Oct. 24, 1894.

MR. EDITOR: Inclosed find $2. Please mail to me "Right Living," and "Age of Reason" to names given. R. C. LACY.

Freethought and Scientific Works.

SHEPARD, O., Oct. 22, 1894.

MR. EDITOR: Inclosed please find $1.50, for which please send me "Is Suicide a Sin?" "The Holy Bible," "Shakspere," and the other books named.

F. S. MONTGOMERY.

Missionary Work in Texas.

FORT WORTH, TEX., Oct. 22, 1894.

MR. EDITOR: Inclosed I hand you $3 for THE TRUTH SEEKER eight months and eight copies of the "Age of Reason" to the gentlemen whose names I inclose.

J. M. BROWN.

"Putnam's Glorious Work."

CHESTER, NEB., Oct. 21, 1894.

MR. EDITOR: Please find inclosed $5, for which send me Putnam's glorious work, "Four Hundred Years of Freethought." Yours for progress,

E. H. BENSON.

"Church-Ridden" Community.

MERIDIAN, MISS., Oct. 25, 1894.

MR. EDITOR: Please find inclosed $6.50 for another year's subscription and "Four Hundred Years of Freethought." I would like to do more for Freethought, but I am not able to on account of poor business and being in a church-ridden community.

M. M. KLEIN.

A Great and Excellent Work.

PHILADELPHIA, PA., Oct. 30, 1894.

MR. EDITOR: Inclosed please find $2 for subscription to THE TRUTH SEEKER, and for "Auricular Confession." Hav received "Four Hundred Years of Freethought." I am delighted with it, it is grand, it is a great and excellent work.

OLIVER J. POPPEY.

Still the "Age" Moves.

GORDON, NEB., Oct. 22, 1894.

MR. EDITOR: I hav secured one new subscriber, and I want my subsciption extended one year from the time it expires, and send me eight copies of Paine's "Age of Reason," and I will see that they are read. Also, "Self-Contradictions of the Bible." Inclosed find $6.15 to pay for the same, and oblige C. W. SMITH.

Some Are Beginning to Think.

DAGGETT, CAL., Oct. 14, 1894.

MR. EDITOR: Inclosed please find $5, for which send me "Four Hundred Years of Freethought." Please accept thanks for catalog; will hav more orders soon. I think people are beginning to think, and your house is doing a great deal to set them thinking, and I am helping a little with the books I hav and THE TRUTH SEEKER which I take. HARVEY WOOLEY.

They Will Not Argue.

LOVENA, TEX., Oct. 24, 1894.

MR. EDITOR: Inclosed find $10 for my subscription to THE TRUTH SEEKER, and list of books inclosed, including "Four Hundred Years of Freethought." I am all alone in my belief here; all are stanch Christians. I can hardly get a chance to speak to any one; they all scorn to argue with an Infidel. With earnest wishes for the truth to prevail, I am,

Yours truly, WM. M. MATTHEWS.

Out Into the Light at Last.

DELAVAN, MINN., Oct. 25, 1894.

MR. EDITOR: Inclosed find $9, for which please send Mrs. T. G. Pond's TRUTH SEEKER another year, "Four Hundred Years of Freethought," "Holy Bible," "Thumbscrew and Rack," "Absolution," "Auricular Confession," "Candle From Under the Bushel," eight copies of "Age of Reason."

I was never a believer in the "holy queer," although my father was a deacon in the Presbyterian church, and when a youth I asked questions. I was given to understand that I was a very wicked boy, and still my questions would not be answered. I hav read the Bible a great deal, but the more I read the worse it became, and it took me fifty years to get rid of the superstition that I had inherited from seven generations. My children are all Freethinkers and some of my grand children. T. G. POND.

Just What He Wanted.

GALVESTON, TEX., Oct. 22, 1894.

MR. EDITOR: Find inclosed $4.25, for which you will please credit one year's subscription to your paper, and send "Bible Stories," eight copies "Age of Reason," and one copy of Colonel Ingersoll's "Holy Bible." I received "Four Hundred Years of Freethought," and found it just what I wanted, and in every way as represented.

Respectfully, in the good cause,

R. H. LARRABEE.

Wants to Save Them from Hell.

BELMONT, TEX., Oct. 23, 1894.

MR. EDITOR: As I am a new convert and new subscriber, please send me "Four Hundred Years of Freethought," Bell's "Hand-Book of Freethought," "The Holy Bible," "The New God," and eight copies of Paine's "Age of Reason." I am surrounded by Christians of all kinds, and, if possible, would like to save them from that eternal hell-fire of brimstone. I am the only open Infidel here, but think many will come out soon. They all like to read THE TRUTH SEEKER and the "Old Testament Stories Illustrated." J. C. SPEER.

Puzzled the Lecturer.

TURNER, IND., Sept. 30, 1894.

MR. EDITOR: Please find inclosed $2 to pay for THE TRUTH SEEKER. Please excuse this time, as I am getting old, seventy-eight, and my mind is somewhat impaired. However, I hav to answer and ask some questions just for the fun that we Infidels get out of it. There was a smart Aleck lecturing some coal miners (himself being a miner) on this mythical creation. There was a little lull in the conversation, and I said, "By your leave I would like to ask a question or two." "All right." "What produced the light before there was any sun, moon, or stars, which were not made until the fourth day?" No answer. "On the sixth day the gods created man, male and female, but forgot to make a farmer, and after a while they found they had forgot to make a milk-maid. Then they put them in a garden. Did God know or did he not know that they would partake of the fruit of that tree?" I asked him too many questions; the audience commenced laughing at him. Yours with regard,

JESSE MAURER.

Activ in Kansas.

BENTON, KAN., Oct. 26, 1894.

MR. EDITOR: The fall and winter campaign for Freethought was opened here on Sunday, the 21st inst., by two lectures in the afternoon and evening by Chas. C. Millard, of Wichita.

The lecture in the afternoon, on "Illusions; or, Other People's Religion," was historical in character, being a review of the morals of the Dyaks of Borneo, the ancient Greeks, the Mohammedans, and the Spiritualists; showing that all religions are similar in character, and that the morals of a nation or people are in no way dependent upon their religion. It was delivered from manuscript, in a clear and impressiv manner, and showed much care and thought in its preparation.

The evening lecture was on "Equal Suffrage," a subject soon to be decided by ballot in this state. It was a masterly production in favor of equal rights, and was listened to with interest and greeted with applause by a fair-sized audience of ladies and gentlemen. We expect to hav lectures here once a month.

B. F. HOYT.

Read With Pleasure and Profit.

HAWTHORN, IA., Sept. 30, 1894.

MR. EDITOR: I am expecting THE TRUTH SEEKER this afternoon and that also reminds me that my subscription will soon expire.

I subscribed for Mr. Bennett's "World's Sages, Infidels, and Thinkers" before it was in press and I assure you that father and I hav not only read it with interest and pride, but showed it to our friends.

Our Saturday papers are none of them void of interest, because they are kind of Sunday visitors, which are always entertaining.

I think that every Freethinker should assist THE TRUTH SEEKER in some way. If we cannot get new subseribess, then we can subscribe for two years and profit ourselvs as well as the paper.

This, the last day of September, is mild and clear for western skies.

I will acknowledge receipt of "Four Hundred Years" by renewal of subscription. WALTER RUNNELS.

Seed by the Wayside.

LEESBURG, O., Oct. 1, 1894.

MR. EDITOR: Your postal of the 14th ult., stating that "we shall be pleased to send the copies to the people you specify," was received, but I was absent at the time of its arrival, hence delay in answering. I inclose you a list of sixty-six names with post-office addresses, made up of indifferents, doubters, and Infidels.

The list may seem quite large, coming, as most of it does, from one locality, but "the woods are full of 'em" if looked up. If you could adopt some plan for obtaining lists of names from all the post-offices in the states, particularly the rural districts, it would largely increase the circulation of your paper. In fact, has not the time arrived to giv more attention to the every-day working people of the land?

I will soon secure contributions for another lot of "Age of Reasons," which will be promptly forwarded. And by the way, no better thing has ever been placed in the hands of the casual reader.

JACOB HILLIARD.

Will Theologians Read This?

ITHACA, N. Y., Sept. 26, 1894.

MR. EDITOR: I hav been financially embarrassed so that I had to stop my paper, but I hav commenced again. I wish to ask a few questions through your valuable paper. I wish to hear the answers of all theologians, and if they will giv any satisfactory answers I will turn Christian. 1. Was there ever a time when there was no earth? 2. Was there a being, or beings, that did create the earth? 3. Did that being, or those beings, foreknow what the earth and its inhabitants would do? 4. Did that God, or those gods, know that he or they would hav to hav a devil to lead poor little Eve astray? 5. Is that devil, or are those devils, granted power to persecute the whole world? 6. When he, the Lord, placed those trees in the Garden of Eden did he know, or did he not know, that those poor innocents, tempted by the devil, would partake of the forbidden fruit? 7. Was it necessary to create a devil? 8. Is this God, or are those gods, good to the human family? 9. What did Job do that the Lord should set Satan at him? 10. Did Job hav the same wife and family and flocks that he had when the Lord told him to go and smite them? 11. Was it not a dirty trick on Joseph the husband of Mary? 12. If no person believed in devils how many would go to church? Well, if you print this, I shall hav occupied space enough. With my best regards, I am, the only genuin Infidel in Ithaca,

WM. L. MARSH.

Laughs at Their Wrath.

GARDEAU, PA., Oct. 26, 1894.

MR. EDITOR: Please find inclosed $2.50 to apply on the grand old TRUTH SEEKER, the best journal published. Hard times or not, I must hav it. Long may it liv to fight the battle against superstition and bigotry. It is tiresome (that isn't all), it's irritating, to liv where orthodoxy so abounds as in this place, where there is not a soul to speak to but Christians; where the people think there is no crime so great as unbelief in the so-called holy scriptures. Nonsense, what foolishness! It is too absurd, too ridiculous for a fool to tolerate, much less people who call themselvs civilized. They know not the first rudiments of civilization. "Christian civilization" is debasing, though they claim for it elevation. If my financial means would permit, I should place in the hands of the principal sky-pilots and other bigots in general, works that would set them to thinking. I love to debate with them; they always get angry and use harsh words, also insulting language, and I laugh at them and say, "That is no argument at all, only a little freak of Christian nature." Just God-like is all their wrath; it knows no bound. I am then delighted. They are not apt to try to bring me to the fold of Christ, as they phrase it. They say that I am a hard case to handle. "No use to bother with her. It is a pity a woman over half a century old should reject Jesus."

Yours for liberty,

MRS. E. N. FAIRCHILD.

Nature Is Beautiful, but Priests are Vile.

SAN BERNARDINO, CAL., Oct. 25, 1894.

MR. EDITOR: Inclosed please find $6.50, for which send THE TRUTH SEEKER and "Four Hundred Years of Freethought." I received a copy of this book a few days since, and am very much pleased with it from what I hav read, and want another copy to loan to those who will read it.

This beautiful valley of San Bernardino, where the sun shines on us three hundred days in the year, where nearly all kinds of fruits and vegetables are grown to perfection, where the purest of water flows from hundreds of artesian wells and streams from the snow-capped mountains! On the north, east, and west is located the city of San Bernardino, where intolerance prevails and municipal laws are made to suit the priests. About one year ago our city fathers passed an ordinance for the closing of all business houses, excepting livery stables, undertakers' establishments, and drug stores, the latter not being allowed to sell anything except medicins prescribed by physicians. This was rather hard on the young church people, as they could get no soda water, ice cream, or candy after church hours, so the city fathers were prevailed upon to modify the Sunday closing ordinance, and allow the sale of the above mentioned commodities. But the man who wants a cigar, a little fruit, a drink of wine or beer for the "stomach's sake," must wait until the holy Sabbath is past; or if the traveler wants a shave, or his boots blacked, he cannot get anything of the kind done here on the Lord's day. The result is that people go by rail sixty miles to Los Angeles, where they can get what they want every day in the year. Many hav left this place on account of the radical puritanical laws and priestly rule.

Respectfully yours, WM. MCDONALD.

Interested in the Wise Persecution.

SAMOTH, ILL., Oct. 7, 294.

MR. EDITOR: Please find inclosed $3.50 for THE TRUTH SEEKER and "The Holy Bible" and "Is Suicide a Sin?"

The supernaturalists, it appears, cannot for an instant entertain the self-evident fact that Christ the man-god curtailed his own career by self-slaughter—that their untenable system of religion is founded upon self-murder. Oh, no! that would be "jumping from the frying-pan into the fire."

I am enlisting more than a passing interest in the prosecution and persecution of our crippled comrade and co-worker, J. B. Wise. Mr. Vennum, who "loves his enemies," calls on the godless government to vindicate himself and God from the irrefutable argument of the irreverent scoffer.

If the Theists convict Mr. Wise, it will prove our point that the Bible should be excluded from the mails, if any book should; if he is acquitted, it will doubtless demonstrate that Comstock censorship has been defeated by their own keen scent for the "indecent." Yes, this case cuts the theologians like a "two-edged sword;" it places them in a precarious position. I am eager to see the outcome.

It is to be hoped that Mr. Vennum and the other "small fry" of "other worldliness" will exercise more discretion before they again endeavor to reënact the horrors of the Inquisition. Furthermore, it will show that the law which incarcerated D. M. Bennett, E. H. Heywood, and Moses Harman for similar acts is a farce.

Freethinkers everywhere, take heart, hold on, we are surely "gaining ground." The citadel of "faith without evidence" is perceptibly crumbling.

The Chicago *Times*, in an article under the caption of "The Coming Church," says: "It is rarely that the church can be brought to openly confront and honestly discuss from a practical standpoint the social and particularly the industrial prob-

lems of the day. Occasionally, however, a preacher of courage, intellect, and wide human sympathy drops his professional platitudes and comforting generalities and tackles the rough, hard knots of conditions as they exist," etc.

Is this not tantamount to the tenets of THE TRUTH SEEKER?

Drinking a toast to your health and happiness, I am still a friend to freedom.

CHAS. D. MCBRIDE.

England's Reactionary Clergy.

LONDON, ENG., Oct. 20, 1894.

MR. EDITOR: It is somewhat difficult to understand why the bishops of that branch of the civil service misnamed the Church of England should so strenuously oppose marriage with a deceased wife's sister, for no valid reason has been assigned by any of the clergy for their doing so; the absurd argument founded on a disputed passage in their fetish book is worse than childish. If marriages were forbidden to be celebrated before a clergyman, and recognized as in France solely as civil contracts, and legal only if performed before a registrar, their opposition would not be quite so strong, although it would still be exercised, simply because the clergy do not like to lose any hold they hav upon the superstitious laity, and they look upon such a concession as merely the insertion of the thin end of the wedge which would tend to lessen their authority; at the same time, if they had nothing to do with the matter, and would thereby be unable to make any money in the shape of fees as they do at present, the question would not be considered so important to fight about. It is a disgrace to any people, more especially to those who are so frequently bragging of their freedom, and comparing themselvs so favorably with other nations, that they should still be slaves to the clerics, and allow them to exercise any power of legislation, for it is certain that of all men these are least capable of giving an opinion on any subject of interest or welfare of the people. In the towns the paralyzing influence is not so much felt and is comparativly innocuous, but in the villages or hamlets it is a tyrannical power, exercised without mercy, and in many places the peasant is nothing more than a serf of the church.

Emboldened by their victory in this instance, they hav since tried their hand at a further attempt at tyranny, and through their mouthpiece, the bishop of London, introduced a bill into the House of Lords demanding complete control of the liquor trade. It must be admitted that this trade is a pernicious one, and, as it is at present conducted, one of the greatest curses of the country; but if controled by the clergy, it would be even worse than it is now; and so, fortunately, the bill was defeated. It was base ingratitude on the part of the church, because hitherto beer and the Bible hav been closely allied, and the principals hav been sworn friends in demoralizing the masses. It may be that the bishops see that a public-house is such a profitable business that, ever greedy of worldly wealth, they want to secure all the profits of this trade in addition to the millions of which they already rob the country; but the distiller and brewer, although great admirers and supporters of the church as by law established, draw the line here, and do not intend to giv up everything, even to such good friends as the priests. If the bill had been for the purpose of putting an end to adulteration, and making it a penal offense to use any deleterious substitute for pure malt and hops, it would most probably hav met with general support; but this would reduce profits, and no parson could ever entertain such a revolutionary idea as that. An ardent churchman told me that as the church is infallible in its ministers, they ought to be placed in a position that would empower them to govern all public affairs; and I understand this is not a solitary opinion, but firmly believed in by the majority of churchmen. The Protestant church would be quite as intolerant as its Romish mother, and the dissenting sects would be no better; altogether it is a deadly upas tree, this Christian religion, and there will be no millennium until it is extirpated by the common-sense of future generations.

A temporary victory has been secured by the "Lord's Day Observance Society" at Leeds, who hav secured a verdict against the "Sunday Lecture Society" for giving lectures on this most holy day. It was charged against the lecturers that they actually had the audacity to amuse as well as instruct their audiences, and as no one has any right to be aught else but gloomy on this day, a greater crime could not be committed. The whole thing was so ridiculous that the judge, who is not a particularly liberal or enlightened man, could not help saying that in his opinion the prosecution was ill-advised, and likely to do more harm than good; nevertheless, an intelligent jury convicted, though they expressed an opinion that the act of Parliament should be repealed. The case stands over for argument on points of law.

J. D.

"Time is Standard" but Not Uniformly Productiv.

DELLA, MD., Sept. 30, 1894.

MR. EDITOR: I wish to offer some remarks upon J. K. P. Baker's proposition to pension every laborer, to show that the pension system is unjust and wholly unnecessary in a free and natural state of society in which all are given an equal chance in the natural field, or opportunity to labor according to their desires and ability, or at least to maintain themselvs, provided they do not seek to obtain a surplus. The earth and atmosphere surrounding it naturally belong to them, or rather to all that can make use of it, both human and animal, and all hav a right to that which they can enjoy, and you cannot enjoy morally more than you produce, but to hav a variety outside of your own field of production you would desire to produce a surplus (by this is meant surplus over your own needs) and this surplus, which represents labor already performed and not consumed, would enable you to exchange for the variety which you like, or products of others; therefore on an equitable basis of exchange you would enjoy all you could, and would naturally hav all you could enjoy. To illustrate: Suppose I am a planter or agriculturist and produce a surplus, which goes on the natural market; if there is demand for my products they are sold; if no natural demand, placed to my credit, not in dollars and cents, for there was no demand and therefore could be no equitable basis of arriving at values, consequently they were entered as pounds or bushels of thus and so, and stored in a common store-house maintained by a tax upon the products in store, each creditor bearing his pro rata share of the expense of the management of the store-house economically administered. Now then, if all laborers should consume all they produce and a drouth or famin should exhaust the surplus, the managers of the store-house would also hav to labor in the fields to produce in order to liv, but as there is already a great surplus and increased facilities will tend to keep up a surplus in spite of famin and increase in population, all laborers would hav a certain credit in the great store-house, and when they or any one desired to retire from actual labor he would draw on his surplus in the store-house and subsist off that or exchange it for such articles as he wanted in the market. In this way all laborers would produce their own pension and receive such pension as they produced surplus, less cost of storing, and this is the only equitable system of distribution and could not be termed a pension system. Now, if this is sound theory, then the only question at issue at present is our system of exchange, our money system. Certainly it is not possible under the present unjust and inadequate money system. By inadequate I do not mean insufficient money issue, but inadequate because not distributiv or self-circulativ, and instead is accumulativ.

From the standpoint that the only wealth producer is labor and industry (embracing all manner of labor) then to hav an equitable system of exchange we must hav a labor basis of money issue, a labor exchange, where each class of labor would naturally adjust itself; or in other words a time money; that is to say, to reduce it at once to a decimal system, suppose six minutes of time shall constitute a labor unit, then one hour of labor would be ten units and ten hours, an ordinary day's labor, 100 units. Let this be the equivalent of a dollar as at present, but instead of reading, "This certifies that there has been deposited in the treasury of the United States one gold or silver dollar," hav it certify that there hav been rendered one hundred units of labor. Now I do not wish to be misunderstood, and will repeat that if a laborer engages in growing corn, he does not go to the banker and register his day's work in the corn-field or any other field of labor for that matter, but his surplus corn goes on the market at market value if he receives credits, or better, labor unit certificates. The editor brings his products on the same market and receives subscription in labor units; so, too, the surgeon, the mechanic, the poet and musician, and, in fact, every avenue of labor would naturally adjust itself, and industry receive its full reward.

Thus it will be seen that there would be as much money issued as there was wealth or labor produced (real wealth), and it would not be accumulativ but self-circulating, requiring no act of government to make it circulate. Now, to go one step farther, on the Jeffersonian doctrin of government (for defense of property and order), government would hav to be voluntary, supported in the same way as the store-houses, and such voluntary organizations of defense would hav to go on the same market.

The above, I think, will fully meet the gentleman's views, and over-production would not, and does not, even now, under the present rotten money system, inflict more destitution than famin. But there is no labor exchange, and opportunities are monopolized by the few, and our good government by the people for the people and of the people fosters and supports monopoly. Gold and silver are no better commodities than others, and on a natural market of exchange would fluctuate according to supply and demand; thus neither of these metals, nor any other commodity, would furnish a standard for money-issue. Furthermore, if any special commodity is used, why not all commodities for basis of money issue? On the other hand, time is standard and labor the true means of producing wealth. This furnishes an equitable basis and is self-regulating.

Trusting I hav not made my letter too long for publication, I am yours for truth,

CHRISTIAN J. ZEITINGER.

In the Far Northwest.

ST. PAUL, ALASKA, August 25, 1894.

MR. EDITOR: I take the liberty of writing a short article descriptiv of the country in hopes that it may prove interesting to some of the readers of your paper, providing you deem it fit for publication.

The United States steamship Alert, one of the Bering sea patrol fleet, detailed for the protection of the sealing industries, left Port Townsend, Washington, May 17th last for the North, skirting the coast line and arriving at Unalaska on May 29th.

After leaving Cape Flattery the coast line presents one continuous succession of desolate islands, bleak, rocky cliffs, snow-capped mountains, and extinct volcanoes. Mount St. Elias is generally supposed to be the highest peak in the United States, but surveys made this summer, and just completed by the United States government survey boat Patterson, hav established the fact that Mount Logan, the neighboring peak, is nearly one thousand feet higher, and towering considerably over nineteen thousand feet above the sea level, presents a grand and majestic sight, and it is also a pretty well established fact that Mount Wrangel is still higher, its actual hight being unknown. From Unalaska we went directly to the seal rookeries at Pribylov Islands. About the 10th of July they begin to congregate for breeding purposes, and flock here by thousands. The Pribylov group is composed of the four islands of St. George, St. Paul, Otter, and Walrus, but St. Paul is the principal rookery, over ninety per cent of the seals congregating here. It is estimated that over five millions of them hav been seen here at one time. The Alaska Commercial Company and North American Commercial Company hav the monopoly of the sealing industry. They are limited by the government to taking fifteen thousand per year, and the whole number are taken in about six weeks' time. Wherever a killing is made the nativs go in a body to the rookery, get between the seals and the water and drive them toward the place of slaughter, sometimes nine or ten miles distant. Seals cannot travel more than two or three miles per hour, and even then some of them become exhausted on the way and hav to be killed. Arriving at the place of slaughter they are detached from the main body of seals in groups of twenty or thirty at a time (a drove generally contains from five hundred to fifteen hundred seals or more), and run the gantlet between the nativs ranged on either side. One man stands with a long club, givs them a sharp, quick blow on the head, which is very tender, breaks their skull and kills them; others divest them of their hide, and the others cut the blubber and steaks off them, which they use as food. The object is to get all three-year-old skins if possible, as they are the most valuable. After a seal becomes six years old its skin becomes tough and is practically worthless from a marketable standpoint, therefore the old seals are never molested. The females are also excluded from slaughter. The seals possess Mormon proclivities to a great extent, and one bull seal often has as many as sixty or seventy wives. They leave here about the middle of August, and it has never been ascertained where they go. They hav been followed as far as the lower coast of California, where all trace of them has been lost.

Last May a whaling vessel, the Ethan Allen, with a crew of thirty-nine men, was up here on a sunken reef about one hundred and forty miles from Unalaska. They utilized the small boats and took refuge on the small island of Aknum near; finally two of the men made their way to Unalaska and reported their comrades to be in a starving condition. The United States revenue cutter, Bear, was sent to their rescue. They had experienced some very rough weather, the ship became unmanageable, was blown on the rocks; the crew had to leave the ship, take to the small boats, and make for Aknum island. Their provisions lasted only a short time. There were plenty of fish around the island, but they had no means of catching them. Seven of the party had died of cold, hunger, and exposure, and were buried there, but the unfortunates were finally reduced to such a strait that they dug up one of the dead men and made a meal of him, and they dug up the second, cut him up and put in the kettle, and had him on the fire cooking when they were found and rescued by the Bear and taken to Unalaska, where they were transferred to the steamer Cresent City bound for San Francisco.

The inhabitants are mostly Indians, Russians, and others who depend on the whale, seal, and fishing industries for their sustenance. There are a few Americans who transact all the business, and a few Catholic priests who do all the thieving and roguery, abuse the women and teach the nativs to do likewise. The Holy Roman Catholic church is pretty well represented up here, most of the islands being named after Bible saints. One rock here claims the title of Priest and holds the distinction of being classified as a bishop, and I hav no doubt that if I were to pursue my investigations far enough I might discover Jesus Christ himself hidden away on some of these islands frozen to death and buried under a mountain of snow. This is such a desolate country that it is open to navigation only four months in the year, and from September to June is completely isolated from the outside world. I call this God's country, and my reason for doing so is because it is like everything else in connection with and pertaining to God—no good. Nothing but the whale, seal, walrus, and reindeer will thrive here, and the simple nativ together with the pulpit-pounding, psalm-singing Catholic priest.

Please respond at once and oblige an unregenerate, liberty-loving Infidel of the most pronounced type. F. J. A.

POPES AND THEIR DOINGS
ACCOUNT OF
Vicars of Christ and Vicegerents of God.
Paper, 50 cents; cloth, 75 cents.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Kansas Sunflowers.

The laughing sunflowers nod in every lane,
And every nook of Kansas is aglow
With luster that eclipses e'en the sun.
They scorn at modesty and proudly gaze
Athwart the hills into the purple dawn,
Until their brilliant rival lifts his head;
Then fix their gaze upon the ether path,
And drink its course until the zenith foils
Their eager watch. Then pausing for a rest,
They turn their faces to the occident,
And watch their rival as he fain retreats
Behind the hills. Then folding up their lids
They slowly drop their heads, and fall asleep
To dream of naught but triumph in their wake.

GEO. J. REMSBURG.

A Kiss for the Baby.

There is a dear little baby girl out in the town of McPherson, Kansas, just about a year old now. We never heard of her until a few days ago, when we received her photograph and the information that her name is Susan Wixon Kubin. Had she been born eight days before, she would hav made her advent into the world on the very day of the very month as her namesake.

Her picture represents the sweetest, dearest, healthiest little face and body imaginable. Her eyes indicate that she is a bright, intelligent little Liberal, and she snuggles down in the warmest place of the Children's Corner, as if she knew that she belongs there. May she liv, grow, thrive, and be a constant joy and blessing wherever she may go.

May health and strength and happiness
Forevermore adorn her;
And may her shadow ne'er be less—
Our baby of the Corner.

ED. C. C.

Ray, aged six years, youngest child of Mr. and Mrs. D. McReynolds, of Litchfield, Ill., died on the 8th of October of croup, after an illness of about one week. Ray was the pet of the household, and a favorit wherever known. Parting with Ray was a sad occasion for the parents, relativs, and friends. Mr. and Mrs. McReynolds are Freethinkers, usually called Infidels, Atheists, etc., and, as the orthodox would say, "without faith and without hope." But hav not these parents, relativs, and friends something better than the average Christian's "faith and hope" to comfort them in these hours of grief? Yes, they know that their loved one livs again, and will always liv in their hearts. They know the little world in which he moved and loved and was loved is better for his life, though brief. Is the Christian's hope and faith any more desirable? Is not this knowledge more satisfactory than the orthodox dream—a faith that no one does, or can, know anything about?

Correspondence.

NEW YORK, Oct. 23, 1894.

DEAR MISS WIXON: My little sister, not a great while ago, wrote a little letter to the Children's Corner and that has in a way prompted *my* writing.

At that time I was a disbeliever in Freethought, although brought up in a family that were purely Freethinkers. I cannot say with truth that I am a Freethinker yet; there are still some things I cannot believe. I really think that in the course of time, if a few things are made clear to me, I may yet be numbered with that honored class.

There is one thing I should like to say here, and that is, that in all my association with Freethinkers, I hav discovered that they are all of the smartest men of the present century.

I still go to Sunday-school, and for that reason I do not like to say anything against them that might ever be repeated. I go, though, for purely social interests, and for the purpose of having good times.

My grandfather is undoubtedly well known to you. I am proud to giv you his name—Lewis G. Reed.

There was a time when I used to be angry with him for telling me things that I now see are truths.

There was a time when I could not bear the name of Freethinker; that, however, is now past. I hav probably made my first letter a little too long. I am not acquainted with any restrictions, and therefore ask pardon. I hav graduated from Grammar School No. 17 this June. I am now a music teacher. I would be pleased, and not at all ashamed, to see this printed in THE TRUTH SEEKER, and hope you will kindly do so, and believe me sincerely,

One who is desirous to learn the truth,
LILLIAN G. BOYD, aged fifteen years.

[We advise no one to accept Freethought without investigation. Study its principles, compare them with other and opposit ideas. You will find Freethought a garden of beauty as well as a storehouse of useful knowledge and wisdom. Mr. Reed is one of our most valued correspondents, and we shall be pleased to enroll Lillian among our friends of the Corner. We will be glad to hear from her often. —ED. C. C.]

CROSBY, TEX., Oct. 17, 1894.

DEAR MISS WIXON: I will attempt to write to the Children's Corner for the first time. Father takes THE TRUTH SEEKER and I love to read the Children's Corner. I am a Freethinker, and I hav five brothers and one sister; they are all Freethinkers. We are the only Freethinkers there are in this little place, but I think there are some people here who are of the same belief, but are afraid to speak out. I am not afraid of going to that horrid place the Christians talk about. The people around here are afraid of us because we are Freethinkers. I gave a friend of mine a copy of the *Freethinkers' Magazine* to read and her mother sent me word to not send any more of them there. I guess they were afraid to read it. We hav no church here and I am glad of it. Our school is out and I am sorry, because I get so lonesome. Well, I will close for this time. Hoping this will escape the waste-basket, I remain,

Your friend, BELLE HARVEY.

[Our cause will not suffer in the town of Crosby so long as the Harvey family reside within the limits. We shall be always glad to hear from Belle, or any other member of the Harvey household.—ED. C. C.]

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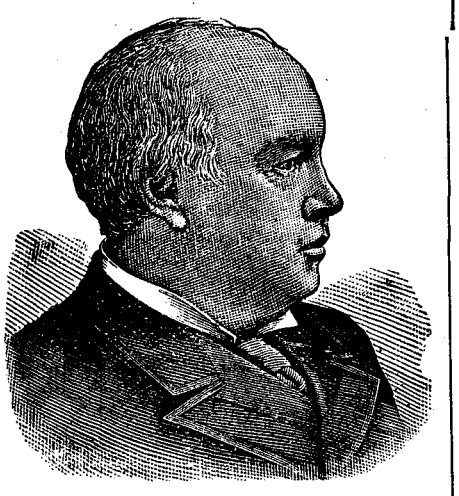
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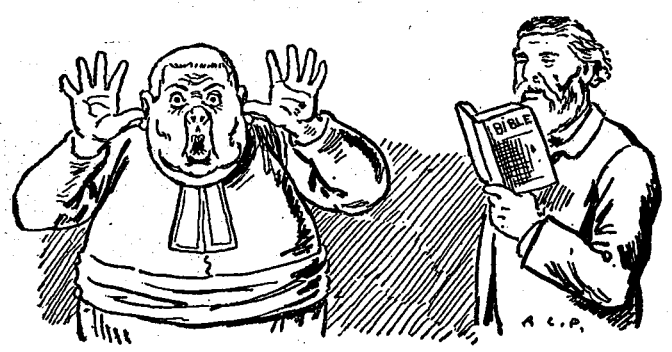
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THEY hav stormed the stars with their passion-cry
For hope or mercy or justice here—
Plead that their darlings should never die—
Plead with many a sob and tear.

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—*Kenneth Lamar.*

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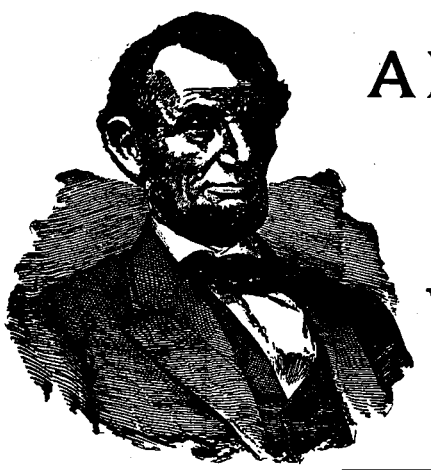
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A FLORIDA friend writes us to tell the following true story: In one of the smaller towns of that state a lady went into a book store and inquired of the proprietor whether he had the "Heavenly Twins" for sale? He replied: "No, madam; but here is a book of the same general character, entitled 'Stepping Heavenward,' in which I think you will be quite as deeply interested."—*Buffalo Commercial.*

SHOPKEEPER: "I should like to do more for you, but business is not what it used to be." (Givs a dollar to the parish collector, who then retires.) Friend: "And is trade so very bad?" Shopkeeper: "I didn't say so. On the contrary, it is just booming. I said it was not what it used to be, see? But that's no reason I should giv $5 to the church when I can stand them off with $1."—*Boston Transcript.*

SHE is only eight years old, this small New Yorker, but nourished in a Freethinking family she has absorbed the Agnostic theories of her elders, has decided opinions of her own; in short, is an out-and-out small Atheist. For some time past she has been much interested in a little companion, a recent acquaintance, but to the surprise of the family, recently she positivly refused to accept a tea-party invitation from the child. Being pressed for an explanation she at last gave it: "Well, I'll tell you why. I just cannot play with her. She's one of those common kind of children who believe in hell."—*New York Sun.*

THE preacher was having a sort of test meeting by asking the congregation questions on their conduct. "Now, brethren," he said, "all of you who pay your debts will please stand up." In response to this there was an apparently unanimous uprising. "Now," said the preacher, asking the others to sit down, "all those who do not pay will please stand up." One man alone arose. "Ah, brother," said the preacher, "why is it that you, of all this congregation of brethren, should be so different?" "I don't know, parson," he replied slowly, as he looked around over his friends and acquaintances in the meeting, "unless it is that I ain't a liar."—*Detroit Free Press.*

HEROD MAKIN, a baby farmer, was hanged at Sydney for murdering a dozen or more infants. He wrote a very pious letter to his wife and accomplice, who was reprieved from the capital sentence, expressing a hope to meet her in heaven. The Sydney *Bulletin* givs a versified version of his letter, from which we clip the following:

Dear Sarah, if still you were keeping the Farm,
The Farm where we used to make hay,
I might hav some dread of your coming to harm
When death took you off and away;
But since you are fixed up in prison for life—
Reprieved by command of the Gov.—
The world, with its strife, cannot get at my wife,
I *think* you should meet me above—
I will speak to St. Peter, my love.

How pleasant it feels to be "washed in the blood!"
(See 2d Corinthians—Paul),
There is comfort and joy in the sickening thud
With which I shall presently fall.
The judge asked the Lord to hav mercy—you heard
The cant of that gentleman grim.
The *judge* did—absurd! I am thinking, my word!
I had better be praying for *him*—
There's no "drop" of salvation for *him*.
Now, stick to the Bible, my Sarah, and kneel
Until you are sore at the knees;
There's a mansion where sinners can't enter and steal—
Do lay up your treasure there, *please*.
You've gone from the path that you formerly trod,
So try to be gentle and mild;
The kingdom of God, though it strikes you as odd,
Is just like a dear little child—
A poor little baby-farm child."
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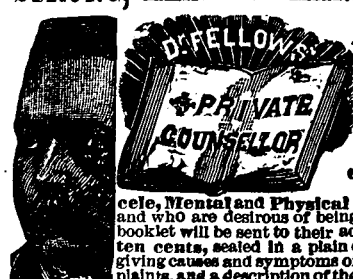
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News of the Week.

THE Japanese hav taken Fong-Fang-Chen, which leaves the road open to Moukden.

CANADIAN agricultural implement manufacturers are preparing to establish factories in the United States.

ON November 2d an earthquake visited the City of Mexico. It was the most severe felt there since 1858.

IN Servia the Nicolaeivich ministry resigned and a new one was formed with Nicola Christich as premier.

EUGENE ESPERANCE OUDIN, the famous singer, died in London on November 4th. He was born in this city in 1858.

BALTIMORE manufacturers hav secured the contract for supplying the Japanese army with cotton duck for their tents.

PRESIDENT CLEVELAND has designated November 29th as Thanksgiving Day. The proclamation is pious to a degree.

CZAR ALEXANDER of Russia died at Livadia in the Crimea on November 1st. His son has been proclaimed emperor under the title of Nicholas II.

THERE being no longer a bond of union to hold them together the trustees of Professor Swing's enterprise at Central Music Hall, Chicago, hav decided to disband

THE steamer Wairarapa, plying between Auckland, N. Z., and Sydney, N. S. W., was wrecked on Great Barrier Island on October 30th and about 130 lives were lost.

IT now looks as though Blair would succeed this year in getting back into the Senate from New Hampshire. If he does there will be one more untiring enemy of religious liberty to watch.

PROF. W. S. WYMAN, of the University of Alabama, says that the phrase, "all correct," usually indicated by the initials "O. K.," is derived from the Choctaw word "okeh," meaning "it is all right."

LAST year, when John Y. McKane was at Gravesend, the registration of alleged voters reached 6,218, and this year, with the "boss" in Sing Sing, only 2,039 voters register, a falling off of more than 4,000.

EX-PREMIER HONORE MERCIER of Canada died in Montreal on October 30th. During the last few years he has favored the independence of Canada and, incidentally, its annexation to the United States. He was born Oct. 15, 1840.

IN 1874 the United States sent to Great Britain only 123 head of beef cattle, while in 1894 there were shipped to that country 345,734 head. Fresh beef was first sent to England in 1877 to the amount of 49,210,990 pounds. So far this year 193,331,292 pounds hav been shipped.

A BILL is pending in the Vermont legislature to aid farmers to recover their maple sugar bounty. It provides for the payment by the state of a sum not exceeding $600 to the first resident of the state who shall sue for and recover the bounty alleged to be due from the general government.

TIMBER frauds, involving many persons, some high in public and social life, hav been discovered in Wisconsin. Among those indicted are a brother of ex-Congressman McCord and A. R. Osborn, receiver, under President Harrison, of the Ashland land office.

ATTORNEY-GENERAL OLNEY holds that the dispensary law of South Carolina is inoperativ as against the provisions of the federal revenue laws; that is, a South Carolina sheriff, for instance, could not enter a bonded warehouse and, tendering the tax on distilled spirits, seize the goods.

DON FRANCISCO QUIROGA Y RODRIGUEZ, eminent scientist, geographer, and professor of the University of Madrid, Spain, is dead. He was the author of numerous scientific works, member of various Spanish and foreign scientific societies, member of the Spanish Freethought Federation, and as such took activ part in the International Congress at Madrid in 1892.

IN a recent speech at Bradford Prime Minister Rosebery made a sharp attack on the House of Lords. He said that he favored the principle of a second chamber, holding that the temptation of absolute power was too great for any person or body, but the upper house in the present form was an obstruction that the Commons and the people must giv no quarter.

MISS LOUISE IMOGEN GUINEY is postmistress at Auburndale, near Boston, Mass. She is well known as a poetess and writer of prose, and is a Catholic, which has resulted in the boycotting of her postoffice by the A. P. A.'s. Mrs. Margaret F. Sullivan, of Chicago, another newspaper writer, sends out an appeal to liberal-minded people to nullify the boycott by purchasing their postage stamps at Auburndale.

SOME weeks since Secretary of the Treasury Carlisle had a young Englishman, John James Howard by name, arrested under the contract labor law. Howard was brought to this country by ex-Vice-President Morton, Republican nominee this year for governor of New York, as under coachman. United States Judge Lacombe held that Howard was illegally arrested, as the contract labor law exempts private servants from its provisions, but he said that only the secretary of the treasury had authority to release the man, as the law put all power of enforcement into the hands of that official. After considerable further delay Mr. Carlisle made a cabinet question of the matter, but that did not result in anything definit, apparently, and after still more delay the prisoner on Ellis Island was released on November 3d. Nearly all the influential Democratic papers of the country condemned the action of the secretary as a contemptible campaign dodge.

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With the advent of the reading season, when the summer's work is done and the people hav *time to think*, we want to do a great deal of *religious* missionary work, and so we hav prepared this scheme, which has already received cordial indorsement:

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read

Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 46 {PUBLISHED WEEKLY.} New York, Saturday, November 17, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



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E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - NOVEMBER 17, 1894.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Christianity in the Orient.

Ex-Secretary of State John W. Foster has been on a trip around the world, and he recently told the Presbytery of Washington about some of the things that he saw and the conclusions that he drew therefrom. He referred to the menace that China, with its 400,000,000 of people, would be to the world if that vast population should be trained in the arts of modern warfare and become possessed of the resources of Western science, "if once inspired with hatred of Christianity." It was, however, he said, the judgment of all travelers in the East "that Christianity would travel in the wake of commerce, steam, and electricity in entering China." Now how is this? Are we not constantly told that Christianity is itself the great civilizer, and that all these marvelous inventions and mighty commercial enterprises which distinguish the present epoch are directly due to the influence of Christianity? Has the child usurped the place of the parent? Cannot Christianity do with the civilized people of the Orient what she is asserted to hav done with the savages of Europe? But is not Mr. Foster too sanguin? Is it at all certain that Christianity will win its way in China, even with the advantage of having steam, electricity, and commerce to pioneer for it? It is doubtful, for even Mr. Foster tells us that in Japan the results hav not been such as the Christian missionaries and their backers had hoped they would be. He says that the marvelous advance in civilization of the latter country has "not been kept pace with by an advance in Christianity," and he repeats the anecdote of the Japanese delegate to the Parliament of Religions, who wrote home that the Parliament was called because Western nations had realized that Christianity was a failure, and were meeting in convention to learn what the best religion was, and also that Buddhism had been found to be the best, and Americans were ready to accept Japan's superior religion. Mr. Foster says that he was in Asia at the time of the Parliament, and that the Hindoo and Mohammedan delegates had similar impressions, and as one of the results are preparing missionary movements for the conversion of the Americans. This cannot fail to hav a good effect, for it will help to bring home to the consciousness of thoughtful Christians the foolishness of most of the missionary work. The ex-cabinet minister added that the Parliament was disheartening to missionaries abroad. Undoubtedly, for it was an indirect but none the less effectiv assault on the dogma of exclusiv salvation.

Is Morality in Itself a "Quixotic Weakness"?

Continuing his argument for supernaturalism as the only adequate basis for a moral life, Rev. Alfred Momerie says in the *Agnostic Annual:*

"It may be objected that he who truly loves goodness loves it for its own sake, and that he neither seeks nor needs reward. But if *in the end* the wages of virtue is to be dust, you can never prove its reasonableness, you can never prove that it ought to be the supreme aim of life. If goodness be doomed to annihilation, it loses all its charm, and devotion to it becomes unreasonable—an amiable but quixotic weakness."

How can this be true if the experience of the race demonstrates that respect for the reasonable wishes of our fellows is conduciv to the gratification of our own reasonable wishes? And it is certain that the experience of the race does demonstrate that truth. Out of human experiments and suffering hav come all the moral codes of all the ages. Man found that certain actions were, so far as he could see, injurious to him, while other actions were beneficial to him. But all men did not see that this was so, and therefore those who did tried, as men do to-day, to force their fellows to accept their view and liv in accordance therewith, and for that view they invoked supernatural sanctions. As Max Müller says, they stopped all disputes over mooted points by declaring, "This is divine truth, given to us by immediate revelation of the deity." But that which they called the truth did not come from the skies; it was the child of human weakness and strength; it was a growth, a development of a better from that which was not so good, and in its turn it gave way to make room for that which was still better. And this evolution of ethics continues through all the centuries of man's existence; there are, or should be, constant revisions of the ethical code, for the race is ever adding something to its store of knowledge; the fundamental principles of honesty, honor, truth, mercy, justice, equity, are not likely to be superseded, but we hav an infinit lesson to learn regarding the actions which are and those which are not in harmony with these fundamental principles. From our point of view it does not seem at all necessary to take into account the existence of a God or the continuation of our personal life after these bodies hav run their course. The scientist in his experiments operates with and upon the forces and material of what we call nature, and no theory about a God will help him in the least, while, as we all well know, the belief in a God has been one of the most potent of the influences which hav confused and hindered the investigator of natural phenomena, and to-day that harmful influence is painfully felt in the domain of ethics and sociology.

Whatever may be the facts regarding our consciousness after the change that is denominated death, it is very certain that we hav all that we can do to attend to the duties of this world while "it is called day" with us, and so need not worry about the "wages of virtue" after we hav closed our eyes in dreamless sleep. It is sufficient that we know we are happier and more secure and that those we love and leave behind us will be happier and more secure if we take good care of our physical health and respect the property, liberty, and life of our neighbor, as we would hav our own respected. There is not, in our estimation, anything which is more easily demonstrated than the reasonableness of an honorable life, wholly regardless of its effect upon a possible future existence, and we hold it to be one of the most grave objections to Christianity and Theism that they induce in the minds of such men as Professor Momerie a feeling of hopeless pessimism regarding the moral nature of man when unbuttressed by belief in the dogmas of supernaturalism.

Why should "goodness lose all its charm" if doomed to annihilation when manifested by some particular organism? Is the rose bereft of present beauty because it perishes in a day? Is the chiseled marble form hideous because it will at some future time yield to the erosion of the elements? Is the shelter hateful because it cannot always endure? Do thick garments fail to keep out the cold in winter because they are not indestructible? Similarly, is the kind word made unkind by the fact that the one to whom it is spoken may not liv in another world? Is immurement in a prison cell desirable because the sunshine will not forever, so far as we know, reveal to us a landscape of green or crimson and the ocean beating on sandy beach and rocky headland? What do we confess ourselvs to be if we can say that we should delight in the robbery, in the torture, in the slaughter of our fellow creatures if we did not think that we should liv in another sphere? It so happens, however, that those whose especial joy or whose self-assumed duty it was to despoil, mutilate, and kill those who did not agree with them in belief, or who had the misfortune to liv in another country or to be of another race, were almost without exception believers in one or more gods and had a "sure hope" of immortality, and among those wholesale murderers none were more cruel than the Christians. What will Professor Momerie do with this indisputable fact? Those bloody destroyers did not think that the "wages of virtue is to be dust," but their abundant faith absolutely failed to make them lead moral lives. In this connection it will be well to quote a few more sentences from Dr. Momerie's article:

"It seems to me that the last word on this subject was said ages ago by the author of Ecclesiastes. He did not believe in immortality, and *therefore* he was a pessimist and a sensualist. By all the laws of logic the three things are inextricably bound together."

It is to be presumed that the author of Ecclesiastes is called a pessimist and a sensualist because he looked out on existence with open eyes, and did not care to stultify himself and deny the truth by vociferously proclaiming this to be the best possible of worlds. Unfortunately for Professor Momerie's contention, he did not, although a believer in the mortality of man, think that there was no inducement to liv amicably with his neighbors, for he says that there is no good "but for a man to rejoice, and to do good in his life," which seems to hav been a common sense conclusion, and one which it would be well for us all to reach. As to the "sensuality" which is said to be the logical product of doubt concerning or rejection of the belief in immortality, it is necessary to remark that the word is a very elastic one, capable of covering either a multitude of sins or a multitude of virtues. Neither should we be afraid of the word "pessimist"; generally speaking, Freethinkers are not pessimists; they do not think that this is the worst possible of worlds; it certainly is not the best possible world, but it is an improvable world, and as such they regard it, and are earnest in their determination to take advantage of the opportunity to make it better, for it is the only home of which the majority of them hav any knowledge, and they believe in making the most of the present chance to be comfortable, if not happy. So does Professor Momerie, and probably he would not change in that respect, even

if he should become a Freethinker, but things would then appear vastly different to him. However, let us listen to some more of his lamentations:

"If there be no future life, then everything is in the last resort vanity. And if everything be vanity, there is but one pursuit that will bear serious investigation, and that is the pursuit of pleasure. We hav been dragged out of nothingness, and made to endure the heartache and the thousand natural ills that flesh is heir to, only to be hurled back into nothingness at the last. We may hav struggled bravely to liv a useful, heroic life, to help on the progress of the world; but the object for which we hav worked we shall never see. Long ere that we shall hav been "cast as rubbish to the void." And those for whom we labored were not worth the effort. They, too, are ephemeral and contemptible. They, too, will shortly be flung into the same bottomless abyss. In such a universe the man who tries to act morally is a fool."

And these are the empty husks that are offered us as the rich harvest following nineteen centuries of Christian and fifty thousand years, say, of Theistic cultivation of the human mind! It is a pitiful exhibit. Reasoning by analogy, Dr. Momerie will do nothing for his children's material comfort and prosperity because they must die sooner or later. And he would let them plunge into crime and vice without extending a restraining hand if he believed that "death ends all"! Well, it is extremely fortunate that, having been so poisoned in his moral nature by the deadly drugs of religion, he does not lose his faith in God and immortality. For those who find no inward satisfaction in a loving, peaceful and honorable life there must needs be the restraining influence of superstition or the civil law.

Last week we quoted Dr. Momerie's admission that there are those who, wholly lacking his faith in God and a future of bliss, yet "liv noble, useful, self-denying lives," but now he declares that men who so liv in a world such as they believe this to be are fools. Really, they should thank him heartily for the left-handed compliment he tosses to them before he proceeds to brand them as imbecils for making the best they can of the world in which they find themselvs through no choice of their own.

We are told that because we may not always be cognizant of the world whose progress we hav helped on there is no reason why we should take any interest in progress of any kind. An architect might say with equal unreason that as he could not liv as long as the cathedral would endure he would hav nothing more to do with his profession—he would make no more designs, and would henceforth subsist on charity and die a pauper. So might the sculptor refuse to longer devote himself to his art, saying that as the statue would outlast him for perhaps hundreds or thousands of years there could be no possible reason why he should not starve to death at once; that the man was a fool who wasted time creating things of beauty which might survive their artificer.

The Christian has never failed to argue as though pleasure were to be found always in "sin," and virtue were the most painful of actions or conditions. This is confusing, misleading, and demoralizing, and the mistake has its source in the assumption that only self-denial is moral. Self-denial is in itself neither moral nor immoral. It all depends upon conditions. There is no more effectiv way in which to discourage right living than that adopted by the Christian moralist. The next quotation from Professor Momerie illustrates what we mean:

"Pleasure is always pleasurable more or less. But the struggle for perfection is painful and, in this life at any rate, unsuccessful. To sacrifice pleasure for character—apart from immortality—would be to giv up the certain for the uncertain, the real for the chimerical, the possible for the impossible. The art of life is to be in harmony with one's environment. But if there be no immortality, the universe is rotten to the core, and therefore devotion to goodness is the crowning folly of the race."

If the god who Dr. Momerie imagins made this world has charge of conditions in the world which the minister thinks will complement this, what right hav we to take it for granted that there will be any better chance for ethical culture in that world than there is in this, where, as we are told, the struggle for perfection is painful and unsuccessful? Taking this common sense view of the matter, does the belief in continued existence and in God make the outlook much more hopeful for moral development and happiness? And will the struggle for moral improvement continue to be the cause of suffering while the pursuit of wicked pleasures is productiv of happiness? If the pursuit of virtue in this world for use and enjoyment in this world is "uncertain" and "chimerical," and its attainment impossible, as Professor Momerie asserts, then the God who made this world is infinitly lower in the scale of ethical excellence than are thousands of the men and women who inhabit the planet. But it is not true that it is more painful to be merciful, loving, and just than it is to be cruel, to hate, and to be unjust. That is, it is not so for some, and the number of these is constantly increasing as theology loses its hold on the mind and emotions of the human family. Finally, if man must be immortal in order to make the universe moral, no less must all other forms of life be immortal, for all nature is stained with blood, and the suffering of our relativs calls as loudly for "compensation" as does our own.

After all that has been said in this connection, it will not be amiss to remind Professor Momerie that character has nothing to do with a man's chances to get to heaven. It is a question of belief, not of conduct. As Professor Büchner well says in the article which immediately follows Professor Momerie's:

"The Bible tells us distinctly that there is more joy in heaven over one sinner that repenteth than over a thousand righteous who need no repentance. Whosoever believes this doctrin, be he honest or rogue, will receive salvation. Jesus himself assured the thief upon the cross that for having believed upon him he would that very night join him in Paradise. Mere belief givs more assurance of Paradise than an entirely moral life if it hav not been accompanied by such belief."

Warm Praise for a Great Work.

"Four Hundred Years of Freethought" has received a most cordial welcome from those who hav had an opportunity to examin it, but its author is no doubt particularly proud of the four earnest commendations which follow. The first was written by

THE GREATEST ORATOR OF THIS GENERATION.

NEW YORK, Nov. 4, 1894.

DEAR PUTNAM: Well, I hav read the "Four Hundred Years of Freethought." It is a book that every Freethinker ought to hav, and that every child of superstition ought to read. Every clergyman should study its pages, so that hereafter he can tell the truth about the mental pioneers of our race.

I forgiv you for having given me too great credit, for having multiplied and exaggerated my virtues and ignored my defects.

The book is written with great clearness—with great force and beauty. Many of the pages are poems, and these poems are filled with philosophy. Every line is warm, alive, and throbbing with enthusiasm—with love for the right and for man.

You hav done a great service to a sacred cause, and I thank you with all my heart.

Yours always, R G. INGERSOLL.

The second is from a review in

THE OLDEST FREETHOUGHT PAPER IN THE WORLD.

This long-promised book of nearly 1,000 pages is already in the hands of those who hav subscribed for it, and undoubtedly they will agree with us that it is a great book in more respects than one. When one glances at the vast amount of information contained in the eight hundred and seventy-four pages between the covers of the book he will realize that Mr. Putnam set for himself an herculean task and will not wonder at the delay which attended its production. "Four Hundred Years of Freethought" is a valuable acquisition to Freethought literature. The subject matter is presented in Mr. Putnam's most fascinating style and covers the history of the Freethought movement from Columbus to the present day. As a book of reference it is invaluable and it should be in the hands of every Liberal who wishes to hav in concise form matter available for the warfare against the church. It is an interesting book, ever new, a book that Mr. Putnam and the publishers, the New York Truth Seeker Company, may well be proud of. —*Boston Investigator.*

IT HAS THE BREATH OF LIFE IN ITS WORDS.

BEAR CITY, ARK., Nov. 7, 1894.

E. M. MACDONALD: I hav read all of Putnam's "Four Hundred Years of Freethought," and placed it permanently in my library as a book of reference. It is complete and comprehensiv. I was sure Brother Putnam would giv us a good book, but he has far exceeded my expectations. It would be difficult to get more or better matter in one thousand pages; and when we consider the short time occupied in preparing it, it appears to be what Christians would call a miracle.

The portraits make a noble gallery, while the language is terse and eloquent. The words hav the breath of life in them. May it run into numberless editions. Yours for Freethhought,

JNO. Q. CARTER.

AN ENGLISHMAN'S VIEW OF IT.

LONDON, ENG., Oct. 31, 1894.

DEAR PUTNAM: I hav received your book, "Four Hundred Years of Freethought," and am delighted with its contents. It is an excellent production—your masterpiece—and reflects great credit upon your industry and mental power. I hav already sold twelve copies and ordered more. Depend upon my doing my best to make it known in this country. It is a library in itself, containing more information about the Freethought movement than is to be found in any other one work. The "get up" of the book is also very good. CHARLES WATTS.

Samuel P. Putnam last week shed the cheerful sunshine of his smiles upon the Gothamites, after several months of absence. He was hard at work, as usual, and is ready for lecture engagements anywhere.

President Cleveland has issued the customary unconstitutional Thanksgiving proclamation. It is a humorous production of the labored sort that is popularly supposed to be the most dear and cherished weakness of our transatlantic relativs. Mr. Cleveland takes occasion to remark that "the American people should render thanksgiving and praise to the Supreme Ruler of the Universe [capitals his], who has watched over them with kindness and fostering care during the year that has passed." It was wisdom in the chief magistrate to issue that proclamation before the election was held; we do not believe that he would write it now.

Referring to the case of Joshua S. Helmer, the late president of the Merchants' bank of Lockport, New York, who was convicted of embezzlement, the Niagara Falls *Cataract* agrees with THE TRUTH SEEKER that "'the glory of God' is best conserved by being honest, rather than by suffering because of dishonesty." It will be remembered that it was announced by Helmer's family that he and his wife had spent the day before sentence was passed in prayer, and that they had reached the conclusion that "it was all for the best; that the Lord had summoned Joshua to go to prison for his glory." The implication was that God had instigated the crime which opened the way to the penitentiary, else Helmer could not hav gone there for the deity's glory.

Among the other "blessings" for which we are to be officially thankful are "the harvests that hav rewarded our husbandry," Let us see how this is: If the harvests hav "rewarded our husbandry" it is fairly to be presumed that the harvests are the results of the husbandry, and hence that we ourselvs are the ones to thank therefor. What is the average yield per acre of the wheat and corn that the "Supreme Ruler" cultivates without man's help? While we are examining this problem it may not be impertinent to ask the president what those farmers hav to be thankful for whose husbandry has not been rewarded with any harvest? Those, to illustrate, who hav toiled early and late only to see the fruits of their labor and the bread of their children cut to pieces by God's hail, or swept away by God's cyclones, or burnt up by God's drouths, and forest and prairie fires, or borne away to the sea by God's floods, or devoured by God's bugs and worms?

In a religious disquisition which he gave out for publication a short time ago the present occupant of the White House expressed the opinion that "surely He who has given us comfort and plenty will look upon our ministrations of charity as the work of hearts truly grateful, and as proofs of the sincerity of our thanksgiving." That has a soothing sound, but it does not enlighten us as to the

cause of God's partiality. Mr. Cleveland should make an attempt to tell us why God, in his "power and goodness," made such a distinction between his children—why he gave "us" "comfort and plenty" and left others "destitute." "Surely," if he gave "us" what we hav he must hav withheld it from the "poor and needy" of whom the president speaks, and so left them destitute, or else endowed "us" with a better equipment of muscles and brains with which to acquire "comfort and plenty." In either case he has shown himself to be anything but an impartial "all-father."

Following the "whereas" of President Cleveland's Thanksgiving proclamation comes this paragraph:

"Therefore I, Grover Cleveland, president of the United States, do hereby appoint and set apart Thursday, the twenty-ninth day of November instant, as a day of Thanksgiving and prayer, to be kept and observed by all the people of the land."

Is this a recommendation or a command? As a private citizen Grover Cleveland may without offense commend to his fellow-countrymen the observance of a day in thanksgiving and prayer, but as such he has no authority to command them to engage in these or any other religious exercises, while as an officer of the government he has the right neither to command nor to recommend them to giv thanks or to pray. "To be kept and observed by all the people of the land"! Will Dr. McAllister tell us how he interprets that? *Must* we obey? And how will it be when the National Reformers hav got God, and Jesus, and the Bible into the Constitution? Will it then be *may* or *must?*

Some of the proprietors of New York barber shops are engineering a movement to secure from the city council an ordinance closing all barber shops on Sunday after 1 P. M. It does not seem to hav entered their heads that they do not need an ordinance to enable them or any of them to close their doors at any hour they choose. There is no valid reason, no reason which is good in any ethical sense, why those who do not want to close should be compelled to close by those who personally want to shut up shop. The president of this new association is John E. Knierim, 939 First avenue, and the secretary is George Koernig, 1030 First avenue. The Freethought Letter-Writing Corps will this week write to the officers named and present to them the secular position regarding Sunday legislation. Show them in addition that if the law can rightfully prescribe the hours when they shall *not* work it can just as readily prescribe the hours when they *shall* work. In either case, the intervention of the law is the recognition of the principle of chattel slavery.

The Friends, who are among the recipients of government money for the support of Indian schools, admit that there is likely to be an end put to the business, a committee appointed at the last yearly meeting at Baltimore reporting as follows:

"There has been a disposition on the part of the Indian bureau to discourage the further extension, if not to abolish the government contract school system. Under the system the schools established by different churches are assisted by government aid. Congress having appropriated $1,025,000 for the education of the Indian children, a large part of this amount is paid to denominational schools, the government allowing $167 for each child per annum in these institutions. The Roman Catholics, having more schools than any other denomination, received a larger share of this sum, and this has caused some feeling among the Protestant churches and may lead to a withdrawal of government aid from all denominational schools."

This shows how the Catholics came to get the lion's share of the appropriations, and the probable outcome of the quarrel illustrates anew the truth of the adage that when the despoilers of the people fall out among themselvs justice has a chance to come into its heritage.

In an article in *Kate Field's Washington*, V. T. Rann tells some stories about "The Dead Czar" and his family. Among the rest we find an account of the railroad wreck in which the Czar and the royal household were "miraculously" saved. The little Grand Duchess Olga and her English nurse were thrown down an embankment. The nurse let go of the child, "who jumped up and ran wildly toward the first opening that offered itself, screaming, 'Don't kill me, good God! Don't kill me, good God!'" The nurse called her back, and then she saw that her father and mother and her brothers and sisters were all safe. Flinging her arms about the neck of the nurse, she cried, "How I would like to throw my arms around God's neck and kiss him for saving us all!" The conception of God as a man with a neck and other human parts was perfectly natural to a child trained in the schools of superstition, but did it not occur to the teller of the story that the god that the little girl wanted to kiss for saving the lives of herself and those she loved, as she thought he had done, was the same god who put them in such deadly peril? He had merely saved them *from himself*. We may ask, even if the Grand Duchess Olga did not, why he murdered the twenty-five or more people who were mangled and killed while the autocrat and his family escaped.

Two weeks ago the Pennsylvania Sabbath Association held a glorification meeting at Williamsport in honor of the Pennsylvania Sunday law of 1794. The first fruit of this celebration of the survival of barbarism is a new Sunday ordinance adopted by the invertebrate city fathers of Williamsport. It forbids the selling of anything on Sunday except bread, milk, and medicins and also lays a fine upon the owner of any shop, store, or other place of business, who permits persons to congregate therein on Sunday. This law is more severe than the old (1794) statute, which permitted the sale not only of milk but "of the necessities of life" before nine in the morning and after five in the afternoon. The penalty is raised from four to ten dollars. The prohibition of the gathering of a merchant's friends in the store is a new twist of the thumbscrew. The *American Sentinel* sarcastically remarks that the people of Williamsport are still "permitted to congregate in the churches on Sunday and drop their coin into the collection-box for the payment of the preacher." Of course; that is the industry that Sunday laws are enacted to stimulate. One of the editors of the Adventist paper above named delivered two addresses in the court house at Williamsport on the Sunday and Monday evenings preceding the convention on various aspects of Sunday legislation, and the Adventist church circulated fifty-two thousand pages of Sunday liberty literature and also one thousand copies of the *American Sentinel*. The Pennsylvania Sabbatarians are trying to get the penalty under the state law raised to twenty five dollars. The Freethinkers of that state should be represented at Harrisburg during the session of the legislature.

The legislativ season will soon be here. Congress and the law-making bodies of the states will get to work, and then will be the opportunity for the political Christians. During the next six months these meddlers will be more activ than ever before. We want each of our readers to consitute him- or herself a committee of one to keep watch of the enemies of the secular state. Report to us immediately every movement of the theocrats. Look out for new Sunday laws and attempts to more rigorously enforce old ones; watch for appropriations to the church and to institutions under the control of the church; gather all the facts that you can in relation to the exemption of church property from taxation; be vigilant in regard to religious teaching in the schools; note what is said and done about the employment and payment of chaplains; do not fail to keep informed and to inform us as to the attacks which the anti-naturalists are sure to make on the agencies of expression and transmission. Do not assume that the Editor will find out all about these things through the daily papers; there are hundreds of those journals, and there are only seven days in the week; something of vital importance to our cause may escape his eye and yours may catch it in the nick of time; it will be better for him to hav his attention called to it several times than not to see it all. So send along the items. In this connection we will request all the members of the Freethought Letter-Writing Corps and all others who will now engage to write one letter each week to the target selected by the Captain to send us their names and addresses, not for publication, but that we may know how many there are, and so be better enabled to direct their activities. Let us make the coming year memorable in the annals of Secularism.

The Liberal Club.

The bright lights of the German Masonic hall at 220 East Fifteenth street, last Friday evening, put a gilt edge on the largest and handsomest audience that has attended any meeting of the Liberal Club this year. Not only were all the chairs filled with manly proportions and female loveliness, but campstools were elicited from their retirement, to be tested suspiciously and diffidently sat upon by late comers. Mrs. Beckwith, vice-president, had the club on her hands on this occasion and presided with *aplomb*, provided the same be not too austere a word. The lecturer of the evening was Samuel P. Putnam, who discoursed about "Spiritualism, Theosophy, and Freethought."

When the preliminaries had been attended to Mrs. Beckwith kindly presented the speaker to the audience and rang the jingle bell, as it were. Spiritualism, said Mr. Putnam, offers a series of phenomena to the world, and solicits an explanation for the same. In order to clear the ground for close work he would dismiss the most of these phenomena as fraudulent. The series might be further reduced by throwing out the large portion referable to delusion, while aberration of mind would also account for a great deal of the belief in spirits. As for the residuum, Mr. Putnam felt under no obligation to deal with it, but he rejected the spiritualistic inference that the phenomena were produced by intelligences which once controled individuals now deceased, for the reason that the cause assigned was unnecessarily immense as compared with the effect. It was a canon of logic, called the law of parsimony, he said, that in assuming a cause for any phenomenon we are not to assert one greater than is required to produce it. The spiritual theory presupposes a world of disembodied people millions of times more numerous than the inhabitants of the earth. All this to account for the scratching of a pencil on a slate, a few raps on a table, the thrumming of a guitar, or the appearance of human forms in the part of a darkened room where nobody was supposed to be located at the time. He held that the phenomena were insignificant as compared not only with what should be expected from so extensiv a spirit world, but also as compared with the phenomena of this lesser physical world. Another canon of logic instanced by Mr. Putnam as one violated by the spiritual hypothesis is that which forbids us to assign an unknown cause until known causes hav been shown to be unequal to producing the effect He contended that for aught proved to the contrary the human mind contained the powers and potencies necessary to the production of all alleged spirit phenomena.

Still, in spite of their shortcomings, Mr. Putnam held that Spiritualists were essentially Freethought people. The phenomena were but the shell of the philosophy; in themselvs were not new or unique and added nothing to human knowledge or belief, since spirit mythology is as old as the race. The value of modern Spiritualism is in its philosophy of the unity of all life, personal responsibility as opposed to vicarious atonement, and eternal hope and progress as against the orthodox dogma of despair and the arrest of development at death. If there was another life the speaker believed it would be subject to the same law of progress that obtains in this.

Taking up Theosophy Mr. Putnam gave the gist of its doctrin, in which he took no stock; but as its philosophy affirmed evolution, the supremacy of reason, and the brotherhood of the race, he claimed that Theosophists belonged in the secular ranks.

The third division of the lecturer's subject comprised an exposition of Freethought in three aspects. Political Freethought is expressed in the Demands of Liberalism. Secondly, the articles of its creed, if it has any, are the facts of science. In place of the deity he would put humanity as an object of solicitude and affection. Here he introduced very effectivly the poem about Abou Ben Adhem.

At the close of the lecture there was applause and a collection, both quite generous, and then the critics supervened. Mr. Wakeman was not complimentary to Spiritualism, and Wilson McDonald was not flattering toward Mr. Wakeman, and other speakers' contributions to the debate were more an exposition of their own views than a criticism of what the lecturer had said; all which made it easy for Mr. Putnam in his closing remarks.

The Religion of Buddha.*

Buddhism, the most widely spread of all religions, was founded by a Freethinker. His name was Gautama Siddhârtha and he claimed to be Buddha, the enlightened one, the teacher of gods and men who had found the way of salvation. But his religion is different from other religions in so far as it has no dogmas, but enjoins its devotees to rely upon themselvs and hav no other guide than the truth. "Hold fast to the truth as to a lamp" were the significant words of Buddha in his farewell address to his disciples before he died. He bowed to no authority, and set up no creed, no dogma. He denied the divine inspiration of the Vedas, refused to recognize castes, rejected rituals as irrelevant, denounced sacrifices as inhuman, ridiculed prayer as useless, disdained to worship Brahma, exposed the fallacies of the belief in the creation of the world by a good Lord, and also in the existence of a soul entity. In a word, he opposed all the favorit notions of Brahmanism, the religion of his time. And yet he was not an irreligious man. On the contrary, he was a deeply religious man, certainly more religious than any of the priests who denounced him as irreverent. Such was the influence of his powerful personality that his disciples spread his doctrin over all Asia, and his religion has even in its aberrations preserved the moral earnestness of its founder.

The life of Gautama Siddhârtha was adorned with legends which bear a remarkable similarity to the accounts of the life of Jesus in the gospels. Buddha, like Christ, was of royal, not of priestly, lineage, and his life, while he was still a babe, was jeoparded by King Bimbisara in the same way that the infant Jesus' was by Herod on account of the transcendent glory of his future. Buddha, like Christ, led a life of poverty. He wandered about without a home, without family, without property. Both Buddha and Christ lived like the lilies of the field and preached to all people, to rich and poor alike, without distinction of class, the deliverance from evil. Both Buddha and Christ were hailed soon after their birth as the saviors of the world by celestial spirits, by a religious prophet, and by sages. Devas, like the angels in the Christian gospels, sang hymns. Asita is the Christian Simeon, the Naga-rajas are the Magi.

The apocryphal gospel of pseudo-Matthew contains a passage in which we are told that "when the most blessed Mary with her little infant had entered one of the temples in Egypt, all the idols fell prostrate on the earth." The same story is told in the Thibetan Life of Buddha. The king, his father, took the child to the temple, but the Yaksha gods bowed down at his feet. When the king saw the Yaksha gods bow down at the child's feet he said, "He is the God of gods," and the child was called Devadatta-deva.

Both Buddha and Christ excelled their teachers. Both were tempted by the Evil One. Both professed it to be their mission to establish on earth a kingdom of righteousness. Buddha sent out his disciples to preach the gospel, and he spoke as follows: "Go ye now, O disciples, and wander, for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain, and for the welfare of gods and men. Let no two of you go the same way. Preach, O disciples, the doctrin which is glorious in the beginning, glorious in the middle, glorious in the end, in the spirit and in the letter; proclaim a consummate, perfect, and pure life of holiness. There are beings whose mental eyes are covered by scarcely any dust, but if the doctrin is not preached to them they cannot attain salvation. They will understand the doctrin. And I will go also, O disciples, to Uruvela, in order to preach the doctrin."

Both Buddha and Christ "walked on the water." Both attended a marriage feast and helped the host by a miracle to entertain his guests. In Buddha's presence, as we are told in the story of the marriage feast at Jambunada, a small supply of food proves over and over sufficient for a great number of guests. The idea of turning water into wine at the marriage feast at Cana is un-Buddhistic. Both Buddha and Christ tried asceticism for a time and carried their fasts to the extreme, but both abandoned self-mortification for a middle way, and were in consequence of it suspected, by former believers, of flagging in their religious zeal. (See Luke vii, 19, and Matthew ix, 3.)

Both Buddha and Christ were powerful preachers, and fond of parables, concentrating their teachings in pithy aphorisms, which were both impressiv and easily remembered. Both were keen thinkers and invincible in controversies, as a rule bringing the debate to a climax by presenting a dilemma, and always pressing the moral application of their theories. Both exercised an extraordinary influence; they looked into the hearts of men and swayed their minds through purity of motiv and the authoritativ earnestness of their personality. Both objected to the traditional method of clinging to the letter of religious belief which is satisfied with rituals and prayers, and both substituted for it the spirit of religious devotion and moral conduct. Both loved to express their sentiments in paradoxes such as "By giving away we gain; by losing our soul we preserve it; by non-resistance we conquer." Both spoke in parables, and many subjects of their parables are the same; as such we mention the sower and the lost son; the worldly fool who builds a large residence with store-rooms, but dies suddenly; the comparison of good deeds to seeds sown on good and bad soil, according to the nature of the people, illustrating the truth that in bad people the passions choke the growth of merit. Buddha calls the Brahmans, and Christ the Pharisees, "blind leaders of the blind."

Both Buddha and Christ show an unexpected graciousness toward a woman sinner, and a Buddhist disciple had an encounter with a woman at a well analogous to that of Christ in Samaria.

Both Buddha and Christ were, like Krishna, transfigured shortly before death, and above all, both inculcated the utter extinction of desire, lust, and hate in their very germ, so as to forbid all assertion of self, even the resistance of evil, and both demand the practice of love of enemies.

Remarkable as these parallels are, they by no means exhaust the subject; and the similarities are the more striking, as among the dissimilarities there are two which exhihibit an irreconcilable contrast. This contrast, which is well known to Buddhists themselvs, touches the two most vital points of religious belief—the idea of a personal God-Creator and the conception of an individual soul-entity as a separate being, a thing in itself independent of the body. We read in Charles D. B. Mills' book, "Buddha and Buddhism," p. 76:

> The regent of Lhassa declared perpetually to the Catholic missionaries Huc and Gabet, as they tell us, "Your religion is like our own, the truths are the same; we differ only in the explanation [exposition]. Amid all that you hav seen and heard in Tartary and Thibet you must hav found much to condemn; but you are to remember that many errors and superstitions that you hav observed hav been introduced by ignorant Lamas, but are rejected by intelligent Buddhists." He admitted between us and himself only two points where there was disagreement—the origin of the world and the transmigrations of souls. "Let us examin them both together," said he to them again, "with care and sincerity; if yours is the best we will accept it; how could we refuse you? If, on the other hand, ours is best, I doubt not that you will be alike reasonable, and follow that."

Concerning Buddha's Atheism the following passage quoted from Max Muller's essay on "Buddhist Nihilism" is instructiv. Max Muller says:

> As to Atheism, it cannot be denied that, if we call the old gods of the Veda—Indra, and Agni, and Yama—gods, Buddha was an Atheist. He does not believe in the divinity of these deities. What is noteworthy is that he does not by any means deny their bare existence, just as little as St. Augustine and other fathers of the church endeavored to sublimize or entirely explain away the existence of the Olympian deities. The founder of Buddhism treats the old gods as superhuman beings, and promises the believers that they shall after death be reborn into the world of the gods, and shall enjoy divine bliss with the gods. Similarly he threatens the wicked that after death they shall meet with their punishment in the subterranean abodes and hells, where Asuras, Sarpas, Nagas, and other evil spirits dwell, beings whose existence was more firmly rooted in the popular belief and language than that even the founder of a new religion could hav dared to reason them away. But, although Buddha assigned to these mediatized gods and devils, palaces, gardens, and a court—not second to their former ones—yet he deprived them of all their sovereign rights. Although, according to Buddha, the worlds of the gods last for millions of years, they must perish, at the end of every Kalpa, with the gods and with the spirits who in the circle of births hav raised themselvs to the world of the gods. Indeed, the reorganization of the spirit world goes further still. Already, before Buddha, the Brahmans had surmounted the low standpoint of mythological polytheism, and supplanted it by the idea of the Brahma as the absolute divine or super-divine power. What, then, does Buddha decree? To this Brahma also he assigns a place in his universe. Over and above the world of the gods with its six paradises, he heaps up sixteen Brahma worlds, not to be attained through virtue and piety only, but through inner contemplation, through knowledge and enlightenment. The dwellers in these worlds are already purely spiritualized beings without body, without weight, without desire, far above men and gods. Indeed the Buddhist architect rises to a still more towering hight, heaping upon the Brahma world four still higher worlds, which he calls the world of the formless. All these worlds are open to man, and the beings ascend and descend in the circle of time, according to the works they hav performed, according to the truths they hav recognized. But in all these worlds the law of change obtains; in none is there exemption from birth, age, and death. The world of the gods will perish like that of men, even the world of the formless will not last forever, but the Buddha, the enlightened and truly free, stands higher, and will not be affected or disturbed by the collapse of the universe: *Si fractus illabatur orbis impavidum ferient ruinæ.*

Now, however, we meet with a vein of irony which one would hardly hav expected in Buddha. Gods and devils he had located; to all mythological and philosophical acquisitions of the past he had done justice as far as possible. Even fabulous beings such as Nâgas, Gandharvas, and Garudas, had escaped the process of dissolution which was to reach them later only at the hands of comparativ mythology. There is only *one* idea, the idea of a personal creator, in regard to which Buddha is relentless. It is not only denied, but even its origin, like that of an ancient myth, is carefully explained by him in its minutest details.

Buddha thought it not necessary to play the part of a religious Don Quixote. He did not fight the wind-mills of mythological deities whose existence he knew to be doomed. But as soon as confronted with a serious problem he made no attempt at evading it but met it squarely and gave to his disciples his unequivocal solution.

Now it is strange that in these two points which constitute the main difference between Buddhism and Christianity, viz., the Christian belief in a personal God and World-Creator and the doctrin of the existence of an individual soul-entity, modern science, represented exclusivly by scientists educated in Christian schools and with a Christian tradition of two millenniums, will certainly side with Buddhism. There is scarcely anyone among our scientists who would be willing to indorse a creation out of nothing, and among our prominent psychologists few only will be found who adhere to the dualistic soul-conception which assumes the existence of a psychic agent behind the facts of soul-life. Nevertheless, our popular conception of a Creator-God and an ego-soul are so deeply rooted in the minds of our people that, as a rule, they still consider these two ideas the indispensable foundations of all religion.

Having studied of late the Buddhistic canon, I hav collected its most beautiful and characteristic passages and compiled from them a little volume called "The Gospel of Buddha," which is to appear soon. As the contents of the book are taken from Buddhistic sources, they are unquestionably genuin. The most important passages are literally copied from the translations of the original texts. The main work of the compiler has been the reduction of lengthy passages into brief condensations, the transcription of unintelligible parts into language that is understood by Western readers, and the omission of extravagancies which may please Oriental readers, but are not to the taste of the more sober Western mind. The quotation from Buddha's farewell address to his disciples, which is literally taken from the Maha-pari-nibbana Sutta, will giv a good idea of the spirit of Buddhism.

Ananda requested Buddha to speak once more to the disciples before his final passing away should take place, and Buddha said:

"What, then, Ananda, does the order expect of me? I hav preached the truth without making any distinction between exoteric and esoteric doctrin; for in respect of the truth, Ananda, the Tathagata has no such thing as the closed fist of a teacher who keeps some things back.

"Surely, Ananda, should there be anyone who harbors the thought, 'It is I who will lead the brotherhood,' or 'The order is dependent upon me,' he should lay down instructions in any matter concerning the order. Now the Tathagata, Ananda, thinks not that it is he who should lead the brotherhood, or that the order is dependent on him.

"Why, then, should the Tathagata leave instructions in any matter concerning the order?

"I am now grown old, O Ananda, and full of years, my journey is drawing to its close, I hav reached the sum of my days, I am turning eighty years of age.

"Just as a worn-out cart can only with much difficulty be made to move along, so the body of the Tathagata can only be kept going with much additional care.

"It is only Ananda, when the Tathagata, ceasing to attend to any outward thing, becomes plunged in that devout meditation of heart which is concerned with no bodily object, it is only then that the body of the Tathagata is at ease.

"Therefore, O Ananda, be ye lamps unto yourselvs. Rely on yourselvs, and do not rely on external help.

"Hold fast to the truth as a lamp. Seek salvation alone in the truth. Look not for assistance to any one besides yourselvs.

"And how, Ananda, can a brother be a lamp unto himself, rely on himself only and not on any external help, holding fast to the truth as his lamp and seeking salvation in the truth alone, looking not for assistance to any one besides himself?

"Herein, O Ananda, let a brother, as he dwells in the body, so regard the body that he, being strenuous, thoughtful, and mindful, may, whilst in the world, overcome the grief which arises from the body's cravings.

*An address delivered at the National Congress of Freethinkers, Chicago, Saturday evening, Nov. 27, 1894.

"While subject to sensations let him continue so to regard the sensations that he, being strenuous, thoughtful, and mindful, may, whilst in the world, overcome the grief which arises from the sensations.

"And so, also, when he thinks, or reasons, or feels, let him so regard his thoughts that, being strenuous, thoughtful, and mindful, he may, whilst in the world, overcome the grief which arises from the craving due to ideas, or to reasoning, or to feeling.

"Those who, either now or after I am dead, shall be a lamp unto themselvs, relying upon themselvs only and not relying upon any external help, but holding fast to the truth as their lamp, and seeking their salvation in the truth alone, shall not look for assistance to any one besides themselvs, it is they, Ananda, among my disciples, who shall reach the very topmost hight! But they must be anxious to learn."

This farewell speech contains the most important injunction which Buddha imposed upon his disciples, and its spirit is characterized by the words "Hold fast to the truth as to a lamp." For Buddhism, let me repeat once more, had no creed in the sense in which Christians or Mohammedans are required to believe their confessions of faith. Buddha rejects blind faith. He does not want his disciples to rely upon any *Credo*, and warns them not to accept any truth upon authority, not even upon his own, upon Buddha's authority. There is another remarkable passage in the sacred writings of Buddhism, which, according to Oldenberg, reads as follows:

If ye now know thus, and see thus, O disciples, will ye then say: We respect the Master, and out of reverence for the Master do we thus speak? That we shall not, O sire. . . . What ye speak, O disciples, is it not even that which ye hav yourselvs known, yourselvs seen, yourselvs realized? It is, sire.

Would that all religions adopted this principle of Buddha's! Would that it became the corner-stone of the Christian, the Jewish, the Mohammedan faith! The result would be that, perhaps slowly, but surely, the old traditional superstitions would be abandoned. Religion would be rationalized and become as it ought to be, only another name for the search after truth and the trust in truth.

PAUL CARUS.

A Pious Plagiarist Scored.

Professor Drummond's "Ascent of Man" has created quite a flutter of excitement among those people who are scarcely able to resist the evidences for evolution but who find it beyond their power to giv up their faith in Jesus and God. Mrs. Lynn Linton has a sharp and timely criticism of the pretentious volume in the *Fortnightly Review* for September. Here is a striking passage from her article:

Christianity no more invented the family than it invented virtue. Indeed, what is original anywhere? The story of Antinous is that of sacrifice, all the same as are the stories of Abraham and Isaac, of Jephthah's daughter, of the old Greek demigods and Roman heroes, who gave themselvs for humanity and their country—that is, for the good of others. Nay, Christ himself had his forerunner in Krishna, and his doctrins were f restalled by Confucius and Gautama, as in a sense by Plato and Socrates. We take exception to the unscientific and more than sickly tone of Professor Drummond's eulogium on the love which he asserts rules creation from the protoplastic base to the summit of human society at the end of the nineteenth century—the Professor himself standing on the apex like the angel on the top of Sant' Angelo. Without even a side glance to the truths of human life—to the war going on between capital and labor; between the Havs and the Hav-nots; between classes in England, races and religion in Ireland, anarchy and organization everywhere; between political opponents, and in society generally; between the nations which stand like dogs straining in the leash, held back only by economic considerations from hurling themselvs across the frontier in that deadly war so sure to come, nations armed to the teeth and 'spoiling' for the fight—we are treated to these mystical pæans on Love in the abstract as the one predominant factor of modern, that is, evoluted life, and the idea of justice is nowhere.

Professor Drummond's critic charges him with having "coolly" taken as his own "passages wherein Mr. Herbert Spencer has laid down principles and adduced facts to support them," and she adds that he has marred what he has thus borrowed from Spencer with "unworkable sentimentalities, to catch the taste of the uncritical and unscientifically educated public." She continues:

That he has succeeded in his aim is proved by the enormous success of his book—mere hash of other men's labor as it is—a plagiarism from first to last. It is a thing of this kind which makes one despair of one's generation. The greedy haste to swallow any form of quackery while neglecting truer and better-grounded expositions—the seeming inability to grasp first principles or to go to the fountain-head for knowledge—the curious pleasure taken in mysticism and sentimentality, and the no less curious aversion for the calm distinctness of science—the comfort of phrases analogous to the blessed word Mesopotamia—all point to a state of mental confusion which argues ill for the future, and which certainly proves the present to be unsatisfactory. There is nothing which average people dislike more than precision of thought, the logical genesis of opinion, the root-work of a creed; nothing that delights them so much as picturesqueness of statement irrespectiv of its truth—as sentimentality irreducible by logic or reason to anything resembling common sense. And, as the exponent of that form of pseudo-science which puts new wine into old bottles, and expects to make a good thing of the storage, Professor Drummond fulfils all these conditions and supplies all these ingredients in profusion. Hence his popularity. He brings his subject, which only the educated can rightly understand, down to the level of the ignorant. He strips science of her divinity and sends her out as a cottage maid, or, rather, as a young priest, of whom no one need be afraid. But he lets slip truth in this endeavor to extract milk for babes out of the meat for men; and his rendering of synthetic philosophy is both inadequate and shallow. Whatever is true, is borrowed; whatever is false, strained, and inconclusiv, is his own. His sin is the sin of plagiarism, with the additional offense of distortion in the lifting.

The Reasons Supplied.

In making appropriations of money for Christian missions the state makes itself the patron of religion, and thereby violates the sacred rights of conscience. The government of the United States has done this for many years. It has granted large sums of money to both Catholics and Protestants to be used in the religious training of American Indians. I am profoundly astonished at the Congressmen who hav voted for such appropriations, and I am still more astonished at the people for not protesting against this unjust and unconstitutional use of their money. A large share of the money used for this purpose was taken from the pockets of Jews and other non-believers in the Christian religion. In thus compelling them to support Christianity they are robbed of the liberty of conscience. Every person who can read ought to know that this is a violation of the Constitution of the United States. He ought to know that every Congressman who votes for these appropriations violates his oath of office. But the wrong continues. The consensus of opinion in every state in the Union is that the federal government has no right to make any such use of the people's money. But, knowing this, the representativs of the people, for reasons which they keep within the solitude of their own breasts, continue these unlawful appropriations.—*Rev. Dr. Hawthorne.*

[The reasons which the politicians "keep within the solitude of their own breasts," but which are well known to all observing people, are that the politicians dare not do otherwise than as they think the church wants them to do, and the church wants to receive every special privilege that the politician has it in his power to bestow. When Mr. Hawthorne can make the controling forces in the church honest enough to refuse these appropriations, Sunday laws, *et al.*, he will find that the politicians will not try to force them on the church.—ED. T. S.]

Christianity and Slavery.

Christian teaching was neither the sole nor the chief cause of the abolition of slavery. Slavery was first condemned as a violation of natural right by certain Greek philosophers long before the Christian era; and legislation of a kind favorable to emancipation was initiated by Roman jurists imbued with the spirit of Stoicism long before the conversion of the empire to Christianity. The economical disadvantages of forced labor and the closing of the slave-markets by a series of political and military events quite unconnected with religion did the rest; and it is notorious that the human chattels of the religious houses were the last to be manumitted. With the discovery of America and opening up of Africa came a revival of the hateful institution under forms worse than any known to classical antiquity; and in this revival some very pious Christians bore a prominent part, while none that I know of raised a protest against it. At last a protest came, but it was uttered by the Rationalistic philosophers of the eighteenth century, and was first put into the form of law by the anti-Christian convention of France. So with the whole emancipating movement of modern times. In all its phases it has been originated and supported by Rationalists, and, until lately, has counted many devout religious believers among its opponents. I am well aware that quite recently the public opinion of the religious world has undergone a great change in this respect—a change well illustrated by the very book I am reviewing—but it is a change for which their religion is no more to be thanked than for their acceptance of the Darwinian theory, both being due to the serpentine rather than to the dovelike qualities of pietism.—*A. W. Benn, in the Academy.*

No passion so effectually robs the mind of all its powers of acting and reasoning, as fear.—*Edmund Burke.*

Freethought Progress.

During the period of two months three thousand copies of "Force and Matter," translated by our friend Ten Bokkel, hav been sold in Holland.

The Belgian Freethinkers hav now a song-book for children. ∴ The Freethought Federation of Belgium held a special congress on September 2d, at Brussels. The congress was well attended and in every respect a decided success.

The Ramon Chies memorial fund is slowly creeping up. It has now reached the six thousand pesetas mark. A peseta is equal to a franc, or about 19 cents. ∴ A grand anti-clerical demonstration is to be held at Barcelona, Spain. The invitation contains among its signatures the names of thirty-four professors of different Spanish universities.

Since the death of Dr. Ed. Schwella, Dr. Panthel has assumed the leadership of the Vienna Free Religious Society, and the editorship of *Der Lichtfreund*. ∴ The Austrian minister of agriculture stated in a lengthy speech in the congress of that country that the only solution of all social trouble lies in a return to faith in God. Representativ Pernerstorfer took his excellency down amidst the applause of the Liberals.

During the last two months six new societies hav joined the French Freethought Federation. ∴ A poor member of the Roman Catholic church committed suicide at Caudebec-lès-Elbeuf, France. The priest would not officiate. The Freethinkers of the village took the matter in hand, and the poor suicide had a first-class funeral. ∴ The annual French Freethought congress was held November 1st, at Paris. The congress discussed the following subjects: The necessity of adopting an anti-clerical program by the electoral committee, and making the same known among the masses; organization of secular and social festivals among Freethinkers; cremation, etc.

A new fully revised edition of "Force and Matter" has been published in Germany. The revision was by Professor Buchner himself. ∴ During the fiscal year 1893-94 sixty-four lectures were delivered to the Free Religious Society in Berlin. The Sunday-school was attended by five hundred and twenty children, and the membership of the society consisted last March of 2 775 adults. ∴ Professor George H. Schodde, writing to the *Independent* from Germany, does not seem to take a very hopeful view of the theological outlook there. He says that "the new and most powerful factor in German theological thought is the school of the late Professor Ritschl," and he describes the tenets of this school as being subversiv of such fundamental Christian dogmas as "the pre-existence and the eternal sonship and divinity and virgin birth of Christ, his work of atonement, the trinity, the inspiration of the scriptures, and other essentials." And yet these men claim to be Christians! "The antitheses now put forth between the conservativ and the advanced claus are more fundamental than ever, involving as they do the very heart principles of evangelical Christianity and theology." One of the latest victories of this class is the capture of the dogmatical chair of Jena, held for decades by Lipsius. Its influence has extended to France and found "warm adherence among the French Protestants. Its three leading organs—a bi-monthly, a bi-weekly, and a weekly—are all skilfully edited and are aggressiv in tenor and tone." Evangelical Christianity cannot extend the hand of fellowship to the protagonists of this kind of theology. "It would be ecclesiastical and theological suicide to do so. A reconstruction of evangelical theology along these lines can be possible only at the sacrifice of its heart's blood," says Professor Schodde. And yet evangelicism seems to be reduced to a choice between this suicide and surrender to undisguised Freethought.

Dr. Briggs says of the Higher Criticism and its opponents: "The investigation must go on all the same. It matters little how many oppose it. It may delay the end; it cannot prevent it. It may make the investigation a holy war, and the establishment of its result a catastrophe to the faith and life of its opponents. But the normal development of the investigation is the calm, steady, invincible march of science." ∴ The city council of Winnipeg will make churches which bring professional entertainments to the city pay a license fee of twenty-five dollars. If shows in secular halls and on the streets must pay a license, why should not those which seek the shelter of church walls? ∴ *Unity* says: "By forces quite irrepressible, the University of Chicago must eventually become a seat of learning in the interests of morals and religion on a basis far removed from the prescribed elements of any denomination or orthodox limitation." ∴ One hundred years ago the man who criticised the sermon was likely to be fined in this land of the free. One hundred years ago the whipping-post and pillory were still standing in New York and Boston (and now Commodore Gerry wants to get them back). ∴ At Amenia, N. Y., a preacher has lately been installed in the Presbyterian church after he had declared his disbelief in the Calvinistic doctrin of preterition. The Presbytery of the North river accepted him in spite of his heresy. Ministers must be growing scarce, for, as the *Sun* remarks, "preterition is a fundamental postulate of Calvin's theological system, which is the groundwork of Presbyterianism." But if this minister's "heart" is growing tender his intellect is losing its capacity for logical thinking, for if there is an infinit God and if any man or woman goes to hell that man or woman was foredoomed to hell by that infinit God. ∴ The board of review of assessments of Milwaukee refused to comply with the request of Bishop Katzer to take off the tax assessed on his residence. Had it been held by the church it would hav been exempt. The board will also investigate the exemption of the residence of Presiding Elder Creighton of the Methodist church. ∴ We hav received *Freniad* ("Forward"), a weekly Scandanavian paper published at Sioux Falls, S. D., and we find it a twin brother in sentiment to *Rodhuggeren*. ∴ The excommunicated Canadian paper, the *Canada Revue*, has changed its name to *Le Reveil*, but its principles remain the same.

News and Notes.

I am glad that the annual congress has turned out to be such a cheering success. It was pleasant to meet so many comrades and to work so harmoniously together. It is needless for me to giv any further account of this great gathering, for ample reports hav been published in the papers. We hav laid out a good basis for progress. There will be a consolidation of all our forces, and we shall be ready to meet any emergency in the defense of human rights.

After the labors of the Congress, it was a delightful change to meet the Liberals of Bangor, Mich., in the first campaign for Freethought in that place. Arrangements for six lectures in the Opera House were made by F. N. Overton, and a wave of excitement was in the community. There are four churches in Bangor with an average attendance of three hundred in a population of two thousand in the township. For fifty years—ever since the settlement of the country—there has been no opposition to speak of to the ancient faith. It has pursued the even tenor of its way, and Christians hav dozed comfortably in their church pews and the ministers preached hell-fire without making any particular impression or creating extra warmth in the hearts of their listeners. But now something new was appearing. The Freethinker was in the land, and the other side of the question was to be heard. This was indeed a novel enterprise, and what would come of it was the absorbing question. The Infidel was something so entirely unexpected that the faithful did not know exactly what kind of a picture might enlighten their perturbed imagination. Whether the Infidel had horns or hoofs was a matter to be decided only by actual observation.

However, Freethought had been growing in the community for many, many years. In the backwoods it had flourished with the stroke of the ax and the furrow of the plow. The pioneers had not battled with nature without seeing the real truth of things and that science was better than theology. And so the Freethinker found a cordial welcome in this prosperous and advancing community. The Opera House was filled on the first night. Two or three clergymen were present, and a large sprinkling of Christian believers, although the majority of the audience were evidently in favor of Freethought and found that it was in agreement with their own common sense and humanity. It was what they had thought all along, only it had never before been clearly expressed. The weather was not so favorable as I wished. It rained one or two evenings, and the traveling was bad, and as many of my Liberal friends lived in the country it made it difficult for them to attend. On pleasant evenings the house was full. On the stormy evenings it was nearly full, and the interest continued unabated. I am sure that if the last evening had been clear, even the standing room of the Opera House would hav been occupied. As it was I hav every reason to feel encouraged at the outlook, and to thank the Liberals of Bangor for their stanch devotion and presence, rain or shine, at the meetings. The work at Bangor shows what can be done in a thousand communities in this country, if a few fearless and persistent Freethinkers will push things and bring out the real progressiv thought in the minds of the people. The majority of the people are out of the trammels of the church, only they do not know it—they hav not heard Freethought lectures or read Freethought papers.

I challenged the clergymen of the place to meet me in open debate, but none answered. I suppose they will reserve their guns until the Freethought lecturer is a thousand miles away; but I am willing to leave my facts and arguments with the common sense of the people and do not fear the triumph of the enemy. The Freethinkers of Bangor are fully able to defend themselvs. They occupy leading positions in the community and are respected by all, and their convictions are backed by character.

I found, indeed, a very congenial atmosphere in Bangor—plenty of intelligence and progressiv spirit—and the whole time of my stay was stimulating and enjoyable.

I enjoyed the hospitality of Mr. and Mrs. F. N. Overton, and it was a delightful sojourn for the Secular Pilgrim. Among the companions of this Freethought fireside were Mr. and Mrs. W. G. Benscotter, who, although they believe in the spiritual life beyond the horizon of this world, are still intensely interested in all that concerns the welfare and progress of humanity to-day. In the sunset of age they hav not lost the golden freshness of life's morning. The children of the household, Glenn and Essie Overton, were constant in their attendance at the lectures, and hav too much Freethought ever to be gathered into the orthodox fold. I can not enumerate all the generous supporters whom I found in Bangor and vicinity. Mr. C. A. Southard, Irving Southard, H. M. Overton and all his family for three generations, Mr. and Mrs. Dallas Wood, Polk Wood, F. J. Overton, J. L. Willis, etc.; these names represent families and associations of Freethinkers that will be influential and durable in this place. The flag is now flung to the breeze and it will not be taken down. I shall count it a great pleasure to meet these friends again in some future campaign. A successful and brilliant opening has certainly been made and I do not expect to find more enthusiastic or splendid allies than in Bangor.

Among those present were Mr. and Mrs. A. Johnson, of South Haven. My old friend Lewis, of Goldthwaite, Tex., will recognize these friends when I introduce them in the pages of THE TRUTH SEEKER. Mrs. Johnson is the daughter of the Texan pioneer.

It is snowing when I leave Bangor Tuesday morning. The great election day is on and the political landslide all over the country, but as I can not vote I let things take their way. I travel so much that, though I feel at home in every state, I cannot cast a ballot in any. I presume the country is safe just the same. Friend Reichwald did more than vote, however. He was judge of election and was at his post continuously from five o'clock Tuesday morning until four o'clock Wednesday morning. This is like serving one's country on the field of battle, and requires both pluck and patriotism.

My next point from Bangor is the Liberal Club, New York, where I am Friday evening, November 9th. I am glad to meet old comrades again on this historic field of intellectual combat. It has now a lady president, Mrs. Beckwith, who presides with grace and dignity and knows when to use the gavel. A more extended notice of my lecture, I hope, will be given by the "Man With the Badge-pin." A fine audience was present, and the Liberal Club still flourishes as one of the lights of the world and the platform scintillates with every variety of thought.

SAMUEL P. PUTNAM.

After Grover.

The Dallas Freethinkers, says a dispatch, dated Nov. 4th, to the Galveston *News*, did business tonight at the old stand on Ervay street. About sixty people were present, and they proceeded to wrestle with the president of the United States, by adopting the following, which will be circulated for signatures, and when signed will be forwarded to President Cleveland:

TO GROVER CLEVELAND, President of the United States —*Dear Sir:* Having read your proclamation, we make bold to ask you the following questions:

1. Is there a constitutionally recognized church in the United States?
2. If so, are you the head of this church?
3. Does the office of president confer with it the position of the head of any church?
4. As the head of the church hav you the right to speak in your official capacity as president?
5. As president, hav you any authority to issue church orders?
6. In so doing are you not mixing religious matters with affairs of state?
7. Do you remember a part of the Constitution which says Congress small make no laws respecting the establishment of religion or prohibiting the free exercise thereof?
8. If you do not get your authority from Congress, whence does it come?
9. Are you not openly insulting every American citizen when you assume, as president, the authority of a pope?
10. If the order be but a form, as may be urged, is it not bad form to exceed the constitutional rights conferred on the president by acting as you hav done in the matter of issuing religious orders?
11. What authority hav you to stamp or brand a religious bull with the great seal of the United States?
12. Hav you any constitutional authority to command or even suggest that people observe any religious feast or festival?

As believers in a secular government and religious worship and the right to worship according to the dictates of conscience, or not at all, we condemn your action and appeal to the people to put a stop to this mode of religious meddling.

S. P. PUTNAM'S lecture appointments:
Philadelphia, Pa., Nov. 18th.
Cincinnati, O., Nov. 25th.
Blair, Wis., Dec. 1, 2.
Grafton, N. Dak., Dec. 5–7.
Hoople, N. Dak., Dec. 8, 9.
Park River, N. Dak., Dec. 10–12.
Conway, N. Dak., Dec. 13–15.
Fargo, N. Dak., Dec. 18–20.
St. Charles, Minn., Dec. 22, 23.
San Marcial, N. M., Dec. 29 to Jan. 2.

Mr. Putnam will lecture during the month of January at Prescott, Arizona. It is hoped that friends in the vicinity and throughout Arizona will make arrangements for lectures at this time, and push the Freethought work. Mr. Putnam will also arrange to lecture in New Mexico, Colorado, and Kansas on his return from Arizona. Those wishing lectures in any of these states will communicate with S. P. Putnam, 234 South Water street, Chicago.

Observations.

What is the matter with the A. P. A.? Is it all right or is it not? The answer will depend upon the reader's race, political color, and previous condition of religious servitude. Protestants generally do not make any audible objections to the association, while Catholics just despise it. Again, the adherent of the Republican party bears the order no ill-will, but Democrats regard it as a mortal enemy. Once more, its membership is almost exclusivly unceltic, and the Irish are extraneous to it. Thus it is a question whether the A. P. A. was organized by Protestants to down the Catholics, by Republicans to beat the Democrats, or by Yankees to freeze out the Hibernians. However the question is answered, the fact cannot be disguised that, politically, the Catholics are downed, the Democrats are beaten, and the temperature surrounding the Irish office-seeker is extremely cold.

If the members of the A. P. A. are to be believed, the purpose of the order is to divorce the Catholic church from the American state. They say that the Catholic church is a political machine whose operators aim at absolute control of the consciences and liberties of us all; which is true. The Catholic church approaches as near to the infamous as anything I know of except those branches of the Protestant church which most closely resemble it. It commits and defends, I believe, all crimes except the capital one of murder, and its record is not clear of that offense. It terrifies the ignorant with its hoc-est-corpus, and bullies the enlightened by the power of its wealth and political influence. It imprisons women in its nunneries; it steals from the public treasury to support its schools and reformatories, which are training-grounds for the church and the penitentiary. Its religious teaching is fraud touched with superstition, and its histories are mostly lies that no reasonable person can believe. Its charity is speculation in misfortune, and its philanthropy is business enterprise conducted on a basis of cringing and sycophantic hypocrisy. As a swindle, it has no respectable competitors among the green goods men, bunco steerers, and lottery agents. They are outclassed. Its only rival is its offspring, the Protestant machine.

Considering these serious objections to the Catholic church as a shaper of the destinies of America, it is quite natural that the A. P. A. should spring up. The wonder is that citizens who believe in a non-Catholic state hav not previously combined. In spite of all that has been said against the American Protectiv Association, I hold that this combination is proper and necessary, so long as such union of church and state exists as permits our legislature to raise money for the expenses of the state, and appropriate the same to pay the expenses of running the pope's religious institutions. It follows that keeping Catholics out of office is the legitimate work of an organization of this kind, because the more Catholics we elect to positions of trust, the more we shall be robbed in the manner here deprecated. The question of religious liberty has been raised by the orators of the party threatened by the boycott of Catholics; but that religious liberty which permits a Catholic to hold office is not violated, I think, if in the exercise of it I vote against him. The portion of the Constitution which provides that "no religious test shall ever be required as a qualification to any office of public trust" places no restrictions on the voter and therefore has nothing to do with the case. It means that an officer-elect shall not hav his religious belief inquired into when he takes the oath of office. It does not mean that a Freethinker is to ignore the fact that a Roman Catholic candidate is pledged by his alliance with the church to violate that other article of the Constitution which says "Congress shall make no law respecting the establishment of religion." The article touching the matter of religious qualifications is notoriously disregarded in the appointment of chaplains, whose only qualification is a religious one; and the other article is shoved aside to make room for laws prejudicial to the Demands of Liberalism. A vote for a Catholic is a vote against those demands, and the American citizen is a mule if he does not use all honest means to elect a secularist instead—not on account of the Catholic's belief, but because he conceives it his duty to rob the taxpayer for the benefit of the church.

The A. P. A.-ist is objectionable not because he opposes the Catholic church, but because, having removed the Romish incubus he would substitute the Protestant succubus that equally plays the devil with secular institutions. He loses sight of the great truth that the two churches are mother and daughter, of the same blood and both tough. The old lady has her appointments with one political party, the girl with the other; and neither will

hesitate to throw off on her partner when he loses his job. The Democratic party just now has the Catholic church and Tammany on its hands. The Republican party has the Protestant church and the A. P. A. If their contests in the future prove to be Kilkenny cat symposiums, the Pops will be tickled to death.

The brilliant enterprise of the *Light of Truth*, a Spiritualist paper, in securing the late Dr. A. B. Dobson as a heavenly correspondent has been materially dimmed by its contemporary, the *Spirit of Truth*, a little sheet published away off in Arkansaw, which now claims Luther Colby as its editor. When Mr. Colby, editor of the *Banner of Light*, went to his reward on October 7th, his friends expected that he would lose no time in communicating with the office where he spent so great a part of his earthly life. But it appears that Mr. Colby has fooled them, for instead of making himself known in Boston as aforesaid, he went West, where, according to the *Spirit of Truth*, he has organized the "Colby Band of Spirit Editors," with mundane headquarters at the office of that journal in Hot Springs, Ark. In his communication there are several items of interest. Apologizing for not returning to the *Banner* household, he says that the friends there did not need "coddling," while he regarded it as his first duty to search out those who had been averse to him in earth life and assure them of his forgivness. Among such antagonists was Dr. Cook, editor of the *Spirit of Truth*. Another was John C. Bundy, but on meeting in the spirit world, they (Mr. Colby and the Bundy spook) embraced each other, "whilst the very heavens vibrated and rang with the anthems of praise and shouts of angelic joy that arose from the united voices of the unnumbered, vast concourse of redeemed beatific souls as we both, then and there forgave each other, and became everlasting spiritual friends in an inseparable oneness of spiritual love." While in Boston Mr. Colby did not write that kind of slush; spirits, however, never write anything else. I cannot imagin Luther Colby saying that he feels "like a newly hulled chestnut that has just shed its burr," because I doubt that he ever was a chestnut, which, I take it, an individual must necessarily be in order to know how it feels to be shucked; yet the alleged communication puts those words in his mouth. Chestnuts!

It is to be observed that the *Banner of Light*, Mr. Colby's old paper, publishes no communication from its departed editor. It is just possible that the respect which Mr. Colby's surviving friends hav for his memory forbids that exhibition of mendacity. Perhaps they regard spirit messages as Dr. Dobson did his own medicins—quite profitable as an article of commerce, but not to be taken by the compounder. There may be this further analogy, that as the doctor's medicins all came out of the same bottle, so the messages produced by a medium all hav their origin in the same brain.

I heard the other day, from one who had been a member of Dr. Dobson's family, quite an enlightening bit of information. The doctor had the reputation of being an independent slate writer; and so he was. His method was to lay a piece of paper on a slate and to write thereon quite independently of spirits or any other influences. Such messages as the *Spirit of Truth* medium givs to the world with Luther Colby's name attached hav the same self-reliant character.

The New York *Sun* attributes the Democratic reverses to President Cleveland's indifference and Populism in the party, but Mr. T. Platt, manager of the Republican machine in this state, declares it was Providence that did it. Mr. Dana should take a balloon and "go higher up."

Last June a parcel of male and female doctors who kill or cure illegally were arrested in this city by agents of a sort of vice society and charged with malpractice. Not a single one of them was ever tried, and the last witness before the Lexow committee, Dr. Newton Whitehead, told the reason why. The case turns out to be that the physicians were "pinched" as a blackmailing proposition, and that upon the payment by them of money to be divided between the agents, the lawyers, and the courts, the prosecution was dropped. The leader in this felony was one Joseph Britton, who will be remembered as having done a fugleman's work in the arrest of D M. Bennett. He was then in the employ of Anthony Comstock, who taught him first to prosecute vice and then to squeeze it. It is not comforting to hear that among the lawyers who took money from the criminals to "fix" the court was Hugh O. Pentecost. If Britton's society and Comstock's society and Parkhurst's society were not of the same brood, it might be hoped that in the course of the Lexow committee's investigations the rascals would hav the bright light of publicity thrown upon them. It is written, however, in the book of probabilities, that when Mr. Goff takes the elevator to go higher up he will not linger at the floor where these buzzards roost.

Mr. L. G. Reed, whose writings brace a man up like a drink of ginger-and-water in the hay-field, has just published a booklet of poems and essays—or jingles and prose pieces, as he calls them. I read Mr. Reed's articles in THE TRUTH SEEKER long before I learned that he was kin to the Reeds who used to go to school at the North End district in Surry, N. H., when I, aged 10, studied aliquot parts and least common multiples at "middle-town" next to Sam Poole's blacksmith shop. The Reeds were a good sort of people, who went soberly about their business. I often saw the old folks jogging by in their reliable pleasure wagon, as well as the younger ones with their smarter rigs, and I recollect that everybody spoke well of them. I remember this because, being myself a hard formation, and learning my lessons not by study but by the immediate assistance of the devil, respectable citizens attracted my attention and I wondered how it felt to be good. From the appearance of some known to be not only good but pious, I got a notion that it hurt. There is not much Liberalism in New Hampshire. Thought is petrified about as permanently as the granit hills. People there are divided, according to the local idea, into Christians, Catholics, and Spiritualists. The Christians are the Protestants; the Catholics are adherents of the "Irish religion," and "Spiritualists" include all unbelievers, whether Materialists or otherwise. There is so little thought on the subject of religion that, though the inhabitant may hav his opinion of the folks who go to the other meeting-house, he would be surprised if you should ask him to explain the difference between his creed and theirs. The old lady who borrowed THE TRUTH SEEKER and read it piously every Sunday for a year previous to her death, under the impression that it was a religious journal, and then died in the hope of a glorious resurrection, was fairly representativ of the rest of the population.

To return to Mr. Reed's book, it is the kind that should be circulated in that state. Its unorthodoxy is so frequently emphasized throughout its pages that even the common mind as it is in New Hampshire would detect its drift, and the same common mind, being shrewd if not enlightened, would see there was truth in the darned thing after all. I can tell without going there just how it would be clandestinly passed from one to another until a copy had been read by everybody in a given neighborhood except the children and the unmarried. There is nothing in it to shock the mind of a child or to agitate the bosom of a vestal, but New England parents, though broader than they are long in their speech, are peculiarly narrow as to their literature. Mr. Reed's jingles especially would prove a center shot at the New Hampshire understanding, which is naturally receptiv toward rhyme. While his prose might awaken reflection and doubt, his poetry would create a sensation. As an example, select his verses on the Bible story of the flood. They would read it because it is quaint and humorous. And the last stanza would stay with them like the sting of a bumblebee. It is pointed, and good poetry:

> The bended knees and lifted hands
> Implore the gods in vain;
> Not all the priests of all the lands
> E'er brought or stayed the rain.

Some reader may recognize in these remarks a description of people he knows outside of New Hampshire. If so, Mr. Reed's book will be useful there also. It is calculated to quicken all those who are in the stage of arrested development.

Faith, hope, and charity are not greater than duty, humility, and self-sacrifice. (1) By working the Duty racquet, conscientious persons may often be induced to assist the undeserving, who are as a rule the persons most profited by the exercise of that virtue; for which reason they are the most persistent in pointing out its demands. (2) In the practice of Humility we assure the author of our being that his works are imbecil, which must be somewhat humiliating to him. It is well that the most high should occasionally be called down. (3) Self-sacrifice means that we must deny ourselvs small favors and temporary pleasures in order that we may enjoy those which are great and enduring. It follows, then, that he who most sincerely desires to exercise the virtue here discussed will content himself with the lesser benefits, and, by a supreme act of self-sacrifice, forego the everlasting reward.

GEO. E. MACDONALD.

Lectures and Meetings.

COL. R. G. INGERSOLL's lecture route is as follows:

Nov. 16.....Columbus, O	Dec. 1..New Bedford, Mass
Nov. 17.....Dayton, O	Dec. 2.....Boston, Mass
Nov. 18.....Cincinnati, O	Dec. 3.....Haverhill, Mass
Nov. 19 .....Elyria, O	Dec. 4.....Portland, Me
Nov. 20.....Cleveland, O	Dec. 5.....Lynn, Mass
Nov. 21.....Toledo, O	Dec. 6.....Concord, N. H
Nov. 22.....Warren, O	Dec. 7.....Manchester, N. H
Nov. 23....Jamestown, N. Y	Dec. 8.....Brockton, Mass
Nov. 24.....Buffalo, N. Y	Dec. 9.. ...Providence, R. I
Nov. 25.....Brooklyn, N. Y	Dec. 10....Fall River, Mass
Nov. 26...Bridgeport, Conn	Dec. 11. New London, Conn
Nov. 27.....Holyoke, Mass	Dec. 16...Washington, D. C
Nov. 28....Springfield, Mass	Dec. 17.....Richmond, Va
Nov. 29 Northampton, Mass	Dec. 19....Philadelphia, Pa
Nov. 30....Worcester, Mass	Dec. 20.....Baltimore, Md

J. E. REMSBURG left home October 27th, and is now on his way east. He spoke in Chicago, October 28th; Marseilles, Ill., 29th; Ellsworth, Ill., 30th; Martinsville, Ill., 31st; Redmon, Ill., Nov. 1st; Carbon, Ind., 2d; New Ross, Ind., 3d and 4th; Lebanon, Ind., 5th and 6th; Greentown, Ind., 8th; Marcelona, Mich., 10th and 11th; Elk Rapids, Mich., 12th and 13th; Hersey, Mich., 14th; Hubbardston, Mich, 15th and 16th. His appointments for the next three weeks are as follows:

Nov. 18.....Detroit, Mich	Nov. 26-28.....Cortland, O
Nov. 18.....Toledo, O	Nov. 29.....Gustavus, O
Nov. 19, 20.....Delphos, O	Nov. 30.....Castile, N. Y
Nov. 21.....Lima, O	Dec. 1.....Ridgeway, N. Y
Nov. 22..Mechanicsburg, O	Dec. 2.....Lockport, N. Y
Nov. 22.....Newark, O	Dec. 3.....Dundee, N Y
Nov. 24.....Lexington, O	Dec. 4, 5..Pultneyville, N. Y
Nov. 25.....Shreve, O	Dec. 6 .....Oswego, N. Y

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome. Program for November:

November 20th—"Browning's Statue and Bust." Geo. Brown.
November 27th—"From Barter to Banknotes." John S. Durham.

Radical Library open 7.30 to 10 P.M. Dues 15 cents per month.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 320 East 15th street, New York, at 8 o'clock. Program for November:

November 16th—"American Socialism." Henry Nichols.
November 23d—"The Political Aspect of Socialism." Delmore Elwell.
November 30th—"The Inheritance Tax. Is Property in Danger? Walter S. Logan.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for November, 1894:

November 18th—"Why Democracy is the Best Form of Government." S. H. Nichols.
November 25th—"How to Make the World Happier." H. A. Powell.

THE Ohio Liberal Society meets every Sunday evening in Knabe Hall, 26 W. Fourth st., Cincinnati. Program for November:

November 18th—"Has the Belief in God been Detrimental to Man?" B. A. Roloson.
November 25th—"The Mistakes and Superstitions of Jesus." S. P. Putnam.

Lectures commence at 7:45 P.M., sharp. All lectures are followed by free criticism and discussion. All are invited to attend.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.
November 18th—lecture by Samuel P. Putnam.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Monroe avenue.

James Payn, in his "Gleams of Memory," says that he never found orthodoxy in any man of letters, even if he was nominally connected with an evangelical sect. He adds: "Their doubts are more than historic doubts. Their difficulty is to believe that omnipotence and benevolence can permit the outrageous crimes and cruelties that go on every day in the world." ∴∴ Dr. G. Vance Smith writes to the *Nineteenth Century* in answer to the assertions of Gladstone regarding the numbers of professing Christians. Gladstone had said that 450,000,000 people agree in witnessing to the "central truths" of the incarnation and the trinity. Dr. Smith pointedly comments: "When all is said and done what is the testimony thus appealed to worth? What proportion of these numberless millions can be said to 'witness' to the alleged truths with any rational conviction of their own, or after any intelligent inquiry worthy of acknowledgment? What of the masses of English Christians, including the multitudes of fine people who frequent churches and chapels merely because it is the fashion to do so? *Their* testimony surely is only a nominal thing destitute of weight or value. Numbers are no test of truth. Otherwise, what should we hav to say of those other hundreds of millions, Buddhists and Mohammedans, who are as passionately devoted to their religion as are Christians, and, indeed, far more so?"

Several Christians in Virginia hav just been sent to jail because their religion did not quite agree with that of their more numerous orthodox neighbors.

The deficit in the postal department for the fiscal year is $9,243,935.

Letters of Friends.

To Enlighten the Benighted.

READING, PA., Oct. 22, 1894.

MR. EDITOR: Please find inclosed $1, for which please send to my address eight copies of Paine's "Age of Reason."

GEORGE EAST.

Into His Own Pit.

ASTOR, FLA., Oct. 17, 1894.

MR. EDITOR: Inclosed please find $2. Send me eight copies of Paine's "Age of Reason," and apply $1 to the defense of Mr. Wise. I hope the Reverend Vennum has dug a pit for himself and others like him. Yours truly, JOHN KANE.

Religion Always a Curse.

BUSHNELL, ILL., Oct. 23, 1894.

MR. EDITOR: I cannot resist the impulse to send a few words to THE TRUTH SEEKER, expressing my gratification in reading the article in the last number, "My Religion," by a brother, C. W. Williams, of Springfield, Mo. Beautiful and grand it is; but I am unable to accept the use he makes of the word religion. I wish he had left that out; religion has always been a curse, the word is hateful. If Bro. Williams will look at it a minute, he will agree with S. L. BABBITT, M.D.

More than Satisfied.

JERSEY CITY, N. J., Oct. 22, E.M. 294.

MR. EDITOR: I received "Four Hundred Years of Freethought," in perfect order, and was much surprised to see such a masterpiece of human ingenuity. Surely Mr. S. P. Putnam is a literary wonder; his great production is a complete library in itself and no Freethinker can afford to be without it. The only thing I am sorry for is, I do not find poor old J. Hacker's photo; yet I am more than satisfied, and my prayer is, may it liv many, many long years after the author is (not an angel) dust. Yours for humanity without gods, saints, and Christs, WILLIAM THORPE.

Filled with Wonder and Awe.

ELMIRA, N. Y., Oct. 24, 1894.

MR. SAMUEL P. PUTNAM: "Four Hundred Years of Freethought" was duly received. Briefly I must say it is a great accession to Freethought literature, and monumental of the grand and glorious intellectual achievements that hav rolled down the ages for four centuries, fitting the human race for still greater accomplishments. Stricken with wonder and awe when contemplating the vast field of its exploration, I ask myself, How can any one man possibly accumulate so very much material in so short a time? This exhaustiv work is all that and even more than I expected. It is a most profound production and reflects great credit upon its author. It is a monument unto thyself more lasting than shafts of shining marble.

I am proud to hav my name inscribed upon its pages of inspiration. I hav placed it alongside the great works of the world's greatest sages, a position it so richly deserves.

The pictures of those champions of liberty and progress who hav been and are to-day the real saviors of mankind, so far as I am acquainted with them, are good.

The book is an emanation from a sage mind, the product of nineteenth century heroism. L. DEWITT GRISWOLD.

The Preacher Was Only a Guideboard for Others.

NORTHPORT, L. I., Oct. 28, 1894.

MR. EDITOR: Books received all right; was surprised to receive two, and not knowing what to do with it, and believing you made some mistake, I hav taken the liberty to sell the other one, and hereby inclose you check for same. I must say a word in commendation of "Four Hundred Years of Freethought," and that is it is a much better book than I ever expected, and the greatest compliment that I can pay Mr. Putnam is to say that it is written in such plain and simple language that not only the educated but the uneducated can read and understand it, and it is a work that everyone should read, as it is just what the publishers and author claimed for it all the time the book was in the press, and that is that it is a "History of Freethought" from the beginning, and, in my estimation, ranks next to Buckle's "History of Civilization in England."

I must tell you of a rather amusing thing that happened in this village a short time ago. We hav been having a series of revival meetings in the Methodist Episcopal church, starting in last Sunday night. Rev. Mr. Merideth was the speaker for the evening, and he said that he hoped that all the people would be faithful and pray for rain, and if they only prayed in faith, believing, their prayers would be answered. Now, of course, you know that we hav had a very bad storm in the past week all on account of the prayers of the faithful in this little village. But when we take into consideration the fact that the wind was northeast and it looked like rain every moment, it is indeed wonderful how God did answer their prayers. But this is not all Reverend Merideth said (and here comes the funny part of it); he said that he hoped it would rain good and hard, and then he would know the faithful by their attendance. So, on Tuesday night (I think it was), it rained very hard and was correspondingly dark, and about thirty of the faithful showed up, but the Reverend Merideth, "Oh, where was he?" At home, taking it easy, and not thinking of the few faithful who did come to the church that night. But I hav not the least doubt that he offered up a prayer that those who did go to church would take their hip boots and mackintoshes so that they would be able to get home safe, and not be drowned in the God-sent flood which pervaded the streets of Northport. I am yours for mental and physical liberty,

NELSON L. PIDGEON.

Mr. Beegle's Misapprehension.

CLAY CENTER, KAN., Oct. 22, 1894.

MR. EDITOR: This morning I received a marked sample copy of your issue of the 20th inst., in which you quote freely from my articles in the Clay Center (Kan.) *Dispatch*, and it may be that what you hav quoted may not be calculated to prejudice your Freethinking readers against me, but if your declining to quote one thing more from my last article does not cause what you did quote to thus prejudice them it will be well. You say: "We hav no desire to see Mr. Wise punished," etc. Did not I say also, at almost the close of my last article, "It is my opinion, and this also is my hope, that the federal court will rule out the case of Vennum vs. Wise"? Now this shows plainly that so far as the matter of punishing Mr. Wise was concerned, I was of the same mind with yourself. Why then did you not quote my words in which in substance I expressed the *hope* that he would be allowed to go free? Yours, etc., S. D. BEEGLE.

[It certainly was not our intention to garble Mr. Beegle's letters in the *Dispatch*, and we do not think the part he has now quoted had a direct bearing on the two points we wished to make, the first of which was that he had not helped the case for the Bible by making prominent the fact that the "word of God" could so easily be made decent or indecent by fallible man, and the second of which was that the Bible should not be given privileges in the mails which are denied to reformatory works not claimed to be inspired, and this merely because the Bible contains words no more obscene than those which abound in law books and which are heard in the pleadings of attorneys. We think that our intelligent readers inferred that Mr. Beegle did not wish to see Mr. Wise imprisoned, for we certainly conveyed the impression that the minister thought the Bible was non-prosecutable, and if it was then it would follow that he would not deem it just that Mr. Wise should be punished for mailing an extract from it. But be this as it may, Mr. Beegle now has the benefit of his own statement, and we feel impelled to ask him a question: Suppose that Mr. Wise had sent through the mails to Mr. Vennum an excerpt from some book other than the Bible, the tone of the excerpt being the same as that of the one he did send and the objectionable words the same, would he say, as he now says, that he would hope that the case would be ruled out of court? In other words, does Mr. Beegle really stand for fair play for all beliefs and all schools of religion and sociology, or is he pleading for special privileges for the Bible? We sincerely hope that it is for the former.—ED. T. S.]

That Pierson Debate Fiasco.

PIERSON, IA., Oct. 22, 1894.

MR. EDITOR: Yours of the 4th to hand with letter of D. R. Dungan as stated. I return Dungan's letter herewith, and inclose one I received a few days since from him. These are the letters:

THAT DEBATE WHICH DID NOT OCCUR.

During the spring term of this (Cotner) university, I was requested by the secretary of a committee appointed by the Methodist Episcopal and Disciple churches of Pierson, Ia., to meet a Mr. Charlesworth, a Freethinker, there in debate. I accepted, and the debate was fixed for June 18th or 19th. Shortly before the time they wrote me that Charlesworth had been withdrawn and that W. F. Jamieson would take his place. I replied that it was all right, and I would be on time. On Saturday before the debate should begin, I received notice that the debate was off; that the Freethinkers had denied making any challenge, and that the Methodist Episcopal church would hav no more to do with it on that account. The Disciples were not able to pay the expenses, and therefore I was asked not to come.

D. R. DUNGAN.

BETHANY, NEB., Oct. 12, 1894.

DEAR SIR: Yours of the 11th received. I did not receive any notice that Mr. Jamieson was there, but supposed that he would not be, as I was informed that the whole matter had been declared off, as the Methodist Episcopal church refused to hav anything more to do with it inasmuch as the Freethinkers denied having given any challenge, and that the Christian church was not able to stand the expenses.

Would I hav come if so notified? No. I had expected to go, up to Friday before I was to hav started on the Monday following, and had my trunk packed for that purpose. It was the letter that prevented my going which told me that the Methodist Episcopal church would hav no more to do with the debate. I will not go and defend the cause where there are those whose duty it is to do it or hav it done, unless employed by them. And the contract was at an end when I received the letter. I was very sorry that the matter failed.

It took a little while to hav another set of appointments. But I was at home but a short time, for the board wished me to work in the interest of the institution and I did so. I was willing to debate with Mr. Jamieson, and hoped to do so, but I should not hav gone there for that work except by invitation and for remuneration.

Very truly yours, D. R. DUNGAN.

This matter has been so thoroughly ventillated here that I doubt the profit of further comment. But if you think best to giv another chapter, the following facts are too notorious to be denied even by our Christian apologists:

That J. P. Waldron, the Disciple minister, was the entire committee, having been authorized by his church to do what he thought best; that I hav still in my possession the contract for that debate witten by Dungan and signed by Jamieson; that the *back down* was wholly and notoriously on the part of the Christian clergy; that all the facts which they proffer as excuses were as well known before offering to debate as after; that the Freethinkers accused them *to their faces*, and at the time, of making these excuses solely to cover their retreat; that so far from the Methodist Episcopal church flying the track, the Methodist minister immediately published to a crowded house at a Sunday-school convention that the Freethinkers had backed out and were not men of their word; that afterwards he acknowledged to the Freethinkers that it was a mistake, claiming he had been misinformed by Mr. Waldron; that either church was abundantly able to raise the money, and that the Freethinkers offered to make up to them any deficit they were unable to raise, if they would only go on with the debate.

In one of Dungan's letters he says the Freethinkers denied having received any challenge; in the other that they denied *making* any challenge. Neither statement is true. The local Freethinkers challenged the Christians; so did Mr. Jamieson. The Freethinkers only denied that the debate was arranged under a challenge left by Mr. Charlesworth, he to return and debate, so that no other lecturer could debate. Charlesworth left no such explicit challenge. Mr. Jamieson (failing to receive our telegram) came according to agreement and stayed the entire week the debate was to hav taken place. He and a committee of Freethinkers called on the Disciple minister and labored with him to induce him to stand to his part of the contract. He *did promis* to notify Mr. Dungan and do what he could to save the debate (which Dungan says he did not do).

Of course the whole affair was arranged by the Christian clergy to deceive church members into the belief that the clergy are able to defend their false doctrins. They never intended to risk the effort.

S. F. BENSON.

Letter from Pulpit-Sick Pennsylvania.

WILLIAMSPORT, PA., Oct. 20, 1894.

MR. EDITOR: I was pleased to see Ingersoll's slap in the face to the New York *World* liar concerning ex-Governor Curtin's refusal to sit upon the stage at one of his lectures, etc. While Curtin was a Christian, he was not so narrow-minded as some other governors of the great Keystone state. "In-God-We-Trust" Pollock (all others cash) was one of them, while James Beaver can fill a pulpit in cases of emergency, and Robert Pattison can talk unctuously about the Sunday desecration at the World's Fair and at the same time hold stock in one of the best paying Sunday newspapers in this state. I was going to say that was hypocrisy, but I suppose it is a matter of business. I suppose both God and the devil hav been consulted in the matter.

If this article is to contain any news matter I might say that the people of this beautiful Susquehanna valley are making arrangements through state and national legislation to beat God at some of his "blessings." For the past few years it has been a trick of God's to dose the people hereabouts with some water left over from Noah's flood, I presume. In 1889 he succeeded in drowning several thousand residents of this state, and he has my personal thanks for the destruction of a number of his own "hen houses." In the spring of this year he tried the same old trick over again, but the people were onto him. I believe he was after us Infidels this last swoop, and I think he had your humble servant on the string. He did not find me in Pennsylvania. I suppose Peter had failed to keep a record of my whereabouts and when they discovered me in Colorado God sent a big flood in that state only a few days later than the Pennsylvania flood, but I was onto the trick of 1889, so I gave him the slip in Colorado and kept in the dry and away from his wrath.

This beautiful city of Williamsport is infested with a gang of nose-in-other-people's-business Christians who are going to enforce Sabbath observance. The daily papers here are making fun of them. The movement is sanctioned by the Young Men's Christian Association, an organization which it has been proven furnishes ninety per cent of the bank wreckers of this state. The old Blue laws of 1794 are to be enforced by a branch of the State Sabbath Observance Association, and already cigar stores and photograph galleries hav been closed. These moral bloodsuckers would hav the outside world believe that Williamsport is a perfect hell, as is shown in the following silly twaddle in a resolution:

Our city is in open rebellion against divine laws. Our people are being corrupted with vile and debasing literature; also in other ways. The blessed Sabbath is being openly and shamefully violated and trampled upon by individuals and corporations. In view of these facts the time has come for our Christian and moral men to call a halt regarding this state of things and change Williamsport into a model city. We therefore call upon all lovers of the right and of law and order to be present, etc., to devise ways and means to change the present condition of things in our city.

It is not more than reasonable to suppose that by "vile and debasing literature" is meant the Sunday newspapers, which are nothing vile as compared to that ancient ghost story, the Bible. The Sunday *Grit* of this city, one of the most popular Sunday newspapers in this state, takes the Sabbath observance business to heart and in an editorial of a recent issue calls the hobos down in the following emphatic language:

It is indirectly intimated that the purpose and object of this movement is the strict enforcement of the old Blue Laws of our state, and if this is confirmed we can assure the society that it will meet with the vigorous opposition of our people. These obnoxious laws, enacted a century ago to meet conditions or exigencies that hav long ago ceased to exist, hav no relation to the necessities of to-day. The laws of 1794 are inquisitorial and as applied at this time are merely instruments of persecution which can be called into activity by a single person or a few people for the annoyance of the many. Other cities hav been inflicted with spasmodic efforts to apply the laws, and a general, indignant uprising of the people has been the usual result. In the language of a learned judge of this state, "a general enforcement of these obnoxious enactments is the best way to insure their repeal," and we fully indorse the wisdom of his declaration. Law and order advocates will damage their cause seriously by a resort to any such tactics, and instead of being an influence for good they will become objects of public derision. Williamport will not submit to a reëstablishment of old-time Puritanical Sabbaths. Nor will any community of sane people, and if such a project is contemplated, as is generally understood, those in charge should take into consideration the fact that they will meet with an opposition that will promptly bring them to a realization of the fact that the days of intolerant oppression are passed.

It is not necessary for me to say that the leaders of this Sabbath observance movement are not the most useful and enterprising citizens of this community.

While a resident of Philadelphia I lived opposit a saloon and I often observed that street beggars watched men going in and out and invariably "struck" that class of people for money and they were very seldom refused. I hav also lived opposit churches, but I never saw a poor man waiting outside to "hit" any of God's people for money. People that patronize saloons do not preach liberality, but practice it; church people preach liberality, and do not practice it. If the reader does not believe this and he livs in a large city, just see if he cannot observe the same things which I hav.

There are preachers in this city whose ill-gotten gains amount to several thousand dollars a year. A subscription was raised here for a soldiers' monument and of the many contributors to the fund I saw the name of but one preacher, and his mite was $1. Some of the hotel men gave as much as $25, and their income is not greater than that of many preachers of this city. I am not writing this in defense of the saloon. I am no drunkard, but take a drink when I want it and pay for the same. I hav never refused a drink but once and that was church "bug juice."

I almost forgot to tell the readers of THE TRUTH SEEKER that we had United States Circuit Court here a few weeks ago and here is one of the cases as reported by the daily papers of the city:

Herman Pfannenschmidt, of Altoona, indicted for sending obscene postal cards through the mails, was put on trial shortly after 4 o'clock. He did not want counsel of flesh and bone, but said God was his counsel. The indictment was read and Pfannenschmidt pleaded not guilty. Postmaster McDonald testified that he recognized the defendant's handwriting on the cards in question. Pfannenschmidt sat quietly by until the government had ended its case. He then read a paper to Judge Buffington which contained Biblical quotations. Next he went to the jury and read a prayer. The court objected, but Pfannenschmidt kept on until he ended the prayer. He wanted his witnesses to testify, and unwrapping a copy of *Puck*, *Judge*, a Bible, revolver, wood cut, and some old papers, he was about to put them in the witness box, when the court objected. The jury without leaving the box rendered a verdict of guilty, and recommended that the prisoner be sent to an insane asylum. At this Pfannenschmidt began to cry, and wanted some person to take the revolver and kill him, as there was no justice in this world. It required three men to hustle him out of the room.

This crank with such a tiresome name proved to be a bad one, and here is what the daily papers said of him when he was brought before the court for sentence:

Herman Pfannenschmidt was brought before the court for sentence. He was not sent to Danville insane asylum, as was expected, but was sent to the Blair county jail for three months. Pfannenschmidt again created a scene and called the court a liar, and severely lectured Judge Buffington for not allowing him to hav his witnesses testify. Three or four men snatched Pfannenschmidt and ran him out of the court room.

Since my last letter to THE TRUTH SEEKER another good old Infidel has been sent to hell (wherever that is) by God's folks in the person of that great and good poet, Dr. Oliver Wendell Holmes. After awhile hell will be so crowded with respectable people that it will be a torture to go to heaven—unless a fellow goes there on an annual editorial pass which is good for a return trip, which, by the way, probably explains the reason why there are so few editors in heaven.

With apologies to the human race, I will make my exit. J. WARD DIEHL.

God or No God?

PIERSON, IA., Oct. 25, 1894.

MR. EDITOR: That I may tempt the friends of progress to eat of the tree of knowledge, and be driven from the paradise of illusion, I desire to sacrifice a few of Miss Chapman's asseverations to serve as background against which to flash the jewels of modern thought.

The contrast will be more effectiv if I claim all the "spiritual insight" of the most devout believer, and show by a few examples that I, too, can write history from "intuition," though I confess that in my sunny childhood I might hav suffered cruel chastisment for indulging in such "direct revelation from within." I quote from Miss Chapman, the clauses not inclosed in quotation marks being mine:

1. "Since light comes from the sun, therefore intelligence comes from God," and as silks come from China, therefore sausages come from the Cannibal islands.

2. "The best evidence of a matured mind is the development of intuition, or direct revelation from within." Some people are born marvelously matured, and some mature for a consideration.

3. "In the early days of Zoroastrian faith, fire was clearly seen to be only a symbol of Miss Chapman's deity," and the sacred cat of Egypt was discovered to be his exact image.

Let us frankly admit the foregoing statements to be intuition, revelation, or fabrication, according to the bias of the reader. In short, they are the evidence of sheer credulity and the substance of things that do not exist. Now to the proof:

1. Science now discards the idea that light and heat come from the sun. She regards them as engendered within the earth's atmosphere by its resistance to mutually interchanging forces. "Where now is thy God?"

2. The article, "Perversions of Scripture," placed immediately after Miss Chapman's article in THE TRUTH SEEKER of Sept. 8th effectually exploded her theory of monotheism back of myths and legends. Even the monotheism of the Hebrews is nothing but the varnish of translators. Now let Miss Chapman throw away her intuition and read the series of Hibbert Lectures by Count Goblet D'Alviella on "The Origin and Growth of the Idea of God" (1891).

3. Her Zoroastrian "symbol" met its Waterloo in the splendid sermon of M. W. Chunn, published simultaneously in the Boston *Investigator*, showing that Zoroastrianism was simply crude nature worship, having originally no reference to God or fire.

4. The mysterious "presence" back of myths and legends is thus dragged to light by the Rev. G. W. Cox, of Oxford: "The great stream of mythology has at last been traced to its fountain head. · · · These legends represent a stage in human language when the idioms of conscious life were applied to all external objects. · · · Every phrase became a picture, · · · and not a few of these phrases hav come down to us in their earliest form. These phrases are the myths that became legends of heroes and gods so soon as their meanings were forgotten. · · · The most intricate myths hav earlier forms where the physical meanings are no longer a doubt."

And Miss Chapman's intuition has mistaken this secular vagabond (the poverty of primitiv speech) for an omnipotent God.

5. Her intuition has also confused Zoroastrianism with magism, the so-called "fire worship" of the ancient Scythians. They worshiped no gods, and permitted no symbols, images, nor temples, but worshiped the physical elements themselvs—viz., fire, water, earth, air, sun, moon, the naked sword," etc. (see Rawlinson's "Third Monarchy"). Thus does her omnipotent deity shrivel to nothing in so-called "fire worship."

The phrase, "Brother Benson and other professed Atheists," may be either a guess or an inspiration, but it does not express a fact, for I hav never professed either Atheism or Theism.

Let us understand each other. I do not say there is no divine wisdom. The universe may be full of it. But since no human being has yet discovered even the shadow of its appearing, it is, to us, as if it were not. And since all men are fallible, none can be guided by "unerring wisdom."

Now, what I do say is, that it is immoral to state as fact that which is not known to be fact. It is a fraud, the "wisdom" of which is not "justified by the result."

Let us now turn to modern thought. Briefly its principles are:

Man has arisen from a lowly origin, and is still rising. He could not hav fallen from paradise.

All human knowledge has been wrought out, primarily, by slow and painful experience; not handed down ready-made from heaven. 'Tis not God, but experience, that reveals to the burnt child the nature of fire. And this costly foundation underlies all actual knowledge. 'Tis the golden ladder, whose steps lead up to heaven.

Man is not religious by nature. Man's primary nature is that of the lower animals; none of the lower animals is worshipful.

Primeval man had no religion. The religions of the world are all acquired practices, and only a fraction of the race hav acquired them.

There is no universal craving. It is an orthodox fiction. The craving for strong drink is much more general, and even it is far in the minority.

Belief in God and eternal life are not necessarily refining influences. Rawlinson, the historian, though a friend to Christianity, admits that Monotheism has always been more intolerant than polytheism.

And Dr. Austin Flint, in a recent number of the *Youth's Companion*, ably maintains that great longevity can be secured only by such paramount consideration of self as to be wholly incompatible with a life of self-sacrificing usefulness. Hence to desire extreme longevity argues supreme selfishness.

Rev. J. W. Chadwick admits that belief in immortality is regarded as ignoble by a great many people, and that an appalling amount of evil must be charged up to its account.

Remember these beliefs invented the cruelest thing this world has ever conceived—the Inquisition. They conjured up the unspeakable horror of a never-ending, purposeless hell. And how dare they cast the first stone at Atheism? May it not be that these beliefs combined constitute the greatest "peril to the whole cause of humanity" that our race will ever confront?

Thus far, as science has penetrated the unknown, she has overthrown preëxisting opinions, and compelled new terms to express the new discoveries.

The divine mystery may be no exception. So if science shall find out God, and know him face to face, we shall probably call him by some other name.

Till then, the ignorant will contend about his quality, and the crafty will conjure by his name, for in the absence of knowledge, guessing, intuition, and revelation will hold high carnival.

Concerning the Single Tax, we are told by Eli Perkins that the Chinese hav enjoyed its blessings for six thousand years, and still the "wild beast struggle for survival" goes on. And some do say that same struggle is the power unto salvation, without the spur of which our race would become too shiftless to exist.

I am surprised that Miss Chapman still clings to the orthodox fable of a golden age in the eternal past, where want, cruelty, and selfishness were unknown, and whence man has wandered far over to "diabolical perversity" and dark despair, relieved only by the cheerful remembrance that the same unerring wisdom which has guided the race from the gladness of heaven to the blackness of despair, still directs all earthly affairs, and, in the nick of time, will yet snatch a few of the best of us from the impending cataclysm of red ruin. And with consistent infatuation she asks, "If this is not progress, will Brother Benson tell us the meaning of progress?"

Over against this ghastly tragedy, science has set her glad new story of evolution. Nay, more, she has unveiled the very pathway over which man's weary feet hav traveled all the long journey from the most brutish conditions up to our present fairly intellectual estate, wherein the average modern home actually transcends the ancient idea of heaven.

And from this long index of expanding glory she bids us plume the flight of future expectations, till men shall walk as angels, and the tireless hands of men and women shall robe this earth in brighter felicity than mortal eyes hav ever seen or human hearts conceived. And this is the progress of modern thought.

Now Miss Chapman believes in the service of humanity and the possibility of an earthly heaven. If she should make them her supreme trust, and instead of giving all the praise to God and all the depravity to man—instead of gazing into the sky for wisdom and mighty salvation—she should put her whole confidence in human endeavor, and her whole solicitude into the rising generation, would humanity be the loser, and Miss Chapman be dehumanized? It seems to me that one more angel would be drawn from the cold distant sky, transfigured and saved in a heaven among men.

Every species in animated nature is made up of ephemeral individuals. 'Tis the species only that goes on forever. If the human species be not an exception, we must be content to achieve the humble purpose of human ephemera; to rejoice in the glory of our little day, and, falling as the leaves of autumn, by the way, deliver our race from birth to birth in one glad springtime of eternal youth, onward to a sublimer to-morrow.

Thus hope and life itself are swallowed up in posterity; and the soul that shall thus unfold will build upon an eternal foundation, and leave an everlasting inheritance to the glad new race that shall rise out of his ashes.

For the places we occupy and the opportunities we monopolize are the apples of immortality, forever ripening for the coming children of the race. There is no "dreary muddle" here, but an intense purpose and a clear-cut way of life.

We are builders in a golden stairway leading up to many mansions of earthly excellence, and in due time we must set the gates ajar and "go hence," that brighter lives may rise upon the steps we laid.

In this philosophy there would seem to be little room for personal immortality, but he that shall lose his life in the bosom of his race shall put on such immortality as shall shine above the stars while the race endures.

And this is the faith of science, the last best gift of the spirit of life. Only a child to-day; but when she shall come in bridal splendor, to enter upon her estate, she will gather her jewels from the uttermost ends of the earth, every gem of human excellence—for they are all the property of the race—and she will adorn humanity as the brightness of the morning, adding many a luster born into the world with her.

We find her sublime charity a safe refuge for the soul, where no enemy dares mock us nor make us afraid. A very Gibraltar of strength, from which the billows of human creeds retire broken and scattered. S. F. BENSON.

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Works
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Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Working and Shirking.

A grasshopper met a bumble bee
In a field of sweet red clover;
"Oh, why this flurry and haste?" cried he,
"I've brought my fiddle along with me,
Let's dance till the summer's over!"

"I'm gathering stores for the winter time,"
The bee cried over his shoulder;
"I like your fiddling, it is sublime,
But living here in this changeable clime,
I must think of the days that are colder."

The grasshopper laughed in a mocking way,
As gaily he flourished his fiddle;
A troop of butterflies, pretty and gay,
Danced in a ring the livlong day,
While the grasshopper stood in the middle.

The bumble bee was fond of a dance,
And the day was hot for working;
But he never gave them a second glance,
And hastened away (if near them by chance),
For he knew the danger of shirking.

He gathered his stores through the sunny hours,
And felt that his pleasures were coming;
He knew that soon there would be no flowers;
He knew that in winter the cold sky lowers;
And he kept up a cheerful humming!

The cold winds came and the days grew dark,
And frozen were flower and berry;
The fiddler and dancers lay stiff and stark,
In lonely graves with never a mark;
But the wise little bee made merry.

The Twins.

Two little twin brothers I know
Who neither will cry, fight, nor worry,
And we all like the little dears so,
That whenever they're absent we're sorry.

The one is a queer blondie elf,
The other brunette and called Thomas,
And if walking I go by myself
The blonde makes a terrible rumpus.

The darlings I wish you could see,
I'm certain that Thomas and Bunny
Would keep you in best company—
Our doggies so cute and so funny.

—M. E. B.

Cressbrook.

Those who hav read "The Story Hour" will remember the sketch entitled "Cressbrook Cottage." That was no fancy sketch but a reality. When it was written there was in the owner's mind a foreshadowing of still other graces that might some day come to light at Cressbrook, as greenhouses, a horse and carriage, a Jersey cow, and some other additions.

In the passing years these visions hav been fully realized. Effort and industry hav produced all except the Jersey cow, and that might be also, if the proprietor of Cressbrook cared to introduce her upon the premises.

There are now seven large greenhouses upon the place, all filled with blooming plants—roses, pinks, lilies, ferns, palms, and many rare exotics—and the owner of them all has become the leading florist of Fall River, Mass., and vicinity. It is a pleasure to walk through the lovely grounds, adorned and beautified by fountain and statuary.

Mr. Warburton, assisted by his son, Mr. C. Warburton, has toiled hard late and early to make this place what it is to-day. When a spinner in a cotton-mill, fair dreams of what might be, floated through his mind of all that now the eye beholds; but it seemed almost impossible that the dreams would materialize, but yet they all came by persistent trying.

Now, there is an object-lesson here, or this would not hav been written. The sketch illustrates that work will win. Mr. Warburton set an ideal and resolved to reach it. It was done only by earnest effort and many days and years of wearisome toil.

Abstemious habits, the non-use of tobacco and alcohol, were aids in the course pursued, and placed him on the high road to health and fortune.

In the interval that has elapsed between the sketch in "The Story Hour" and this time there are some notes of sadness that hav floated over Cressbrook. Jerry, the skylark that

Like a poet hidden
In the light of thought,
Singing hymns unbidden,
Till the world is wrought
To sympathy with hopes and fears it heedeth not,

soared aloft, one day, sang his sweetest song, folded his wings and died. Polly, too, the intelligent African parrot, sickened, gasped, and spoke no more. And Mrs. Warburton, the loving helpmate and true friend, whose eventful life was full of interest, after a brief illness, fell into the sweet slumber that knows no care or trouble. But life has always its compensations. Other songsters trill sweet songs in the little white cottage, and two little grandsons, Jimmy and Chatty, run in and out in love with life and making sunshine everywhere they go.

The comfort and competence that hav been achieved at Cressbrook may be won by others. Because a person is a spinner or weaver in a mill, a mechanic, a journeyman carpenter or stone-cutter, is no reason that he should always remain so. At the Lick Observatory in California, upon the work-bench used by James Lick, is a silver plate bearing the following inscription: "This work-bench was brought from South America to San Francisco in 1847 by James Lick. The foundation of his large fortune and the source of his power to confer great and lasting benefits upon his fellow-citizens and upon mankind was honest and faithful labor."

Honest and faithful labor! It is the key that unlocks the door of many mysteries. It puts education in the mind and fortune in the possession of those who would achieve it. "Skill to do comes by doing;" and a keen, comprehensiv brain watches for and seizes the opportunities that lead to advancement. Labor is the great conqueror. Scorn it not, for by it hav been accomplished all things of value and interest to the race. S. H. W.

"Right Living."

Our good friend Pauline Van Hoeter, of Grass Valley, Cal., thus writes of our new book, "Right Living": "It is a treasure, for the old as well as the young. It is a book one can read again and again and yet again with pleasure and profit each time." Similar good words come to us from many sources, and while we are grateful for such commendation, we are thereby inspired to renewed effort and, we trust, still higher and better work. Our purpose in life is to scatter seeds of goodness, hoping that thus there may be some uplift in right ways of living.—ED. C. C.

What the Little Folks Are Saying.

A SLANGY CONGREGATION.

Little Flossie: The people at the Episcopal church are very slangy, don't you think, mamma?

Mamma: No, dear. What makes you think so?

Flossie: Well, every time the minister stopped reading they all said, "Ah there."

A USELESS MEMBER.

"Mamma, hav I an eye-tooth?"

"Yes, Johnny; why?"

"Why because I can't see anything with it."

THE FINANCIAL QUESTION.

Tommy has a popcorn ball and a penny. Frank has a bag of peanuts.

Frank: Let's play store! You buy a penny's-worth of my peanuts, an 'en I'll buy a penny's-worth of your popcorn, an 'en you can buy some more peanuts, an I can buy more popcorn, an you—

Tommy: Yes, but (cautiously)—but who'll hav the penny when everythin's et up?

Correspondence.

NEW CAMBRIA, KAN., Oct. 28, 1894.

DEAR MISS WIXON: Will you please insert the inclosed obituary in the Corner? We sent it to our county paper, but they failed to print it, possibly because it set forth natural principles rather than superstitious belief.

MR. and MRS. F. A. ABBOTT.

OBITUARY.

In memory of Baby Abbott, infant son of Mr. and Mrs. John W. Abbott.

"Baby is dead!" More pitiful words were never framed by human lips. But life is a bubble that comes and goes like waves upon the seashore, and like the waves it asks not our consent. We are governed by the inexorable laws of Nature and she is no respecter of persons. The tender bud, the flowering stem, the sere and barren bough are all alike to her; her messenger is death, to whom all must bow although a thousand heartstrings bar the way; but she is kind. Before our birth in sweet unconsciousness she guards our life; in death she folds us in a dreamless sleep, and with the pall comes rest. But for our dead we hav no fears, and no tears for him shall pave the way to nature's rest. 'Tis for ourselvs we mourn. We miss the dimpled hand, the velvet cheek, the sweet warm breath of one we loved; 'tis this we lose and our part is the hardest now. But in the weary years to come, had he lived, when thorns perchance should pierce his feet on the hot dusty road of life and we would be powerless to smooth the way, how sad our hearts would then hav been! He has missed it all and it is all his gain; and though our selfish love would call him back 'tis better as it is.

Little brother, thou hast left us,
And our hearts are lonely now,
But though shadows fold about us
Care shall never mar thy brow.

Scarcely had the sun arisen
On the morning of thy life
Ere death came to take our baby
From this world of ceaseless strife.

Purest ray of golden sunshine,
Ours to hold for one brief hour;
Love could no longer keep thee,
Death was stronger than our power.

We hav laid thee in the garden,
Where shall bloom the summer flowers;
While we mourn for thy departure,
'Tis thy gain, the loss is ours.

MOTHER.

[We sympathize with our friends for the loss of their baby boy. It is hard to part with the young, hard to say a last farewell to any of our loved ones, but all is in the ordering of Nature, and that which comes to the infant comes to us all soon or late. We hav to bear the inevitable with patience and philosophical calmness. With our dead all is well.—ED. C. C.]

SCRANTON, PA., Oct. 23, 1894.

DEAR MISS WIXON: As I am sick, and hav to stay home from school, I thought I would while my time away trying to write a letter to you and the little members of the Children's Corner. My throat and neck are sore and I do not feel very good. I am nine years old. There was a man in this place who preached, and he stayed here about six weeks. He got the people pretty nearly wild. Mamma and I attended one of his meetings just for fun. I came near laughing out loud in church. He said that when your children hav learned how to play a game of cards, and go to dancing-school, it is time they should be taken away from you by the beautiful savior. I wonder if Jesus's mother would hav liked to hav him taken away from her. If she did, she must be different from most people. He said that there were three kinds of beauty: Some you can buy in drug-stores, and some is in your looks, but he said the best beauty was in your heart. Then he repeated this verse, "Favor is deceitful, beauty is vain, but whosoever feareth God shall be saved." Well, now, if God is so almighty good, why should we fear him? If some man was so very good to me, I don't think I would be afraid of him, would you? All the girls up this way believe so strongly in the churches that you cannot speak a word to them about Freethought, for they will take it as an insult. I would like to correspond with some of the members of the Corner, for I know that I could let a word out to them without having them take it as an insult. My address is 524 Lackawana av., Scranton, Pa.

Your little friend,
MARY L. MERRITT.

[We hope Mary will soon be able to be in school again. We hav no fear for her, and we are sure she can hold her own in any controversy regarding such dreadful preaching as she relates. Dancing is a healthful and agreeable exercise, and card-playing an innocent and amusing pastime. When indulged in to excess, or in any immoral way, they are evil, as are some other things that are perverted.

One who could steal children from their parents is the worst kind of thief.

Let us think the preacher misrepresented matters, through ignorance or otherwise. Our children are our jewels. We cannot spare one.—ED. C. C.]

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New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the price named.*

THE WRITINGS OF THOMAS PAINE. Collected and edited by Moncure Daniel Conway. Volume II. 1779–1792. New York: G. P. Putnam's Sons. Price per volume, $2.50.

This volume contains: Peace and the Newfoundland Fisheries; The American Philosophical Society; Emancipation of Slaves; Public Good; Letter to the Abbé Raynal; Dissertations on Government, the Affairs of the Bank, and Paper Money; The Society for Political Inquiries; Prospects on the Rubicon; Specification of Thomas Paine; Letter to Jefferson in Paris; Answer to Four Questions on the Legislativ and Executiv Powers; Address and Declaration; The Rights of Man; the Rights of Man, Part Second.

Mr. Conway has written an Introduction to the "Rights of Man," and from it we glean many items of interest to the admirer of the great humanitarian writer and worker. When Paine left America for France in April, 1787, he was, says Mr. Conway, "perhaps as happy a man as any in the world. His most intimate friend, Jefferson, was Minister at Paris, and his friend Lafayette was the idol of France. His fame had preceded him, and he at once became, in Paris, the center of the same circle of savants and philosophers that had surrounded Franklin. His main reason for proceeding at once to Paris was that he might submit to the Academy of Sciences his invention of an iron bridge, and with its favorable verdict he came to England, in September." Leaving with a publisher his "Prospects on the Rubicon," he visited his mother at Thetford, and then made arrangements to patent his bridge and to construct the large model of it afterwards exhibited on Paddington Green, London. Leading statesmen like Fox and Landsdowne welcomed him to England. Edmund Burke was especially cordial in his attentions, having him as a guest at Beaconsfield and driving about the country with him. Paine had at that time no revolutionary intentions as regarded either France or England. He was grateful to Louis XVI. for the aid he had rendered the colonies, and toward George III. he cherished no unkind feelings. He had become convinced by his residence in Paris that a political reformation was on the way there, and he thought that it would reorganize the state after the American model except that the crown would be preserved, and he did not object to the compromise, provided that the throne be not hereditary. However, events were accelerated faster than he had judged probable, and he was recalled by Lafayette, Condorcet, and others to advise as to the constitution. "Such," remarks Mr. Conway, "was the situation immediately preceding the political and literary duel between Paine and Burke, which in the event turned out a tremendous war between royalism and republicanism in Europe. Paine was, both in France and in England, the inspirer of moderate counsels. . . . Until Burke's arraigment of France in his parliamentary speech (Feb. 9, 1790), Paine had no doubt whatever that he would sympathize with the movement in France, and wrote to him from that country as if conveying glad tidings. Burke's 'Reflections on the Revolution in France' appeared November 1, 1790, and Paine at once set himself to answer it. He was then staying at the Angel Inn, Islington." The pamphlet, though sold at three shillings, had a vast circulation, and Paine gave the proceeds to the Constitutional societies which his teachings had called into existence.

Then there appeared Burke's "Appeal from the New to the Old Whigs," in which he quoted at some length from the "Rights of Man," but "replied to it only with exclamation points," saying that the only answer it merited was "criminal justice." Next came Part Second of the "Rights of Man." Mr. Conway thinks there is no doubt that Burke instigated the prosecution of this last publication. When the time of trial came (Dec. 18, 1793), Paine was in his seat in the Convention. Paine stood for liberty of discussion; Burke would criminally prosecute sentiments as mild as those in the First Part of the "Rights of Man." Paine labored to make the change in France a peaceful one, while Burke "fomented the league of monarchs against France which maddened its people, and brought on the Reign of Terror." The reader of this volume will follow with much interest Mr. Conway's comparison of the work of these two men.

Paine saw that the individual might be oppressed by the majority as well as by the king and by privileged classes, and hence he sought to safeguard him with a declaration of rights which could not be traversed by any government, and he would "reduce government to an association limited in its operations to the defense of those rights which the individual is unable, alone, to maintain." We reap the harvest whose seeds he sowed. Were it not for the Constitution the theocrats would long since hav destroyed the last vestige of religious liberty in this country. Similarly, a dual system of legislation operates as a check upon the schemes of the ambitious sectarists and other enemies of liberty. The people are so often carried off their feet by violent emotional storms that it is well that we can wait for the "sober second thought" which is pretty sure to come, if we hav not plunged over the precipice under the influence of the first panic impulse.

Mr. Conway givs in this edition both the French and English prefaces to the "Rights of Man."

The publishers hav done their part as regards typography, paper, presswork, and binding, and the volume, like its predecessor, is in every way worthy of the "Author-Hero."

As showing what a change has come over the literary public as regards the estimation in which it now holds the once almost universally execrated Thomas Paine, we subjoin a review of this volume, which we find in the New York *Times:*

"The appearance of the second volume of Mr. Conway's edition of Paine's writings recalls the pleasure and interest awakened by the appearance of the first, an event now distant from us by many months. The work he has undertaken for Paine was a work which should hav been undertaken long ago, but, having waited for Mr. Conway to perform it, the public is fortunate in having it done so well. Here are shown ample knowledge, intelligent care, true devotion, and loyal industry. When Mr. Conway issued his biography of Paine, he performed a service to the memory of Paine that was great with the greatness of patient industry and love of justice, rewarded with the applause of readers. Paine's memory no longer, at the hands of any intelligent man, will suffer from that load of obloquy which unthinking zealots so long burdened it with. Paine was a devoted and powerful friend of mankind, and his services can no longer with reason be obscured or disparaged.

"The present volume contains material of first importance, embracing as it does the 'Letter to the Abbé Raynal,' and the famous reply to Burke, entitled 'The Rights of Man.' For the latter work Mr. Conway has written an introduction that contains more than one interesting statement. He even identifies the place where Paine was living in London when Burke astonished him by publishing his 'Reflections on the Revolution in France.' Until shortly before that work appeared, Paine had had no doubt that Burke would sympathize with the upheaval in France, and, in that belief, had written to him from Paris as if he were sending details that would giv him joy. But so soon as the 'Reflections' appeared, Paine, in a London hotel, began to write his reply to that work. This hotel has been twice rebuilt since that time, and nothing of the original remains, save a small image, which appears to hav been intended as a representation of Liberty. Paine's pamphlet was issued at the same price as Burke's—3*s.*—and leaped at once into an immense circulation. Paine's receipts from it were given to societies which had sprung up in response to his teachings.

"Mr. Conway reminds us that Paine's work was 'the earliest complete statement of republican principles,' and by Jefferson, Madison, and Jackson it was declared to contain the fundamental principles of the American republic. Paine did not reproduce the principles of Rousseau and Locke. The principles he set forth 'were evolved out of his early Quakerism,' and hence they ran back not to Rousseau and Locke, but to George Fox. Fatal to all privilege and rank was the Quaker belief that 'every human soul was the child of God and capable of direct inspiration from the father of all, without mediation or priestly intervention or sacramental instrumentality.' This was applied by Paine to the individual's rights in the state.

"This pamphlet is interesting reading even to-day. There are to be seen alertness of mind, brightness of statement, warmth of interest in the human race, and fearlessness toward Burke and the English monarchy that rouse one's enthusiasm to good hights. Paine is never the ill-mannered antagonist. He preserves his urbanity, but he is relentless in his logic and in his adherence to the faith that lay under his waistcoat. The reader will find it worth his while to peruse a few passages from this work, as reprinted below:

"A greater absurdity cannot present itself to the understanding of man than what Mr. Burke offers to his readers. He tells them, and he tells the world to come, that a certain body of men who existed a hundred years ago made a law, and that there does not exist in the nation, nor ever will, nor ever can, a power to alter it. Under how many subtleties and absurdities has the divine right to govern been imposed on the credulity of mankind!"

"The Parliament of 1688 might as well hav passed an act to hav authorized themselvs to liv forever as to make their authority liv forever."

"I know a place in America called Point-no-Point, because, as you proceed along the shore, gay and flowery as Mr. Burke's language, it continual y recedes and presents itself at a distance before you; but when you hav got as far as you can go, there is no point at all. Just thus it is with Mr. Burke's 365 pages."

"I can c nsider Mr. Burke's book in scarcely any other light than a dramatic performance; and he must, I think, hav considered it in the same light himself by the poetical liberties he has taken of omitting some facts, distorting others, and making the whole machinery bend to produce a stage effect."

"The French constitution says that the number of representativs for any place shall be in a ratio to the number of taxable inhabitants or electors. What article will Mr Burke place against this? The county of York, which contains nearly a million of souls, sends two county members; and so does the county of Rutland, which contains not a hundredth part of that number. The old town of Sarum, which contains not three houses, sends two members, and the town of Manchester, which contains upward of sixty thousand souls, is not admitted to send any. Is there any principle in these things?"

"Paine's hottest shot was reserved for that part of his work which he calls the 'miscellaneous chapter.' Here he did rake the principle of monarchy fore and aft. 'As to who is king in England or elsewhere,' he said, 'or whether the people choose a Cherokee chief or a Hessian hussar for a king, it is not a matter that I trouble myself about—be that to themselvs; but with respect to the doctrin, so far as it relates to the right of men and nations, it is as abominable as anything ever uttered in the most enslaved country under heaven.' Through this chapter runs the fiery indignation of Paine that admirably recalls to us a good deal that was most potent in the American Revolution. It is pervaded by italics, and not only small capitals, but full capitals diversify its pages. One of Paine's most impassioned paragraphs is the following:

"'Whether it be from a sense of shame, or from a consciousness of some radical defect in a government necessary to be kept out of sight, or from any other cause, I undertake not to determin, but so it is that a monarchial reasoner never traces government to its source or from its source. It is one of the Shibboleths by which he may be known. A thousand years hence those who shall liv in America or France will look back with contemplativ pride on the origin of their government and say, 'This was the work of our glorious ancestors!' But what can a monarchial talker say? What has he to exult in? Alas, he has nothing. A certain something forbids him to look back to a beginning, lest some robber, or some Robin Hood should rise from the long obscurity of time and say, 'I am the origin.' Hard as Mr. Burke labored at the Regency bill and hereditary succession two years ago and much as he dived for precedents, he still had not boldness enough to bring up William of Normandy and say, 'There is the head of the list! There is the fountain of honor! The son of a prostitute and the plunderer of the English nation.'"

All are architects of fate
Working in these walls of time
Some with massiv deed and great,
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GOD is a guess. If the existence of God is admitted, how are we to prove that he inspired the writers of the books of the Bible?—*Robert G. Ingersoll.*

MISERY has necessarily to be borne by a constitution out of harmony with its conditions; and a constitution inherited from primitiv men is out of harmony with the conditions imposed on existing men. Hence it is impossible to establish forthwith a satisfactory social state.—*Herbert Spencer.*

So SHALL they build me altars in their zeal,
Where knaves shall minister and fools shall kneel;
Where faith may mutter o'er her mystic spell
Written in blood, and bigotry may swell
The sail he spreads for heaven with blasts from hell. —*Moore.*

WE boast our emancipation from many superstitions; but if we hav broken any idols, it is through a transfer of the idolatry. What hav I gained that I no longer immolate a bull to Jove, or to Neptune, or a mouse to Hecate; that I do not tremble before the Eumenides or the Catholic purgatory or the Calvinistic judgment day—if I quake at opinion, the public opinion, as we call it?—*Ralph Waldo Emerson.*

I WOULD preach to every man rebellion. Hold preciously to yourself the final decision. Reverence authority that you elect and refuse authority which others attempt to impose upon you. Do not love the atmosphere of courts and churches, of formal culture and polite and urbane emasculation. Do not play sheep to another's shepherd. Violate no other soul, and hold your own soul defiant to the foot of the robber.—*Horace L. Traubel.*

THE hell which a thoroughly bad man dreads can only be a hell of physical suffering; and, if he abstains from crime through fear of fire, he is not a good man, but a bad man in chains. If, again, he is a bad man, he will hav a bad God, and his religion will be a sanction for cruelty and immorality. And his God must be, in any case, an unjust God, who creates him as a sinner, and then inflicts monstrous punishments upon him for sinning. A conception which necessarily makes the ruler of the universe an embodiment of injustice cannot be favorable to morality when its meaning is fully realized.—*Leslie Stephen.*

WE see clearly that it is good for every man among us that he and every other man should be as tall, as strong, as well-knit, as supple, as wholesome, as effectiv, as free from vice and defect as possible. We see clearly that it is his first duty to make his own muscles, his own organs, his own bodily functions, as perfect as he can make them, and to transmit them in like perfection, unspoilt, to his descendants. We see clearly that it is good for every woman among us that she and every other woman should be as physically developed and as finely equipped for her place as mother as it is possible to make herself. We see that it is good for every woman that there should be such men, and for every man that there should be such women. We see it is good for every child that it should be born of such a father and such a mother.—*Grant Allen.*

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"WHEN er man smites yer," said Uncle, "tuhn de uddah cheek. Den ef he's meau 'nuff ter tek advantage ob yer Christianity, he deserves de bes' lickin' yoh knows how ter gib 'im."—*Washington Star.*

"JONAH," expostulated the whale, "do keep still." "Certainly," answered the famous man, "now that I know where I am. I wasn't sure but I had been caught in a folding-bed, don't you know."—*Detroit Tribune.*

FIRST Western lawyer: "A penny for your thoughts." Second Western lawyer: "I was thinking of Solomon and his three hundred wives. What an amount of divorce business he could hav thrown in a man's way?"—*Puck.*

LITTLE Bess was told by her mother that all our afflictions are sent by providence as punishment for error. One day she fell down a few steps, and picking herself up, she said: "Now, God, that is the third time you hav bumped my head to-day, and I am about tired of it."—*Inter-Ocean, Jr.*

Two runaway convicts took refuge in a church which was having an experience meeting. They listened to the stories told by several of the regenerated, until one of the fellows exclaimed, in a whisper, to the other, "Come, Jim, let's get out o' this! It's a tough crowd, and no man's life's worth a copper!" And out they lit.—*Boston True Flag.*

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BACK in Marion county, Ind., there is a little town on the Johnson county line of about three hundred people. A stranger came into the town one Sunday, and walking out from the hotel saw a little white church and a crowd going in. He noticed that it was a Lutheran church. He went on and in the next block saw a little brown church, and was surprised to see that it was also a Lutheran church. He went back to the hotel and told the proprietor that it struck him as strange that in a little town like this, hardly able to sustain one church, there could be two churches just alike. "What do you mean?" asked the landlord. The stranger told him what he had seen. "Oh," replied the landlord, "you are mistaken. Those two churches are somewhat alike, but not just alike. Over in the white church they believe that the serpent tempted Eve, and Eve tempted Adam, and Adam fell; but over in the brown church they think that Adam was a bad egg from the start."—*One of Lafe Pence's Stories.*

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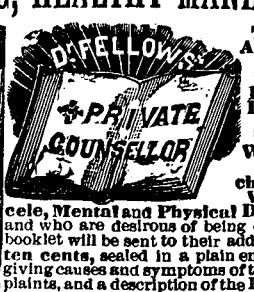
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HOW ANOTHER PREDICTION IS BEING FULFILLED.

News of the Week.

NON-UNION cloakmakers and policemen hav recently been attacked in this city by mobs of women.

A CONFERENCE is now in session in Rome to consider the reunion of the Eastern and Western churches.

JOHN WALTER, chief proprietor of the London *Times*, died recently. He was seventy-six years of age.

BY the collapse of the Montreal Street Railway Company's building several men were killed and wounded.

PHILIP GILBERT HAMERTON, the essayist and art critic, died in London on Nov. 6. He was born Sept. 10, 1834.

THERE is a cabinet crisis in Chili, while in Argentina a new cabinet has been formed, which is not expected to last very long.

ON Oct. 15 a volcano on the island of Ambrym, in the New Hebrides group, destroyed all the nativ villages on one side of the island.

REAR ADMIRAL BANCROFT GHERADI, of the United States Navy, went on the retired list on Nov. 10, having reached the age of sixty-two.

THERE was a transit of Mercury on Nov. 11, the planet touching the sun's disk at 11 A.M. in this latitude, and its passage was observed for five hours.

THE volcano of Colima in Mexico is in activ eruption, and fifteen deaths hav been reported in the same country as the result of the recent earthquake.

THREE thousand Armenians, including women and children, are reported massacred near Moosh, Turkish Armenia, by the Kurds. Turkish officers deny the story.

THE genial caricaturist "Chip" (Frank P. W. Bellew) died last week. He was the son of a popular artist, Frank Bellew, famous a generation ago. He was only thirty-two years old.

THE Supreme Court of New Jersey has decided that the wagon license law under which Asbury Park and other boroughs collected fees from the owners of delivery wagons is unconstitutional.

A COLLISION between a passenger and a freight train on the Baltimore and Ohio road occurred at Rosen Steel Siding in Pennsylvania, on Nov. 7, whereby six persons were killed and two wounded.

GUILLAUME LOUIS FIGUIER, the celebrated French scientist and author, died in Paris on Nov. 10. He wrote more than eighty volumes besides his memoirs and magazine contributions. He was born in 1819.

EX-GOVERNOR WILLIAM E. RUSSELL, of Massachusetts, has been appointed a member of the Board of Indian Commissioners by the president. The office carries no salary, traveling expenses only being allowed.

THE Committee of Seventy, which did so much toward the overthrow of Tammany, will probably continue in existence indefinitly, or at least until the new city officers hav reorganized the various departments.

IT is reported from Washington that in order to repair the gold reserve and to provide for its maintenance at $100,000,000, five per cent bonds will be issued on a three per cent basis. Some dailies, however, deny the report.

THE Hovas government of Madagascar seems disposed to resist the aggressions of the French. Since the death of the Czar the latter are apparently inclined to move a little more slowly, not being so sure of the support of Russia as they were.

FOR some time a fight has been on between the white and colored screwmen at New Orleans. The former hav thrown the tools of the latter out of the ships, and hav also killed some of them. On November 12th an incendiary fire destroyed cotton to the value of $500,000.

FIRE broke out on ten of thirteen ships loading with cotton at Savannah, on Nov. 6 and 7. The fires were undoubtedly incendiary, and it is suspected that the employment of non-union labor by the shipping companies had something to do with the attempted destruction.

ARGENTINA is rapidly coming to the front as the rival of the United States in the breadstuffs, meat, tallow, hides, and wool markets of the world. The area adapted to wheat is about equal to that of this country, and at present it costs the agriculturists only about half as much to get their products to the shipping ports as it does our farmers.

ONE of the Japanese armies is rapidly approaching Moudken, the capital of Manchooria, while another has surrounded Port Arthur on the land side and captured several outlying forts. Chinchin and Talien-wan hav been taken by the Japanese. It is reported that the United States government has offered to intervene between the belligerents.

MAJOR-GEN. O. O. HOWARD, having reached the age limit, was last week put on the retired list of the United States Army, and Brig.-Gen. Alexander McDowell McCook, the oldest of the ten "fighting McCook" brothers, was promoted to the major generalship over the heads of Ruger, Merritt, and Brook. He will retire for age the 22d of next April and then the others will have a chance. Col. James W. Forsyth takes McCook's place as brigadier.

THE election on the 6th inst. resulted in the overwhelming triumph of the Republicans. The landslide was equal to that for the Democrats in 1890. The Democratic majority in the House of Representativs has been overcome and the Republicans hav instead a majority of about 150. In the Senate the Populists will hold the balance of power, although some may vote with the Republicans to organize the Senate. Illinois, Wisconsin, New York, New Jersey, Missouri, and Delaware hav gone into the Republican camp. Even Tennessee and California are in doubt. Tammany was overthrown in this city, the combined opposition winning by from forty to fifty thousand, and Hill had barely 3,000 plurality in the town, and was beaten in the state by 157,000. Wheeler, independent Democrat, received about 26,000. The new constitution was adopted, and the rapid transit scheme favored in this city as well as the inquiry proposition regarding consolidation. In the whole country the Populists probably doubled their vote, although their representation in the next House will be less than that in the present, unless some of their nominees are seated on contest. They lost four Congressmen, the state officers, and the legislature in Kansas, and everything but one Congressman (Bell) in Colorado. They saved Kem (probably) in Nebraska, and elected Holcomb governor. In Minnesota they lost one, but gained one in Alabama, and four, by fusion, in North Carolina, while Newlands, Silver, was reelected in Nevada. They will hav one Senator by fusion in North Carolina as will the Republicans, and Tillman, of South Carolina, belongs with them on financial issues. In Texas they came very near securing two or three representativs, and hav greatly reduced the Democratic majority. There the Republicans get one Congressman, for the first time since reconstruction days. The Democratic defeat all over the country is largely due to the Democratic stay-at-homes, who amounted to 25 per cent of the usual Democratic vote in Arkansas and Massachusetts, for instance. In Maine Republican majorities were doubled, while their vote was increased only one per cent. Springer, Bland, Wilson, Hatch, Bynum, Holman, Simpson, Cummings, Tracy, Johnson, O'Neill, Fithian, Pence, Outhwaite, and many other leaders are left at home. Maguire, the Single Taxer, was the only Democrat saved in California. Adolph Sutro, nominated by the Populists and indorsed by the American Protectiv Association, was elected mayor of San Francisco on the Southern Pacific monopoly issue.

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of *political* missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of the reading season, when the summer's work is done and the people hav *time to think*, we want to do a great deal of *religious* missionary work, and so we hav prepared this scheme, which has already received cordial indorsement:

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read.

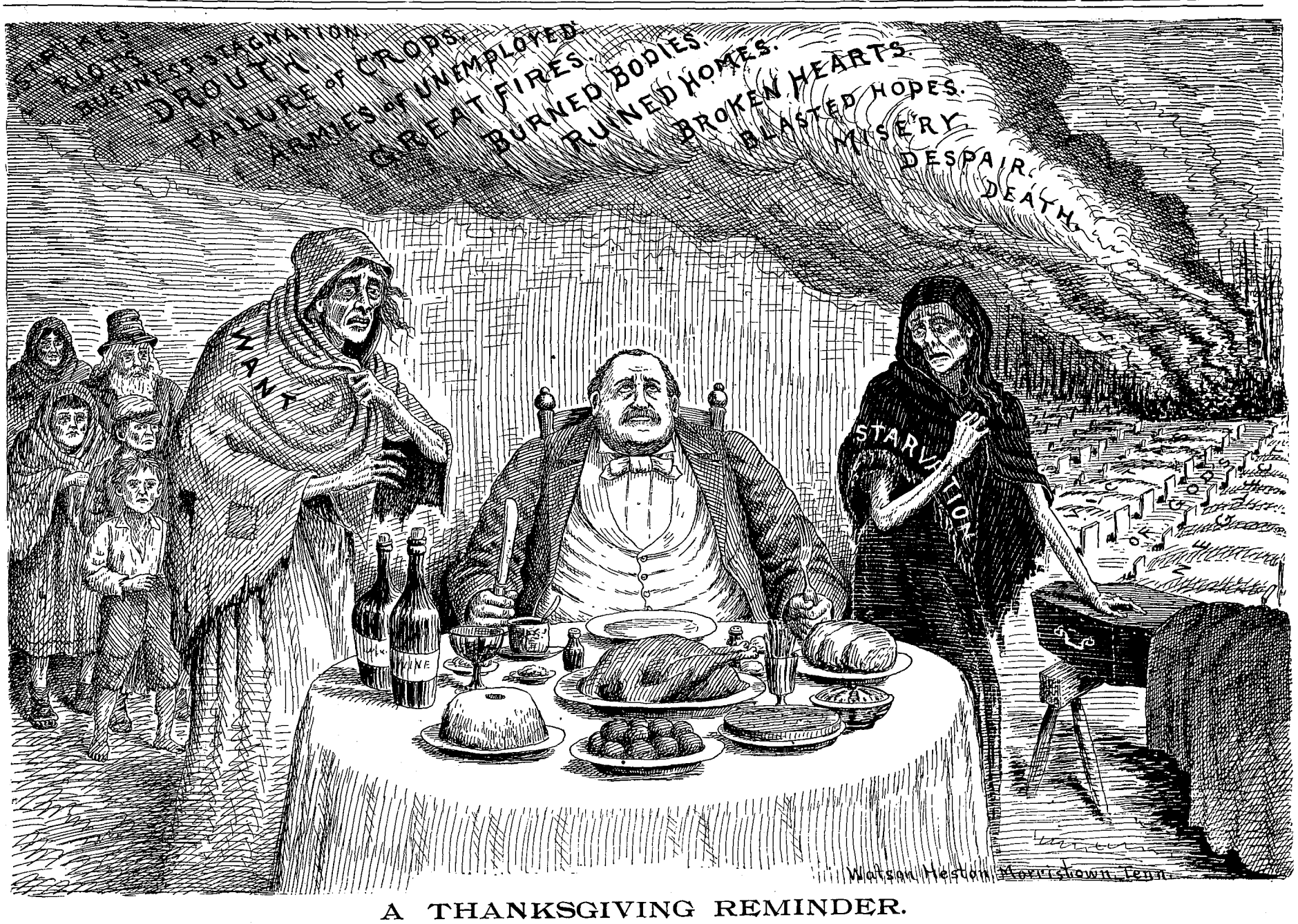
Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

"400 YEARS OF FREETHOUGHT IS NOW READY!"

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 47. {PUBLISHED WEEKLY.} New York, Saturday, November 24, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



A THANKSGIVING REMINDER.

The hypocrit sits at his sumptuous board,
And thanks the Lord for the feast before him,
With never a thought for the hungry horde
Who curse the hour their mothers bore them.

Thus Selfishness sits and stuffs at ease,
Drinks of his wines and liquors rare,
Seeking himself and his church to please
While many are dying in dumb despair.

Giv thanks to the Lord as you cut and carve
(He is watching the sparrows lest they fall);
There is food in abundance; yet thousands starve,
For the gourmand and hypocrit gets it all.

A Missionary Scheme.

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FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - NOVEMBER 24, 1894.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Can the Christian Be Happy?

The Christian Endeavorers recently held a national convention in Cleveland. An exchange quotes from another paper the remarks which follow, attributed to a motorman in that city:

"I never enjoyed anything better than that convention—and I didn't go to a single session, either. Every night, on my last run, I had a carload of those happy young folks, and to see their faces and hear them sing, was enough to giv a fellow an idea of religion such as he had never heard before. I had never known that Christians were so happy."

And real Christians of good character are never so happy. This poor motorman was able to observe but he could not reason. The creed of every orthodox church teaches that the vast majority of the human family is doomed to an eternity of excruciating agony in hell. Only the few will be saved. To thoughtful, conscientious men and women who really believe this there can never come true happiness. Their days and nights must be filled with horror. Only the shallow-minded or the vicious and cruel can believe in orthodox Christianity and be even partially happy. Those young people of the Christian Endeavor Society are Christians by inheritance, convention, and contagion only; if they believed in that religion as the Christians of other ages believed in it they would lock the chains of another Inquisition on the world. The person who actually believes that an eternity of pain or of joy depends upon what one believes in this world will stop at no crime which promises to save the "soul" of the doubter or the souls of those who might otherwise be lost through his heresy. With comparativly few exceptions, the Christian Endeavorers would not persecute in the name of Christian theology; the spirit of the age is against it, and they do not hav enough faith to strongly champion that which is unpopular, but they *are* ready to persecute in the name of "Christian morality," for that is the way in which the dogma of exclusiv salvation manifests itself in this century, a century which lies between the past epoch of faith and war and the coming epoch of science and solidarity. They think they believe, but they only accept, yet the old poison of intolerance is in their blood. In the ancient times Christians persecuted that the souls of men might be saved from a dreamed-of hell; at the present time Christians and some others, all of them having lost faith in hell, persecute to save the bodies of men from various real and imaginary hells on earth.

A Great Newspaper's Mistakes.

The Chicago *Inter-Ocean* appears to hav been considerably disturbed by the late lecture of Colonel Ingersoll in that city. Here is a specimen paragraph from an editorial in that paper:

"To many it may seem strange that the Press Club of Chicago, which by those who do not know better is believed to represent the most matured and best thought of the profession of journalism, frequently invites Colone Ingersoll to lecture upon a subject and in a manner that is insulting to the intelligence and aggravating [Mr. Nixon must mean irritating instead of aggravating] to the feelings of those who—and they form an immense majority of civilization—believe in the existence of God, in a written revelation of his character and purpose, and in the spiritual and temporal dependence of man upon him. This action of the Press Club is not representativ of the newspaper people."

Because the *Inter-Ocean* does not agree with Colonel Ingersoll does not seem to be a valid reason for the unkind fling at the Press Club. Its arguments would hav been just as strong with that omitted and then we should hav been less likely to suspect that its other remarks were inspired by bad temper or jealousy. But one clause in that sentence, taken in connection with an assertion which follows, calls for some comment. It is indirectly asserted that the most matured and best thought of the profession of journalism in Chicago is not favorable to the employment of Colonel Ingersoll to lecture before the Press Club, which may or may not be true, but when the additional statement is made that the immense majority of civilization "believe in the existence of God, in a written revelation of his character and purpose, and in the spiritual and temporal dependence of man upon him," we perceive that there is an attempt made to identify "the most matured and best thought" of the Press Club with the thought of the "immense majority of civilization" which accepts the creed named by the *Inter-Ocean*. Can it be possible that the Chicago paper believes that that "immense majority" of the nations which are called Christian and which accepts the Christian and Theistic dogmas enumerated is really possessed of the best and most matured thought of the civilized world? Where is the faith in those tenets the stronger—in the centers of literary and scientific culture or in the less advanced states and in the sections of all the states where ignorance is still the portion of the masses of the people? Is there more, or less, Freethought in Germany than in Spain and Portugal? In England and France than in Mexico and the Central and South American countries? In Paris, Lyons, and Marseilles than in the Vendean provinces? In London than in the country districts of England and Ireland? In the Northern than in the Southern states? Among the whites rather than among the blacks? All these questions are answered in the asking and they completely dispose of the *Inter-Ocean's* preposterous claim.

We hav little doubt that the action of the Chicago Press Club is representativ of "the newspaper people" of that town. We are well assured that the great majority of them like to hav the opportunity to hear Colonel Ingersoll speak and thank the Club for its enterprise in securing his services. It is quite probable that many of them are more or less orthodox in their views, but that will not always prevent their enjoying his satire and arguments. Of course, also, there are those among them who are the victims of the counting-room, and who are therefore compelled to say one thing when they think another. This is unfortunate for them and their readers, and we cannot help regretting that Colonel Ingersoll has not yet succeeded in so completely crippling the church that it can no longer prevent the expression of the real sentiments of the most timid citizen. But he has done much to make intellectual honesty possible for all without risk of starvation. It is well that the Chicago Press Club is disposed to help him in this good work, and we hope that it will keep right on in the same course, unmindful of the lamentations of a few belated journalists. But once more the *Inter-Ocean*:

"It is sufficient to say that Mr. Ingersoll does not rank among skeptics with Voltaire, or with Renan, or with Huxley, or even with Hume. Religiously, or irreligiously, he is the philosopher of the jejune. And to-day it is, as in other days it has been, the fashion of the jejune to affect what goes in cant as liberalism, but which is the extreme of intolerance, inasmuch as it seeks and delights to offend the sensibilities of Christendom."

It is the especial delight of Christian champions to assert that the present day advocates of Freethought are not to be compared, in ability and influence, with the noted Freethinkers who in past ages gave battle to the hosts of Christianity. This is supposed to effectually answer their arguments and dispose of their facts. Generally at other times there is nothing mean enough to say about those old Infidel heroes. The Christian protagonist, lay or clerical, is an odd specimen of humanity.

"Jejune" is an epithet that does not seem to hav any particular applicability to the young, earnest, vigorous, and conquering scientific Freethought of the nineteenth and twentieth centuries. To call the Liberalism which demands equal rights for every citizen of the republic, no matter what his belief on the subject of religion, "the extreme of intolerance" is as ridiculous as it is unfair and untrue. To say that any Freethinker delights to "offend the sensibilities of Christians" is to plead the baby act. Until Christians repudiate the absurd and atrocious dogmas of their religion they must expect them to be argued against and satirized. Is the Freethinker to conceal his thoughts lest the expression of them should offend the sensibilities of Christians? Has the religionist ever been mindful of the sensibilities of the Freethinker to the extent of ceasing to preach the gospel of the Nazarene? Has he not sent missionaries into every corner of the world to argue against, misrepresent, ridicule, and lampoon the religious beliefs of the natives? More than this: Has not the Christian waged war against heathen nations, and against nations of Christians who differed from his own in regard to certain tenets of Christianity? Has he not tortured millions of his fellows because they had doubts regarding the truth of all the dogmas of the Christian religion, or regarding some of those dogmas, or were suspected of having such doubts, or were related to other unfortunates who had doubts, or were accused of having communication with the "father of lies"? Did he think about "sensibilities" then? Why, he tried then, as his successors do now, to make it appear that the agonized victim of the Inquisition was the aggressor, that he had disturbed the "peace of the children of God," that he had "offended their sensibilities." The *Inter-Ocean* would like to hav us believe that Colonel Ingersoll is an invader of the rights of his fellow citizens, when every unprejudiced person knows that he is fighting the battles of Freethought simply to liberate the minds of men from the thraldom of intolerant superstitions, and to giv to each citizen of the republic the rights and opportunities enjoyed by all other citizens. Let the *Inter-Ocean* plant itself on the platform of secularization, and labor for the total separation of church and state, and then it will hav a right to set itself up as a critic of

intolerance, for its own skirts will be clear of that stain; but so long as it sanctions the injustice that givs to the members of churches privileges paid for by non-church members it has no call to complain of the attacks made upon that system of injustice, on the score that those attacks "offend the sensibilities" of those who are responsible for the existence and continuance of the injustice.

The *Inter-Ocean* says that Bacon, Voltaire, Napoleon, and Kant hav in "brilliant aphorisms" confirmed the edict of David, king of Israel, that "the fool hath said in his heart, there is no God," and it givs it as its opinion that "no member of the Press Club can stand on any side of this quadrilateral of immortal intelligences, nor can Mr. Ingersoll himself." It so happens that Colonel Ingersoll has not said "there is no God"; he has contented himself with rendering the verdict of "not proven," a verdict which has been concurred in by many very eminent Christians. The latter hav said that it never could be logically or scientifically demonstrated that there is a god, but that there *must* be one, or human life is a failure. As to the names of the great men which are hurled at the heads of the Atheist and Agnostic, it is sufficient to say that there is no belief, however absurd, which has not been accepted by men eminent in various departments of human thought and activity. A brilliant array of names could be marshaled to giv respectability to the superstition of demoniacal possession, but it is doubtful if even this "proof" would be sufficient to convince the editor of the *Inter-Ocean* of the reality of witchcraft. Beyond this, it may well be said that it is very probable that if the men named had lived in this age of scientific development, they would not so readily hav concurred in the dictum of the author of the Psalms.

"There are subjects upon which Mr. Ingersoll lectures without offense to the deepest and—whether he believes it or not—the holiest sentiments of mankind. · · · But the gentlemen who direct the affairs of the Press Club do not ask Mr. Ingersoll to lecture upon unobjectionable topics. They seem to take delight in parading themselvs as fautors of attack upon sentiments and opinions that are cherished as sacred by at least eight-tenths of all the citizens of Chicago and of more than eight-tenths of all that is brainy, all that is constructiv, and all that is decent."

Where do we find "holiness" in the fancy that God chose a certain tribe to be his favorit people? That the first man and woman of this tribe disobeyed the commands of this God, and in so doing entailed a heritage of sin, suffering, and death on the whole human family and all other inhabitants of the earth as well? That this god was possessed of all wisdom and power, and hence knew before he created these people just what they would do? That this same God had provided from the "beginning"—knowing that such an atonement would be necessary—for the cruel death of his only son as a propitiation for the transgression of the man and woman who were made just as God, the father of this foreordained sacrifice, had wished them to be made, having made them himself? That a previous attempt of God to raise up a generation of righteous people having come to naught through the wickedness of those who were saved in the ark, God had his son killed as he had predestined that he should be killed, knowing that the ark scheme would be a flat failure? That the predefermined murder of the son of God was also a failure, as his father had known that it would be eternities before the first human being was made, only a very few of the children of Adam accepting the offered opportunity to be saved from the deathless fires of hell, their rejection of the terms of forgivness being due to their inability to believe the story told them about the creation, the fall, the atonement, and the terrible fate awaiting them if they did not believe, God having made their minds just as he wanted them to be—for he looked down on his creation, and declared that it was good—while uncounted billions of them hav never heard of the gospel of salvation? These are some of the idiotic and fiendish dogmas which the *Inter-Ocean* dignifies with the name of the "holiest sentiments of mankind"! And it avers that more than eight-tenths of "all that is brainy, all that is constructiv, and all that is decent" in the population of Chicago cherishes as sacred this terrible creed of barbarism? Does not Mr. Nixon know that in Chicago, as elsewhere, the intensity of faith in the Christian "plan of salvation" is, as a rule, in an inverse ratio to the nativ intelligence and the education of men and women? If he does not know it, he is lamentably unobservant.

John Mahara writes to THE TRUTH SEEKER that A. B. Frost should hav been credited with a contribution of $1 to the Secular Union Congress fund. The credit was omitted by mistake.

Those two new issues of the Truth Seeker Library, "The Better World," by Dr. Southwick, and "Religion and the Bible," by F. D. Cummings, are receiving favorable notices, and bid fair to be quite popular among readers of that class of literature. The first named contains 375 pages and the other 314. The price of each is 50 cents in paper and $1 in cloth. The reading season is here and now is the time to lay in a good supply of Liberal literature.

"It has pleased our Lord to recall to him our much-beloved sovereign." So say the Russian official phrase-mongers. From which it is to be inferred that the czar at one time lived with the Lord, who, presumably, grew tired of his company and sent him down to Russia to raise cain for a while. Now the old fellow, who was always very changeable, if the Bible is to be believed, wants to hav him with him for an indefinit period. Why does he not "recall" the rest of the Romanoffs?

Some of the Russian bishops are having their miters made of aluminum, greatly to the scandal of their more conservativ brethren. According to the *Tribune*, they look upon the practice as sacrilegious. "Think of St. Paul with an aluminum miter," they piously ejaculate. Will the orthodox church banish these new heretics to Siberia to keep company with the Stundists and other Protestants and Freethinkers? How light a thing may tip down the scale on one end of which is poised eternal salvation!

The superserviceable "Christian people" of Wichita Falls, Texas, held a mass meeting to protest against the Sunday excursion of a hose company to that town. The bigots objected to the baseball playing, bicycle racing, and other harmless sports which were to compose the amusements of the day. They hypocritically said that it was to the interest of the "laboring men" to discourage such desecration of the "Sabbath." Why? Undoubtedly because it would keep many of them out of the church. Cannot the "laboring men" see through this sham?

It seems almost like a bit of ancient history to read of the passage, in the upper house of the Hungarian Diet, of the bill granting freedom of worship to all religious beliefs. It recalls the action of successiv states of Europe after 1848 which granted civil and religious emancipation. Hungary, among the earliest to proclaim civil and religious liberty, has been among the last to sanction such a law, its recent history being largely a series of reactions. The present bill was adopted by a majority of three only. The Liberal movement may be deferred, but cannot be depressed; that is the law of history.

Christians are never tired of asserting that their religion is an evangel of peace to the world, while facts continually giv flat denial to the boast. A letter from Japan, received by the Presbyterian Board of Foreign Missions in this city, says that "the country is full of the spirit of war and the Christians are especially eager for the fray to prove that they are patriots." It is probably well for Japan that, in this instance, there is so much difference between Christian precept and Christian practice, although a Quaker example is a good one for the world in the long run, if it does not mark the submission to injustice which it may easily do.

What would the church do if it were not for the women? The dailies tell us that in the village of Highland, up the Hudson, one woman bakes cakes and pies which she sells about the town, and another has taken up the occupation of boot-black. "There are few earnest church women in Highland who are not engaged in menial work of some kind in behalf of the churches." If that earnestness and zeal could only be utilized in useful work, what a blessing they would be to the world! But why does the reporter characterize honest and fruitful labor as "menial?" Is it so that he can magnify the church services of the women by speaking of their "unusual method of bearing the cross"?

As a movement is on foot to close the barber shops of Boston by law on Sunday the Freethought Letter Writing corps will reach the people of that city with common sense arguments by sending letters this week to the editor of the *Daily Globe*. If those workmen are all agreed to close on that day they do not need any law to enable them to do so, while if they are not agreed it is utterly foreign to the spirit of free institutions for the majority to compel the minority to suspend work at their behest. Coöperation, and alternation of work and rest periods, will permit all to get one day of leisure each week, or more, for that matter. Down with the law-enforced Sunday!

Why did not God make his revelation in a polyglot form so that people everywhere could get it right at once instead of having to wait hundreds or thousands of years for the mistakes of the earlier translators to be corrected? Here is Professor M. L. Bloom writing to the *World* that the Solomaic injunction "Spare the rod and spoil the child" should be translated so that "rod" would be rendered "disciplin." This is the dictum, he says, of the "most erudite Biblicists." Think of the kind of a God we hav who would allow such a mistranslation as that to cause millions of tender little children to be abused in the most shameful way! What is a revelation worth that does not reveal?

We shall issue a TRUTH SEEKER ANNUAL this season and we now request our readers to send us the names of all Freethought and Secular societies and Sunday-schools, with the names of the president and secretary, and also place and time of meeting. Please send names and permanent address of lecturers and occasional speakers. The latter are particularly desired, as we often hav inquiries for some one to deliver a funeral address and sometimes are unable to comply with the request, as our regular lecturers are too far away from the place where the speaker is wanted. Let us hear from all men and women who are qualified for and will do this very necessary work. The ANNUAL will cost 25 cents. Table of contents will be announced later. Send in your orders to insure early filling.

Anent the late political overturning in this city, the New York *Press* exclaims that the "purity of New York homes has been preserved; the purity of New York womanhood has been vindicated." Without the slightest desire to impugn the intentions of the reformers, it must be said that such talk is the veriest gammon. The defeat of the long-dominant political power in this city will not destroy the social evil; it will not appreciably affect it. Prostitution has always been associated with the social condition we call civilization and while it would be foolish to say that it always will be, it is equally foolish to declare that the change of municipal rulers will produce a revolution in that regard in New York. Probably police blackmail will be checked for a time, but it is doubtful if, on the whole, justice will be any less blind than before. So long as clergymen and other empirical quacks hav a controling influence in municipal affairs we cannot reasonably look for scientific and humane treatment of the unfortunate. Anti-naturalism will poison and pervert the most promising of reform movements.

Referring to the late Constitutional Convention of this state the *Christian Advocate* says:

"The following points hav been gained:

"1. A constitutional recognition of the principle involved in the prohibition of sectarian appropriations.

"2. This principle is applied without qualification to

the free public school system by the adoption of a sweeping amendment so thoroughly prohibitiv as to be thoroughly protectiv."

This is a mistake; the letter is applied to the common school system, but the principle is not so applied. By not forbidding all *religious* instruction in the public schools the way is left open for the reading of the Bible, the saying of prayers, and the singing of non-denominational Christian hymns. This is what was intended by the Protestants who secured the adoption of the amendment. So sectarian appropriations are still in order, being given in the form of taxes paid by non-Christians for the teaching of Christian and Theistic dogmas, which are sectarian dogmas, in the common schools. Dr. Buckley knows that this is the truth, but he does not touch the issue thus made.

Our enemy is the political church. The choice is not ours; the issue is forced upon us. Freethinkers individually should work for such reforms in social and industrial fields as they can and at the same time not relax their vigilance against the theocratic schemers who are determined to make this republic a vassal of the church. The deadliest foe of liberty and justice is a religion enthroned in the state. What we hav to meet and defeat is told in these words which we quote from the *Christian Reformer* of November 3d:

"We must see that the great issues are moral, and not merely economic. We must come to the conviction that Christ is upon the throne as Lord of the Sabbath and King of kings, and that our relation as a nation to his law of the Sabbath, and to his authority in every department of national action, is the one all-important question for us to consider and settle aright."

Which being interpreted means that the church will, if she can—and she has already succeeded in a large measure—force her views of Sunday observance upon the people of the United States. To accomplish that is, however, only a small part of her program, as we hav often shown in these columns. The friends of religious freedom must get together and work as they hav never done before; the battle is on and for us it is victory or surrender. Which shall it be?

The heart, brain, and stomach of the Sabbatarian crusade is the priesthood. If it cannot monopolize one-seventh of the citizen's time it will ruin every enterprise that it can and make life miserable for all who do not think and act as this arrogant power desires them to do. Rev. J. B. Cranfill, who was the Prohibition candidate for vice-president a few years ago, writes as follows to the Waco (Texas) *News* and *Day-Globe:*

"The action of the cotton palace directory in opening the doors on Sunday will bring pain to many hearts, and will, if not rescinded, make it necessary for many who hav helped the enterprise to withdraw their co-operation and become activ opponents of the whole affair. I do not hesitate to say for myself, and I believe I voice the sentiments of hundreds of our best people, that I shall vigorously oppose the cotton palace project in toto if it thus sets at defiance the word of God and the earnest Christian sentiment of the community. As a business move our cotton palace directory will find that this disregard of the Christian sentiment of Waco and Texas and the world will cost more than it comes to. If the matter remains as it is, I shall feel it my duty as a citizen, as a Christian, and as editor of the most widely circulated religious paper in the Southern states to make this and every other enterprise a failure that flies in the face of Christianity and good morals."

How is that for impudence? The spirit manifested by Mr. Cranfill is the spirit that the priest has manifested in all lands and all ages. Sure as the priests are that they are the only custodians of the secrets of the Almighty, equally sure are they that the salvation of the world is their mission, that they hav the right to command, and that he who will not obey is a rebel against God and a traitor to the state. What business is it of the Reverend Cranfill's whether the Cotton Palace is or is not open on Sunday? If he does not wish to attend on that day he can go on some other; no one would think of attempting to compel him to attend on Sunday or any other day. But he is not so respectful of the rights of his neighbors. He is possessed of the conceit that he is a better judge of their needs and desires than they are themselvs. He is so foolish as to think that he has a commission to bully them into staying at home on the day that they want to go to the Cotton Palace, while he would be in a white heat of rage if they told him that he should not preach on a certain day or should attend a place of amusement on that day. But they hav precisely the same right to issue such commands to him that he has to issue his Sunday-keeping commands to them. So long as a considerable proportion of the people of any country are afraid of the ghosts in whose names such men as Cranfill presume to speak, so long will the priests insult, browbeat, and rob the people. Only the Freethinker is really free from the superstitious dread of the priest; all others hav a sneaking notion or a sure conviction that he can call "spirits from the vasty deep" and that those spirits can in some way work them more or less serious injury, here and hereafter.

That rambunctious young man, the emperor of Germany, has an ambition to be talked about, it would seem, for he says something every few days that gets his name into the papers. But he is not the only German who does this; even his enemies of the Bismarckian press outdo him sometimes in their reactionary utterances. Here, to illustrate, is an excerpt from *Zukunft:*

"It is a battle of life and death, in which mild treatment of the empire's enemies is the hight of folly. The best means of securing the victory for the existing system is to disqualify the Social Democrats to exercise any political rights. It would be simple justice to wipe them out in this manner, because they do not possess the qualifications prescribed under the spirit of the Constitution. Persons leagued to destroy the empire and its institutions should not be recognized as imperial subjects. They ought not to vote or be voted for. They should not be permitted to exercise any political rights whatever."

This mad talk has, naturally, excited much comment, and the radicals and Socialists are quite satirical in their observations. All such folly, as they clearly realize, is so much grist to their mill. "Whom the gods," etc., and we hav in this country quite a large number who are just as wild and foolish as the anti-Socialist Germans, and they are doing equally effectiv work for their would-be victims. It is too late in the day to talk of the disfranchisment and deportation of parties and sects. That method will not win with fair minded people. *Zukunft* makes a good mirror for all proscriptivs.

Bishop Keane is reported to hav said, speaking of the rumored attempt at reconciliation between the Italian government and the Pope, that perhaps the latter would be satisfied "with the guarantee of his independence and the concession to him of a right of veto in all legislativ issues which affected faith and morals." This suggests two thoughts, the first of which is that the Pope is very modest in his demands, if the concessions named are all that he would insist upon, for it will be readily conceded that the supervision of the faith and morals of a nation like Italy is a very small contract for the Vicegerent of God on earth to undertake. The second thought is that much of the trouble that torments the nations of the Old World comes from their persistence in legislating on matters of faith and morals. If they could be induced to attend to the matters only with which the state can rightfully deal the outlook would be much brighter for them, and their people would hav an easier and a decidedly more peaceful life. But they got in a very bad way centuries ago, and they find it terribly difficult to get out of it. Even an "Infidel nation" like France continues to pay enormous sums to the church. This should be a warning to the United States. We started right, so far as our Constitution was concerned, but we hav allowed many abuses to creep in, and it is growing worse all the time; if the demands of the National Reformers are acceded to we shall soon be in as awkward a predicament as are the nations of Europe, and we shall find no consolation in the reflection that we hav wasted the most noble heritage of liberty that any nation ever possessed. "Keep the church and the state forever separate."

Mayor Schieren of Brooklyn is a Christian first and a servant of the whole people afterwards. The Germans of the city wanted to hav a big parade on October 21st, on the occasion of the laying of the corner stone of the new German Hospital, and they applied to the mayor for the necessary permit. He is reported by the *Staats Zeitung* to hav replied: "Neither Germans, Irish, nor Bohemians should ask for special privileges. I am not the mayor of the Germans alone." Very true, but neither should he be the mayor of the Sabbatarians alone, which he manifestly is, so far as the Sunday issue is concerned. He denies equality of rights to the Germans, not to preserve the equal rights of the Sabbatarians, but to guarantee to them a monopoly of one day of the week. He denies equal rights to the Germans and grants special privileges to the Sabbatarians, and that is the way in which he demonstrates that he is a mayor of all the people of the city! *Why* he does this he unwittingly tells us in the next sentence after that we hav just quoted: "I believe in churches and I am a churchman." Exactly, and consequently he knows of no better way to promote church interests than the time-honored one of denying to the rest of the people the opportunity to peacefully seek happiness in their own ways. Since he has delivered himself of these good orthodox sentiments the Sunday Observance Association of Brooklyn has asked him to suppress Sunday ball playing within the city limits, Judge Gaynor having decided that the sport is not in contravention of decent law and common sense. If there is anything that your true "churchman" hates, it is innocent recreation on Sunday, while he is as silent as the grave concerning the cruelties of fashionable pigeon shooting. The only apparent reason for his opposition to bull fighting is the fact that it is a kind of cruelty not popular in this country. He is frantic about pugilistic encounters, in which no one is hurt but the willing participants, but when it comes to the wanton slaughter and maiming of pigeons, which undoubtedly are *not* willing participants in the matches, he is as dumb as the majority of his predecessors were when slavery was popular in the United States.

It will take a long time to eradicate from the minds of the lower strata of Christian populations the degraded notion of woman's position that a thousand years of priestly rule and a multitude of Bible precepts hav made a part of the intellectual patrimony of the peoples who fell under the sway of that superstition. In Justice Voorhis's court in this city there was recently brought up for trial a burly fellow named Latson charged with beating his wife. For some time she has been supporting him, and on election day she gave him six dollars. He came home in the evening and asked for more money. When she refused to giv it he struck her. When the justice asked him about it he answered: "Yes, I did swipe her one, but it was because she tongue-lashed me. I did not hit her any harder than this, though," and with that he struck her in the face. She gave a cry of pain and nearly fell. Justice Voorhis shouted: "What! You dare strike her before me?" After this Mrs. Latson did not want her husband prosecuted, and the justice told him that if he would promis never to strike her again he would let him go. "Oh," said the fellow, "I can't promis that. She is my wife, and if I want to I'll hit her now and again. It don't do a woman any harm." Inasmuch as the husband is the head of the family as Christ is the head of the church, and Christ, acting as God, chastises man for his good, there does not seem to be any flaw in Latson's logic. He certainly has the same right to correct his wife for her good and his own glory that Christ has to correct men and women for their good and *his* own glory. The Christians who will not permit women to participate in the government of the church of which they are members are simply logical in the application of the good Bible doctrin that woman brought sin and death into the world and they certainly can not severely censure Latson for his savage application of that doctrin. Woman was to be subject to her husband because she ate that apple, and so why should not her husband whip her when she fails to obey him? She has no rights. The Bible makes the family a despotism, not a republic. In a word, it was established according to the Latson specifications.

An Important Publication.

TO THE FREETHINKERS OF AMERICA: The Eighteenth Annual Congress has given much promise for the future. It was well attended. The sessions were harmonious. Our forces are now consolidated. We have had a wide variety of opinion presented as to the best way to work; and so far as possible the suggestions made will be adopted and carried out. It is not within our present means, however, to inaugurate successfully all the new plans which earnest friends have indicated. We must make good use of what is already at hand. As pioneers we must labor slowly and patiently in the great pathway of reform.

The national organizations are now practically united. During the coming year arrangements will be made to meet the wishes expressed by the Congress for one national association. In spirit this is already accomplished; but in form and in accordance with the constitutions of both societies it will require a year for complete assimilation. We do not need an elaborate organization. We need a simple business organization which can be made quickly available for work in any part of the field at any time. The enemies of freedom have so many forces at command that we must be constantly on the alert to meet their manifold attacks. Every Freethinker should be on the watch in his own community, and if anything occurs in violation of the Demands of Liberalism he should immediately inform the officers of the national association, so that they can be ready to resist if need be. The object of the national association is to bring all the Freethinkers of the country into a common body, so that they can defend themselves together and present a united front to any usurpation of whatever character.

This last Congress has been better advertised than any other Congress. More ample reports have been published in the papers, and information has been more widely scattered in regard to the objects of Freethought. Undoubtedly for the first time thousands have learned that there is organized Freethought in this country.

We must continue to agitate and to interest the people more and more, and thus increase the corps of Freethought workers. We must recruit our forces out of the many millions who are really in sympathy with us but do not know that we are at work. We must maintain the Freethought press and platform by every means in our power. We must distribute Freethought literature.

In order the more effectually to utilize the influence of the Congress, a Report of the Proceedings will be immediately published in pamphlet form. It will contain one hundred large pages of solid reading matter. It will include the speeches and reports of the presidents and secretaries, and also a list of all the donors to the funds for the past year; addresses of S. P. Putnam, Hon. C. B. Waite, Dr. Juliet H. Severance, Mrs. M. A. Freeman, J. E. Remsburg, Rev. A. T. Jones, and Franklin Steiner. The Report will also contain the resolutions of the Congress, letters from Lucy N. Colman, Susan H. Wixon, Robert C. Adams, Katie Kehm Smith, and others—all that has a bearing upon the Demands of Liberalism and upon the practical work of Freethought. It will be one of the most interesting and valuable pamphlets ever published. It will be full of information and facts, besides stating the principles and purposes of the Liberal party. The cost of this publication will be at least $200. What money is now in the treasury will be used for this purpose, but we shall need more to complete the work. A copy will be sent free to every donor to the fund, and we hope that after they have read it they will take hold and help circulate it more widely, and thus broaden the action of the Congress. We must educate the people, and this is the way to do it. The price of one copy will be twenty-five cents, but to all those contributing to our treasury eight copies will be sent for one dollar, eighteen copies for two dollars, or fifty copies for five dollars. We desire to circulate five thousand copies if we can get the funds, and we ask our friends to join in this enterprise and aid in spreading the truth. We must keep on the move, and if we can't do one thing do another, so that an advance is always made.

The president and the secretary will take the field and labor on the platform in conjunction with the press. It would be a good thing if we could have some officer at a central position, as the Christian organizations do who have their salaried officers at every prominent point. We cannot, however, afford to pay regular salaries. We must earn our way by hard work in order to use our funds for propaganda purposes. We hope our friends will realize that we are not rich; that we cannot, during the year, be present at every important place; that we must cover a wide field and put in our work wherever we can. We shall not be idle, and our supporters may be assured that we shall use every dollar to the best possible advantage.

Let us first of all push the circulation of the pamphlet of the Congress. Every Liberal, I am sure, will see the advantage of this and will aid us to whatever extent he can. Contributions can be sent to E. C. Reichwald, 234 South Water street, Chicago; or, if more convenient, they can be sent directly to THE TRUTH SEEKER office.

SAMUEL P. PUTNAM.

234 *South Water street, Chicago, Ill.*

Sparks from the Lecture Field.

Upon the urgent request of a few stanch Liberals, I made a special trip of three hundred and four miles and return, in order to giv a course of lectures in Grafton, W. Va. These lectures were the culmination of a series of efforts extending over a period of three years, and at last the labors of our friends hav received their due reward. Grafton has successfully placed itself in the line of Liberal work. Nothing of the kind has ever been in the town before, but the way has been paved for more work of the same kind; the ground has been broken, and Liberal lecturers will find a hearty welcome should they pass that way.

How frequently in the course of our work do we meet people—too many, alas!—who are possessed of decidedly Liberal tendencies, and yet stand in constant fear lest their particular opinions should be made public! Men in office, men in business, and even the laboring classes are extremely averse to making known their views upon such matters. They stand in constant fear of a monstrously cruel ostracism to which the liberal-minded hav been subjected in all ages by the religious portion of the community. Through such means, the masses hav been induced to stifle their true thoughts and to pretend to be that which they were not. The greatest gain to humanity is to become free men and women, enjoying the full exercise of their reasoning faculties, and a happy day that will be for the race when this is fully recognized.

This fact is well exemplified in the case of George Chambers, of Grafton. Since his youth he has been fearless in the expression of his Infidel views, never hesitating to let the people know what his opinions are, and yet he has been elected and re-elected for five successiv terms as mayor, a position which he holds to this day. The churches hav combined against him, but without success. At all times the impartiality in the discharge of his duty has revealed his true worth, and the people hav sent him back again despite the work of the clergy. Had he been a hypoc it and attempted to deny his Infidelity, the result might hav been far different.

The lectures were brought about by a combination of Liberals, among whom were Dr. C. H. Ice of Farmington, Dr. Strickler, and Mayor Chambers. They were given in the large Opera House, the mayor presiding the first night, and Dr. Ice each night following. Our first audience was rather slim, probably owing to a want of proper advertising, but each succeeding night it was greatly augmented, and the last was all that could be desired. Many Freethinkers came in from the adjoining country and thus helped to swell the enthusiasm.

I was somewhat surprised to find a large amount of Truth Seeker literature in the town. THE TRUTH SEEKER itself, also the *Investigator*, is freely read and transferred from one to another, thus doing splendid missionary work. This will probably account for the spirit of Liberal thought that seems to permeate the district.

Besides those mentioned there were Mr. and Mrs. Shaw, an aged pair who were present at each lecture, as also were Mr. and Mrs. Lambrecht, Mr. and Mrs. Grant, and several others—too many to mention here. The lectures were a decided success all around. At first the women seemed a little shy about entering the hall, but when one had ventured in, the rest soon followed. All that we needed was for some one to break the ice. Our friends were well pleased with results.

The success that still follows in the wake of the Ohio Liberal Society is a continual source of gratification to all who are connected with it. Large crowds attend the meetings every Sunday night, and standing room is frequently at a premium. The severe drubbing the clergy has received has taught them to let the society severely alone, although their railings only tended to advertise us the more. Bright music and a lively discussion, which invariably follow the lecture, make our meetings more attractiv. Our Liberal papers and a large quantity of literature are kept for sale at each meeting. Thus the good work goes on and hope still urges us to keep moving forward.

JOHN R. CHARLESWORTH.

Praise of Which To Be Proud.

Yesterday there came into my hands a copy of S. P. Putnam's "Four Hundred Years of Freethought." Why it was so long in coming was a query which I could not answer. I am glad to say it was not the fault of the express company, but simply a blunder of the person who, in my absence, received it.

Well, it is certainly worth waiting a long time for, and, long as the time seemed while we waited for its appearance, the problem is much greater how such a work could hav been produced in twelve months than where my one copy was buried for the weeks it was out of sight.

The book is beautifully bound and the print is excellent. The pictures are so lifelike that one can almost seem to be really with the living person rather than only looking upon the shadow. And oh, the delight with which we read the pleasant words of our personal friends! Mr. Putnam has the most perfect power of language; no one surpasses him in its use save, possibly, Ingersoll; and he says the best of all whom he names, forgetting no one who has labored specially for Freethought.

The reports of the conventions holden way back—the Harvard Bible convention, the meetings of the "Society of Free Inquiry"—the imprisonment of men for unbelief in this country and England, he has left nothing out; the woman question—nothing more fine was ever written on that subject; and then the philosophies of the men who were all trying to emancipate the mind from superstitious theories; it seems to me that to read the book thoroughly will be almost a "Liberal education." I wish every Freethinking family could possess a copy and that all the public libraries will feel that it belongs to them also.

Well, I am glad to know that the congress was a success. I hav given up all expectation of ever attending any gathering of that kind again. I am so deaf that to try to hear is distressing, and the friends with whom I hav so long labored are mostly under the sod. The younger ones do not need me, and so I must be content to read of them. One of the old and worthy workers for freedom whom I had known for many years passed away recently—Henry Bonnell, of Junius. He was one of the supporters of the "Waterloo Meeting" that did good service many years. So time removes us all at last; and now that we hav lost all fear of a world to come, death is quite a pleasant "looking forward to."

LUCY N. COLMAN.

Syracuse, N. Y., Nov. 15, 1894.

P.S.—THE TRUTH SEEKER is brighter every number.

L. N. C.

Rain Machines, Prayers, and Tom-toms.

The recent drouth in South Dakota, Iowa, and Wisconsin (summer of 1894) afforded an opportunity for putting the prayer and other tests into operation for producing rain. After drenching Kansas, the Rock Island rainmakers went to Iowa and bombarded the skies with vile chemicals. The weather bureau predicted light showers for two days, and for two days it was hot and clear. Then the bureau predicted clear weather, when down poured the rain by the half-inch at a time for nearly two days and redeemed the crops. It took the machines, however, forty-eight hours to start it.

In Dakota a general prayer for rain was put up in the churches Sunday afternoon. "A spirit of deep solemnity characterized the gatherings." Tuesday evening dark clouds lowered, the church bells rang and a sprinkle followed. Thursday a heavy rain fell, extending into the night, and the crops were saved. At Aberdeen, however, the prayer was not done until Tuesday afternoon when the mayor from the top of the city hall saw with a powerful glass the dark clouds gathering at Huron, eighty miles away. Business was suspended and the grain palace crowded with prayer experts. Thursday morning it rained at Aberdeen and again Thursday afternoon. In this case prayer at Huron caused a sprinkle in forty-eight hours, at Aberdeen the beginning of a heavy rain in thirty-six hours. The weather bureau predicted fair weather for Tuesday; showers, Thursday.

In Wisconsin the Winnebago Indian chiefs ordered a rain dance to break the drouth. The sky way clear, the weather very hot. Three tom-tom drummers were set to work. They beat their drums with great vigor for three hours, when the rain came down in sheets. It passed over Wisconsin and was followed by a storm next day putting an end to the drouth. The bureau had predicted fair weather.

Hence, if these tests are to be regarded as fair for all concerned, prayer is about twenty-five per cent more effectiv than the rain machines, and the rain-dance and tom-toms from twelve to sixteen times more effectiv than the other two.

Congress last year appropriated several thousand dollars for rain-making experiments which proved failures. The two more effectiv experiments—prayer and rain-dance—cost little or nothing. Prayers can be put up anywhere and at any time, while the rain-dancers can probably be had by any dry community on payment of their traveling expenses. In these tests the tom-toms hav vindicated their unquestioned superiority. With them there could be no local option. No county in the state could long go "dry."

Some skeptics may say that the tests prove too much. The very fact that all three of the agencies brought rain in the same region at about the same time proves that none of them had anything to do with it, but it was brought on by perfectly natural causes, which would hav produced it had prayers, machine, and drums been kept in the background. It is doubtful, however, if this will prevent the clergymen, or the rain machinists, or the Winnebago chief from each claiming to be the sole and only trustworthy proprietor of the genuin rain generator.—*Detroit Evening News.*

That Mosaic Myth.

Before sitting down permit me to glance at the subject in a somewhat more serious spirit—for, be it remembered, even the follies of Christianity hav a serious as well as an amusing side. Is there the slightest shadow of evidence that the Mosaic story is true? Is there the slightest reasonable proof that six thousand years ago God made Adam and Eve, and that those persons, by eating forbidden fruit, brought misery and death into the world? Science has but one answer: The story is as false and as baseless as it is possible for a story to be. It is just as true that Adam and Eve never existed as it is that the moon is not made of green cheese. No anthropologist to-day with a reputation to lose believes the absurd myth. Science has proved beyond dispute that man existed thousands of years before the alleged creation of Adam and Eve. Says Professor Draper: "So far as investigations hav gone they indisputably refer the existence of man to a date remote from us by many hundreds of thousands of years. We are carried back immeasurably beyond the six thousand years of Patristic chronology. It is difficult to assign a shorter date for the last glaciation of Europe than a quarter of million of years, and human existence antedates that." Again, Professor Huxley says: "Thousands of people are taught this Adamitic monogenesis as if it were an established truth, and believe it. I do not, and I am not acquainted with a man of science or duly instructed person who does." But I almost insult you in elaborately proving what every instructed person knows—that the myth is utterly unsupported by evidence of any kind. What I want to impress upon you is the fact that thousands of men who profess to guide the morals of the people, are morally pledged to advocate as the very truth of God what they must know to be utter falsehoods. Not only is money and time wasted in teaching falsehood which might be employed in teaching truth; but the love of truth, the foundation of moral character, is undermined by a system of moral and intellectual Jesuitry which is a disgrace to our common humanity. In the past Christianity was a mistake; to day it is a lie. In the name of reason, in the name of truth, in the name of humanity, I ask you to do what you can to destroy this wicked sham, expose this unholy lie, and to restore and preserve and foster that love of truth, that fidelity to conviction, which is one of the noblest inspirations that ever fired the hearts of men, and without which no nation can be truly free or great.—*Wallace Nelson, in Melbourne Liberal.*

Separation of Sects is Sectarianism.

In the preparatory school connected with the Teachers' College, the management has not solved the question that was raised by some parents of Jewish pupils. They were attracted by the statement that the school would be non-sectarian, yet Christian hymns and prayers were insisted upon. That the management recognizes the Jewish religion as entitled to the same respect as other creeds, ought to be conceded by people who are acquainted with the intelligent citizens in charge; yet with the inconsistency with which so many avowedly intelligent people ignore Judaism as a sect, this school seems to regard hymns and prayers as non sectarian because they suit nearly every shade of Christianity. The solution reached is that Jewish pupils are excused from the opening exercises, and are to be kept busy in preparatory work of some kind. Hence, with this separation of sects insisted upon the school becomes sectarian.—*Jewish Messenger.*

Churchly Purpose and Performance.

The New York *Press*, in its investigations of the tenement house problem in this city, has discovered that there are no tenements in which "the neglect of misery stands out in clearer relief" than in those owned by Trinity Church Corporation, and from which it manages to draw a ten per cent revenue. .·.·. Jacob A. Rüs, writing in the *Century Magazine* for November on the "Making of Thieves in New York," givs us to understand that the leading manufactories engaged in this industry are state-supported Catholic and Protestant "reformatories," asylums, and protectories, which answer the purpose of training-schools for the penitentiary. Children guilty of no other offense than homelessness, destitution, or enforced truancy are committed by the courts to these institutions, to be classified according to size with boy burglars, pickpockets, and thieves. By this process the good are corrupted and shipped to the penitentiary in due time. .·.·. Emilie Espye, aged 2, of Homestead, Pa., was told that the bogie man would catch her, and so when she was left alone in the dark she went into convulsions and died from fright. .·.·. At the dedication of St. Joseph's church at De Pere, Wis., the preacher, head of a seminary, declared that Joseph, the "foster father" of Jesus, was of first rank in heaven, "for even Mary and Jesus pay homage to Joseph, what they could pay to no one else. Therefore his influence with the fountain of grace must be powerful; a mere wish of Joseph equaling to Jesus as a command." God seems to giv cuckolds in heaven more honor than do his Christian children on earth. Still this case is not without mundane parallel, as earthly potentates hav at times been known, under similar circumstances, to giv the injured husband a place at court and to invest him with a "pull" which he might not otherwise hav acquired. .·.·. The *Sunday School Chronicle*, referring to the treatment Paul received at Jerusalem and his rescue by Roman soldiers from the fanatical mob, says: "To-day in the holiest (Christian) church in Jerusalem the Turkish troops perform exactly the same duties as those old Romans. Mohammedan soldiers guard the entrance; their presence is necessary to preserve the peace, and more than once, like Lysius and his men, they hav had to fight their way through a raging mob to save some unhappy victim of (Christian) fanaticism from murder beside the very tomb of Jesus Christ." How tolerant and civilizing Christianity is, when after two thousand years of its benign influence its votaries hav exchanged places with the heathen it was sent to reform! .·.·. Speaking of holy places in and out of Jerusalem, a correspondent of the New York *Sun* says: "The Calvary site dispute can be traced to the time of the Crusades, when some of the maps located the Stephen gate, Calvary, and other noted places where the Damascus gate is now, on the north side of the city. Since the Mohammedan occupation these localities and many others hav been located in new and more convenient places, so the pilgrims can visit them with little trouble." The correspondent adds that if the Turk is ever ousted from the Holy land "the sacred localities will be rearranged to suit the new conditions." If the tomb of Christ is as shifty as the other sacred spots—and there is the same uncertainty about it that attaches to them—then a pilgrimage there is "an empty pageant at an empty grave," and the fanatical devotees are fighting over a last year's bird's-nest. .·.·. Gypsies, it is said, never pass a church without muttering a curse, and they will not be buried in a church. This state of mind is one of the fruits of their persecution in the Middle Ages. At that time the gypsies were the poets, singers, and players who amused the provincial population. Their allusions to the church and clergy, being truthful, were not often complimentary, and the persecutions which followed were among the most despicable outrages placed to the discredit of the dominant religion. Read the history of the Goliards in Putnam's "Four Hundred Years of Freethought." .·.·. An order for two hundred barrels of triple-proof brandy was filled a while ago at Fresno, Cal., for the Russian church. Of course it was for sacramental purposes, wine being too weak a potation to be palmed off on a Russian or an Aleutian islander as the blood of any savior worth having. .·.·. The clergy are getting more and more exacting, and now make no bones of demanding the resignation of public officials who do not do as they want them to in their private affairs. This interference they make not as male or female citizens, but as Christian ministers, that is, as members of the third sex. .·.·. The A. P. A. of New Hampshire has indorsed the candidacy of Henry W. Blair for the United States Senatorship. Blair's hobby is the union of church and state to be effected by teaching the Christian superstition in public schools. .·.·. There is a sermon factory in Chicago where sermons are written on all kinds of subjects and furnished to ministers at reasonable rates. The same sermon does for several preachers—sometimes for as many as seventy-five. It is related that through the operation of this system persons passing from one parish to another between the hours of morning and evening service hav been twice edified by one discourse in a single day. The sermons are adapted for different denominations. .·.·. In the burial grounds of Puritan communities in New England persons who were not church members were interred by themselvs in the part of the cemetery known as "the damned corner" Sometimes there were tombs used as general receptacles for those of different faith or of no faith, and these bore no inscriptions. There are two such in the Copp's Hill cemetery, in Boston, and it is apprehended that the same will cause some confusion in the mind of the angel Gabriel when, on the resurrection morn, he comes to awaken those who hav fallen asleep under the proper auspices. .·.·. J. Rodes Buchanan says that Cazotte predicted the French Revolution and the particular fates of several of the actors therein, but the London *Freethinker* points out that Alger, in his "Glimpses of the French Revolution," has shown that this story was a confessed invention of La Harpe, who wrote the "prophecy" a long time after the events predicted had become history. It appears that Lord Lytton, the novelist, was taken in by the same impostor. In his story of "Zanoni" he attributes prophetic powers to Cazotte, and at the same time accuses the unbelieving revolutionists of being credulous and superstitious. .·.·. A desperate effort is making in Chicago to reinstate the Bible in the public schools of that city. The Sunday worshipers are also straining every nerve to bind the people of the Western metropolis in the chains of more tyrannical Sunday laws. .·.·. Catholics and Protestants are trying to see which can most quickly demoralize the children of the country. Military instruction in their schools is now all the rage. The infection has spread to the public schools and to the institutions of higher learning. The national government sends instructors to colleges of all grades and kinds, and no one can tell when the craze will stop or can measure the evil consequences it is bound to produce. .·.·. Russell Whitcomb, once a prominent business man of Boston, has renounced the world and founded the Community of the Brothers of the Church Episcopal. .·.·. Republican papers of South Dakota worked the "Infidel racket" on Mr. Howe, Populist candidate for governor.

The Christian Religion.

ITS PAST, PRESENT, AND FUTURE EFFECTS UPON MANKIND, AND ITS RESPONSIBILITY THEREFOR.—WHAT ARE ITS TITLES TO FURTHER INDULGENCE?

To be acquainted with the merits of a religion we need only observe the condition of the people who profess it. If we see them obedient to good laws, honest, patriotic, temperate, and prosperous, we may reasonably presume that their religion is promotiv of those ends. If, on the contrary, after centuries of fair trial and full sway of a religion we find lawlessness, dishonesty, defection, poverty, debauchery, and vice flourishing under its reign, we may without hesitation pronounce that religion a failure.

The condition of the people leads us naturally to consider the situation of their rulers, the character of their teachers, and the truth and wisdom of what they are taught. Among the so-called civilized nations, the religion of Christ has dominated for fifteen hundred years. It has shaped laws and controled their administration, and directed the wealth of the people. It has been supreme in dictating morals and education. Its missionaries hav penetrated the remotest parts, and it claims to be the herald of civilization. It has erected its schools of learning and temples of worship by every path of the race. Combined with military powers it has in its time triumphed over all opposition and denial.

Claiming to be the only moral guide and medium of salvation, intrenched behind untold and untaxed wealth, with almost unlimited resources, equipped for every emergency, built into the constitutions of nations, cemented to all legislativ action, every important proceeding of the state directed by its prayers, a social and political organization so mighty and vast that its influence affects, more or less, the life of every individual, it cannot escape the awful responsibility of the unhappy condition affecting the people to-day. "The feather that adorns the royal bird supports his flight; strip him of his plumage and you fix him to the earth." This religious bird, which breeds upon the earth, is principally an inhabitant of heaven. Let us bring him to solid ground, strip him of his many-hued plumage, and observe his naked worth. We find that this religion, while distinctly human, has soared high and secluded itself from the gaze of man. It has built its eyrie in the pale azure of mystery and the supernatural, and from its lofty hight it sweeps the earth with its eye and directs the conduct of the world.

It begins with childhood, attaching itself to one set of ideas, and one set of persons; the heart is not permitted to open itself to new convictions, nor the mind to better its understanding. The child is fed with meats that are proper only for maturity, and its mind is trained and developed to accept principles whose truth it is wholly incapable of fairly determining. It is not suffered to determin, even if it could, and it grows up defenseless against argument, and dulled to all opposition or evidence.

A character of this sort is the soil fittest to produce that obstinate bigotry in politics and religion, which begins with a meretricious sacrifice of the understanding, and finally urges its subject to intolerance, persecution, and usurpation of thought and power. The child develops into a man who cannot be wholly honest with himself, because he neither appeals to his understanding, nor confides in the internal evidence of his conscience. He is the helpless slave of the impostor, who has shaped his brain to prejudice, cunning, and force. He is arrogant in dispute, and imposes silence when he cannot convince. He will not brook successful opposition, but enforces his contention by the sword. It is by thus shaping the mind of the child, that the Christian religion has succeded in intrenching itself behind the emotional nature of man, and in putting his reason to sleep. It has compressed the infant brain in order that it may not attain to its healthy, natural functions; it has bent and warped the mind of youth, so that the ultimate condition is one of bigoted attachment, and fanatical, unreasoning prejudice. Upon this ground it has placed Belief for its corner-stone. It believes, but never demonstrates. It relies wholly upon assertion, and is certain of things, and beings, and worlds of

which it has no evidence. Its methods of debate are to attack its opponents with personal abuse, instead of answering arguments. It has maintained its supremacy of opinion by ostracism, persecution, imprisonment, and tortures. It works miracles, enshrines relics, absolves the sin it indulges, and employs numerous like devices to strengthen its influence and insure its emoluments. Its clothes are mystery and the supernatural. It is the foe of science, and appeals to the sword to prove that its belief is right and every other wrong. It arrogates to itself the province of peace-maker, but has been first in intrigue and war. It loudly proclaims good-will to man, and brotherly love, yet breeds within itself the most violent divisions and dissensions. It assumes to protect the life and property of a man, but not his freedom of thought and opinion. It will not suffer a change, and can be neither persuaded by agument, nor instructed by experience. Its laity are its serfs, and its clergy, instead of being the servants of the people, are but the domestics of their bishops. The bishops, elevated to a power which satisfies ambition, are the arch-plotters with the throne, in their design to stupefy the brain of men, that they may use their bodies as carpenters do axes, chisels, and planes. This religion worships a dead Jew, but persecutes the living. It fears the virtues of its foes when alive, and slanders them when dead. Of living devils it makes dead saints.

It adores motherhood, yet subjects woman to inferiority, and commands her to silence and obedience. It is the sworn enemy of intemperance, yet is not averse to accepting a goodly share of its revenues. It is intoxicated with heaven, and wastes its inheritance of intellect, which should be used for this world, in pursuit of the winged phantoms of the air. It becomes alarmed at facts and scientific development more than at the most dangerous and vicious principles. It involves itself in a labyrinth of nonsense by its labors to maintain miracles and falsehoods by argument and reason. It carries glad tidings to savage people, dispossesses them of their lands, and ultimately effects their extermination.

Built upon a rock, it has been shifting as the sands. Humble and meek, it has been constant to flattery. Affecting poverty, it has been mercenary; professing a love of enlightenment and self-respect it is ignorant and servil. It is penitent, yet diligent in giving offense. It is condescending in spirit, but arrogant in carriage. Its light is placed upon a bushel, but it is intensely interested that its past history shall be concealed and not remembered. It is the proclaimer of liberty, but the slave to power.

We look into the bleeding night of history and see, as the result of the ignorance which this religion engendered, war, famin, epidemics, licentiousness, tortures, and cruelties unspeakable. We look at the present and observe still the power of its blight. Nations claiming to be Christian are training vast armies, equipping them with the most murderous implements of warfare, to protect themselvs from other nations equally Christian in character. The condition of the state is abnormal, restless, and sullen. Wealth is centralized, the people are over-burdened, and poverty stalks naked through the land. The cities fester with vice, discontent glooms upon the faces of hungry men, while Anarchy leers and lurks in dark corners. The law-making powers, national, state, and municipal, are sinks of moral pollution. Elections are carried by purchased ballots, and patriotism goes searching with a lantern for honest men. Christianity rules supreme, and where her temples are most numerous and imposing, there we find the most political corruption, vice, disease, violence, sexual depravity, saloons, almshouses, police, and courts of justice. Christians bar fast their doors at night against the violence of men who hav been given a careful Christian training. The prisons are filled with church-reared criminals, and the scaffold's vast majority of victims are those who are saved by Christ at both extremities of life.

To what extent shall we hold a religion responsible which furnishes the worst examples of crime, that of capital punishment? Has it proven itself efficient to accomplish the social and moral results for which human nature has so far striven in vain? Should its past achievements recommend it to the further indulgence of mankind? Do its own hatreds and dissensions inspire us with confidence in its ability to promote peace and establish the brotherhood of man?

Christianity is an experiment, but should eternity alone be the limit of an experiment? After fifteen hundred years of trial, do the results justify a continuation of the test?

Christianity stands indicted before the bar of public opinion, which presents these complaints: You forced yourself upon the world by the sword. By your religious guise you quieted ignorance, which you flattered with promises of paternal care. Upon your altars were sacrificed life and fortune. Confiding in your professions, men clothed you with power and submitted to your decrees. Generation after generation has followed where you led. And yet you hav neither advanced our morals nor lessened our tendency to sin. Your morality consists in praying, and your religion in kneeling. Your promises are unfulfilled. States that hav trusted you now find you a source of internal dissension. They find that you are wholly incapable of solving moral and social problems, and that you are a millstone about their necks.

If your influence is healthy and good, why are those nations which you control the most ignorant and vicious, and those which hav succeeded in defying you, the most happy and enlightened? Freethought, science, and invention, the principles you most oppose, seem to operate to their good, and to make them superior and happier beings. We hav learned to think, and we doubt you. Your upturned feathers hav not their external gorgeous hue. The civilization which should insure peace to mankind has advanced its slow weary steps in spite of you. We now charge you with being a corrupter of governments, and demand an account of your stewardship.

If a wise man were to look about to choose his religion by the lives of those who founded, taught, and professed it, and the works wrought by it, surely Christianity would be the last religion he would choose. It has not even the pretense of evidence on the score of any moral effects it has produced in the world. It has architecture, but that is only for the grandeur of priest and king, at the expense of toil and deprivation of the poor. It has art, an endless waste of talent in picturing imaginary saints and devils, not men and things that were. The advance of the human mind will break away the last refuges of imposture lying concealed behind high walls and closed blinds. A religion which rests her dying struggle on the fanaticism of the vulgar, and the craft of the informed, the willingness to be deceived on the part of the many, and the power to punish those who would undeceive them, will not liv. Audacious ignorance cannot forever trample upon modest truth; craft as a general is inferior to learning. Reason is fast being exalted to its just supremacy, and the truth will vindicate itself. The sacerdotal empire, erected on the imbecility of human nature and the imperfect composition of man, will vanish with the mists of sun-kissed day.

The voice of fanaticism may ring out in her gorgeous temples, her secret conclaves, and her menacing parades, but persecuted reason and all-powerful love of liberty will remonstrate until—

> "Hoary-headed selfishness has felt
> Its death-blow, and is tottering to the grave;
> A brighter morn awaits the human day;
> War with its horrors, and religion's fierce hell
> Shall liv but in the memory of Time,
> Who, like a penitent libertin, shall start,
> Look back, and shudder at his younger years."

Cincinatti, O. J. B. WILSON, M. D.

Lectures and Meetings.

COL. R. G. INGERSOLL'S lecture route is as follows:

Nov. 22	Warren, O	Dec. 4	Portland, Me
Nov. 23	Jamestown, N. Y	Dec. 5	Lynn, Mass
Nov. 24	Buffalo, N. Y	Dec. 6	Concord, N. H
Nov. 25	Brooklyn, N. Y	Dec. 7	Manchester, N.H
Nov. 26	Bridgeport, Conn	Dec. 8	Brockton, Mass
Nov. 27	Holyoke, Mass	Dec. 9	Providence, R. I
Nov. 28	Springfield, Mass	Dec. 10	Fall River, Mass
Nov. 29	Northampton, Mass	Dec. 11	New London, Conn
Nov. 30	Worcester, Mass	Dec. 16	Washington, D. C
Dec. 1	New Bedford, Mass	Dec. 17	Richmond, Va
Dec. 2	Boston, Mass	Dec. 19	Philadelphia, Pa
Dec. 3	Haverhill, Mass	Dec 20	Baltimore, Md

S. P. PUTNAM'S lecture appointments:
Cincinnati, O., Nov. 25th.
Blair, Wis., Dec. 1, 2.
Grafton, N. Dak., Dec. 5-7.
Hoople, N. Dak., Dec. 8, 9.
Park River, N. Dak., Dec. 10-12.
Conway, N. Dak., Dec. 13-15.
Fargo, N. Dak., Dec. 18-20.
St. Charles, Minn., Dec. 22, 23.
San Marcial, N. M., Dec. 29 to Jan. 2.

Mr. Putnam will lecture during the month of January at Prescott, Arizona. It is hoped that friends in the vicinity and throughout Arizona will make arrangements for lectures at this time, and push the Freethought work. Mr. Putnam will also arrange to lecture in New Mexico, Colorado, and Kansas on his return from Arizona. Those wishing lectures in any of these states will communicate with S. P. Putnam, 234 South Water street, Chicago.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.
November 25th—2.30 P.M. Charles W. Mowbray.
7.30 P.M. Mrs. T. H. Symonds.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

Observations.

A lot of naval architects, who recently held a convention for the purpose of discussing the question of warships, seemed to agree that many of Uncle Sam's vessels are behind the requirements of the age in some essential particulars. I guess there has never been a time when the experts were satisfied. Thucydides, who was either a spectator or a participant, observes concerning a naval engagement between the Athenians and the Corinthians that the preparations of the latter "still retained something of the awkward manner of antiquity." The trouble referred to occurred about 440 B.C.

Flattering requests for copies of some of the rhymes and prose pieces I hav written hav led me to contemplate the matter of publishing a Volume. They are at present pasted in a scrap book, which is the private possession of the deponent's major moiety, who thinks that the time spent in copying them might to better advantage be devoted to putting them in type. Such an expedient is among the chances of the future, and as Mr. S. P. Putnam has a similar scheme in mind, it is possible that we will collaborate and get out a book suitable for holiday gifts in 1895 and for birthday gifts thereafter. The Truth Seeker Company has half agreed to undertake the venture, disguising the contents of the work beneath an attractiv exterior.

Whenever I read one of Ingersoll's tributes I think of a remark made by George Bakeman, the undertaker of a Western town where I resided. One day Deacon Moran was in Bakeman's shop removing the lead from a lot of cartridges, so that a Decoration Day salute could be fired without danger to the adjacent ranchers. He had a cartridge in the vise, and was twisting at the slug with a pair of pinchers, when the thing exploded and came near shooting the proprietor. "Dammit all, Deak," said Bakeman, "mind what you are doing. If I'm killed, who the devil is going to bury me?" Admitting that those to whom the colonel has offered tributes were worthy of his eloquence, who will be left, when the time comes, to pronounce a fitting eulogy upon him?

Condolence in great hunks to Lulie Monroe Power, editor of the *Ironclad Age!*—she being called to account by Mr. H. Wettstein for permitting a common jour printer to capitalize the word God in one of Mr. Wettstein's contributions. Mr. Wettstein appeals to "high-class publications," whatever high-class may hav the distinction to be, as authority for the capitalizing of Nature, but I notice he appeals from them again in the matter of God, for in the majority of offices not only is God printed with an upper-case G, but also derivativ appellations and the personal pronouns standing for it. In Catholic publications the Pope is similarly exalted. The printers of the queen's speech follow the same rule with regard to her majesty. If, as Mr. Wettstein contends, a big G "exalts a myth into a deity," then that capital is a great offender. But I would inquire if a large N would not hav a mythological effect if used as the initial of Nature; for when you come down to driving brass tacks you can no more stick one of them into nature than into God. I reject a rule that would force a diffident person to say i, under pain of being suspected of seeking recognition as an object of religious worship; and I believe I am safe in assuring Mr. Wettstein that the significance of the capital G found at the fore end of God in THE TRUTH SEEKER is grammatical and not theological; also that when nature is printed with a small *n* no disrepect is intended toward the aggregate of phenomena.

The election returns as printed show that between the election of 1892 and that of 1894 the number of voters at Gravesend, Long Island, dropped from 6,000 to 2,000. This falling off is attributed to the imprisonment of John Y. McKane, who was the political boss of the Gravesend district. McKane was also the favorit Sunday-school teacher there, but no report is made of the condition of the little flock that formerly enjoyed his ministrations. McKane erred in lingering in the East until nabbed and put in jail, when the West has so large a field for him. I hav just received news of the political battle on Puget Sound, and judge that McKane would do well out there. A little town that advertised itself as the terminus of the Great Northern railroad, but which is the terminus of nothing but the Snohomish river, had a contract on hand to get the county seat, and needed voters. It therefore chartered a steamer, got a gang of "floaters" from Seattle, and voted them at as many precincts as it could. As a result, the

town returned about fourteen hundred votes out of an actual total resident population of possibly twenty-five hundred. Among the managers of the campaign I note the name of a religious gentleman who once tackled Putnam in debate, and got raked fore and aft. McKane is an ideal running mate for him. If this ballot that executes the freeman's will as lightning does the will of God is not a survival of, the Hindoo juggernaut, then that disreputable old institution has resigned its trusteeship of human destiny without naming a successor.

We hav got it straight from Grover that the Ruler of the earth
Is so stuck upon us Yankees, and his interest is so vast,
That the people of our nation are especially watched over
And enjoy his fostering kindness from the moment of their birth.

You will recognize the diction; you hav heard it o'er and o'er;
The same was said in '93 and year before the last;
In fact, way back in '88 I mind the pious fiction,
Which was identical with this of eighteen ninety-four.

Now the chestnut as a seasoning for Thursday's roast or stew,
It is known, will form a dressing of a savor unsurpassed,
But yet it shouldn't follow by a parity of reasoning,
That we must swallow chestnuts in the proclamation too.

The fifty clergymen who condemned the Rev. W. H. Betts, of Johnstown, Pa., hav, I think, given themselvs away. "One night recently," says the dispatch, "Mr. Bates was seen in the rear of some buildings in company with Jennie Watkins, a notorious woman." On that account charges of immorality were made against Mr. Bates, and although he swore that he was merely seeking the salvation of the woman, his brethren shook their heads and suspended him from the ministry. The fifty clergymen appear to hav known themselvs too well to be deceived by the fifty-first. Opportunity for offense being proved, they had only to consider what they would hav done under similar circumstances in order to establish the guilt of the accused. But if they reject the professions of the Rev. Mr. Bates, what reason hav any of us to accept theirs?

PHILOSOPHICAL AND RELIGIOUS.

Faith enables us to hav more confidence in what we guess at than in what we know.

The rock in the way of woman suffrage is the adamantine truth that suffrage, male or female, is not a paralyzing success.

Beware, my sister, of the man who assures you that love has made him your slave. He is on the point of asking you to become his servant.

When you see a new bank started with a Sunday-school superintendent as cashier, look out for a run. The direction will be toward Canada.

When Christ said, "Suffer little children to come unto me," he was interrupted by Alkali Ike, who advised him to marry and let nature do the rest.

If the Bible speaks otherwise than highly of hell, we must remember that it is written by the promoters of the New Jerusalem, and that the boomers of the rival place are trying to get the courthouse removed to hades.

The clergy know what they are about when they maintain that, although God is all-powerful, his will may be and is daily thwarted by the creature man; and he who thinks otherwise is betting on the wrong candidate. Were it once admitted that the omnipotence of the deity is sufficient for the carrying out of his purposes, the services of the ministers as his agents might be deemed superfluous. Then there would be the devil to pay instead of the preachers, who are not so unwise as to saw off the branch of human idiocy by which they are supported.

The prophets of the old and the prophets of the new are all at sea when they enter the domain of behavior. (1) The servants of Christ hold that immortality is the foundation of morality; but upon this it ensues that immortality not being of this world, there is no earthly basis for morality. (2) The enlightened ones instruct us to do right because it is right to do right; in saying which they are as lucid as the philosophers who explained that cold was cold because it was cold. They might avoid tautology without sacrifice of clearness by contenting themselvs with saying we should do right because. Proceed, O Ananda, to follow the line of conduct which experience has proved to be conduciv to human well-being, but fortify yourself for intelligent defense whether accused of doing wrong or right. GEO. E. MACDONALD.

THE Fellowship for Ethical Research meets Wednesdays at 8.15 P.M., 1219 Chestnut street, Philadelphia. Program for November:

November 28th—"The French Revolution in Romance." Dwight M. Lowrey.

News and Notes.

The Brooklyn Philosophical Association, with its fine hall and cultivated audiences and lively discussions, presents to the secular pilgrim a very pleasant picture of Eastern Freethought, which, if not quite so aggressiv as that of the West, is still a widely flowing stream of tendency to the new times. President Rowley, with his efficient staff, has given a noble and splendid position to Freethought in this "City of the Churches." I delivered a lecture before the association on Sunday afternoon, November 11th, on "Spiritualism, Theosophy, and Freethought," which was well received. As the object of the lecture was rather to develop harmonies than discord, the points made were not combated very pugnaciously. However, President Rowley made a pretty severe and critical examination of the claims of phenomenal Spiritualism. He wanted to see a "naked spirit." Why does the spirit always appear clothed? Hav "old clothes" an immortality also? The inhabitants of the other world must always appear dressed. How much more vivid and interesting the manifestations would be if the spirit was only naked. The naked truth is what science is after; and it must be admitted that "materialization" would hav a more logical value if the millinery was omitted. How can we ever analyze a real spirit when it is thus covered up? Pure spirit is the thing, and until we get it, phenomenal Spiritualism must remain an object of faith. The argument of Rowley was not squarely met, and on this point it is evident that Spiritualism must await further developments. If we can't test a spirit as spirit, how is it possible ever to know? What we *see* are clothes; and we *infer* the spirit. Rowley also said that if you put your arm around a spirit it never passed through the arm, but always stopped right there. Now if a spirit can go through walls and roofs without impediment, why can't it go through a human arm? Why must it slide around, as if an obstacle were in the way? The chairman made several other good points, which added much to the interest of the lecture. After all the bristling discussion, it was evident that so far as the philosophy of this world is concerned we are pretty well agreed. We combine heart and soul against orthodoxy and the tyrannies and superstitions of the past.

The atmosphere of the Brooklyn Philosophical Association is so congenial, it is so animated with thought, it is so manifold and sparkling in its elements, that I gather intellectual strength from its meetings, and feel that I can hustle in the pioneer ranks more courageously than ever. May the light of this association never die out. Under its present management it certainly radiates a splendid influence, light and heat both, and the whole universe finds full play upon its broad platform. In the evening of the same day, with the same lecture, I find an equally delightful audience at Newark, N. J. Here President Bird stands at the front with the pertinacity of the old-time reformers, and the League flourishes under his wise and equable administration. Dr. Wright, Daniel T. Ames, and others made some very pertinent criticism on the lecture. Mr. Bird pointed out the pregnant fact admitted by a popular preacher of Newark that "science is anti-God." Said the preacher: "We are undoubtedly on the threshold of the most tremendous and final battle between religion and its opponents, a battle which is to decide, once for all, whether we are to believe in a creator or not. There never was a time when the antagonism to Christianity was so skillful and so successful as now. If the church ignores the magnificent arguments urged by men of science against Christianity the next generation will certainly be Agnostic, and its most brilliant men and women will be utterly without faith in Christ. Though many Christian men giv their attention to scientific things, modern science is essentially godless. A most significant fact is that out of the last forty-three presidents of the Royal Society, men chosen from the highest ranks of science, but seventeen were acknowledged Christians. We are not fighting a man of straw when we are fighting Agnosticism, but something which has taken an awful hold upon our intellectual youth. Ask your son when he comes from college what he thinks of the Bible, and you will be surprised at the answer."

This is a pretty good confession for a Christian preacher. He seems to understand the situation.

President Bird in a criticism of the above declaration, in the Newark *News*, further elucidated the position of the frank theologian, and corrected some of his scientific mistakes. In closing, Mr. Bird said: "This preacher has elicited my sincere admiration. Few of his cloth will admit of any conflict between religion and science, but by various ingenious devices and artifices endeavor to reconcile the irreconcilable."

Newark is one of the places I always like to visit. It is one of the first places in which I gave Freethought lectures, and through various fortunes for many years the League has preserved its vigor and has a bright look ahead.

On Sunday, November 18th, I lecture, afternoon and evening, at Philadelphia before the Friendship Liberal League, and here I meet a great audience. The League has removed to a larger hall, which holds about a thousand people, and in the evening it was filled. Much credit is due the president, secretary, and members of the League for the brilliant success of the Freethought association. It is continually increasing in power and influence and has weathered the hard times with great pluck and *éclat*. It is a most encouraging field of Liberal effort. Greeting many friends in this handsome new hall, my mind's eye sees many radiant visions of human progress.

In the afternoon I lectured on "Socialism, Anarchy, and Republicanism," and this wide and varied subject elicited a many-sided discussion, participated in by Messrs Whittick, Hannum, Kitson, Butler, and Frailey, who all had different opinions to express. I suppose we never shall agree as to the best political remedy for existing evils; but one thing is sure, we shall never find out until the matter has been most thoroughly discussed from every point of view and experiments made. There is no patent remedy, and we cannot settle the question by any mere assumptions nor by sentimentalism. Whatever is done must be done scientifically and with a recognition of human nature as it is.

In the evening I lectured on "The Bible." This brought out some lively Christians to the defense of their idolized book; but my facts and arguments were not overthrown. The reply was the old, old story of "Believe in Jesus, and you will be saved." It was an appeal to feeling and not to common sense.

I was pleased indeed with the reception at Philadelphia. The audience was magnetic and made one do his level best.

I had the pleasure of meeting Prof. Clarence De Rome, recently from England, a member of the British Secular Union, who now makes America his residence. He is devoted to the art of music.

I enjoyed the hospitality of Mrs. Wm. F. Porter. Mr. Porter was one of the first Liberal comrades I met in Philadelphia. He was of English birth—a talented and devoted Secularist. He died within the last year. He met his fate bravely. He had no fear. He was an honorable and noble man, and always stood by his colors. We will keep his memory green. Mrs. Porter is earnestly Liberal, and it was a great pleasure to meet her again. I am sure that her excellent boarding-house, with its finely furnished rooms, will be a pleasant place for Liberal friends who visit Philadelphia to locate; for there will be a cordial greeting and a Freethought atmosphere, with good things which one does not always find at a hotel. The number is 1427 Vine street.

I quite enjoyed my renewed acquaintance with J. O. Bentley. He certainly has had a remarkable experience. He has been a Freethinker from six years up. He has taken the *Investigator* over fifty years, and THE TRUTH SEEKER ever since it began at Paris, Ill. He is now seventy-four years of age, and is in splendid health and is built for a century. He has taken part in and vividly remembers the old battles for liberty from 1840 onward, the glowing speeches of Ernestine L. Rose, Frances Wright, Harriet Martineau, Garrison, etc. He is an inventor and has made his fortune as manufacturer of decorativ art needle work, which art he himself originated. He has traveled extensivly throughout this country and Europe, and is a great student of those things which make for human happiness. It was a great pleasure to visit his beautiful establishment and to view the wonderful and gorgeous designs in embroidery, many of which sprang from his fertil brain. These hav a large sale, although it takes money to enjoy such exquisit and cunning marvels of human ingenuity. One would scarcely think that silk could be woven into such airy and fairy forms—birds, insects, flowers, etc.—which charm the eye like the beauty of nature itself. Freethought with my friend Bentley unfolds into a world of glorious color and form.

SAMUEL P. PUTNAM.

Notice.

Mrs. M. A. Freeman will make a trip east about the first of January, and would like to secure engagements for lectures in Ohio, Indiana, Pennsylvania, New York, and Massachusetts. Those desiring her services will please write her at once 1037 West Madison street, Chicago, Ill.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Monroe avenue.

Letters of Friends.

The Great Almighty Dollar.

Oct. 28, 1894.

BROTHER PUTNAM: The greatest work of your life, "Four Hundred Years of Freethought," reached me safely. I hav only glanced over it, but to say that I am well pleased with it would be putting it mildly. I am delighted with it and am sure it will be a great source of pleasure and intellectual profit to me through the winter evenings. You certainly deserve to rest after such an heroic effort to emancipate your fellow-man from superstitious thraldom.

May the "Great Almighty" (dollar) numerously bless you in all your undertakings in behalf of mental liberty, is the prayer of your friend, D. J. O'N.

There Has Been Progress.

WORCESTER, MASS., Nov. 5, 1894.

MR. EDITOR: "Four Hundred Years of Freethought" received. I hav looked it over and find it is well worth the time we hav waited for it. It is with great pleasure one can read and see what progress has been made during the centuries since superstitition had such a strong hold upon the people. Many thanks to Mr. Putnam for this grand book, which I think will be read by many who would be unwilling to hav their names among the list of its subscribers.

I was in a news-room a few months ago and I asked the proprietor if I could leave a few TRUTH SEEKERS on his counter for people to read. He said it would injure his business, but he would keep a few in a corner of the shelf and show them to anyone who might call for it or to those whom he knew to be liberally inclined. It would set people to thinking for themselvs, and that is just what we want.

HARRIET C. DODGE.

Wants Putnam to Write More.

APPONAUG, R. I., Nov. 4, 1894.

MR. EDITOR: "Four Hundred Years of Freethought" is at hand, and a fine book it is, and it has turned out to be a great deal better than I anticipated, and I only wish that Comrade Putnam would giv us some more of the same sort, for a finer book for sound sense and logic was never in circulation than the "Four Hundred Years of Freethought," to my knowledge. It comes right to the point with no beating about the bush. As I said when I sent on for it, I would be without it for no consideration whatever, if it cost twice the price that I paid for it. Anyone with common sense ought to hav it in his house, if for nothing more than a reference book to show him where he stands on the religious question. I do not believe in it myself now, but when I was between twelve and seventeen I did attend Sunday-school, and was taught the old Puritan sort of belief in hell-fire and brimstone; but when I left home to go to sea, which I followed for upwards of thirty years, I got my eye-teeth cut after seeing the rascality carried on under the cloak of religion in foreign countries and islands from the north to the south, the east to the west. That has given me enough of religion, for if you want to find fraud, rascality, and superstition you will find them within the pale of the church. This is my firm belief. JOHN R. SWEET.

Makes It Interesting for the Preachers.

CRAYON, O., Nov. 8, 1894.

MR. EDITOR: Inclosed you will find the amount necessary to carry on my subscription to the grand old TRUTH SEEKER to the new year. It seems to me that to do without this paper is to liv in constant need of a great necessity of life. I read several papers, but were I to dispense with all but one, I assure you THE TRUTH SEEKER would be retained.

"Four Hundred Years of Freethought" has been received and perused. It meets my every expectation. It is a remarkable book. I would not exchange it for all the Bibles in Christendom. Having met and formed an acquaintance with its genial author, I shall keep it as a work of unmeasured worth as well as an invaluable souvenir.

I am in receipt of a number of letters from our Liberal lecturers asking that I arrange for lectures in my locality, but on account of the few working Freethinkers I cannot comply. Nothing would please me better than to hav a series of Freethought lectures here this winter, and treat this priest-ridden community to showers of sense and reason. However, this seems impossible. I shall do what I can myself, and during the coming protracted meetings I shall endeavor to make it interesting for the pulpit pounder, the saint and the sinner. Always working for our cause and THE TRUTH SEEKER, I am, respectfully, ELMER MILLER.

Wants the Author Well Paid.

STOCKTON, CAL., Oct. 20, 1894.

MR. EDITOR: Am in receipt of Mr. Putnam's "Four Hundred Years of Freethought." My first impressions of it were amply verified on review of its contents and admirable illustrations.

The mechanical make-up of the book, in my judgment, is all-round perfection, highly creditable to all concerned, and cannot fail to be satisfactory to the subscribers. But I should like to be assured that after all the art, care, and liberal expense bestowed upon its preparation, together with the cost of mailing to its patrons, there was a reasonable sum left for the author.

It is a valuable addition to Freethought literature, and Mr. Putnam is no doubt proud of its authorship, as its patrons are of its author and his book. It deserves a large circulation and I hope that future editions will enable him to take some leisure, after his many years of ceaseless and untiring labors in the Liberal cause.

W. F. FREEMAN.

Bothered With Church Beggars.

CHEYENNE, WYO., Nov. 5, 1894.

MR. EDITOR: It is with pleasure that THE TRUTH SEEKER is welcomed to the Opera House Block. It is a welcome guest and read by many, and those cartoons of Mr. Heston's are beyond comment. It is amusing to see some of the people look at them and then giv that far-away look and make the remark that such a paper should not be published, and I ask them about the Bible and they say, "Inspired." By whom? No answer. Reason has not reached them yet, but I think prospects are brighter than in the past in this Christian city. This is a very Christian city; we hav churches on every corner and church property about the same, but we see none of it on the tax list, which would be of great benefit to the taxpayers of this county. Still they are very activ in politics.

We hav many Freethinkers here, but they are afraid to say much for fear they will be boycotted. It is unpleasant to be robbed in this style, but then it is for the love of God and is all right.

We hav a sky-pilot in this city who has just built a church and is very anxious to pay for it, and he is now around urging the citizens of the city to pay for it, and he has gone so far as to apply the boycott to business men who do not donate liberally, but I suppose that his works are all for the benefit of God.

And here comes another: "Well, what is it this morning?"

"I am selling tickets for the social this evening for the benefit of the organ fund."

I did not take a ticket and I suppose if the opportunity presents itself the old remedy will be applied, but nevertheless I can't swallow Jonah and the ticket doesn't go. I think this city has more church beggars than any other of its size in the country. If they would look after the needy, I think that they would attain better results, as there are many in the county they could assist. Z.

An Explanation.

PORTLAND, OR., Nov. 2, 1894.

MR. EDITOR: As truth and justice are two of the fundamental principles of Freethought, and as THE TRUTH SEEKER always givs both sides of any question, I hav no doubt that you will giv me a little of your valuable space to correct a statement made by Katie Kehm Smith, secretary of the Oregon State Secular Union, in her report of the last convention, which is worded so as to convey the impression that I ran the Oregon State Secular Union in debt. I refer to the following sentence: "The convention assumed the indebtedness incurred by Chas. Hagner and others, for improvements made on the Oregon Secular Park, amounting per bill rendered to $72.60." The injustice consists in mentioning my name alone as the party who contracted the bill and then saddled the same on the Oregon State Secular Union, when, in fact, Mrs. Smith and D. W. Smith were the prime movers in having the debt contracted to secure the donation of land for the Park as officers of the Union. Mr. and Mrs. David Wittenberg would not giv a deed to the Union unless some improvements were made on the place, and as the Union had no money on hand—in fact, was in debt—Mr. and Mrs. Smith as well as myself thought that by running an excursion from Portland to the Park w could clear enough money to pay for the necessary improvements, which consist of the clearing of two acres of land, a pavilion forty feet square, roofed over, a speaker's stand, and lunch and ice cream booths. W. W. Jesse, president of the Union, who by the way was not over-confident of the financial success of the undertaking, and Mrs. Smith procured the lumber and got people to haul it to the grounds, while I, at this end of the line, sent men to do the work, furnished provisions for the same, the nails and other things needed; to do this I advanced the money out of my own pocket, part of which I had to borrow. Owing to the strike and scarcity of money we did not realize our financial expectations, and when I brought my bill before the Convention, D. W. Smith disclaimed any connection with the work as an official of the Union, claiming that what he did, he did as an individual. I will further say that while the executiv committee of the Union did perhaps not hold a meeting and authorize these improvements to be made, I had four of the said committee with me all the time, and I notice they took good care to hav the lumber bill allowed by the Convention, which would hav been useless without the other work being done. In closing, I will say this: If the executiv committee did what they did as individuals, let us divide the bill in five parts and each pay his or her share. I will pay mine like a man. So far the executiv committee has not turned over one dollar to me on account of the bill allowed by the Convention, and has used all the money raised at Forest Grove for other purposes. Hoping you will oblige me by publishing this, I remain, respectfully yours,

CHAS. HAGNER,
Treas. First Secular Church of Portland.

Failed to See the Satire.

ANKENY, IA., Nov. 5, 1894.

MR. EDITOR: I am in receipt of two copies of your publication, THE TRUTH SEEKER, and can heartily indorse the name but not the spirit of it. Your treatment of Amos is slighting, unfair, and dishonest. (I say this in kindness, and will proceed to prove it.) Is it not unfair to quote an expression of displeasure from any author and not quote the reason for that displeasure, especially when the reason is given in the next sentence? Is it not dishonest to so slight a writer for the purpose of casting contempt either on him or his subject? I will illustrate: I hav a son sixteen years old. In July I send him into the field with a team and mower to cut hay. About 10 A.M. he appears before me with his hair perfumed, a violin in one hand and a slice of meat in the other and says, "Father, sit down and eat this meat while I play you a tune!" Would it be fair or honest for him—or anyone else—to complain of me for refusing to be thus entertained and say nothing of the neglected hay-field? I am aware that Christians are serving their God with about as much zeal and consistency as the boy would hav been cutting hay while preparing his hair, his viol, and his meat to flatter and hoodwink me. But in cutting loose from their hypocrisy need you also cut loose from consistency? When you publish a journal of Freethought worthy of the name I will subscribe for it—if I am able to pay the price—but don't send me any more such stuff as the samples now at hand. Yours for the uplifting of humanity, H. D. EASTLY.

[The "next sentence" does not giv the explanation of Jehovah's wrath, but the twenty-fifth and twenty-sixth sub-divisions of the chapter quoted by Mr. Heston furnish the desired clue. In them we are informed that the Children of Israel had failed, during their alleged forty years' tramp through the wilderness, to proffer to their tutelar divinity the sacrifices and offerings to which he is supposed to hav thought himself entitled, and that they had also borne the images of some of the "false gods." This neglect enraged him, and he refused to play any more until they had sufficiently humbled themselvs. Now this "cause" of the god's displeasure had no relation to the point that Mr. Heston was making against the Bible and no injustice was done to any "author" or transcriber. Mr. Eastly seems to be lacking in imagination and the sense of humor. If he were not he would hav seen at a glance that the artist was making fun of the idea that an infinit God could be placated by a peace offering of fat meat, the sound of viols, or the stench of burning entrails of beasts. Just fancy the size of the nose that an infinit God must hav! And what enormous ears to take in the "melody" of those little Jew's harps and viols! Cannot Mr. Eastly understand that these old anthropomorphic conceptions of the God he worships are utterly childish and absurd, totally out of place in this age of science, and ridiculous even when considered as parts of the higher forms of monotheism? He should be able to recognize a jest before he again charges us with being "unfair and dishonest."—ED. T. S.]

From Cradle to Church.

ELSINORE, CAL., Oct. 25, 1894.

MR. EDITOR: Rev. J. H. Williams, of Los Angeles, made the following observations before the General Congregational Association, held in that city last week:

Jesus emphasized the truth that the little ones belonged to God, and were to be kept near to himself. The attitude of the church toward its young people should be one of cordial greeting and sympathy. They need a good deal of sunshine for their growth. The church home needs to be a warm, cosy place. There is in the child a deep-seated reverence for authority when properly used. The church has taken a long step toward the solution of the problems connected with the young in recognizing that they are a part of the church life. The truth should be recognized that the children are already in the church, and the problem is to keep them in it. The child says "my church." Let us cultivate this sense of ownership and possession. The Junior Christian Endeavor Society is proving an easy step to the Young People's Society of Christian Endeavor, and that an easy step to the church. Let us use this pathway from the cradle to the church door.

The apple may grow in the bottle which cannot be forced in when larger grown.

Rev. Mr. Williams in thus talking to an audience simply gave publicity to what has always been the secret policy of Christianity; but this good and wily reverend gentleman, together with all the other good and wily gentlemen of the cloth, must soon discover that even these easy stepping stones "from the cradle to the church" will not toll in the lambs of the nineteenth century. Children cannot be reared in the present civilization without receiving some of the benefits of its influence, one of which is the capacity to reason.

They will obtain worldly wisdom as well as "church sunshine"—or moonshine, as the worldly wisdom they obtain will translate it to them. They will read the history of the church as well as other history and wonder why the church has been dragging so far in the rear. They will ask for a better and revised edition of the genealogy of the blessed savior, and if they are not supplied with one which bears the *mot de passe* of respectability they will be very coy about entering the church, even should they arrive at the door.

The "deep-seated reverence for authority" will giv way to a deep-seated reverence for truth, and they will smile at the mythology of the parents whom they love and honor, the same as those parents smile when they remember the no more ridiculous mythologies of their own past consanguinity.

They will hesitate as to the advisability of teaching their own little ones the past, present, or future possibility of immaculate conception by holy ghosts, and they

will marvel that Jesus allowed his mother's dishonor to be revealed to the unfeeling criticism of society, even if it were true. They will wonder why the author of their religion did not teach science instead of superstition, morality instead of discord, marriage instead of misogamy, peace instead of dissension, and they will wonder and ask why he did not by precept and example teach plain and unvarnished truth instead of mystification.

When these little Junior Christian Endeavor Society people inquire who Cain's wife was a slipper trial for heresy will not bring them back into the fold as it did when the good doctor was wearing his swaddling clothes, but it will convince them of a possible weakness in the foundation of Christianity and set them to work investigating, and when they hav done so they will be ashamed to say "my church," but will be anxious to deliver entire possession thereof to the truly good Rev. Dr. Williams, *et al*, who hav not followed the march of civilization so closely as to perceive its glory, a glory pre-eminently more brilliant and substantial than that upon which sits, surrounded by airily clothed angels, deacons, murderers, ministers, polygamous saints, and weak-minded women, the author and finisher of the good reverend doctor's bad faith.

F. H. HEALD.

Mr. Swan Talks to Mr. Taylor.

AKRON, O., Nov. 4, 1894.

MR. EDITOR: I am once more compelled to come to the front in defense of my "fool ideas," and will endeavor to explain myself as plainly as possible, regardless of whom it hits, for I hav long since learned that even a Humboldt or Ingersoll does not know it all. Neither has that boasted monster called "science" as yet ascended the second step of the great ladder of development.

I am pleased to know that there is one Freethinker in Columbus, O., who dares to think for himself, regardless of priest or king, parent or guardian, but I would giv Mr. Taylor a few ideas for consideration.

He admits that he "has been hit in the eye quite as hard as Mr. Swan;" and then goes on to acknowledge the law of "psychic" power; and when he does so, he shows that he is not nearly as joined to his idols as he may think; and for all such there are hopes, yea, expectations, that they will eventually perch as victors on the mountain top of advanced thought.

He goes on to say, "Before this subject [Spiritualism] can be of much practical use it will hav to be put on a scientific basis, and the Spiritualist's mind does not, as a general rule, seem to be built for scientific thinking; it is organized for wondering, believing, and dreaming, rather than for reasoning, doubting, and investigating." Well, really, Mr. Taylor, I hope to soon see Spiritualism put on a scientific basis, although it will be no great proof of the existence of "spirits" for science to acknowledge that fact, because it will but show that some ignoramus has so demonstrated, but still greater fools will not accept. Science is a very stupid pupil, and was never the originator of one idea. Its ears are filled with undemonstrated wax, its vision obscured by the scales of ignorance.

Science has never yet told us *how* a tree gathers its solidity, its beautiful proportions and fragrance from off the elements that surround it, neither what or where the life-giving principle came from, that constitutes its very "soul," or entity. Science is but a great, big booby, filled with selfishness and conceit; cannot even tell *why* the heart continues its thrusts of blood throughout the long night while we sleep; neither knows why the clock ticks, simply because Mr. Armstrong transmits power to the delicate little steel spring so highly tempered that its intuitiv spirit seeks to gain its liberty and straighten itself out instead of being forced to be coiled up within prison walls; why and what the conditions of inanimate matter when formed by certain processes into steel, science knows not, but undertakes to explain that certain properties called this and that, put together, do thus and so and produce certain results. Can it hear the footsteps of the minute little ant as he runs across the floor, or see the nimble little legs as they step with rapid pace to and fro? I think I hear Mr. Ant say to me, "You great, big ass, could I be as large as you I would walk a mile a minute and not mope along as you do, neither would I hav so little regard for ants as you hav, and allow my big, clumsy foot to destroy a whole village of helpless ants." "Hush," says the animalcule, "you are nothing but a big lubber yourself, and pay as little attention to me in my oceanic domain as man does to you, for you will walk with giant strides to our domicil, and gulp a thousand of us down at one swallow."

Now, Mr. Science, you will please consider that could your eyes see and were your ears sensitiv enough you could really distinguish our delicate spirit forms and watch us play ball, see us gather the beautiful flowers, hear us crack foolish jokes with each other, as when in those gross and unsightly forms we had on earth. You would then know that we hav eyes, ears, a heart, and entire *physical* nature and constitution as perfect as in earth life, but much more refined and progressed, of subtle matter.

Please observe that a soul (entity or life) has the same ability to manifest itself, first, with a physical earth life, then with other and more progressed power; can take on forms of more sublimated matter and such as cannot be perceived by mortal senses.

Now to Mr. Taylor or to others whom it may concern, let them be Colonel Ingersoll, Mr. Putnam, John Peck, or others who depend on science and the ideas of past critics of advanced thought, you can take your own slates to Miss May Bangs, of 10 South Elizabeth street, Chicago, and prepare them yourself, put two or more together, with no pencil between them, in daylight; can either place them on the stand or under it, on the floor, and put your feet on them or suspend them by strings, yourself, from the chaffdelier overhead, and obtain written communications giving both intelligence and physical proof of some unseen power, which signs the names of your deceased friends. You can see the same in your own home should you care to do so by paying the expense as you would for a minister to preach a funeral sermon.

There are many slate-writing mediums in nearly all large cities who can demonstrate nearly all I hav written on the subject of spirit manifestation, and those who doubt my ability to inform myself or my veracity in the matter, after paying out hundreds of dollars to learn the truth (and I hav not been deceived), hav but to expend their own shekels to hav the bigotry taken out of them.

Anyone wishing "My Experience in the Investigation of Spiritualism" can secure it in pamphlet form by sending two cents for postage to A. D. SWAN, Akron, O.

The Church and Woman Suffrage.

NEW YORK, Nov. 12, 294

MR. EDITOR: Without wishing to express any opinion as to the justice of woman's non-enfranchisment, I should be pleased if you would permit me to direct the attention of Clara F. Harker to some facts which she appears to hav overlooked, and if this permission is granted I offer what follows, which is an adaptation of an article of mine that was published in the last issue of *Liberty*.

I may perhaps be permitted to call the attention of your correspondent to a misapprehension under which she is laboring. I think that it would be very difficult for her to be more mistaken about any other matter of fact than she seems to be regarding the attitude of the conservativ forces toward the political equality of woman. The correspondent mentions the alleged independence of the women voters of Colorado in the election last spring; she tells us that they were not under the control of the ministers, but I remember seeing in THE TRUTH SEEKER a statement of facts that shows that they did make their power felt against the men of Liberal religious views. But let that pass for the present.

Fifteen years ago the minister who advocated giving the ballot to woman was the exception. To-day the Protestant minister at the North (with the possible exception of the Episcopalian, who is not a very conspicuous factor in the discussion of political questions) who does not champion woman suffrage is the man who is rarely found. The tide began to turn about ten years ago, and it has gathered volume every year since, and it still continues to swell. It began in the West, and the further you go in that direction the stronger you will find it to be, generally speaking. So far it is relativly weak in the South, and is not so powerful here as in the Middle West.

The genesis of this movement is very easy to trace, especially to one who has lived in the Prohibition states and is familiar with their politics. Mrs. Harker is well aware, of course, that in the case of all the Protestant churches the membership in and attendance of women is many fold greater than that of men. So notorious is this fact that it a common saying that, were it not for the women, more than half of the Protestant churches would hav to close their doors. They are sustained by the moral and pecuniary support which the women bring to them Many of the men who do go to church attend only because their wives and sweethearts are generally there on Sunday, while the number is still larger who giv money to the church simply because their wives are members thereof and they must help support the conventicle if they would hav peace at home. Could Mrs. Harker leave her home and go out among the people, in all parts of the United States, and spend a few years in getting acquainted with them in town, village, and country, she would be astounded at the number of indifferentists and Infidels who giv with a more or less free hand to the churches. Of course the clergy know well where their friends are and which sex it is that they hav the most influence over, and hence it was very natural that they should early grasp the idea that the ballot in the hands of woman would immediately and vastly augment their power and enrich the church. The first political use they had for woman was in the fight for Prohibition, and they realize that they are likely to be ultimately beaten there if they do not arm her with a vote. Next came the Sunday question—if it was not primary in the thought of the preacher—and from that point the vista of tyranny widened out until at this time the militant branch of the church expects nothing less from the assistance of "enfranchised woman" than the establishment of a theocracy in which religion, morals, and politics will be absolutely dominated by the reactionary principles of the most orthodox wing of Protestant Christianity. Before the clerical influence was enlisted on the side of the woman suffragists the ballot for woman was demanded on the ground that it was her right to vote because she was amenable to the criminal laws, because she was a taxpayer, and because one sex cannot legislate justly for another. But it was not long after the ministers came to her side before the tone of the woman-suffrage advocates changed, and from that time on we heard less and less about equality of rights and more and more concerning what woman would *do* in the suppression business when once she got her hands on the reins of authority. She would suppress the liquor traffic, she would legislate the social evil out of existence, she would preserve the "Sabbath" from "desecration," and now she is prepared to Christianize the Constitution and outlaw Freethought. She long since allied herself with the priesthood for the regulation of art and literature, and years ago in Kansas she had already been so corrupted by the ministers that, when she got into office in Oskaloosa, she had an ordinance adopted prohibiting the presence of a stallion in any stable within the city limits! That was shortly after she was given the municipal ballot; and now, as the hour of her investiture with full suffrage draws near, her and the clerics' influence has become so potent that the officials hav begun the regeneration of society along more "radical" lines by the castration of the feeble-minded in state institutions. The minister can think of no other method of "reform" so beautiful and efficient as statute law, and he, knowing his influence with woman, is only too eager to giv her political power. Of course there are exceptions, even in the West, but they are becoming fewer every day.

There is another consideration which must always be borne in mind. The churches, as churches, are much more religious and social than they are political in their *direct* work. The greater portion of their scheming is done indirectly through the auxiliary societies. The differentiation of functions has been going on for some time, and, if you want to know what the live, aggressiv divisions of Protestant Christianity are after, you must make yourself acquainted with the demands and plans of these societies. Among such organizations are the National Reform Association, the American Sabbath Union, the Divorce Reform League, the King's Daughters, the Women's Christian Temperance Union, the Young People's Society of Christian Endeavor, the Epworth League, the League for the Promotion of Purity in Literature and Art (a branch of the Women's Christian Temperance Union), and the Prohibition party. The last contains a few people who are not Christians, but the others are wholly Christian. They are the pioneer political corps of the Protestant churches, and they are for woman suffrage by the overwhelming majority of the membership of each. Although they are many societies, they are seeking the same general end, and there is the strongest bond of sympathy between the leaders of the most reactionary and the (apparently) comparativly harmless organizations. Frances Willard the head of the Women's Christian Temperance Union, is an ardent National Reformer (the God-in-the-Constitution party), and the department of Sunday observance of the Women's Christian Temperance Union, is very activ and successful in its field. Miss Willard has said that she was for woman suffrage because that would be of immense benefit to the church, and Freethinkers know that she is not alone in that position among the prominent workers for woman's political equality. Taken altogether, these societies stand for all that is bigoted and reactionary, outside of the economic domain, in American politics. That they also stand for woman suffrage is significant, to say the least. Between them they are fighting for Prohibition, for rigid Sunday laws, for the Bible in the schools, for one moral code and that the priest's, for no divorce except for adultery and the prohibition of the remarriage of the offending partner, for a censorship of literature, art, and the stage, and the Christianization of the Constitution and laws. For some of these measures they are all united, and no one of them is alone in its propaganda.

As to the Catholic church, it has always permitted to its members considerable liberty of action in regard to most matters not directly affecting their faith. But the prohibitory idea has during the last few years gained a large number of adherents in that organization, and there are not wanting indications of a tendency in the Catholic church to accept and act upon the Puritanic principle. Once it begins to move with an accelerating momentum in that direction, it will not be long before its astute leaders will perceive the wisdom of giving the ballot to woman, as the Northern Protestants hav already. The Catholic church holds for indissoluble marriage, and its vote would be cast solidly for the so-called "reforms" of the Protestant authoritarians. The latter would make almost any concession to the Catholics to secure their assistance. It needs no prophet's eye to see that in two decades the American Catholics will be as devoted to the cause of woman suffrage as the majority of the Protestants now are, and for similar selfish reasons.

I do not say that women should not hav the ballot, despite the grave dangers involved in their enfranchisment, but I do say that we should take the step, if at all, with our eyes open; we cannot afford to be lulled to sleep with assurances that the church is opposed to the woman suffrage movement, for it is not true of the most reactionary part of the Christian army.

E. C. WALKER.

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Price 15 cents. Address this office.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Omnipresent Fly.

When winter's gone and spring has sped, and
temperature is high,
Prepare to meet and greet the coming of the
household fly,

The women folks may fret and scold, and often
say "Oh my!"
But what cares he—the buzzing, tiny, ever-present fly?

They come to stay—go right away your tangle-
foot to buy,
Or else expect the trouble of the summer house-
hold fly.

Though tanglefoot may thin them out and many
hundreds die,
Unto their funerals hundreds come to mourn the
household fly

But then, though much these household pesky
things our patience try,
They're nothing when compared to the bloody
out-door fly.

Just look at your old crumpled-horn, industri-
ously she'll ply
Her whisking tail, and shake her sides to scare
away the fly.

And so he'll buzz—he always does and will till
we all die
And leave the field and conflict to the omnipres-
ent fly.

But when the chilly winter comes, 'tis then we'll
say good-bye
To the little, tiny buzzing thing—the everlasting
fly,

Who, being small, is wont to crawl into some
niche so shy,
And there at last they sleep and fast and bid us
all good-bye. —B. F. ROBBINS.

The Victory of an Atom.

A large "jag" rolled into the smoking car of a New York & New Haven train at one of the Connecticut stations. It had possession of a small man, who was accompanied by an atom of humanity which huddled down by the small man in the corner of the seat and was completely hidden by the seat's high back and by the man. The man fumbled in his pocket for his ticket, and when he found it, tried to put it between his teeth, where he could find it easily when the conductor came around. His hand went to his eyes, nose, and ears, to the amusement of the spectators. At last he succeeded in getting the ticket into his mouth, where it remained about a minute, and then fell out and into the lap of the atom beside him. Soon the man missed his ticket. He arose with a horrified look on his face and announced to the car occupants that he had swallowed it. The delighted passengers made various suggestions to the man. One advised him to swallow a railroad guide to go with the ticket. Another suggested that he should swallow the conductor's punch with a string attached, so that the ticket might be punched and the punch recovered. At this point, a short, fat man, wearing a pair of green glasses and a snuff-colored suit, asked the man where he was going.

"Sheeder 'Ill," was the reply. Cedar Hill was the station he meant.

The fat man pulled out a time table, consulted it a moment, pulled out from under the seat a sandwich grip, opened it, took out a small vial and, rising, said:

"We are now at Wallingford. I find the running time between here and Cedar Hill, whither our unfortunate fellow-pilgrim is bound, is fifteen minutes. I now hold in my hand a bottle of my justly famous Getthereeli, or Rapid Transit Pellets. I propose to enter them in a race against this train. I will now administer six of them to our friend, and stake my reputation as a benefactor of the race against another ticket that they will overtake the ticket in its wayward course and restore it to its rightful owner before Cedar Hill is reached."

The crowd shouted, the fat man approached the patient, pills in hand, while all the passengers roared. Suddenly a bundle rolled off the seat and tumbled out into the aisle in front of the pill man. It was the atom. His hat had fallen off and a mass of tangled yellow curls fell around his shoulders. His blue eyes blazed and his sturdy little legs were planted wide apart. In his fist he held the missing ticket. His childish, treble voice rang out clear and true.

"You bad mans. You makes fun of my poor papa. You s'ant do it, you naughty mans. He's my papa!"

He stood there like an infant Ajax, glaring defiance at all of them for a moment. Then his chubby fists went up to his eyes and a tempest of sobs burst forth.

A silence fell on the crowd. The pill man stood a moment with mouth agape looking down on the atom. Then he slipped into his seat looking very sheepish. The atom climbed back into his corner while the smiles faded from the faces around. Some looked very steadily out of the window and others with a sudden revulsion of feeling looked reproachfully at the pill man. The conductor came bustling in, sized up the "jag" instantly, and shook the man sharply, demanding his ticket, receiving only mumbled and indistinct replies, while the atom looked up at him with such a world of helpless wonder and trouble in his eyes as would hav melted the heart of an iceberg. The pill man saw that look, arose, touched the conductor's shoulder, and asked how much the man's fare was to Cedar Hill, paid it out of his own pocket, sat down and looked the crowd squarely in the face with the air of a man who has done the right thing and knows it. A colored man entered the car announcing in succulent tones: "Oranges! bananas! figs! candies!"

One man bought a box of candy, reached over and dropped it into the lap of the atom and looked around with a benignant and self-satisfied air. It was catching, and soon the atom was half covered with all sorts of peace offerings. He looked at the things in a dazed sort of way, and then his blue eyes went from face to face with a puzzled expression. Pretty soon two men were hanging over the back of his seat, two more over the back of the seat in front of him, and the aisle near him was crowded with men, all anxious to talk to him, and to show him that they were not the "bad mans" he had thought them. The gigantic "jag," with man attachment, had dwindled into insignificance beside the atom. Cedar Hill was soon reached, and a dozen men stood ready to steer the "jag" and man safely out to the platform of the station, all for the sake of the atom, whose tiny fingers, straying among their heart strings, had found and touched a hidden but tender chord and made it thrill to to the sweet music of humanity.—*New York World.*

Correspondence.

MIDWAY, KY., Nov, 9, 1894.

MY DEAR MISS WIXON: I hav lately read some of your books, and, on the whole, quite an amount of Freethought literature. It is a pleasure to see our cause so rapidly progressing, and let us hope that the day is not far distant when America will indeed be a land of the brave and the free; when every intelligent man and woman, released from the bonds of a religion that seeks to destroy their liberty, will say with that brave and never-forgotten patriot: "The whole world is my country; to do good, my religion."

The contributions in THE TRUTH SEEKER of Mrs. Schwartz and Clara F. Harker on "Woman Suffrage" I read with pleasure, and while I think the opinions of the former were well grounded and accurately expressed, still I agree with the latter, believing as I do that when women interest themselvs in politics and national affairs the church will suffer for lack of nourishment. It is because of the narrow sphere to which they are limited, and because they are told that it is unwomanly to broaden their minds and cultivate their reason, that they remain the bulwarks of the church to-day. Even the most liberal-minded Christians can scarcely free themselvs from the opinion that God created woman for man alone and to exist merely for his pleasure.

Heredity is an enormous power. She can be a friend, but she is often the worst of foes. "I will avenge" is her motto, and with her sword directed toward what is wrong, she strikes a furious blow at the race for every injustice done to woman, every crime in the name of God.

It is only the mothers who are fair-minded and well educated that will free humanity from the shackles of superstition, and produce a race of high-minded, honorable sons.

My letter is growing rather lengthy, so I must bring it to a close. I liv in the Blue Grass region of Kentucky. Atheism has very little show here, and at times I feel quite lonely. I should be pleased to hear from some of the young people. My parents are Christians. I became an Infidel of my own accord. I am eighteen years old. With best wishes for yourself and the Cornerites, sincerely,

MAY L. COLLINS.

[A young lady who thinks and reasons for herself is a treasure. We hope May will favor the Corner with her thoughts often. Please tell us something about Freethought in the Blue Grass region.—ED. C. C.]

The Clergyman's Victims.

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And only for the 'Rights of Man" we'd never been awake
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And quaff the red communion wine;
But never to your unseen king
Will my proud spirit bend the knee
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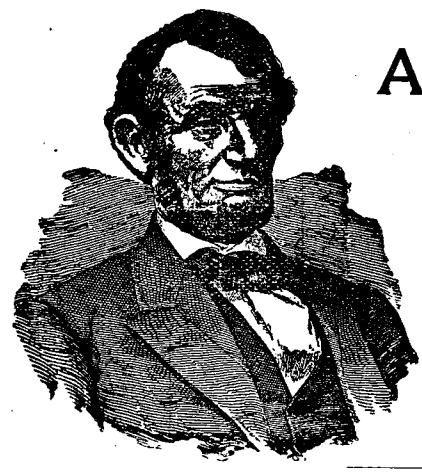
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When, splashing and dashing and quite within reach,
He saw, in a pool that was left on the beach,
A salmon that struggled in vain to be free,
And tried very hard to get back to the sea.
But Sandy rejoiced, like a canny old Scot,
And made up his mind that return it should not,
When, just as he started to capture his game,
He remembered the Sawbath, and thought of the shame,
That the elders and deacons would say was attached
To fish that on Sawbaths by sinners were "catched,"
Aud stood for a moment crestfallen and glum,
Now scratching his head and now biting his thumb,
For nothing could alter the date or the day
To justify taking the salmon away.
But Sandy was canny, like most of his race,
And thought that he might find a snug little place
Where the tide wouldn't reach, but the fish could remain
Till Monday would let him come fishing again,
For all the kirk elders and all the kirk men
Wouldn't hav spoken to Sandy, ye ken,
If he'd taken the fish when the law had decreed
That *Jews* from all manner of work should be freed.
So he found a nice spot, in a dark little grot,
And rejoiced at the fortune that fell to his lot,
And there he conveyed the fine fish that he'd found,
Which he'd hav for his supper when Monday came round.
Monday morning arrived, as did Sandy as well,
And there was the fish, safe and sound as a bell,
And Sandy Mactavish, I hardly need say,
Didn't wait very long ere he took him away.
He straightway invited, that very same night,
Some friends of his bosom with him to unite,
To partake of a fish, which would make such a dish,
That never for better could anyone wish;
And when they appeared at his jovial board,
'Twas just as he said; it was fit for a lord.
There was Elder McPherson and Deacon McGill,
And Macgregor the laird, who lived up on the hill,
Doctor McCulloch and Hamilton Quirk,
The parson who preached in Mactavish's kirk;
Six brawny old Scots, who had long pulled together,
Thanks to Scotch whisky, thro' all the Scotch weather;
And they didn't take very long to dispose
Of the salmon—and peas. Then a question arose
As to how such a piece of good fortune befell
To enable Mactavish to treat them so well,
And over the whisky they begged him to tell
As to who was the donor, and why he had sent
Such a fine bonny fish, which he doubtless had meant
As a token of gratitude; still, there were some
Who thought it might indicate favors to come;
But these, from respect to propriety's laws,
Didn't hint that they thought such a thing was the cause.
They had eaten the salmon, jowl, middle, and tail,
With the peas that I've mentioned, as well as sea kale,
And whisky the best that was ever distilled,
And so with all peace and contentment were filled.
They puffed their tobacco, what more could they wish,
Save that Sandy would say how he came by the fish.
Mactavish, then beaming with innocent pride,
Did the tale of his fishing excursion confide,
And expected his guests would exclaim with delight
That in spite o' the Sawbath he'd done what was right.
But picture his feelings when never a word
Beyond a deep murmur of censure he heard,
While they sat in their places with frowns as they spoke
(The elder and deacon both stopped in their smoke);
Till an unpleasant silence the minister broke:
"Alexander Mactavish, it's little we cared,
Myself and the deacon, the elder, and laird,
To ask any questions before we appeared
At a house where we thought there was nought to be feared,
Tho' some of the folk are weak brothers, 'tis true,
We never expected such conduct from you.
But fishing on Sawbath! We ne'er could ha' thought
That you by the deil were so easily caught."
He paused; and the others all showed by their looks
That Sandy had got in their very black books.
And when he attempted to tell them his views,
They shut up their ears. Why, they might hav been Jews!
In silence they left, except Minister Quirk,
Who said that he'd hav to report to the kirk
The breach of decorum and Sandy's confession—
Which *he* couldn't deal with, but left to the session,
Which had its next meeting that very same week,
And there with Mactavish again he would speak.

. . . . .

Kirk session was met, and Mactavish was there,
With Minister Quirk at the head in the chair,
And the elder, and deacon, and doctor, and laird,
Who now for inquiring apparently cared,
As well as some others, who felt very queer,
Thro' not being asked to partake of the cheer;
And if a conclusion was ever foregone,
To make a man wish he had never been born,
'Twas that which they sat on in judgment this morn.
They sat upon this, and they sat upon that,
And one of the gentlemen sat on his hat
And squashed his best beaver remarkably flat;
So when to the fishing excursion they came
With just indignation their hearts were aflame.
And didn't they giv it to Sandy, and say,
That the fish was a test which had come in his way,
Being left by the deil, as he ought to hav known,
Who wished to secure him for one of his own,
And as with such ease he had taken his prey,
They wondered he'd gone so much out of his way;
For he needn't hav left a fine salmon like that,
When all that he wished he'd hav had for a sprat.
And this was the judgment they passed on the case:
"That fishin' on Sawbaths was awfully base,
And Sandy had brought on the kirk such disgrace,
That ere he could enter its precincts again,
He must make an apology ample and plain;
And then if they thought he was penitent quite,
They wouldn't be sure, but receive him they might."
But Sandy was obstinate, little he cared
For the wrath of the deacon, the elder, and laird;
And as to the minister, also the session,
They could all go to—(oh! such a wicked expression).
His dander was up, and he wasn't polite,
And he knew that they acted from motivs of spite.
Himself, he considered the salmon was sent
By providence and as a favor was meant;
And if any more on the Sawbath he found,
He wouldn't abide until Monday came round,
But take them directly, and eat every bit
By himself, as his neighbors were clearly unfit
To partake of such dainties as salmon and peas;
They didn't deserve more than dry bread and cheese.
And if in the kirk they'd receive him no more,
He'd go all his Sawbaths to fish on the shore.
The session replied, thro' their head in the chair,
He could do as he liked, and they'd none of 'em care,
And after the way that he'd treated them all,
Although they regretted his terrible fall,
They'd hav him to know that they wouldn't relent;
And further, the fish by the deil *was* sent,
And Sandy had better hav tested the case,
By leaving the fish or hav hidden his face,
And so hav avoided temptations like this,
And, counting such trials as nothing but bliss,
Hav lived, as they certainly thought that he ought,
Without eating fish that on Sawbaths was caught. —*Chilian Times.*

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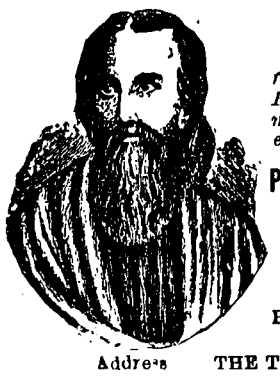
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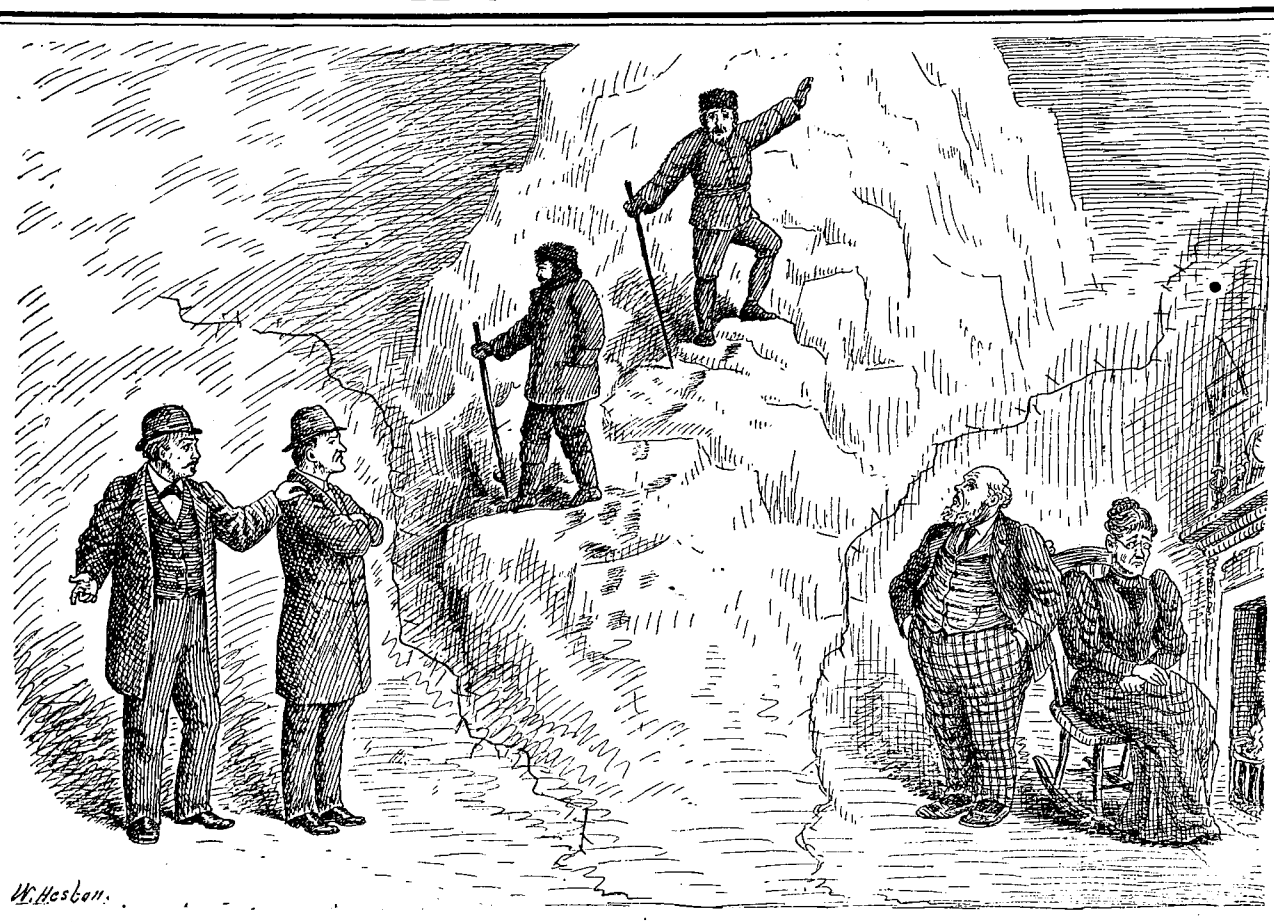


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News of the Week.

EUROPE was swept by a severe storm on November 12th.

THE loss by Colorado's forest fires is estimated at $1,000,000.

DURING 1893 California more than doubled her silver output.

FOREST fires in Arkansas hav done great damage and the danger is not yet over.

THE Democrats of Boston nominated General Francis Peabody, Jr., for mayor.

HENRY PRESERVED SMITH, lately tried for heresy, has come into a fortune of $300,000.

It is reported that Montreal is threatened with an epidemic of small-pox and diphtheria.

EIGHT lives were lost at Charlotte Harbor, Fla., by the capsizing of a barge loaded with phosphate.

ONE hundred people were killed by earthquake shocks within a radius of forty miles of La Paz, Bolivia.

DR. PARKHURST says he will not help ministers secure places under Mayor Strong for their favorits.

A SINGLE-TAX colony, organized at Des Moines and incorporated in Iowa, will be settled in Baldwin county, Ala.

THE treasury department has issued a circular inviting proposals for a new issue of $50,000,000 of five per cent bonds.

THE New York Rapid Transit Commission has resumed its hearings since the people gave a favorable vote on the scheme.

ROBERT CHARLES WINTHROP, of Massachusetts, died on November 17th. He was an orator, statesman, scientist, and writer.

FOR nearly a week a severe sandstorm swept over Oklahoma and the Cherokee Strip, being especially bad in the latter territory.

ON November 14th the steamer Adriatic took out twenty negroes who are the advance detachment of a colony which will settle in Liberia.

THE W. C. T. U.'s of New York and Brooklyn threaten to boycott the dry goods stores which hav put in wine and spirits departments.

BY the will of Robert Stanton Avery, formerly chief of the coast survey, the Smithsonian Institution will receive a donation of about $110,000.

THE bye-elections in Newfoundland giv the Whitewayites a majority in the assembly. The resignation of the government is consequently demanded.

IN Pennsylvania the Republicans received 574,801; the Democrats, 336,404; the Prohibitionists, 23,443; the Populists, 19,464, and the Socialists 1,733.

MRS. WOODHULL MARTIN has purchased a residence on West 72d street, this city, and will hereafter spend half the year here and the other half in London.

THE women of Colorado cast over 90 per cent of their registered vote, while the men cast less than 80 per cent of theirs. The women's vote amounted to 70,000.

ON November 17th southern Italy, including all Sicily, was shaken by earthquakes. A panic prevailed. Many people were killed. The property loss is heavy.

AT the general election on November 6th the Republicans carried Hamilton county, Ohio, by 22,000 majority and at a special election a week later they lost it by 3,300.

LAST week competition between the Standard Oil Company and the New England Oil Company cut the price for high test oil down to one cent per gallon in Somerville, Mass.

FRANCIS MAGNARD, editor-in-chief of the Paris *Figaro*, died in Paris on November 18th. He was one of the most famous of French journalists, and was born in Brussels on Feb. 11, 1837.

THE Northwestern Millers' Association has voted to shut down for six weeks during the three months beginning December 10th. The St. Louis mills hav also closed, for an indefinit period.

SO FAR as reported at present, there will be twenty-six contest cases in the next House of Representativs, in all of which but one Republicans and Populists will demand the seats of Democrats.

IT is reported from Berlin that a split between the North and South German Socialists is inevitable as the result of Herr Bebel's speech disapproving the action of the recent Social Democratic Congress.

S. D. WORDEN has been convicted of murder in the first degree for wrecking a train near Sacramento during the late strike, the wreck resulting in the death of four soldiers of the United States army.

REV. JAMES MCCOSH, ex-president of Princeton University, died at his home in Princeton on November 16th. He was born in Carskeoch, Ayrshire, Scotland, April 1, 1811. He was a distinguished educator.

THE chief of the Chicago police has dismissed thirty policemen for neglect of duty and malreating citizens on election day. Seventeen others hav been suspended for conniving at the escape of murderers.

ON November 12th the American liner "St. Louis" was launched at Philadelphia, Mrs. Cleveland breaking the bottle of champagne over the bow of the vessel, against the emphatic protest of the Prohibitionists.

MISSOURI went Republican by 3,094. The Democrats lost 41,853 and the Republicans gained 1,927. The Populist vote was 42,466, the Prohibitionist, 3,098, and the Socialistic Labor, 1,572. The Populists gained 1,259.

THE report of the commissioners appointed by President Cleveland to investigate the Pullman railway strike is decidedly adverse to the railroad corporations, a surprise alike to the strikers and the railway managers.

DISSENSIONS hav broken out in the ranks of the striking cloakmakers of this city, and about three thousand hav returned to work. They are very poor and receive such small wages that they cannot maintain a protracted strike.

BY the foundering of the British ship Culmore off the coast of Yorkshire during the great storm of last week twenty-two lives were lost. Thousands of people hav been driven from their homes by the overflowing of the Avon.

ON November 15th Prudente de Morães took his seat as president of the republic of Brazil, being the third in succession. but the first elected by the vote of the people. The cabinet seems to be composed of men friendly to Ex-President Peixoto.

A SYNDICATE of Chicago firms has secured two contracts with Japan, one for canned corned beef for the army and the other for cast-iron pipe to extend the Tokio waterworks. The contracts were secured in competition with English, French, and Belgian bidders.

THE lenses for the Chicago observatory were tested at the Cambridge establishment of Alvan G. Clark a few days ago. They are the largest ever made, the diamter of each nearly equaling that of an ordinary buggy wheel and weighing, with their mountings, 1,200 pounds.

THE Supreme Court of Pennsylvania reaffirms the decision of the lower court in the Gallitzin case. The decision is that it is not sectarian instruction for teachers who are nuns to appear in the school room in the garb of their order. Justice Williams hands down a dissenting opinion.

A BILL has been introduced in the legislature of Georgia which makes the sale of liquor in that state a felony and creates a state dispensary and state liquor inspector, the latter being clothed with despotic power to enter upon property for purposes of investigation and to seize contraband goods.

THE Woman's Club of Chicago, after a stormy session, declined to admit to membership the noted lecturer, Mrs. Fanny Williams, who is an octoroon. Mrs. Charles Henrotin is bitterly opposed to drawing the color line and it is probable that the action of the majority will disrupt the association.

THE butchery of Armenians by Kurds appears to hav been more appalling than at first reported; the death list is put by some as high as ten thousand. The massacres were attended by all the peculiar atrocities which hav ever characterized religious slaughterings. In reading the narrativ of the terrible event one is reminded of the awful scenes that attended the capture of Jerusalem by the Christians during the Crusades.

THE Bureau of Engraving and Printing, refusing to profit by the long experience of the former makers of our postage stamps, has turned out a large supply that do not meet the requirements of the users of stamps and now postmasters are authorized to return them to the department. The ink is "off color," the stamps curl, the mucilage will not stick. The bureau tried to use a cheaper grade of paper and of mucilage than experience had demonstrated to be necessary.

ON November 19th Reuben F. Kolb, defeated Populist candidate for governor of Alabama, issued an address to his party and the people of the state generally in which he renews his charge that he was defrauded out of the governorship in 1892 and again in 1894. December 1st is inauguration day and Kolb announces that he will be in Montgomery on that day and take his seat as governor. He calls on the people to gather there to support him by "all proper and peaceable methods." These are the concluding words of his address: "You, fellow citizens, hav twice elected me governor of this state, and this time, by the grace of God and the help of the good people of Alabama, I will be governor."

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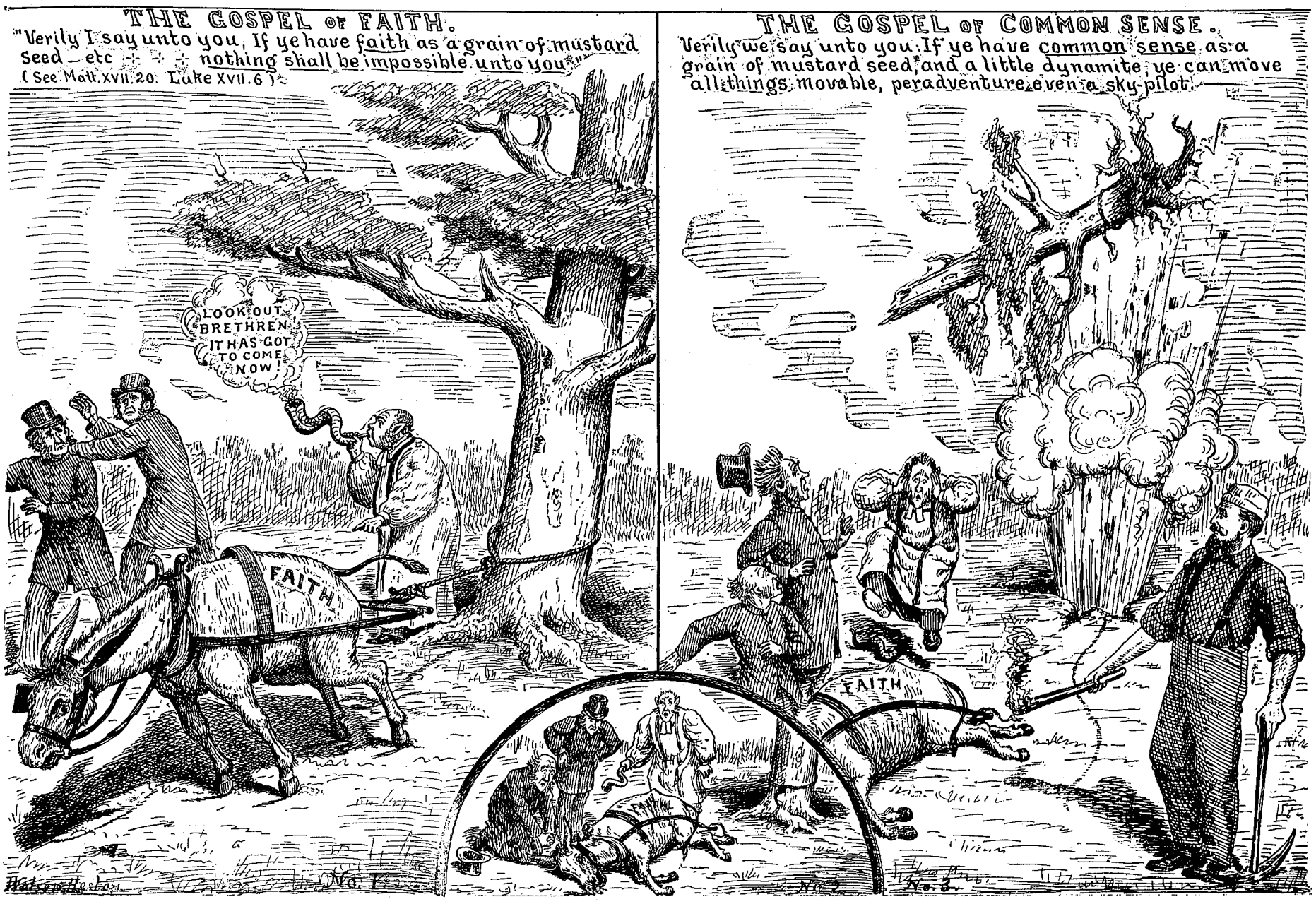
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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

THE

Truth Seeker Annual for 1895

WILL CONTAIN AN ARTICLE BY

Col. ROBERT G. INGERSOLL,

Entitled, "THE OLD AND THE NEW."

"Christian Charity."

Although Jesus, the "master," told his followers, so the story goes, to return good for evil and to hand over their ulsters to the takers of their coats, there is no Infidel, probably, so vindictivly remorseless in pursuit of offenders as is the average clergyman. We find a case in point recorded in the St. Louis *Globe-Democrat*. Four boys, the oldest but fourteen, were arrested for taking some hymn books from Rev. Dr. Mulholland's church. Mrs. Traub, the mother of three of the children, found her boys playing with the books and took them back to the church. In order to apply the instructions of his "master" in this case, Dr. Mulholland should hav sought out the offenders and given them his pulpit Bible, if not the whole Sunday-school library, but in lieu of that, warrants for petit larceny were got out and the boys were brought into the Court of Criminal Correction. Otto Traub was at once released on account of his extreme youth—seven years—and the fourth boy, named Shicktanz, was discharged because there was proof that he had nothing to do with the theft. The prosecuting attorney wanted to let the other two boys go with a severe reprimand, but Rev. Mr. Mulholland strenuously objected, declaring that he wanted them sent to the House of Refuge or Work House. At first he swore that the books were valued at eight dollars, but on cross-examination he was unable to tell how much they were worth. After the evidence was all in it was seen that Mr. Mulholland had proved nothing beyond the fact that the children were playing with the books. Again the prosecuting attorney asked that the boys be released, but the minister refused, saying that he wanted them "put through." This disgusted the attorney, and he nolle prossed the suit, amid the protestations of Mr. Mulholland. All the boys are sons of his parishioners. The ambassador of the "meek and lowly" and forgiving Jesus was eager to affix the criminal brand to those children, who were in his "spiritual" care, although he had received back the books.

The Sabbatarians' Purposes and Plans.

There is not the least room to doubt the intentions of the Sabbatarians to make the enforced observance of Sunday the test issue between theocrats and secularists. We hav no choice in the matter. They hav elected to fight the secular principle in all its applications, but more than all else that we demand they hate the Free Sunday, and they believe that if they lose in the struggle around that they lose in everything. In choosing the issue they necessarily choose also the battle-ground, which is the field of legislation. They stake even Christianity on the result. They say that if the law-maker does not giv the priest one day out of each seven for his personal use and emolument the whole structure of revealed religion will tumble into ruin. By taking this extreme position they invite for the church the very fate they foretell. Beaten they will be ultimately, though it may take a century to drive them over the precipice of popular disfavor, but when they are finally routed it is not improbable that the people will take them at their word and throw the remnants of their religious system into the pit with them. A hierarchy that predicts its own downfall the moment the sustaining hand of the state is withdrawn is in a terribly perilous position; it surrenders all claims to respect and puts its fate into the hands of its enemies. But it will do great mischief before the catastrophe comes, and it will not be overthrown by our wishes and hopes. Optimistic dreams and rosewater batteries will not destroy it. No great cause was ever borne to victory by those who thought that there was "no danger" in the machinations of its enemies.

On October 30th a convention called by the Pennsylvania Sabbath Association and other Sunday associations of the state was held at Williamsport to celebrate the centenary of the Sunday law of 1794. But let it not be supposed that this convention was called for mere idle glorification of the work of the legislativ bigots of the past century. It was held by the clerical bigots of this century to devise ways and means whereby the legislativ time-servers of the present can be hoodwinked or frightened into making still more invasiv and onerous the Sunday law of 1794. Almost simultaneously with the holding of the convention, the city council of Williamsport passed a very stringent ordinance, the provisions of which hav already been commented upon in these columns. The next work of the Sabbath associations of the state will be the presentment to the legislature of Pennsylvania of petitions asking for the increase of the penalty for the violation of the state law from four to twenty-five dollars, the latter being now the penalty in Allegheny county, and against any reduction of that penalty in the county named. What the Sabbatarians fear is that Walter A. Lyon, just elected lieutenant-governor of the state, will attempt to carry out a program to which they assert he is pledged. This program is said to include the repeal of the special penalty of twenty-five dollars in Allegheny county, the modification of the law of 1794 so as to giv Sunday newspapers and "other forms of Sabbath desecration" a legal standing, and for the transference of all the cases of Sunday-law violation that may be left from the criminal to the civil courts. It certainly is time that Pennsylvania took a step forward, and it will be a decided advance if the reforms named can be brought about during the coming year. Now that the intolerable bigot Patterson is out of the way, it may be that, if a reform bill gets through the legislature, it will not be killed by a veto. Of course Freethinkers will be satified with nothing less than the total repeal of all Sunday statutes, but nevertheless they will welcome every real step forward as one that takes them nearer the goal of true liberty. However, it is best in every way that we do our work through our own organizations and along the line of our own demands. At the same time individual Secularists can help leaven the less radical reform forces, and thus push them further along in the right direction.

Here is a summary of the resolutions adopted by the Wiliamsport convention, and it is an epitome of the designs of the Sabbatarians:

In the preamble we are told that all power is from God; that he has delegated the administration of this power to Jesus; that this control "extends to every department of human interests"; that the "King's" law contemplates every requirement and necessity of our nature, here and hereafter; that Christianity has long since "been declared to be the common law of Pennsylvania (see decision of the Supreme Court in the Girard Will case), and that the Supreme Court of the United States has affirmed that this is a Christian nation; that Jesus declared that he is the Lord of the Sabbath; that the Pennsylvania Sunday law of 1794 is based upon the divine law, and that it has proven itself" the conservator of the vast commercial, social, and moral interest of the commonwealth."

Resolution One pledged the Sabbatarians to "the most determined maintenance of the Sabbath law of 1794"; Resolution Two expressed their conviction that the penalty of four dollars is inadequate and should be increased to twenty-five, and in this resolution was included the form of a petition to the legislature praying for the increase demanded. A committee of three doctors of divinity was appointed to draft a circular letter, copies of which are to accompany the petition. Another committee of the same composition was appointed to receive the signed petitions and present them to the legislature, and the last named committee was empowered to call a mass meeting in Harrisburg during the session of the legislature, if deemed necessary. The expense of all this was apportioned among the three Sunday associations.

Resolution Three is a diatribe against the Sunday newspaper, which is characterized as "one of the most insidious and dangerous of all the enemies of the Sabbath"; Resolution Four calls for the impeachment of all officials who fail to enforce the existing Sunday laws; Resolution Five demands the suppression of the Sunday electric car, the grievance against it being its carrying of the people away from the church to resorts where they "spend the sacred hours of the Sabbath in mere idle recreation, if nothing worse." [As the day worshipers profess to be so anxious to secure "rest" for the "laboring man," why should they object to his spending Sunday in "mere idle recreation?"] Resolution Six is a pronunciamento against Sunday mails; Resolution Seven indorses the efforts of law and order societies to enforce Sunday laws and urges their formation in every town and village where they do not already exist; Resolution Eight adjures all Christians to be consistent observers of Sunday; Resolution Nine pledges them not to sustain by their votes any candidate for civil office who has shown himself unfriendly to the existing Sunday law or who will not help raise its penalty; Resolution Ten requests citizens living in places where the mails are delivered and distributed on Sunday to unite in petitioning the postmaster-general to hav such work discontinued; Resolution Eleven asserts that the "greatest need of the Sabbath cause at the present time is sound and thorough instruction as to the authority and permanence of the divine law of the Sabbath, together with the blessing of God upon this instruction," and so it is urged that the week between the first and second Sundays of April be observed as a period of special prayer.

Among the subjects which were discussed by the convention were "The Sabbath for man, Historical and Ethical," "The Sunday Mail," "The Christian Citizen and Enforcement of Law," "The Secular Press and the Sabbath Issue," "The Sabbath and the Laborer," "The Sabbath and the Home," "A Plague in the Head" (the leprosy of Sabbath desecration); "The Citizen and the Law," "The popular Fallacies Concerning Sabbath Legislation" (Judge Ashman); "Sabbath Legislation and the Common-

wealth," "Moses and Medicin" (the health value of a rest day, by the Rev. H. L. Hastings, of Boston, the Infidel annihilator); "The Workingman's Right to the Sabbath" (by Hon. H. M. Hinckley). E. K. Hart sent a paper on the "Sunday Newspaper," which was made much of as the production of a "practical newspaper man." It will receive, later, some attention in these columns.

Of all the essays read and addresses delivered, but three were from the pens or lips of laymen; all the others were delivered by ministers, and nearly all the officers of the convention, as well as the committeemen, were likewise of the cloth. This is not to be wondered at, for the whole Sunday movement is one in the interest of the priesthood. It is not strange that they look out for what so immediately concerns themselvs and can do so little for anybody else.

Preposterous Claims and Fatal Admissions.

In the Williamsport Sunday law convention, Rev. W. A. McCarrell, responding to the address of welcome, said that the Sunday question was one of the most important, if not *the* most important question before the people to-day. His reasoning was quite peculiar:

"The continued prosperity of our state and nation depends on the morality of the people."

We shall agree with this if "morality" is defined as equality of opportunities for all the citizens of the republic, irrespectiv of belief, and self-impelled conformity to the laws of nature.

"A true morality depends on religion—the Christian religion. There is no morality outside the pale of Christianity."

A true morality does not depend on religion, the Christian nor any other. Men hav been moral under all religions and under no religion. Morality does not depend upon belief, although it is often destroyed by belief and sometimes strengthened by its sanctions. But belief is not fundamental to morality, only incidental. The man who asserts that there is no morality outside the pale of Christianity is either very bigoted or densely ignorant, with the chances largely in favor of the truth of both suppositions. Every civilization has had its great defects, but none has been wholly bad and some of the best hav been untouched by Christianity, while one of the worst was that which dominated Europe during the ages when Christianity was supreme in all its nations. Thus it is seen that the perpetuity of our free institutions does not depend on the persistence of Christianity, if we are to be permitted to judge the future by the past.

"*Christianity cannot be maintained to-day without the Sabbath.* If there is no Sabbath, the churches will soon be emptied, and religious teachers cannot reach the people."

The italics are the *Christian Statesman's*. It would seem that Christian ministers are mad to take such a stand as this. It givs away the whole case for Christianity. It is equivalent to saying that there is no vital truth in the religion of Jesus, and that the terror of the law is all that can fill the churches in this age of science. It involves the assumption that there is not enough earnestness, not enough self-abnegation, not enough learning, not enough eloquence, not enough humanity, in all the priesthoods of the United States to keep the people within the fold of the only church which, as we hav just been assured, possesses a vestige of moral power! Mr. McCarrell distinctly says that the churches would be emptied if there were no Sunday laws, and that the preachers could no longer reach the people. What a confession! Think of asking the people to make laws to compel themselvs to attend religious services on Sunday, it being admitted that they will not hereafter be seen inside the synagogs if they do not now provide statutes whereby they may then be clubbed in by policemen or deputy sheriffs. While the Sabbatarians are in the business why do they not ask for laws compelling the people to attend "week-day" evening prayer meetings and revival services? Or is the "drawing power" of the clergy hopelessly weak only on Sunday? By the way, how does it come that Christianity survived during the first centuries of its existence or until Constantine issued the pioneer Christian Sunday edict? Was it stronger then than it is now, or hav the discoveries of the scientists, the investigations of the scholars, the excavations of the archeologists, and the comparisons of the students of the world religions so strengthened the cause of its enemies that it is obliged to ask for the aid of the civil power? Or may we not attribute its present inability to do what it once did, when numerically almost infinitly less powerful than it is now, to the increasing intelligence of the masses of the people, who, while not possessing very clear notions of the relation of the various educational factors we hav named to the Christian religion, hav nevertheless felt the influence of the scientific spirit and find it easier to seek for natural causes of unusual phenomena than to accept the supernatural explanations which to their ancestors seemed the most rational of all interpretations? At all events, it has come to this that the most aggressiv of the Christian propagandists are compelled to confess that Christianity is a failure unless backed by the bayonets and cannon of the state. We are glad to meet them right here and to say to them that they shall not hav the bayonets and cannon of the state to further the interests of their church. If Christianity can maintain herself in the field of fair and open discussion, well and good; so long as she can do that she is entitled to survive, *but not one moment longer.*

Mr. McCarrell adds that the Sabbath is the "*key stone*" of the ten commandments and that "every other commandment is dependent on this." It is a wonder that he does not say that we could not breathe if it were not for God's law of the Sabbath, or that the animals and birds and fishes and insects all hold their tenure on life by virtue of that commandment. Perhaps if the Pennsylvania legislature does not make the penalty twenty-five dollars in all parts of the state the moon will jump out of its orbit and the sun go into perpetual eclips. It just now occurs to us that the good Sunday folks are not any more respectful of the property, liberty, and lives of their fellow-citizens than are those of the people who think that one day is just as good as another if the meteorological conditions are equally favorable. Just how it is that it is so wicked to disobey the command to abstain from work and play on Saturday, while all Christians except the Adventists and Seventh-Day Baptists do disobey that command, we hav never been able to understand. And then when we see how eager they are to raise a small hell here and predict a large one in a world to come for those who make secular use of a day about the alleged holiness of which the Bible is dumb as the traditional oyster, we are again amazed.

One more quotation from the reverend pessimist: "Is it not high time to awake? · · · The continental Sunday is almost on us. If the Sabbath goes, religion will go; if religion goes, morality goes; if morality goes, then, what?" We confess to an utter inability to see so far into the future. *If* all these losses are to follow the abrogation of Sunday laws, we perceive no possible way out of the trouble. *If* morality depends upon religion, and *if* religion departs from our borders when the "continental Sunday" arrives, it appears that all the "marvelous mysteries of God" and all the ethical truths and beauties which now delight the soul of the moralist and render secure the lives of men and women are contingent on the vote of some few thousand legislators who are more or less—generally less—moral and intelligent than the average of their unofficial fellow-citizens.

"Great God! on what a slender thread
Hang everlasting things!"

Fruits of a Foolish and Unjust Law.

Tennessee is now reaping the fruit of her narrowness and bigotry in her inability to enforce her laws against a gang of the most cold-blooded murderers that ever brought shame on a state. The Millington butchery of six Negro prisoners who were accused of arson will be recalled by our readers. Several men concerned in the atrocious crime were indicted by the grand jury and held for trial. One of the witnesses who testified before the grand jury was the son of Sheriff McCarver. The case came on for trial last week and this young man was put on the witness stand, but being a friend of some of the accused persons he determined not to giv any incriminating evidence. So he announced that he was an Infidel, that he did not believe in God, heaven, or hell. The state was thunderstruck. Cross-questioned, he said that his reading of Infidel literature was confined to a half-page of Ingersoll. A doctor, brother-in-law of one of the prisoners, swore that when the fellow had been sick and he, the doctor, had attended him, he had said to him that man was just like any other animal. His father, the sheriff, swore that the young man's mother was a Catholic while he, the father, was a Presbyterian. He had never known that his son was an Infidel until he heard him say so in court. Of course it was all a trick to save the men in the prisoners' box. We hope that such Christians as the editor of the *Independent* and other religious papers can see the point to this without any assistance. Perhaps even the theocrats who want only Christian citizens will for once perceive the folly of discriminating against those who do not hold to the orthodox creeds. If all persons without regard to their religious opinions could testify in the courts of Tennessee there would be no opportunity for such fine work as this in the interest of criminals. If a witness wished to shield his associates he would hav to swear falsely under the risk of imprisonment for perjury. If the punishment of a murderer depended on the testimony of an Atheist, and the Atheist was perfectly willing to giv that testimony, he could not do it in Tennessee if his Atheism were known. This shows the other side of the miserable oaths law of that state, the state which delights in the persecution of Adventists and now has probably to permit red-handed murderers to go free because in the early years of her history she let the priestly spirit creep into her statute books and has never since had the courage and wit to exorcise it. Such are the laws we shall hav everywhere if we permit the National Reformers and the Women's Christian Temperance Union to get into power. We are forewarned.

Since the above was written the testimony of the young man who pretended to be an Atheist has been admitted. After a long discussion between the attorney-general and the counsel for the prisoners Judge Cooper said that he had carefully studied the matter and prayed over it. "In the light of the law, and after his praying, he felt that McCarver was not sincere when he said there was no God and therefore he would hav to hold that he was a competent witness." Having reached the conclusion that the young tough was a Christian and a liar, his evidence was acceptable under the laws of Tennessee, whereas if it had been determined that he told the truth when he said that he was an Infidel, Tennessee "justice" would hav had no use for him! It is to be presumed that this is the decision of God as well as of Judge Cooper, for we find that while the judge examined the law he also prayed, and after both exercises he was of the opinion that McCarver had lied when he said he did not believe in God. Probably God gave the judge the benefit of a special revelation. Anyway, he did not believe that the fellow told the truth and *therefore* he held him to be competent to testify in a case of life and death, while if he had believed that he told the truth in the matter before the court he *therefore* would not hav let him testify in the more weighty issue. So long as Tennessee prefers liars to truth tellers she will retain her laws which forbid Freethinkers to giv evidence in her courts.

Father Chiniquy, one of the most reverend apostles of the "non-sectarian" proscriptivs, has this to say, as we learn from the *Independent Pulpit*:

"Though I am in favor of liberty of conscience in its highest sense, I think that the Atheist ought to be punished like the murderer and the thief—for his doctrins tend to make a murderer and a thief of every man."

Can we expect straight thinking from a man who in one breath affirms that he favors liberty of conscience "in its highest sense" and in the next declares that he does *not* favor such liberty? If he

really stood for freedom of conscience to the fullest extent he could not demand the punishment of the Atheist as a criminal. We prefer things as they are rather than as they would be if the Father Chiniquys got into power.

In Philadelphia Superintendent of Police Linden had two newsdealers arrested for selling sporting papers. He got two bootblacks to purchase the papers and then he arrested the dealers. That inculcates moral lessons with a vengeance! An excellent way to start boys out on a career of crime. But a law that is itself a crime takes criminal methods to enforce it.

Mr. J. D. Shaw, editor of the *Independent Pulpit*, is well pleased with "Four Hundred Years of Freethought." He has this to say about it in the November number of his magazine:

"This is a great book containing 1,165 pages neatly bound, with a well arranged compendium of the history of Freethought for the last four hundred years. As was promised in the prospectus, it covers nearly every phase of progress and development, and presents them in the most attractiv and impressiv manner. It is on the whole a picture of human development during the period considered. The book is in two parts; in the first of these we hav Freethought as a manifestation and influence, while in the second it is presented as an organized force, and contains 141 portraits of the men and women who hav participated in the struggles of the past, with elaborate sketches of their lives and the work they hav done.

"This is, perhaps, the most important work that has issued from the Liberal press in many years, and Mr. Putnam deserves the gratitude of Liberals everywhere for the labor and pains with which he has placed before us so much valuable data for use in the struggles yet to come, and we congratulate the Truth Seeker Company on the handsome style of the work, which displays commendable skill and energy in the matter of book publishing."

In Switzerland the Seventh Day Adventists are having a hard time with the government, which is determined that they shall observe the Christian Sunday. Switzerland is supposed to be an asylum for the oppressed, but it seems that it all depends upon whether they are willing to forswear their own conscientious convictions regarding certain religious dogmas if they are to be protected from legal robbery and alienation of liberty. The Sunday question is coming to the front both in Europe and the United States and will never be settled until the law admits that an act legitimate on one day of the week is not a crime on any other day. But we shall pass through many a storm of conflict and sustain many a temporary defeat before that glad day dawns on an emancipated world. While the earth is governed by the dead we shall be the slaves of the priests who presume to interpret the will of the dead. Sacred books and gods and devils are the actual rulers of the world. Discredit the books and drive the phantoms out of the human brain. It is the "one thing needful."

There is a pious person in this city who would make glad the heart of Dr. McAllister or W. F. Crafts. He is a dealer in toys and notions and livs at 263 West Fortieth street. He holds that it is deserving of hell here and hereafter to play marbles or any other sinful games on Sunday. Children should be in Sunday school on the priest's day, he wisely observes. He tries to make his acts harmonize with his opinions. To this end he had five boys arrested on November 18th for playing marbles in West Fortieth street. The eldest of the boys was fifteen and the youngest ten. They were well-behaved and were disturbing no one—except the person mentioned, whose name is Franklin Schumway, and who has the Puritan's instinctiv hatred of happiness found in non-orthodox ways. The culprits were taken to the station house, and then to the rooms of the Gerry society for the night. Monday morning they were arraigned before Justice Hogan. The *Times'* reporter says that they "presented a fine appearance," which we will warrant was more than Mr. Schumway did. This dialog took place between Schumway and the eldest of the boys:

"'Why did you hav us arrested?' asked young Fern. 'Because you were on the road to Sing Sing,' said Mr. Schumway. 'But,' said Fern, 'I hav to work all the week to get money for my mother. The only time I hav to play is on Sunday.' 'You havn't any business to play,' said Mr. Shumway. 'You are on the road to perdition.'"

Justice Hogan promptly discharged the Sabbatarian's victims, remarking as he did so that "the lads hav got to play some time, you know." If justice was to be had in the present instance Mr. Schumway would be compelled to pay the boys at least fifty dollars each in compensation for their most unjustifiable arrest and detention as alleged criminals. Such men should be taught to mind their own business. Of course the law under which persecutions of this kind are often successful is all wrong, but that is no reason why a man should make a fool of himself at the expense of the innocent. He should pay the bill, not they.

Referring to different methods of reform work, a friend says that he believes in the "amenities" and that he does not think that fairness can at any time do harm. We fully concur in the latter part of this statement of belief, but as to the amenities it will be well to say that they sometimes hav to take a secondary place if we would be really fair to ourselvs, to truth, and to those with whom we work. It is not exactly courteous to knock down a rough who assaults one on the street but it is sometimes necessary. Where there is only a difference of opinion as to an asserted fact or merely a question of preference as to what is best for the individual under given circumstances there need be no disregard of the amenities of discussion. But when antagonizing those who are striving to secure the enactment of laws which would deny to the individual the right of choice in thought and noninvasiv action we find it necessary to call a spade a spade at times, and to expose the violence and trickery of the enemies of human freedom. It then becomes a question of expediency wholly, whether we shall handle them with hands kid-gloved or steel-gauntleted. They hav taken the sword and cannot complain if they meet the sword. When the police of a city tyrannize over the poor and helpless and blackmail men of business and places of evil resort, it is useless to talk about amenities. The discourteous epithets of "bully" and "blackmailer" are the missils that hurtle from the hand of every friend of justice and peace. At the same time, of course, the real student of sociology will point out the causes which tend to produce bullies and blackmailers. When ward heelers stuff ballot boxes, and Sabbatarians stuff petitions, there is no great danger of upsetting the world if we say that these enemies of fair play hav done these things, and say so in the most clear-cut and vigorous Saxon at our command. This is an entirely different matter from the abuse of those who do not think as we do or who hav the misfortune to belong to an organization whose history and leaders are such as to make us the foes of the organization.

In her annual address to the Women's Christian Temperance Union, Frances Willard said that she wanted a new cabinet officer whose business it should be to supervise the amusements of the people. This is censorship with a vengeance! But Miss Willard is too modest by far. While she is in the humor for this kind of work, why did she not indicate her choice of first Pooh Bah of Athletics, Art, and the Drama? Anthony Comstock would about fit into that niche; or how would Mayor Hopkins of Chicago do? The latter stole into private premises at night, because he did not dare to trample on the law in the light of day, and tore down fences and bill-boards in the interest of the counterfeit morality to conserve which Miss Willard longs for her cabinet censor. There are several other promising candidates for this position whose names will readily suggest themselvs to the minds of thoughtful citizens and to Miss Willard. The cabinet could be indefinitly enlarged in the direction indicated by the president of the Women's Christian Temperance Union. Looking at the matter from the point of view of the lady who has made this startling suggestion, there does not appear to be anything except the Constitution—and that is only a trifling obstacle—in the way of the appointment of secretaries who shall respectivly select the drinks, food, clothing, houses, occupations, and religion of the people; others who shall choose for us our wives or husbands and dictate the size of our families, and also some one to tell us when to go to bed and when to get up, whether to walk to our places of business in the morning and home in the evening, or take a bicycle, horse car, or elevated train. In fact, there should be not less than one thousand of these Christian cabinet grandmothers to properly look after the material, religious, and moral affairs of the imbecil masses. Frances Willard herself seems to realize this, for she tells us that "it is idle to talk of personal liberty." As an indication of what we are coming to she informs us that "in France so strong is the sense of beauty that no one is allowed to make an alteration in his house till the plan has been passed upon by the authorities appointed by the city." It is to be hoped that when we get our Secretary of Architecture he will not permit the construction of such monstrosities as our present government architects advise for the nation.

Many Liberals wonder why Freethought books and papers are not as cheap as *some* orthodox and secular books and journals. Then we are often told that the Puritanic spirit is about dead and that it does not greatly influence business and professional men to our disadvantage. Perhaps the relation of the Puritanic spirit to the relativly high price of radical literature will be seen by the perusal of what follows. A London correspondent of *Printers' Ink*, referring to the fact that the *Youth's Companion* had refused an advertisment of playing cards, remarks:

"There are abundant facts to show you that hardly anything makes for large circulation like strict, even excessiv and old-fashioned 'respectability'—Puritanism. Not that playing cards are otherwise than respectable, but the prejudice against them is one of the things that it pays a publisher to giv way to."

From this the correspondent proceeds to show what the popular taste in literature is and this showing is a very good explanation of the phenomenal success of matter which the intelligent Freethinker will not touch. Mr. Russell (the correspondent) says that when a curious person took a literary census in America, it was found that "it was not Shakespere, or Scott, or Thackeray, or Fielding—it was not even Dickens—that was voted the most popular author." The most popular books were the "blameless" fictions of Rev. E. P. Roe! The same state of affairs prevails in England to-day, where a series of "semi-religious novelets" hav attained in a short time an enormous circulation. "They are 'pure,' Puritanical, and not too clever." That is the explanation: To suit the religiously educated masses the book or periodical must not deal in a scientific manner with the facts of existence, else it will not be "pure"—and it must not be "too clever." Mr. Russell also says that the religious papers of London that hav the big circulations are not the well-edited *Christian World* or *British Weekly*, but the sloppy *Christian Commonwealth*, quoted in every daily paper in the country, and the *Christian Herald*, which prints Talmage's sermons and has a lot of "second-advent and faith-healing matter, with illustrations and little religious anecdotes—that is the paper that *sells;* and it sells by the hundred thousand." This enables us to see that the Christian religion yet molds the thought of the masses and that the Liberal publisher, who has perhaps a thousand subscribers where the religious publisher has fifty thousand, cannot compete with the latter in prices, for the larger the circulation the relativly smaller is the cost of putting the publication on the market and the more the advertising patronage that can be secured, and this is what *pays* in the newspaper business. And if the publisher of popular literature will not advertise playing cards because to do so would injure his business, we cannot expect him to make favorable mention of Liberal books or giv Liberal ideas a hearing in his columns.

When you send in your renewal for THE TRUTH SEEKER just remember that the ANNUAL for 1895 will cost only twenty-five cents.

Teaching the Clerk of a Court a Little Law.

It requires a good deal to convince the Roman Catholics whom Tammany Hall has placed in official positions in this city that people who do not believe in their religion hav the same right to exist that they themselvs do. The clerks of courts particularly seem to need instruction in their duties, in the law, and as to the fact that the Bible is not in all cases an indispensable part of the equipment of a court room. The missionary of civilization and upholder of the rights of man finds virgin soil in most of our municipal, county, and state offices.

The Editor of THE TRUTH SEEKER has for years been one of these missionaries, sometimes winning by persuasion, and sometimes by resort to force. In 1888 he had a difference with an election board, and won a decision from the court that has been used as a precedent by other Freethinkers ever since. It was as to the way to take an oath, or affirmation, and the election inspectors received a lesson that astonished them. A few of the clerks in our courts need the same lesson—and one of them has got it, as will be seen by the following affidavit:

"Superior Court of the City of New York in the Matter of the Application of Eugene M. Macdonal, for relief from duty as a Petit Juror.

"City and County of New York ss:

"Eugene M. Macdonald, having duly affirmed, says that on the 19th day of October, 1894, he appeared in Part II. of the Superior Court of the City of New York in response to a notice to serve as a Petit Juror therein.

"That deponent, believing himself entitled to exemption from such duty, offered to affirm according to Law as to such exemption, but that the Clerk of the said Court declined to permit deponent to affirm as provided by section 847 of the Code of Civil Procedure which provides as follows:

"A solemn declaration or affirmation, in the following form, must be administered to a person who declares that he has conscientious scruples against taking an oath, or swearing in any form: 'You do solemnly, sincerely, and truly declare and affirm.'

"That deponent does not require or exact that any peculiar mode of swearing, or that any ceremonial whatsoever be employed, but that he be permitted to affirm as aforesaid.

"That deponent is informed and verily believes that under the Statute above quoted, and under the decisions of the Courts of this State, it is the privilege of every person therein, who has scruples against swearing upon the gospels, to affirm as aforesaid without regard to the position of the body, or any part thereof, or to dress, or any other formality not expressly provided for by said Statute.

"Deponent begs leave to refer to the opinion of Mr. Justice Barrett rendered on the 1st of November, 1888, in a proceeding entitled People of the State of New York ex rel. Macdonald *vs.* Nuss. The inspectors of election had refused to register deponent because, in administering the affirmation, deponent refused to raise his hand or to be interrogated as to his religious beliefs. Mr. Justice Barrett in his opinion says:

"'The inspectors had no right to require the Relator to affirm with the uplifted hand. Nor was it within their province to exact a religious test. Indeed, their interrogation upon the subject of the Relator's belief in the existence of a Deity was an impertinence to which no citizen, in the absence of any suspicion of his truthfulness, should be subjected. The Mandamus must be granted.'

"Deponent also begs leave to refer to the similar case of Mr. John Frankenheimer against William Bainton and others, reported in the New York Law Journal of October 23, 1891, wherein Mr. Justice Barrett declared that Mr. Frankenheimer had a perfect right to affirm in the manner he desired, and censured the Respondents for requiring him to affirm with uplifted hand and uncovered head.

"Deponent begs leave to refer to the case of Fryatt *vs.* Lindo 3 Edwards Chancery Reports 239 as illustrativ of the absurd lengths to which a departure from Deponent's position may lead. EUGENE M. MACDONALD.

"Affirmed before me this 20th day of November, 1894.
"ELMER G. SAMMIS,
"Notary Public, Kings County, Cert. Filed in New York County."

The way that happened to be offered to the court was this: The Editor of THE TRUTH SEEKER has a valid excuse for not serving as a juror, and being called for such duty last Monday endeavored to explain to the clerk of the court his reasons for asking for exemption from such duty. The clerk is undoubtedly a Roman Catholic, with no particular fitness for his position—except that he fits the ideas of the political friend who placed him in a position he evidently could never hav won on a civil service examination—and when the Editor offered to state his reasons for not wishing to serve he held out a Douay version of the Bible and told him to swear to his statement. Naturally the Editor objected, and requested an affirmation. The Irish gentleman then ordered him to elevate his hand. The Editor said, No. Holding up the hand is no part of an oath, and not necessary in taking an affirmation. The clerk thought he knew better, and refused to administer the affirmation, ordering the affiant to sit down, which the affiant did.

When the court itself arrived, he was appealed to, and to him was explained the ignorance of the clerk. The court said the point was a novel one—which it wasn't—and ordered the affiant to sit down again, which the relator did of course, being a law-abiding and law-upholding and law-enforcing citizen. After sitting as long as he considered it necessary the affiant again appealed to be allowed to take the affirmation and go about his business. The court said that he would allow the affiant to take the oath without uplifting his hand, and the clerk read an oath concluding with, "So help you God." "That," said the court, "will go on record." "Will it also go on record," asked the affiant, "that I protest against it?" "No," said the court. "Then," retorted the affiant, "It is not my oath." "Take your seat," said the court, which the affiant did.

In a few minutes the clerk called a panel of jurors, and among the names read was that of the affiant. When the lawyers in the case began the formalities necessary, and got as far as asking the affiant if he knew any reason why he could not try the case the affiant said he did, and added that he had been trying to tell the court so all the morning. By consent the lawyers excused the affiant, and the court ordered him to bring in a written statement as to how he desired to take an oath. Hence that affidavit.

When the affidavit was presented the next morning the court read the words of the statute from it and permitted the relator to go—which he did at once, to the commissioner of jurors and asked to hav his name taken from the list of possible jurors. The clerk there had more sense, and when the situation was explained to him took the affirmation without either an "uncovered head" or an uplifted hand. He seemed to hav heard of men who would neither kiss a dirty book, nor extend their hand to an imaginary being in the sky who is supposed by the inventor of that form of oath to strike the false swearer dead. And it is for the benefit of the clerk in the court, who did not see the affidavit, that we print it here, and shall send him and his fellows copies for their instruction in their duties. They ought to know how to do so simple a part of their duties as to administer an affirmation, and that they do not is one of the best reasons why the Freethinker should kindly but firmly teach them their business. The law is perfectly plain in the matter, no court in this state can get around it, and every public official who refuses to take such affirmation can be mandamused and forced to take it. No official has the right to make it a religious question at all—nor to ask a man what his religion is or whether he has one or a dozen different sorts. That is simply none of their business. The law says they must administer the affirmation when requested—and a man cannot be required to hold up his hand nor to uncover in the presence of supposed deity. In court of course his hat is naturally off in deference to the visible presence of the representativ of law in the person of the judge.

The Editor of THE TRUTH SEEKER feels that he has done the clerk a kindness and benefit in teaching him so much of law, and he also asks the aid of other Freethinkers to extend this information all over the state, and teach the Christians to practically separate church and state in this matter. The law on the subject is all right and plain—it only needs frequent enforcement to make that fact known.

THE TRUTH SEEKER ANNUAL for 1895 will hav contributions from Colonel Ingersoll, Matilda Joslyn Gage, Helen H. Gardener, Samuel P. Putnam, James B. Alexander, Susan H. Wixon, Katie Kehm Smith, Henry Rowley, W. F. Hamilton, George E. Macdonald, John Peck, and probably others.

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of *political* missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of the reading season, when the summer's work is done and the people hav *time to think*, we want to do a great deal of *religious* missionary work, and so we hav prepared this scheme, which has already received cordial indorsement:

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read.

Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

At the Belleville Sunday-school convention, a Miss Vella, of Massachusetts, remarked that teachers should pray for every pupil by name, for "when the children knew this was done, it had a great influence upon them." No doubt; the praying had the influence, not the supposed answer to the prayers. The children would be put to a certain extent on their good behavior, and they would be impelled to try to justify their teachers' interest in them. Gradually the theologically inclined are coming to recognize the fact that the efficacy of prayer, in so far as it has any, is not due to God's interference in the affairs of nature or the concerns of man.

When purchasing your money order for your TRUTH SEEKER subscription think to add twenty-five cents for the ANNUAL for 1895.

Four New Books by Colonel Ingersoll.

Colonel Ingersoll has a new lecture, which he will deliver this fall and winter. It is entitled "The Holy Bible," and is now ready in pamphlet form. A million copies should be sold, and we are ready to dispose of our share of them at the regular and low price of twenty-five cents each. It will make a superb missionary document.

His lectures on Shakspere and Lincoln are also in press, and will be ready soon. The price of each will be twenty-five cents. They will be printed in handsome shape, in paper covers. Every one will want copies of these splendid addresses, and orders may be sent to us at once, and will be filled as soon as we get the books from the publisher.

Another pamphlet which everybody will want is this: "Is Suicide a Sin?" The work contains Colonel Ingersoll's two letters to the New York *World*, together with the replies of famous clergymen and others, a verdict from a jury of eminent men of New York, curious facts about suicides, celebrated essays and opinions of noted men, and an original chapter on the "Great Suicides of History." Price, in heavy paper, with late portrait of Robert G. Ingersoll, twenty-five cents.

In his introduction to the papal encyclical calling on the "nations and peoples of the universe" to return to the fold of the Catholic church, Cardinal Gibbons points out that "the fathers and doctors hav invariably taught that 'where Peter is, there is the church,' and that on account of its superior power and primacy every particular church must adhere and be united to the church of Rome where blessed Peter erected his see forever." Commenting upon this the *American Sentinel* says:

"It is only when we realize that Peter is *dead* that the stupendous folly of the whole thing dawns upon the mind. The papal system is built upon men, and upon *dead* men at that."

Can the *American Sentinel* at this moment call to mind any religious system that is *not* built upon men and dead men at that? It seems to be able to realize that Peter is dead, but we are under the necessity of assuring it that Adam and Noah and Paul and Jesus are fully as dead as is Peter. The dogma of the infallibility of Peter and his successors is no more absurd than the dogma of the infallibility of the Bible.

It is a great pity that any man will indulge in cant in order to catch the ears of the unthinking, and this is especially true of men who, outside of politics and other business, are Freethinkers. The Kansas City *Times* reports that Judge J. B. Johnson was making a speech in Kansas and took occasion to say that every Anarchist was a Populist. A foreigner in the audience asked for a definition of an Anarchist. Judge Johnson replied:

"He came from the same country that you did. He knows no law, no country, no God, no flag, no wife, no children, and when America asserts itself I hope it will hang every one of them higher than Haman."

We are not concerned here with the fact that Judge Johnson fails to distinguish between the Philosophical Anarchist and the revolutionary Anarchist-Communist, nor with the further fact that neither of these are Populists, but we are concerned when a Freethinker tries to make a man's nonbelief in God a reproach to him and counts his Atheism among the offenses for which he ought to be "hung higher than Haman." If Judge Johnson has been reported correctly he should be heartily ashamed of himself.

The *Independent* seems to hav a "Higher Critic" on its staff of book reviewers. In its issue of October 25th there is a notice of a new work on "The Origin of the Pentateuch in the Light of the Ancient Monuments," and the author of the book is treated in a very unsympathetic manner by the reviewer, who says that he does not know how to use the vast amount of critical material that lies ready to his hand, nor does he properly utilize the "fragments he has accumulated." We are told that "the results of scholarship go for nothing with such a writer as this. If we read him correctly he will not even admit the presence of Elohistic or Jehovistic documents in the composition of Genesis," which is equivalent to saying that he will not admit that Moses did not write the Genesaical narrativ. But this is not all; the reviewer charges that the writer of the book in question is unable to free himself from "theological constriction" because he says that Adam was "the representativ head of the race," was the first man, and that his acts "were binding on his progeny." Has it come to this that one of the leading Christian papers of the world openly declares that a Christian writer is a victim of "theological constriction" because he holds that Adam was the parent of the human family and that in his sin "we all jined in"? Surely the light is breaking!

Our esteemed progressiv contemporary, *Unity*, of Chicago, is not wholly pleased with Colonel Ingersoll's last lecture in that city, "The Holy Bible." The gist of its criticism is that Mr. Ingersoll "goes on in the old way assuming the Mosaic authorship of the Pentateuch," and ignoring the results of the Higher Criticism and the Higher Criticism itself. And why should he not? So far as the claims for the so-called "Holy" Bible are concerned, the task of the Freethinker is to meet the official affirmations of the church and to show them to be unfounded, if he can. When any church repudiates the alleged Mosaic authorship of the Pentateuch, accepting and affirming the results of the Higher Criticism, the Freethinker will be bound to meet that church on its new ground. The Christian church formally affirms a revelation, and that revelation is *not* that which the Higher Criticism leaves to us, but it is the one which the great body of the Christian church accepts. It will be time enough for Freethought advocates to assume that the theory of the Mosaic authorship of the first five books of the Bible is obsolete when some authoritativ evidence is forthcoming that that theory has been abandoned by the church itself. But there is no such authoritativ evidence; so far as we are aware, the Higher Criticism has not had the effect of changing one letter in the creed of any one of the orthodox churches. As far as the organization represented by *Unity* is concerned, it is Infidel under another name, and is not entitled to speak for Christianity. It merely stands for one form of Theism.

Dr. Rossiter W. Raymond is opposed to giving money to the American Board of Foreign Missions for the spreading of the gospel of hell fire. He says:

"I am sick and tired of going to the American board in sufferance to aid in supporting missionaries who believe out-and-out in the damnation of all the heathen and that damnable heresy that God doesn't love the heathen. I am tired of the whole miserable humbug, and I won't giv a cent to spread the news of damnation. I won't let the damnable doctrin be disseminated by my money. That God is love is good news, but it is made stale old stuff by these men who drag a juggernaut car over the heathen and want us to feed the beasts that haul it. It is my Christian duty not to giv to any concern that will teach the heathen that their fathers went to hell."

That has a vigorous sound, and it would delight the heart of a Universalist or a Unitarian, but a logical Presbyterian or Freethinker will at once perceive the fallacy that puts a false note into the ringing sentences. If God is too good to burn us in another world, why was he not too good to make this life a hell for a majority of the human family and of the animal races? If he will not cause purposeless suffering in the world that is said to await us beyond the rim of this planet, why does he cause purposeless suffering in this world? If God is infinit in knowledge and power, did he not predestin every pang of pain that has ever torn the nerves of sentient creatures on this earth of ours? Calvinism is a horrible doctrin, but it is horrible because the facts of the universe which (it is said) God made are horrible.

At the laying of the corner-stone of the new Roman Catholic church of St. Joseph in this city, Rev. Henry A. Brann of St. Agnes' church said:

"'Thou shalt not steal' is one of the fundamental laws of the church, and society, therefore, must look to the church for protection."

If this is so, why does not the church pay her taxes? As she does not, are we not justified in saying that the man who looks to the church for protection is in the same position that the rancher would be who should depend upon the Cook gang in the Indian Territory to protect his stock farm? But what does Mr. Brann mean when he says this:

"There are some would-be statesmen who tell hundreds of thousands of patriotic American citizens, as our Catholics are, that our church can hav no state funds to help it educate the youth in the love of God and the rights of citizenship; but they willingly giv them to jail-birds and ruffians, who are a menace to the land."

"For the love of God," who are these "jail-birds and ruffians" to whom the state givs the school money that is or should be withheld from the church? Does Mr. Brann intend to be understood as claiming that if the school money is not given to the church for such educational use as is specified, those who grow up without the said education that the church is so anxious to giv will be "jail-birds and ruffians"? If this is his meaning it is rather strange that the jail-birds and ruffians of the present time are largely recruited from the ranks of those who hav had the advantage of the much-lauded education "in the love of God and the rights of citizenship" which the church imparts.

The position taken by the writer of "Bible Temperance" concerning the "wine" and "strong drink," so frequently mentioned in the Bible, is ably sustained by T. W. Chambers, D.D., in a contribution to a symposium on the drink question which appeared in the *Independent* a few weeks ago. Referring to the "two-wine" theory put forward by the "Christian Temperance" people, who maintain that the Hebrew scriptures inculcate the duty of total abstinence and the rightfulness of prohibition, Dr. Chambers observes that it is difficult to combat it because the effort to do so involves the necessity of kicking at nothing. He says:

"The view is not held by any respectable scholar now living in any part of the world. It is not maintained in any influential commentary on the inspired word. It is not supported by any Hebrew or Greek lexicon, whether issued in Europe or America."

He adds that all scholarship is on one side and some "mistaken advocates of temperance on the other." His contention is that in Eastern lands in Bible times, as now, there was no such thing as unfermented grape juice called wine, and he cites many texts of scripture in support of this position. The fact that the Koran forbids the use of wine is here mentioned, and the doctor remarks that it would hav been very easy for Jesus and his apostles to hav inserted "the same prohibition in the New Testament had they been so disposed." But as they did not do it the latter day Christian invented the "two-wine" theory to make it appear that the "Son of God" was familiar with and favorable to the modern temperance and prohibition attitude toward liquor drinking.

Burial of Thomas Paine.

A brief biography of Thomas Paine was written by Madam Bonneville, to whom and her two sons, Benjamin and Thomas, he bequeathed the bulk of his estate, valued at $30,000. Mme. Bonneville attended Paine in his last illness. She says he spent the last night in tranquility and expired at her house in the morning about eight o'clock. She then adds:

"On the 9th of June my son and I and a few of Thomas Paine's friends set off with the corpse to New Rochelle, twenty-two miles from New York. This interment was a scene to affect and to wound any sensible heart. Contemplating who it was, what man it was that we were committing to an obscure grave on an open and disregarded bit of land, I could not help feeling most acutely. Before the earth was thrown down upon the coffin, I, placing myself at the east end of the grave, said to my son Benjamin, 'Stand you there at the other end as a witness for grateful America.' Looking behind me and beholding the small group of spectators, I exclaimed as the earth was tumbled into the grave, 'O Mr. Paine! my son stands here as testimony of the gratitude of America, and I for France.' This was the funeral ceremony of the great politician and philosopher."

In 1833 Mme. Bonneville emigrated to St. Louis, where she died in 1846, a devout Catholic. Her son Benjamin entered the military academy in 1811, served through the Mexican war, and was brevetted for gallant service. He also made important explorations on our western frontier. At the breaking out of the rebellion in 1861 he was too old for activ service, but he lived till 1878 and died a colonel of the United States Army. W. H. Burr.

Observations.

The court clerks in New York are not the only officials of that class in the country who never heard of a plain and undecorated affirmation. In a murder trial out West a few years ago a TRUTH SEEKER subscriber named Richard Roesiger, who was called as a witness, indicated his desire to affirm. The clerk had never learned the form, and in his confusion at such an extraordinary request, invoked the help of God to aid Mr. Roesiger to tell the truth. The witness rejected the proffered assistance and remained standing until the court took cognizance of the situation, and administered a secular obligation. The lawyers, by the way, found Roesiger a peculiar witness. He had no prejudices, though he might hav an opinion. Previous to being subpenaed he was interviewed by both prosecution and defense, and both hesitated to call him. Being asked whether he would testify for the state or for the other side, he replied that the jury would hav to settle that question after his testimony was in. His purpose was to testify for the truth. The defendants' counsel accepted him for his moral support, and showed some shrewdness in preventing him from telling all he knew, while the prosecution was short-sighted enough not to know the state had in him a good witness. Roesiger, who is a German and a rancher, shook his head in deprecation of a kind of legal procedure which in effect forbids that all of a witness's knowledge of material facts shall go before the jury. Having been allowed to tell only what favored the accused, while his information that might help toward a conviction was repressed, Dick returned to his ranch quite dissatisfied with the proceedings, and doubtful of the court's ability to get at the root of the matter.

The *Theosophist*, a magazine published at Madras, India, by the wily Col. H. S. Olcott, felicitates itself upon its sixteenth year and upon the advance which Theosophy has made since he took hold of that cult. But what are sixteen years? In about a month we shall celebrate the close of the eighteen hundred and ninety-fourth year of the era of Christ, so that judging a spook by a myth, and a fallacy by a delusion, Theosophy has at least one thousand eight hundred and seventy-eight years to run. By that time the questions of fact and authenticity, which now rise up to harass Colonel Olcott, will hav ceased to trouble true believers.

Now we hav all got it right in the neck. Mr. Herman Wettstein, of Byron, Ill., continuing his argument against God with a big G, says that any one "who capitalizes 'god,' or uses the word without placing an 'a' or 'the' or 'any' or some other suitable letter or word as occasion may require before it, in order to reduce it to an object of the imagination, practically admits its existence as a reality and just to that extent is he derelict to his convictions," and, Geewhillikens! "a traitor to Freethought." If Mr. Wettstein had said that the improper use of large initials was a capital offense he might hav been understood as attempting a joke to soften the asperities of things, but it transpires that he could make that remark in sober earnest; for a traitor to Freethought could certainly betray so commonplace a thing as his country without blinking. And now how long will it be before somebody is called down for pronouncing the word in an upper-case tone of voice?

God, it is generally understood, is the ghost of that disreputable character known to Old Testament readers as Jehovah. He is a myth beyond the shadow of doubt in my mind, and dwells only in imagination. But, grammatically, anything which exists in the imagination is a reality in its class. To those who never heard of Mr. Wettstein, that gentleman does not exist; to those who hav heard of him he does exist, in their minds. So far those who argue for the existence of Mr. Wettstein hav no advantage, except in the plausibility of their contention, over those who maintain the existence of the Jehovistic ghost. Investigation would change the situation, and demonstrate that Mr. Wettstein is an actual citizen, or that he is not. Those who failed to find him would set him down a myth; those who discovered him, or thought they did, or got on what they took to be his trail, and found "sign," as the bear-hunters say, would accept him. Then if a discussion arose between the believers and the unbelievers in the or a wettstein, the former, being the more numerous, would make it tropical for the latter, who, to express their contempt, would write the myth herman wettstein (for in the last analysis, what does herman mean more than the common noun gentleman, or wettstein than whetstone?) Would either side score? I think not. This rigmarole is to get where I can ask my friend at what point it would be proper to begin the use of small letters, and how soon "traitors" could be appropriately fired at those who, while accepting the myth hypothesis, yet failed to follow at once, and in a servile manner, the innovation on the established rules of grammar arising out of the debate.

Having reduced God to its lowest terms, we are bound by consistency to perform the same service for the alleged son. The word Christ signifies the "anointed;" it is synonymus with messiah and also with "savior." It is no more a proper noun than "god." Hence Jesus christ. Mr. Wettstein's position will hav to be abandoned. It is too crowded with ghosts who, in printers' phrase, cannot be "kept down."

The Prohibitionists and other political theologians will need a revival before next spring if they intend to maintain their rank as soldiers of the kingdom on earth, for the Pops are crowding them. In the town of England, near Little Rock, Ark., the Populists put up one of their party for preacher to a Baptist society, and being defeated by the plutocrats, they bolted and organized the First Populist Baptist Church. At a meeting of the same political persuasion in Denver, the audience, led by an office-holder under Governor Waite, sang the Doxology "with all the fervor of a camp-meeting." And now, quite expectedly, comes the Vineland *Independent* pointing out that the People's party was foreseen by the prophet Daniel; that the government it is to establish will be one in which "the people of the saints of the Most High should take the kingdom and possess it forever and ever." And there will be no change to secular forms of government, for the administration of the saints is to be permanent. During the late campaign this party inaugurated the millennium by nominating ministers for office at the ratio of about 16 to 1, and the record of their men in Congress has been awful. Hundreds of Freethinkers are members of the People's party, though its platform pledges them to the God-in-the-Constitution whim, and its representativs are Sunday-law communists. If the Pops would get somebody to cremate that Ocala platform and replace it with one having the Demands of Liberalism for a preamble; if in addition they would discontinue the services of their spiritual advisers and leave the parsons to pastoral functions and other duties appropriate to their sex; and, finally, if they would abandon Socialistic notions to professed Socialists, they would present a system of government worthy to be called progressiv, although they might not be able to maintain that it was inspired.

One who is not a financier may fail to understand the government bond system which the present administration is so industriously applying, but he is not thereby prevented from contemplating it with reverential awe. A few months ago a fifty million dollar issue of bonds had the effect of increasing the treasury supply of gold by about thirty millions. On the face of things, of course, it would appear that the supply was increased to the amount of the bonds, but such is not the result reported, for the purchasers of the bonds drew some twenty millions in gold from the treasury so they could pay for them. The present issue promises to be still less fruitful, as the thirty millions previously realized will be drawn out by the financiers who buy the new bonds. The result, as we are bound to see, is that by running one hundred millions in debt on the two bond issues, the administration is enabled to realize one-half that amount in gold with which to redeem previous obligations that hav doubled since they were assumed—that is, unless figures and figurers incontinently lie, two dollars in bonds are issued to procure one dollar in gold. When the bonds mature, more bonds will be issued at the same or greater discount to redeem these, and in the mean time interest possibly equaling their face value will be paid. The case of the man who explained his inability to straighten up by saying that dry made him drink, drink made him drunk, and drunk made him dry, has long been known to many people who did not suspect that its central principle was being applied to national finance.

The Shoe and Leather Bank of this city has just discovered its loss of $340,000 through the rascality of a bookkeeper named Seely. Simultaneously the facts are developed that the thief is a man of exemplary moral habits, temperate, idustrious, frugal, with no known defects, and a pewholder in a Brooklyn church, at which he has been a regular and devout worshiper. And his accomplice was a man who stood still higher in religious circles. The bank officials would deserve more public sympathy if they had taken the pains to inform themselvs of the situation before they placed Seely in a position of trust. Recent warnings, like those afforded by Erastus Wyman, Breckinridge, McKane, and many other less conspicuous persons, had put the community on its guard—all but the directors of the Shoe and Leather Bank. As we say about our rural friends who are taken in by bunco steerers, green goods men, and other smooth swindlers, they ought to read the papers. GEO. E. MACDONALD.

"Thanksgiving" Reflections.

We hav just beheld the sun of a Thanksgiving morn and we were enjoined to thank God for his blessings bestowed. This has caused me to think and ask myself three questions: Who and where is God and how will we return thanks for his divine favors? What need has he for our thanks and how much does he deserve thanks? In trying to answer the first question I find myself swamped in the midst of know-nothingism, for no one can know of a god or where located. An ideal god is simply a creature of the imagination and no one could possibly conceive of a god great enough and with energy enough to make from nothing or otherwise the great and grand universe, composed of a multiplicity of individual worlds suspended in infinit space, inconceivable to the mind of man. As a worker must be greater than his works, how much greater must God be than the works he has made, and how can such a being expect or ask of a worm (for nothing greater is man in the sight of God) his thanks or devotion? Also how shall we thank him or even feel thankful when we are forced into the world without even our wish or consent and then hav the joy to know that we are born in sin, filled with imperfection, pain, sorrow, and tribulations and at last must be cast into hell? What a great and unspeakable satisfaction it is to know that our president has reminded us of our duty to giv thanks to Almighty God for such blessings! Some should be thankful that their days on earth are but few; that the beneficent goodness of him that has filled their days of mortality with fear and trembling has made such laws that they are not compelled to remain in earthly torment, and that they are promised an eternal hell in which their condition cannot be worse. My waiter at the hotel said he was thankful for a black skin and a second-class existence on earth and hoped for straight hair in the city of dreams reached only by climbing the golden stairs.

The two thousand Armenians lately butchered should thank God for a premature entrance into the happy heaven of rest, and the Turks who murdered them should fall on their knees in thankfulness to God for the privilege of destroying so many Infidel heretics. Yes, even I should be thankful that the God-like Christians hav not been able, in the year of our Lord, 1894, to bribe our legislators to pass laws compelling me to pay priest tax. However, my aged grandfather, a poor old blind man who had lived in Litchfield county, Conn., once had the pleasure of having his only cow taken from him by the officers of the law for that noble purpose. I feel like jumping to my feet and shouting "Glory to God," so that the sanctuary of heaven will resound in echo; yet I will keep my seat and wait until I learn more of heaven and the holiness therein. If I find that heaven is the home and dominion of Jehovah, the god of the Jews, I shall want a ticket for the other place where thanksgiving to an undeveloped ideal God never preys upon his subjects.

There are thousands of children dying every day with that dread scourge diphtheria, caused by the same hand that forced the poor little sufferers into the world. How thankful they and their loving parents should be for such a showing of God's love toward them! Let us pray: "O thou God of abomination, thou who gavest us the thirty-first chapter of Numbers and taught us to slaughter our enemies, to save none but the virgins for immoral purposes; thou who dividest spoils with the devil and cursed Eve and her posterity as well as all the mammalia of thy creation because thou failest to make us perfect, and took into partnership Old Nick, who you knew was evil disposed, and would get the better of thee in business and bring trouble and sorrow upon all the world; while we are prospered to eat a turkey dinner, many other poor sinners no worse than ourselvs hav none, and for this special dispensation of thy providence in our behalf, we are glad we are on thy side, also on the side of the turkey. Clothe us with divine armor that the devil may never get us or deprive us of a good dinner on Thanksgiving. As long as thou wilt be on our side we will keep Thanksgiving and never feel sorry for the poor turkey." I will leave the congregation of THE TRUTH SEEKER to shout Amen and sing the Doxology. And while they are singing I will pass the hat for a collection to buy something for those whom God's mercy has not reached.

A. D. SWAN.

What Do You Believe?

It is easier to deny believing a statement than to advocate it, but in my brief letter I propose to ask questions and leave the reader to answer them for himself.

The Egyptians probably believed in their religion of many gods and in sacrifices and prayers to those gods to secure their blessings, and that their gods Khem, Knoph, and Phtah were the creators of all things. Perhaps they believed in a future state of existence for souls that hav departed this life; some in a state of felicity, some in torment, and some reincarnated as the spirit of some animal or other human being. But because they believed it do you accept it without investigation?

The Assyrians and Babylonians believed in a multiplicity of gods. They considered Anu the chief of their gods. "Bel is the God of Lords," "the father of the gods," "the creator." In the history of creation we are told that "Bel made the earth and the heaven; that he formed man by means of a mixture of his own blood with earth, and also formed beasts; and afterward he created the sun and the moon, the stars and the five planets." They also believed that sacrifice and prayer were very necessary to appease the displeasure of their passionate gods. The Assyrians and Babylonians no doubt believed in their gods and the above statements; but do you believe it because they taught it?

The Chaldeans had a long history of their gods doing the creating, making many terrible mistakes, but finally creating the heavens, the earth, and hades. This history also stated that "the god Belus commanded one of the gods to cut off his head and to mix the blood which flowed forth with earth and form men therewith and beasts that could bear the light. So man was made and was intelligent, being a partaker of the divine wisdom. Likewise Belus made the stars and the sun and the moon and the five planets."

In another account Anu is credited with doing the work, especially among the sun, moon, and stars. He made the moon the principal luminary on consideration of being worshiped. "Each month without fail brought together festal assemblies in the beginning of the month · · · and on the seventh day a holy day appointing and commanding on that day a cessation from business." This might be called a Sabbath for worshiping the moon.

The Chaldeans had a legend of the deluge quite similar to that narrated in Genesis, though stated differently in some particulars. Shamas, the builder, completed his ship on the eighth day.

Do you accept all these accounts as true without investigation because others are supposed to hav believed them, or do you condemn them as myths unworthy of credence?

We find the account of another ancient religion that men of the present time profess to believe to be positiv truth. We find in it another account of the creation of all things by a God who created all things in six days and rested on the seventh, and hallowed it as a Sabbath. But according to the account, the Lord God must hav accomplished the work in one day and then cursed part of his work because it did not result as he intended, and afterward resolved to drown the world because of its wickedness, and made a failure of that because the wickedness crept into the ark that had been prepared to save a few righteous ones. Noah got angry at Ham and cursed his son Canaan, saying, "A servant of servants shalt thou be unto thy brethren." The Lord God made a covenant with Abraham, making him and his posterity a specially chosen people and giving them the land of Canaan as an inheritance forever. But the children of Israel displeased the Lord God, and he sent them into bondage to the Egyptians and then sent Moses with the various curses to afflict the Egyptians for chastising the children of Israel as he had caused them to do, and commanded Moses to deliver the Israelites from the Egyptians by piloting them through the Red sea, and then fed them on manna and quails in the wilderness; and then the Lord gave Moses the law from Mount Sinia, the most of which was extant previous to that time. The Lord God commanded Moses to conquer and drive out the tribes of the Canaanites and take their country to themselvs for an inheritance, and to utterly cut off the Amalekites and also the Midianites, which included Zippora, Moses's wife, and his and her two sons and all their kindred, and then there was the butcheries of Joshua, Saul, David, and others. Do you believe all these statements to be true and all these bloody deeds to be righteous acts? Then there is the building of the tabernacle of the Lord and the arrangement of the priesthood with the garments and other paraphernalia and the sacrifices, tithes, and other tribute for the support of the priests and synagogs; is this productiv of civilization or improvement of mankind? The Lord punishes the children of Israel by permitting the Babylonians to capture them because of their wickedness, and then the Babylonians are punished for doing this thing and the Jews are restored to Jerusalem.

When they returned from Babylon their first care was to rebuild the church on the most orthodox system. The prophets exerted their energies to revise and record the law of Moses and restore the purity of descent by casting out all mixed blood and enforcing the traditional rites and usages of the ancient Israelites.

The Jewish law as at that time established, is closely observed to this day by all orthodox Jews. They adhered to the so-called God's covenant with Abraham up to the time of recording the law, and that law is still in force. The Jewish priests or rabbis adhere to the old law. The Jews are all brothers and the remainder of mankind are the heathen round about them; and their religion givs them license to plunder and enslave them just as much to-day as it did in the time of Abraham or Moses, or any time since.

A god is and always was a man-made institution, and was made the very prototype of the builders. If they were savages, their god was a savage; if they were barbarians, their god was a barbarian; if they are enlightened, they hav an enlightened god.

The Jew has become better than his religion through the pressure of advanced progression; he has outgrown some of its savagery; but the intense selfish "I am better than thou" spirit still exists that he has inherited from his ancestral religion; and as long as they pin their faith on God's covenant with Abraham that selfish, arrogant, haughty spirit will adhere to them.

Now, thoughtful, reader, you claim to protest against other ancient religions. Why adhere to that of the Jews, which is no better and is still existing among us and is making terrible havoc with the cause of human liberty through the money power of which the Jew is the main head. If you would take the Jew element out of the power of money to effect the status of the laborers, it would be so paralyzed that we would think it almost dead.

Well, Christian brothers (the Jew would call you heathen), do you believe the doctrins of the Egyptians? No. Or the Assyrians? No. Or the Babylonians? No. Or the Chaldeans? No. And why not? Because they are not in harmony with human needs and cannot supply them. They disregard individual rights and encourage tyrannical priesthoods to enslave mankind. That is a very good reason. Do the Jews disregard equal personal rights by claiming themselvs to be God ordained to enslave the remainder of mankind? Yes; that is their religion. Did they not act like barbarians—rob, murder, enslave, and disregard the most sacred rights of mankind, if the Bible tells the truth? Yes; and when they became civilized, they got their wealth by guile, scheming, and fraudulent means instead of outright brigandage, and when they adapted themselvs to the enlightened epoch they only refined their schemes for deception.

You adhere to the Jewish superstition and call it holy, when it has been shown to be your worst enemy. You accept it without investigation and in so doing rivet the chains that enslave you.

Rise in your might and call a hoe a hoe and an ax an ax, and call a tyrannical oligarchy by its proper name—the enemy to the best interests of mankind—and be sure that so long as the Jew adheres to the covenant with Abraham he is one of the Jewish oligarchy and will oppress you whenever his selfish interests dictate such a course.

Montpelier, Ind. WILLIAM ALLEN.

NOTE.—The quotations in this epistle are all taken from "The Religions of the Ancient World," by George Rawlinson. Chambers' Encyclopedia corroborates these statements. W. A.

Campaign Literature.

It is of the first importance that Freethought literature be widely distributed. The people must be educated. It is impossible to reach all by means of lectures. We must supplement the lectures with books, pamphlets, and papers. We can find hearers by the thousand; but we ought to find readers by the million. Earnest Freethinkers should make it a specialty to buy and distribute books. A book is a power. It is always at work. It costs but little. It influences like the sunshine. It is pretty difficult to get angry with a book. It is like a fact, and cannot be easily put down.

It is a part of our work as a national organization to keep Freethought literature in constant circulation. We would like to hav pamphlets setting forth our principles all over the land—in every prominent place—in hotels, railroad stations, reading rooms, etc. To do this, however, requires money; but money cannot be put to a better use. A little of it goes a long way. One book can reach many persons. We desire to keep the movement initiated by the last Freethinkers' Congress advancing, so that the thousand persons reached there may multiply to hundreds of thousands of persons reached elsewhere.

We hope that friends who believe in this kind of work will help us. We giv them something in return, which will be of service to them in their homes and communities, and bring them into companionship with the Freethinkers of the whole country. Our new pamphlet, "The Federation and the Union," will be out at the earliest possible moment. It will contain one hundred pages of excellent reading matter. It will show the progress of Freethought, its facts and arguments. It will be an inspiriting book. It will be a splendid campaign document. It will contain the speeches, letters, reports, etc., of the late Congress in regard to our great work, the total separation of church and state. Such a book is well worth twenty-five cents a copy. But the object is to send it broadcast, and therefore it will be given to subscribers at less than cost—eight copies for $1; eighteen copies for $2; and fifty copies for $5. The National Association will depend upon its friends to aid in this matter, so that the cost all round shall be very little and a great work be accomplished. Send all contributions for this pamphlet, "Federation and Union," to 234 South Water street, Chicago, Ill.

SAMUEL P. PUTNAM,
Pres. of National Freethought Association.

Lectures and Meetings.

COL. R. G. INGERSOLL's lecture route is as follows:

Dec. 1..New Bedford, Mass	Dec. 9.. ...Providence, R. I
Dec. 2.....Boston, Mass	Dec. 10....Fall River, Mass
Dec. 3.....Haverhill, Mass	Dec. 11.New London, Conn
Dec. 4.....Portland, Me	Dec. 16...Washington, D. C
Dec. 5.....Lynn, Mass	Dec. 17.....Richmond, Va
Dec. 6.....Concord, N. H·	Dec. 19.....Philadelphia, Pa
Dec. 7.....Manchester, N.H	Dec 20.....Baltimore, Md
Dec. 8.....Brockton, Mass	

S. P. PUTNAM's lecture appointments:
Blair, Wis., Dec. 1, 2.
Grafton, N. Dak., Dec. 5-7.
Hoople, N. Dak., Dec 8, 9.
Park River, N. Dak., Dec. 10-12.
Conway, N. Dak., Dec. 13-15.
Fargo, N. Dak., Dec. 18-20.
St. Charles, Minn., Dec. 22. 23.
San Marcial, N. M., Dec. 29 to Jan. 2.

Mr. Putnam will lecture during the month of January at Prescott, Arizona. It is hoped that friends in the vicinity and throughout Arizona will make arrangements for lectures at this time, and push the Freethought work. Mr. Putnam will also arrange to lecture in New Mexico, Colorado, and Kansas on his return from Arizona. Those wishing lectures in any of these states will communicate with S. P. Putnam, 234 South Water street, Chicago.

Mrs. M. A. Freeman will make a trip east about the first of January, and would like to secure engagements for lectures in Ohio, Indiana, Pennsylvania, New York, and Massachusetts. Those desiring her services will please write her at once 1037 West Madison street, Chicago, Ill.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for December:
December 2d—"Popular Discontent." T. McCants Stewart.

THE Ohio Liberal Society meets every Sunday evening in Knabe Hall, 26 W. Fourth st., Cincinnati. Program for December:
December 2d—"The Orthodox Devil." E. C. Wilmot.

J. E. REMSBURG's lecture appointments:

Dec. 1.....Ridgeway, N. Y	Dec. 4, 5..Pultneyville, N. Y
Dec. 2.....Lockport, N. Y	Dec. 6.....Oswego, N. Y
Dec. 3.....Dundee, N. Y	

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Monroe avenue.

Our fathers did not quite love God nor quite hate the Devil—but they were afraid of both. They really wished to enjoy themselvs with God in the next world and with the Devil in this. They believed that the course of Nature was affected by their conduct; that floods and storms, diseases, earthquakes, and tempests were sent as punishments, and that all good phenomena were rewards. —*Robert G. Ingersoll, in* THE TRUTH SEEKER ANNUAL *for* 1895.

Letters of Friends.

Has Read Every Column.

JAVA VILLAGE, N. Y., Nov. 7, 1894.

MR. EDITOR: Inclosed is $1 for four copies of R. G. Ingersoll's late lecture on the holy Bible.

I hav read every column of THE TRUTH SEEKER for over ten years with great interest, and I mean no flattery when I say that I like it the best of any of the ten papers I now take in my family.

CHARLES BARBER.

All Reaching for It.

PARIS, TEX., Oct. 31, 1894.

MR. EDITOR: Inclosed please find seventy-five cents for three copies of "Holy Bible," by Ingersoll. I hav received S. P. Putnam's "Four Hundred Years of Freethought," and am delighted with what I hav read of it. Other persons hav been so anxious to read it that I hav had but very little chance to read any myself.

J. F. MILES.

Happy to Keep His Promis.

CRANBERRY CENTER, WIS., Nov. 3, 1894.

MR. EDITOR: I feel somewhat rejoiced in that I am able to come up to my promis to you about thirty days ago; therefore, please find inclosed $3, for which giv me credit on my subscription to your much esteemed TRUTH SEEKER. May it seek for truth long after I am gone!

Respectfully yours, J. W. KRUSCHKE.

A Question for Mr. Richardson.

GIBBON, NEB., Nov. 9, 1894.

MR. EDITOR: In Colorado, the workingman's candidate for governor was defeated by the woman vote, and the woman vote was controled by the church organizations. Contemplating such a phase of Christian Republicanism we wonder if our friend Richardson will join the Women's Christian Temperance Union?

Respectfully, C. PUTNAM.

It Is Cheap, but Splendid.

SACRAMENTO, CAL., Oct. 30, 1894.

MR. EDITOR: The books I ordered from you a few weeks ago came safely to hand on time. Also "Four Hundred Years of Freethought," which I consider a splendid work, a book which ought to be in the hands of every Freethinker. I hav read it nearly through. Brother Putnam deserves our thanks for giving us such a splendid work, and so cheap, too.

N. D. GOODELL.

Putnam Has Done a Great Work.

CARLETON, NEB., Nov. 9, 1894.

MR. EDITOR: I inclose $3 for my subscription, and $2 for the Campaign Fund, and $1 for the Kansas martyr, Wise. I hav read through the "Four Hundred Years of Freethought;" am just delighted over it. Brother Putnam has done a great work. I hope he will take it more easy now, and not work too hard. We want to prolong his life as long as possible, and all of you as well.

BENNET ANDERSON.

Every Page Bristles with Facts.

ELMORO, COL., Nov. 5, 1894.

MR. EDITOR: The old TRUTH SEEKER is a regular Sunday visitor at my home, and a very welcome one at that. I hav been out of a job since last June, and hav just succeeded in getting one. I hav been pretty busy for two weeks reading "Four Hundred Years of Freethought;" it don't make any difference where you open that book, it is bristling with facts on every page, and I wouldn't take $25 for my copy, if it was impossible for me to replace it.

Yours for Universal Mental Liberty,

JOHN SCHUYLER.

Step by Step to Complete Liberty.

ST. CHARLES, MINN., Oct. 20, 294.

MR. EDITOR: Franklin Steiner was here last week and gave us three splendid lectures. Two ministers thought to down him, but to their surprise and to the surprise of many others, were completely nonplused. His easy, gentlemanly manner of dealing with them won him hosts of friends. The sympathy of many Christians present seemed to be with him. We expect to hav him here three months next fall, and will no doubt draw quite a number into our ranks. Some of the Christians here are getting very liberal indeed. The Congregational minister who had been here three years, I think, has gone to another part of the state, and is now preaching for the Unitarians. He is a thinker and reasoner, and probably his next step will be into the Freethought ranks. He informed me the day before leaving here that he should preach Unitarianism. I told him I was glad to hear it, as the Unitarians had but one step to take to get to our ground. Freethought is bound to make great progress in the next ten years. Yours for the truth,

B. PEABODY.

After Twelve Years He Comes to Us.

ALLISON, MO., Oct. 13, 1894.

MR. EDITOR: Some twelve years ago I first saw THE TRUTH SEEKER and the impression that it made on me is never to be forgotten. I believe D. M. Bennett published it then. I hav never seen the paper since until a few days ago a politician called at my store and in conversation mentioned that he was a Freethinker. I thought, "Keep that to yourself in superstitious Missouri." I assured him that whatever ticket he might be on he could depend on one vote. I had nearly given up the idea of ever getting a chance to vote my convictions. But the gentleman informed me that there were several candidates of an "intellectual" cast of countenance on the various tickets this fall. Trusting that the conventions knew what kind of timber they were nominating, I shall vote for every one—*i. e.*, if I can find out who they are.

Inclosed please find $1 for THE TRUTH SEEKER. I am doing what I can to get subscribers.

M. T. JERSEY.

Thanks to the Generous Greenhill.

CLINTON, IA., Nov. 9, 1894.

MR. EDITOR: I am a subscriber to the dear TRUTH SEEKER, thanks to Mr. James A. Greenhill, for it was he who gave me the first copy of it, and afterward gave me one year's subscription.

I am well pleased with the paper; it has completely turned me away from the churches. Last month Mr. James A. Greenhill gave me a very nice present, and what do you, Mr. Editor, think that was? Nothing smaller than Samuel P. Putnam's "Four Hundred Years of Freethought." I was surprised at first; I could not find a word for myself. I grabbed his hand and thanked him heartily for that costly present. I hav looked through it at the pictures and I found one of my countrymen, Bjornstjerne Bjornson. About the book, I can say that it is not a history of Four Hundred Years of Freethought *alone*, but a Four Hundred Years of Freethinkers album also. And it is the most magnificent work on Freethought I ever saw. I shall now begin at the beginning and read it through with respect. Yours for Freethought,

JONAS R. ELLISON.

Thought, Then Wisdom.

HAMILTON, N. Y., Nov. 12, 1894.

MR. EDITOR: You may extend my subscription another year. I want the paper as long as I liv. I hav lived upward of eighty years and bid fair to reach the century mark. I was brought up in a Christian family and during all that time I doubted the truth of what I was taught and always must. I watch with interest the progress of Freethought. Christianity has reached its hight and is on the decline. Science will destroy it, if nothing else will.

I think you had a good Congress in Chicago and that the outlook for Freethought and for truth is good.

The sending out of the life and teachings of Paine causes a disturbance among the churches. They say the thing ought to be stopped, as it unsettles the mind, not only of the young, but of the old as well. I hope the work will be kept up, as it is doing much good.

I will send by and by a list of the publications I want. I want them to giv away to those who never read or see such thoughts as they contain. You may send me now John Peck's works. They create thought, which leads to wisdom.

CARLTON RICE.

Mortuary—Dr. W. P. Badger.

ATCHISON, KAN., Nov. 15, 1894.

MR. EDITOR: Dr. W. P. Badger, a veteran Freethinker of this vicinity, died at his home at Muscotah last Saturday, of consumption. He was born in Vermont, Dec. 15, 1817, and came to Kansas for his health in 1857. His health was much improved and his life prolonged many years by the change. Dr. Badger had a varied and interesting career. He was a member of the territorial legislature in 1858, and agent for the Kickapoo Indians for four years. During the war he was adjutant of the Thirteenth Kansas, and acquitted himself with bravery. He was the first mayor of the little town of Muscotah, and virtually the father of the place. He kept a hotel at Muscotah for years, and many Freethought pilgrims will remember his hospitality. Dr. Badger was a nephew of Governor Badger, of New Hampshire, and his widow is a sister of Ex-Senator Kellogg, of Louisiana. Dr. Badger was an unflinching and uncompromising Freethinker, and accomplished much good for the cause in his locality. He was a reader of THE TRUTH SEEKER and other Liberal journals, and always kept a supply of Liberal literature around his premises. He was a good, honest man, and his death is a loss to the cause of mental liberty.

Yours, GEO. J. REMSBURG.

Does Not Want to Run the Paper.

VAN BUREN, ARK., Nov. 4, 1894.

MR. EDITOR: Inclosed you will find $3 to renew my subscription. I would hav been glad if I could hav sent you the money for several books that you advertise, but money is too scarce here this year for me to get anything but the paper, and I am downright glad to be able to get that and pay for it. I wanted Putnam's new book and "Godly Women of the Bible." I read that as it was published in the paper several years ago and thought it struck the religious folks some pretty hard blows, and as soon as I am able I shall send for the book and read it again.

I will not stop to tell you how you should run your paper; I get three dollars' worth out of it every year and hav been getting that much out of it for nearly or quite twenty years, and it has always bristled with good things. The past year your editorials on the taxation of church property and the separation of church and state, when you wrote against the proposed amendment to our national Constitution were exceptionally good. In fact, I can get three dollars' worth out of any department of the paper in a year; the pictures alone are worth all that in a year.

Hoping that all your present subscribers will be able and willing to renew and that you may get many new ones, I remain,

Yours respectfully, JAS. R. NEAL.

Man-Afraid-of-His-Wife.

CANTRIL, IA., Nov. 2, 1894.

MR. EDITOR: Some of my Christian friends, according to their own statements, hav received Paine's "Age of Reason" and they appear not to be so noisy as they used to be; the fires of hell seem to be smoldering down; I think likely they hav struck bottom. I heard one Disciple preacher say at the close of his sermon that some one had been so kind as to send him from New York a copy of Paine's "Age of Reason" and he supposed he would never know who did it. All he had to say was that he had not read much of it, for it was so awful hard he could not stand much at a time. The trouble is, I think, he cannot answer it, and that is what hurts.

Mr. I. P. Davis and I hav to stand here alone in Cantril. There are others who think just as we do, but when it comes to talk about having some Liberal giv us a lecture here, then it is they begin to dodge and make excuses and say: "My wife is a Methodist"—or Baptist or Presbyterian—"and if she knew of my giving anything for a Liberal lecture I would be obliged to seek a divorce." I told a man the other day that if that was the case, then his wife thought more of the church than she did of him. My Christian friends are a good deal like the Jews; they never pray except when in trouble, and then it is for vengeance, victory, and riches.

Please send me "Religion and the Bible," two copies "Holy Bible," "The Candle From Under the Bushel," "Thumbscrew and Rack," ALEX FIX.

Always Some Practical Suggestions.

BREATHEDSVILLE, MD., Nov. 18, 1894.

MR. EDITOR: At this season of the year Freethinkers can lay the foundation for much future good work by helping to organize literary or debating societies in their vicinity. Debates being necessarily educational in their character, the school authorities will generally grant permission to hold them of evenings in the schoolhouses, thus saving room rent.

By taking a prominent part in organizing them, Freethinkers can generally secure sufficient control over them to select their questions for discussion, and by occasionally interspersing some which lead in Freethought directions, can greatly enlighten the community. By cautiously and gradually passing, week after week, from less radical to more radical Freethought ground, many of the audience may, in a year two, be converted to Free thought. Furthermore, the training received in such societies thoroughly fits them for usefulness in the Freethought cause.

This season of leisure, when inclement weather prevents out-door work, is also auspicious for getting trial subscribers to Freethought journals, for circulating the "Age of Reason" and other Freethought books, and for various other kinds of Freethought missionary work. Let each Freethinker do something for the cause, and do it now, himself choosing the way in which he thinks he can best work, and the progress of our cause will be greatly augmented.

D. WEBSTER GROH.

Are Free Trade Politicians Moral?

CASTANA, IA., Nov. 10, 1894.

MR. EDITOR: It is too bad! After answering Mr. Groh's nineteen questions harmoniously and flattering myself that those answers were altogether lovely, it now turns out that one of them was an unaccountable blunder. Napoleon [?] did not refer to this kind when he said "a blunder is a crime;" still, the situation is solemn, if not dangerous, because Mr. Groh was first astonished and then amazed. However, he recovered sufficiently to say, "Mr. Hays and Mr. Day should get together," which was good advice. All Mr. Hays has to do is to stand still while I make the race. Nobody ever said that a duty on imported goods was not a customs tax. A tariff is a "list." How can a list be a tax? A tariff can no more be a tax than a *menu* can be a dinner. Mr. Hays and I are already close together. (Discrimination is a jewel.)

"Hence Mr. Day's absurd and reckless allegation that all trust men are free trade tariff reformers," etc. That little word all is sweeping, but, according to my knowledge and belief, all of the Standard Oil trust men, all the sugar trust men, together with all other well-known trust men, are solidly in favor of the politics of tariff reform. It requires no effort to cry out "absurd" and "reckless;" why not try the virtue of some pertinent facts?

"Trusts are formed by cornering the market on certain classes of goods, and are facilitated and fostered by tariffs in exact ratio, as it is easier to corner the product of a single nation than that of the entire world." Why easier? One would naturally conclude that goods from all parts of the world, coming through a few custom houses, and mainly through one, would easily be "cornered" by a few wealthy importers. Tin, sugar, and coffee are in evidence. Our manufacturers find it very difficult to corner domestic products, except such as come under the operation of the patent or mining laws. "Is free trade immoral?" is not the question; it should be: Are free trade politicians moral?

PRESTON DAY.

A Minister's Evolution.

DES MOINES, IA., Nov. 5, 1894.

MR. EDITOR: The Rev. H. O. Bruden, of Des Moines, Ia., lately advertised that he would preach a series of sermons on "The Bible in the Light of the Highest Criticism," and he began the course last Sunday night by talking upon the question, "Who Wrote the Bible?" I heard the same gentleman giv some lectures on the divinity of the Bible six years ago, when he strongly maintained the generally accepted orthodox views. As in those six years great advances hav been

made in Bible investigation and the long cherished views of that book completely overthrown by Christian critics, I was anxious to know how the Rev. Mr. Bruden had been affected by the situation. Mr. Bruden is a Disciple and preaches in the largest church in the city, and he is frequently spoken of as "the most popular minister." To say that I was surprised does not express my feelings when I heard him advocate the most radical conclusions possible with the keeping of his pulpit. If anything, he was more aggressiv in his advanced views than either Dr. Briggs or Professor Harper. His references to some of the orthodox Bible scholars were by no means complimentary, and had any of them been present they would hav wished themselvs anywhere else. He does not believe that all of the Bible is inspired. He admits that we do not know who wrote a great portion of it, and particularly the Pentateuch and other books of the Old Testament. He made one mistake here by saying that all of the Bible was written between 700 B. C. and 100 A. D. But we could forgiv him for this when he said that he cannot indorse the bloody wars of the Old Testament and that some parts of that book are not fit to read. He never reads it himself, he says, except as a student. God, he admitted, was only connected with the Bible in a second-handed manner. The Bible, he says, is not an authority, but Christ. How he can make Christ his authority and not the Bible is something he will hav to settle for himself. The moss-backed Methodist, Presbyterian, Lutheran, Baptist, and other orthodox ministers of Des Moines, must feel very blue to know that their Bible is assailed as regards both authenticity and morality in the largest church in the city. We may add that Dr. Bruden is the only minister who has his church full on a Sunday night or even a Sunday morning. The fact that he preaches such sermons as the one I hav mentioned and that he takes special pains to provide entertainment for his hearers, accounts for it. The church is sometimes called "Bruden's Opera" by profane persons. FRANKLIN STEINER.

No Extra Attractions Needed.

NEW YORK, Nov. 12, 294.

MR. EDITOR: Sunday morning, November 11th, I went to hear the noted Unitarian, the Rev. Robert Collyer. He teaches his congregation to believe in God, the father, maker of heaven and earth, thus turning down the ghost and son divisions of the trinity. I had to admire his virtuous countenance, framed by snowy locks, and also admired his heresy as far as it extends. Besides that I saw nor heard nothing worthy of note, except his musical voice, though it is somewhat monotonous as he rattles along and lulls the worshipers into a semi-doze.

In the evening, the arch-heretic of the century again struck this churchly town. Many other heretics, big and little, and pew holders heretically inclined, assembled at the Star theater to giv him a royal welcome. Promises of the appearance of musical celebrities and elaborately prepared programs were not required to fill the house from the stage and boxes to the gallery, and even the aisles. The people quietly assembled and, at the appointed time, our Freethought general appeared, and, as usual, without introduction, at once began his lecture. While he was exposing, as only he can expose, the source and character of the Hebrew-Christian Jehovah, it was also the time when many prayers from learned pulpits were being offered to the same Jehovah, and listened to by small groups of worshipers, any one of which would constitute about one-half or less of the number seated in the gallery, to say nothing about the balcony, boxes, stage, and main auditorium. One thing the prayer-makers should especially ask for is to be given the drawing powers of Colonel Ingersoll.

He makes no reference to his many slanderers, but proceeds to propound theological enigmas for them to solve. He shows that the most glorious triumphs of the race hav been won in spite of the teachings of the Bible. The audience bought many copies of his writings, and this lecture cannot fail to giv Liberal views another impetus in this city. His new lecture, "The Bible," could be obtained at twenty-five cents per copy, but people preferred to pay prices ranging all the way from fifty cents to $2.50 or more per seat to hear his voice as well as see him. By the strength of his gestures, he appeared to be thirty instead of sixty, and judging of the healthfulness of heresy from his personal appearance, there is no reason why he should not be with us for many years to come to gladden the hearts of men, terrify the orthodox, liberalize our minds, and make us more gentle and kind toward one another. Prolonged applause frequently interrupted his address. and at the close he was recalled to the stage, when be merely bowed his acknowledgments.

Freethinkers may make mistakes and not be right in some things, but as surely as there is science and human reason, they are more sane and more nearly right than their theological antagonists, consequently they need never allow themselvs to waver in their purposes or hopes. The Freethought army will increase just in proportion to the dissemination of thought and truth, and when finally our descendants do really come to treat one another as human, and as having equal rights, the one man of this age to whom the greatest glory will be given, will be the man we all love, Robert G. Ingersoll.

L. D. CRINE.

Would Woman Suffrage Now Make for Liberty?

CHILLICOTHE, O., Nov. 12, E.M. 294.

MR. EDITOR: For some time I had contemplated giving the friends of liberty and progression my opinion (for what it is worth) on woman suffrage; but when Mrs. Schwartz's article appeared in THE TRUTH SEEKER, it so thoroughly agreed with my own views that I thought it unnecessary. But since sister Harker has criticised it, I feel like criticising hers just a little. Not but what Mrs. Schwartz is perfectly capable of defending her own views; but my own are *so* similar, I feel she is treading on *my* corns. Sister Harker says she "fails to find conditions as her friend has depicted them," that such women as sister Schwartz describes are exceptions, not the rule.

My friend, are you aware that you liv in one of the most Liberal states in the Union? All the Western states are Liberal. The West is the home of Liberalism, while the East is that of conservatism. Come to Chillicothe, O., and you will not be able to find one Liberal journal or publication on that subject for sale in the city; and it is a place of about fifteen thousand inhabitants. The principal stock of the book-stores consists of cheap sensational novels, and it just suits the people. An expensiv copy of the Bible and these trashy books are all they desire. Tradesmen always keep what sells; and, when you look about our book-stores, you are not at all puzzled to discover what it is. They keep very few scientific works. You generally hav to order what you want in that line. I frequently lend books from my library; but can never lend a scientific book or paper. Those who are Liberal enough to read such literature claim they are too dry and uninteresting. A few weeks ago I loaned "Robert Elsmere," a book that has been very popular and had a large sale. The book has much merit to recommend it and then the clergy recommended it by denouncing it and forbidding their flocks to read it. The person to whom I loaned it returned it after keeping it for weeks, and said it was too deep for her. She had read it about half through, and stopped. She had read to where the solid part of the book came in, and stopped. This lady is fifty years of age, fairly educated, and of more than ordinary intelligence. I cannot lend a Liberal book, and if women know I read them, they want nothing to do with me. Now, my friends, is that encouraging? This state of affairs prevails not only in Ohio, but throughout the East and South. In dress I see but very little reform. Stays and corsets are still worn by all women. Probably you may now and then find a freak of nature, like Dr. Mary Walker; but generally those who hav not slender waists try to make them so. As for tight shoes, there is about as much squeezing as ever. The last time I was in a shoe-store (about a month ago), a lady was trying on shoes, pulling, sweating, and fussing, the dealer chalking her heel trying to get a shoe on her about two sizes too small. I still see placards in the drug-store windows announcing the best preparation for ladies' complexions. I know they buy, for their faces look as if they had been in the flour barrel. I agree with you that "woman's sphere has broadened in the last fifty years." They hav more book learning than formerly, more practical knowledge. They don't piece so many quilts, knit so much lace, or nurse poodle dogs so much; probably it is the pugs they nurse now. It is a disgrace to be seen carrying your six-weeks' old baby on the street, but the hight of fashion is to lead or carry a dog. For all woman's increase in knowledge, I should not care to trust my life and liberty in her hands. The men are making a bad enough mess of it; but put the ballot in the priest-governed women's hands, and farewell to what little liberty we hav. The "strong undercurrent of Liberalism" of which you speak has permeated only the educated few. It has not reached the moving, throbbing mass of humanity, and, my friend, if you think the ancient mythology is becoming fossilized or frozen, just come to the East, and it is my opinion you will change your mind, and that speedily.

You say that had your friend heard the derogatory remarks made by the church people as to the policy of bringing religion into politics, she would hav been greatly encouraged. Well, my friend, had you been in Ohio, and heard the president of the Women's Christian Temperance Union and one of their most famous lecturers cant about Jesus, heard her tell how they wrestled and prayed to hav Jesus recognized in their Constitution, advocate prayer, and the return of the Bible to the public schools; and then, had you taken their strength into consideration; you probably would hav felt about as blue as you ever did in your life. You Western people are too sanguin. A visit to the East or South would take it out of you with a vengeance.

Are you aware, my friend, that if the Prohibition party comes into power, your mouth and mine will be shut tight as wax? And are you not also aware that nearly all women are Prohibitionists, made so by their experience with intemperate husbands, sons, and brothers? I believe in woman's rights; but I do not believe in going back to the Dark Ages to giv them to her. Some appear to think that the ballot is a sure panacea for all woman's ills. That is another mistake. It is not a cure-all for man's; on the contrary, it is one of the greatest evils that exist. The government is so corrupt that only moneyed men are eligible to office. Think you women would change this? No, the wives and daughters of rich men would then be elected, and men would starve and women sell their virtue for bread, as they must do to-day. You say, sister Harker, that the women of Colorado vote intelligently and independently of the ministers. I don't doubt that; but they were free, independent before the ballot was put into their hands. Think you old Frances Willard and her crew would vote intelligently, independently of the clergy? And you must remember that the Women's Christian Temperance Union is largely represented wherever the Christian religion has any influence. Another mistake you make, my friend, when you say the clergy are not in favor of woman suffrage. They *are* in favor of it; for the women are the power behind their throne. It is the influence of women that keeps the church alive. Men are too radical. They hav found out that religion is one of the unnecessary evils of this existence. Many are still dragged to the sanctuary by wives, sisters, and mothers, but they are fast slipping through the priestly grasp. The clergy would rather keep woman in ignorance and deprive her of her rights: but they *dare* not. Women are their only hope. You think your friend "cannot surely apprehend any danger from the religious serpent at the polls when she recognizes its size when compared with our strength." Why, my friend, we hav no strength. We hav but a handful when compared with them. They are wealthy, in untaxed property, while we are almost as poor as the Nazarene. We hav perhaps a dozen lecturers in the field, and they hav their thousands of impudent, sleek preachers. We hav on an average three or four organizations in each state, while they hav a dozen to every ten miles square.

Our only stronghold is our intrenchment behind the Constitution; and they are doing their best to dislodge us from that position, and no doubt would hav accomplished their designs had it not been for the valiant work of Mr. Macdonald, Putnam, and others. You giv us the statistics of the strength of the enemy; if you are right, my experience goes for nothing. I know many who are not in the church; but I know of more who are not outspoken Liberals, but who believe in the Bible, and consider the morals of the church all that is to be desired. You sav a word against the church, and especially against the Bible, and they will mount their stilts immediately.

Only those of the educated, progressiv class feel the encroachments of the church. To the mind of a conservativ there is no oppression about it. You hav to be educated to perceive it. You might as well point out the beauties of nature to a blind man as to point out the tyranny of the church or the errors in the Bible to one who has never troubled himself to think or investigate the matter. The indifferents —those outside the church—do not think. They don't even trouble about the welfare of their souls, which the members of the church do.

That the Christian religion is declining, I admit; but the process is so gradual that it is scarcely perceptible. So little advancement has been made by the church that our liberty is in jeopardy, if not our lives.

I am a woman, and I naturally desire the elevation of my own sex, but not at the sacrifice of liberty. We hav had a hard struggle for what little we possess. Our benefactors hav been ostracized, imprisoned, burned, and tortured in every manner fiendish brains could invent; and now, shall the sacrifice of their lives and liberty be naught? Are we going to put the whip in our enemy's hand, and then bare our backs to receive the lash?

Let woman suffrage become a fact all over the Union at once, and the theocrat's power will be unlimited. God and Jesus Christ will be put in the Constitution; the Bible be put back into the public schools, and then will begin the reign of terror for the Infidel. Are you aware, my friend, that the fluid in a real Christian's veins is not human blood, but vitriol? They hate all other religions; but the Infidel they hate with a bitter, relentless hatred. They never lose an opportunity to insult us. A woman, speaking on temperance, and woman suffrage last summer, said that "a godless woman made her shudder," and suggested that people with "such wicked, heathenish hearts go off to unknown lands, and set up a colony of their kind, where they would not contaminate the virtuous."

Now, my friend, would you like to put your life and liberty in that woman's hands? She is not the exception, but the rule. I was the godless woman at which she made her coarse fling, the *only* woman in the audience holding those views, and I had had a special invitation to this meeting on account of my belief in woman suffrage. That woman, who claimed to be holding the banner of liberty aloft, had not enough of common decency to respect the opinions of another, and that other one of her own sex, for whom she professed to be laboring. You may class me with Cardinal Gibbons if you like; but I fancy I will not be in any worse company than yourself. There are more Christian suffragists than Infidel. The Infidel sees where it is tending.

HERRISSA M. CRYDER.

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Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

" Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Disappointment.

Little May came in from school,
All her features were aglow.
" Miss Trevilla wants us all
Mother, dearest, may I go?

" 'Cause she wants to form a band,"
Ran her happy little song.
Mother turned to see the clock—
" Very well; but don't be long."

Too well trained to answer " Why?"
May looked up in sad surprise
Mother, busy, did not see
Tears were standing in her eyes.

Alice, waiting at the gate,
Woudered at the long delay.
Slowly out upon the porch
Came the disappointed May.

" Hurry, May, or we'll be late.
Why, you're crying. What is wrong?"
Broken hearted, May replied,
" Mother says I can't belong."

—*Youth's Companion*

Thanksgiving.

Thanksgiving days are of ancient origin. Away back in Egypt, after the harvests were gathered in and everything housed for the winter, it was the custom to observe a day of feasting and to hav a good time all around. They mixed some religion with the feasting and laid offerings upon the altar of Isis, as they supposed he protected the harvest and gave them good crops. The Greeks and the Romans too made feasts in honor of the god of harvests, who was called Demeter. They held out-of-door sports and games, made wreaths of holly and red berries and adorned their household gods with them.

Three thousand years ago the Jews celebrated thanksgiving by a great feast, which was called "the feast of Tabernacle." It was kept up a whole week, and everyone was instructed to eat, drink, and be merry. Jerusalem was the place where people congregated about this time of the year, and there were music, dancing, and processions. Little houses were constructed for the people who flocked into the city, and there were great displays of fruits and flowers. The little children were jubilant. Everyone was well fed and happiness prevailed. Worship was held in the houses, and banquets were made every day, while sacrifices were offered to the imaginary gods overhead.

New England received thanksgiving observance from Old England. When the harvests were gathered the people in the "old country" held a festival and it was known as the "Harvest Home." There was dancing and racing, jumping, and wrestling matches, pitching quoits, and indulging in the same games that are practiced to-day. At the close there was a feast of good things—birds, meats, plum puddings, cakes, and cheese. So our New England forefathers thought they must keep up the good old custom, and after gathering in the first harvest, which consisted of about twenty acres of corn and six acres of barley and peas, they made a great banquet. The men went hunting and secured wild fowl and animals which roamed in the thick woods. It was a sumptuous repast, for wild turkeys, ducks, and venison make good dinners any time. Their Indian neighbors were invited, it is said, and Massasoit and ninety warriors accepted the invitation to dinner. The next year there was a great drought and no harvests to speak of. Then the pilgrims prayed and kept it up for ten long hours. That night it rained and of course they thought it was in answer to their prayers. Bradford was governor of the New England colonies then and he ordered a day of thanksgiving right off.

Washington in 1789 proclaimed a day of national thanksgiving, and the second similar proclamation was ordered in 1795. Since President Lincoln's time the day has been national in its observance.

There seems to hav been always, from the pagans down to the present time, a desire at the close of the year to celebrate harvest time by a day of general rejoicing and banqueting, at which time turkeys, chickens, and geese are sacrificed; pumpkin pies, as well as mince and apple pies, cranberries, and other goodies come in for a share of attention. Prayers are generally ordered in the proclamation, but visions of the good dinner in process of cooking usually destroys the force of the petitions, which are, as a rule, mere words.

It should be our pleasant duty to see that no one is neglected at this harvest festival, and our own dinner will be more enjoyable by supplying, so far as we are able, others with something good to eat.

Sometimes, when we hav met with losses and reverses, it seems as if there was very little to make us glad and happy. But we can get a ray of sunshine here and there and rejoice that things are no worse than they are.

From the time of our old Revolution,
When we threw off the yoke of the king,
Has descended this phrase to remember,
To remember, to say, and to sing.
'Tis a phrase that is full of a lesson,
It can comfort and warm like a fire,
It can cheer us when days are the darkest—
" That things are no worse, O my sire!"

'Twas King George's prime minister said it,
To the king, who had questioned in heat
What he meant by appointing thanksgiving
In such days of ill-luck and defeat.
" What's the cause of your day of thanksgiving?
Tell me, pray," cried the king in his ire.
Said the minister: " This is the reason—
That things are no worse, O my sire."

There has nothing come down in the story
Of the answer returned by the king;
But I think on his throne he sat silent
And confessed it a sensible thing.

For there's never a burden so heavy
That it might not be heavier still—
There is never so bitter a sorrow
That the cup could not fuller fill.

And what of care and of sadness
Our life and our duties may bring,
There is always the cause for thanksgiving
Which the minister told to the king.
'Tis a lesson to sing and remember,
It can comfort and warm like a fire,
Can cheer us when days are the darkest—
" That things are no worse, O my sire."

S. H. W.

The God Idea.

Man in all stages of development has possessed the faculty of ideality, which is developed in degree and direction corresponding to his general moral and mental development. This faculty, in its earliest development, desired tangible ideals; so it created numerous gods and goddesses, each embodying qualities which man then most admired. Later on in its development we hav all these qualities concentrated in what is abstractly called "one God."

But this god is as numerous as the minds which conceive and idealize it. Because difference in mind necessitates difference in ideals. Therefore we hav a tolerant and an intolerant God, a merciful and a merciless God, a prejudiced and a generous God. Question a man as to the nature of his God and his answer will be an infallible index to his own nature. God is simply the highest ideal which each man creates, each person's God being but the reflection of his own moral and mental qualities. Incidentally he makes this ideal accountable for what he cannot understand.

We hav seen what the God idea means in its general sense; let us see what it should mean to Freethinkers in particular. Christ is reported to hav said that we cannot put new wine into old bottles. But Freethinkers may keep the old term "God," and put new and better meaning into it. Let it stand as the Freethinker's ideal of every desirable mental, moral, and physical quality, an ideal not to be worshiped from afar, but to be realized in himself.

He need not dispense with conventional forms, but he should put new meaning into them. Ruskin says, "There is a true church wherever one hand meets another helpfully;" so he may worship in church at any time. Let every day see him striving to realize in himself his ideal; then truly shall he see himself in God.

Emma Stockinger.

Versailles, Ind.

[But Jesus said, "Put new wine into new bottles, and both are preserved."—Proofreader.]

Correspondence.

Milford, Mass., Nov. 16, 1894.

Dear Miss Wixon: I saw in the Children's Corner of The Truth Seeker of Nov. 10 a letter from Lillian G. Bond, in which she says that she does not think that she is a Freethinker. I think she is, but does not know it.

In a letter which my mother wrote me on my last birthday, she said: "Freethinker does not mean that you believe or do not believe any one thing, except that you are free to think for yourself.

"A Freethinker believes we hav a right to think on any subject, and need not take anything as true because it is in any book or taught by any church.

"Now the thing to do is, to prove that being free to think is an advantage to us, and that we can liv better and be better with free minds than we would be if we merely accepted what someone said."

Miss Boyd says that the smartest people she knows are Freethinkers, and I think this shows that thinking for ourselvs will make us smart men and women.

Yours truly, Bertha F. Johnson.

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Books Received.

Animals' Rights. By H. S. Salt. With an essay on Vivisection in America, by Albert Leffingwell, M. D. New York: Macmillan & Co. Cloth, 12mo., 176 pp. Price, 75 cents.

The Evolution of Woman. By Eliza Burt Gamble. New York: G. P. Putnam's Sons. Cloth, 12mo., 350 pp. Price, $1.50.

An Introduction to the Philosophy of Herbert Spencer. With a Biographical Sketch. By William Henry Hudson. New York: D. Appleton & Co. Cloth, 12mo., 234 pp. Price, $1.25.

The Laws and Ethics of Marriage and Divorce. By Henry C. Whitney. Philadelphia: John E. Potter & Co. Cloth, octavo, 377 pp. Price, $3.

The Gospel of Buddha. By Paul Carus. Chicago: The Open Court Publishing Co. Cloth, 12mo., 275 pp. Price, $1.50.

History of Bohemia. By Charles H. Vickers. Chicago: Charles H. Sergel Company. Cloth, octavo, 763 pp. Illustrated. Price, $3.50.

The Redemption of the Brahman. By Richard Garbe. Chicago: The Open Court Publishing Co. Cloth, 12mo., 82 pp. Price, 75 cents.

Fundamental Problems. By Paul Carus. Chicago: The Religion of Science Library, the Open Court Publishing Co. Paper, 373 pp. Price, 50 cents.

On Double Consciousness. By Alfred Binet. Chicago: The Religion of Science Library, the Open Court Publishing Co. Paper, 93 pp. Price, 15 cents.

The Nature of the State. By Paul Carus. Chicago: The Religion of Science Library, the Open Court Publishing Co. Paper, 56 pp. Price, 15 cents.

The Child of Democracy. By Corydon Ford. Ann Arbor, Mich.: On sale with John V. Sheehan & Co. Paper, 283 pp., with appendices. Price, 50 cents.

Pictures of the Future. By Eugene Richter. New York: Paragon Library of Modern Books, the Optimus Printing Co. Paper; 190 pp. Price, 50 cents.

Good and Evil: A Discussion of One Problem Arising from the Recognition of Good and Evil. By Aaron M. Crane. Boston: Alfred Mudge & Son, Printers. Paper, octavo, 51 pp. Price, 25 cents.

An Atheist at Church. By George Standring. London: Robert Forder. Paper, 44 pp. Price, 15 cents.

The Lawyer. By A Member of the Bar. New Braunfels, Texas: The Comal Publishing Co. Paper, 68 pp. Price, 20 cents.

Life and Healing: A Segment of Spiritonomy. By Holmes W. Merton. Boston: Published by the Author, 212 Columbus ave. Paper, 49 pp. Price, 50 cents.

Freidenker-Almanach for 1895. Milwaukee: Freidenker Publishing Co. Paper, 121 pp. Price, 25 cents.

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Not for Parsons.

THE Lord takes care of his own; but the church trustees still put lightning rods on the steeple.—*Puck.*

IF all the men who expect to go to heaven do go, it will be a mighty depressing place for some of us who may get there by chance.—*Puck*

LITTLE JENNIE: "Say, mamma, is this earth God's footstool?" Mamma: "Yes, dear." Little Jennie: "My! He must hav awful big feet."

MRS. JONES: "There goes Mr. Gray. He's an octogenarian." Mrs. Robinson: "Are you sure of that? I hav always understood he was a Unitarian."—*Boston Transcript.*

"WHAT's that big building over there, Wallie?" asked the visitor, pointing to the monastery that stood near Wallie's home. "That," said Wallie, proudly, at the thought of telling something they didn't know; "that is the monstrosity."

SUNDAY-SCHOOL TEACHER: "Can you imagin anything more wonderful than this miracle of the whale swallowing Johah?" Johnny: "Yes, I sir, can!" Sunday-school Teacher: "Well, what is it?" Johnny: "Jonah swallowing the whale, sir."

A TEXAS Sunday-school teacher asked a pupil how many sacraments there were. "There ain't any more left." "Why, what do you mean?" "Well, I hear that our sick neighbor received the last sacrament yesterday, so there can't be any left."

"FREDDIE, when you said your prayers last night didn't you ask God to make you a good boy?" "Yes, mamma." "Well, you've been as bad as ever to-day." "But, mamma, you can't blame me if God doesn't do just what I ask him."—*Life's Calendar.*

FATHER RYAN (to parishioner): "It's a long time since I hav seen you at confession, Pat." Pat: "Yis, father, but fur the lahst six months Oi hav had nothin' to confiss." Father Ryan: "That is impossible, Pat. Even the angels would hav sinned in that time. I go to confession three simes a week, and find plenty to confess." Pat: "The more shame to you, father."—*Boston Investigator.*

A SMALL New Yorker had been having a day of unmitigated outrageousness, such as all children who do not die young are likely to hav at times; and when he was ready for bed his mother said to him: "When you say your prayers, Georgie, ask God to make you a better boy. You hav been very naughty to-day." The youngster accordingly put up his petitions in the usual form, and then before closing with "Amen," he added: "And please, God, make me a good boy." He paused a second, and then, to the utter consternation of his mother, concluded with unabated gravity: "Nevertheless, not my will, O Lord, but thine be done!"—*Providence Journal.*

HIS MERCY ENDURETH FOREVER.

The infinit nothing, Jehovah the Ghost,
Condensed to a sentient, unfortunate host,
Just all for the pleasure of seeing them roast—
For his mercy endureth forever.

Creation he cunningly *planned* to contain
Disproofs of "design," to a man with a brain;
And damns those who see them to infinit pain—
For his mercy endureth forever.

When Eve in the orchard the apples did pluck,
The God who tabooed them ran madly amuck;
He blasted and cursed, and his curses hav stuck—
For his mercy endureth forever.

The Lord was enraged with the *blood-guiltless* Cain
For offering harmless fruit, cabbage, and grain,
Instead of an animal writing in pain—
For his mercy endureth forever,

God published a tale of a girl and a ghost,
Of devils in pigs, and his son on a post,
And ordered our race to belive it or roast—
For his mercy endureth forever.

This scheme of redemption is only a sham,
No sensible man can believe in the lamb;
God means all his sensible creatures to damn—
For his mercy endureth forever.

. . . . . .

The blackest conception of all that's accurst;
The vilest reflection of man at his worst,
Was Yahveh the bloated, whom science has burst,
And reduced to a by-word forever.

G. L. Mackenzie, in London Freethinker.

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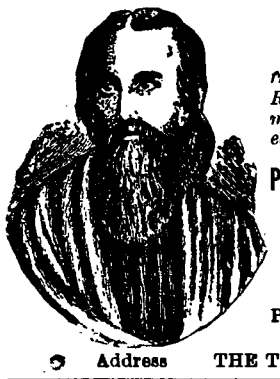
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And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.—Nahum iii, 6.

News of the Week.

GERMANY has a population of 51,500,000 and France 38,343,000.

THE Populists gained 600,000 in their vote in the whole country.

MONTREAL will hav a World's Fair, to last from May 24 to Oct. 31, 1896.

OKLAHOMA wants to be joined with the Indian Territory and become a state.

MISSISSIPPI Populists will contest the seats of several of the newly elected Congressmen.

FRANCES WILLARD was re-elected president of the Women's Christian Temperance Union.

AFTER the first of January there will be no "days of grace" on notes of hand and the like in this state.

JOHN BENN, Radical member of Parliament, and John Burns, Labor member, sailed for America on Nov. 24.

PROF. DANIEL G. ELLIOT, of New York, goes to Chicago as curator of zoölogy in the Field Columbian Museum.

JAPAN declined the offer of mediation made by our state department. Overtures must come directly from China, she says.

THE list of the classified civil service (not subject to the spoils system) has again been extended, this time to include sea postal clerks.

THE Chicago grand jury has indicted thirteen men for participation in the election outrages which resulted in the death of —— Colliander.

MISS KATE FIELD has been decorated by the French government for her literary services, it having conferred upon her the "Academic Palm."

JAMES R. SOVEREIGN was re-elected president of the Knights of Labor. On his motion the salary of the office was reduced from $3,500 to $2,500.

PAUL CONBAD, president of the Louisiana Lottery Company and the Honduras Company, died in New Orleans on Nov 20. He was born in that city in 1840.

ON Nov. 18 the best Chinese battle-ship, the Chen Yuen, in leaving Wei-Hai-Wei harbor, was accidentally damaged by a torpedo and had to be beached.

THE new national bond issue is a success, in so far as the taking of the bonds is concerned. The Stewart syndicate gets them all at $117.077, which will make the rate of interest about 3 per cent.

THERE are said to be thousands of American workmen on the Isthmus of Panama who are starving, and dying from disease, and more are constantly arriving. There is no work for any of them.

AT the banquet of the New England ariff Reform League, held in Boston on ov. 4, many of the speakers urged that the name of the organization be changed to New England Free Trade League.

AN employee of the Shoe and Leather Bank of this city, with the aid of an accomplice, a lawyer, embezzled $354,000 of its funds, as has just been discovered. The accomplice is dead, and the bookkeeper missing.

SALVADOR FRANCH, the chief conspirator in the plot which resulted in the death of thirty persons in the explosion in the Lyceum Theater in Barcelona a little more than a year ago, was garroted in that city on Nov. 21.

CHARLES FOSTER, ex-Secretary of the Treasury, writes that he did order the preparation of plates for a new issue of bonds, just before he retired from the cabinet. This, he says, was to replenish the gold reserve.

MORE earthquake shocks hav been felt in southern Italy. Thirty-eight communes were severely affected by the first shocks, and others more lightly. Fifty thousand persons hav been left homeless in the Reggio district.

GOVERNOR FISHBACK, of Arkansas, thinks that it is not necessary to go to any other than the Democratic party to secure the rehabilitation of silver, and therefore he declines to attend the silver convention to which he was invited by General Warner.

ON Nov. 20th Anton Gregor Rubenstein, the great pianist and composer, died at Peterof, Russia. He was a Hebrew by birth, a German by education, and a Russian by baptism, sentiment, and sympathy. He was born in Wechwotenez, a Bessarabian village, on Nov. 28, 1829.

IN Wisconsin the plurality for Upham, Republican, for governor, was 54,307. On other candidates it was greater, Governor Peck running ahead of his ticket about 6,000. The Prohibition vote was 11,200, a loss of about 2,000 from 1892. The Populist vote was 25,612, a gain of 15,000 from 1892.

BISHOP MCQUAID, of Rochester, severely arraigns Archbishop Ireland, of St. Paul, for his interference in the reform fight in New York City. Bishop McQuaid says that he has not voted for twenty-seven years, not wishing to hav the appearance even of taking part with any political party.

HILL'S plurality in this city was 2,780; that for Lockwood, lieutenant-governor, was 12,298, and for Brown, for judge of the Court of Appeals, was 13,829. On the city ticket Strong, reformer, for mayor, received a plurality of 45,187 and Goff, for recorder, had 54,749 over Smyth, the present incumbent.

THE Hungarian ministry (headed by Dr. Wekerle) is jeopardized by its toleration of the agitation of the Extreme Left for Louis Kossuth's son Francis, and this endangers the ecclesiastical bills, which Francis Joseph may refuse to sign if the ministry does not take measures against Kossuth and his friends.

THE Brooklyn Board of Aldermen passed an ordinance banishing itinerant musicians from the city. Among those who voted for it was Alderman Guilfoyle, who achieved national notoriety by his discovery, while a member of the Board of Education, that Longfellow's "Building of the Ship" was immoral!

THE Japanese captured Port Arthur on Nov. 21st, after thirty-six hours hard fighting. The loss on both sides is reported to hav been heavy. Port Arthur is the great naval arsenal of northern China, and is said to possess more natural advantages for defense than Gibraltar. The third Japanese army left Ujina on forty transports on Nov. 22.

THE result of the London school board election is encouraging to the progressiv elements. The clericals still hav a majority, but it has been reduced. The "Progressivs" gained six seats, now having 26 to the clericals 29; their total vote, however, is greatly in excess of that of the clericals, but owing to the division in their ranks they did not obtain the control of the board.

ON the face of the returns, C. C. Black was elected to Congress from the Tenth district of Georgia, but Thomas Watson, Populist, maintains that he is elected, and now to settle the matter amicably Mr. Black offers to resign and go to the people in a special election, the resignation to to take effect on the 4th of March, 1895, when Mr. Black's term would begin. Mr. Watson has consented to the arrangement.

On Nov. 23 the new treaty between the United States and Japan was signed in Washington by Mr. Gresham and Minister Kurino of Japan. This treaty has been pending for fifteen years. The chief feature of the treaty is the recognition of Japan as a civilized country, the consular courts being abolished and the native courts given jurisdiction in all cases in which citizens of the United States are involved. Other governments will concede the same right to Japan, and the treaties provide that the Japanese courts will assume their new functions on July 1, 1899.

TWENTY years ago the architect of the Capitol laid down a pavement which infringed Schillinger's patent. Suit was brought against the government, and it has been dragging along through the courts ever since. Now the Supreme Court decides that the patentee has no redress; the government cannot be sued in its own courts without the consent of itself, granted by Congress, and Congress has absolute discretion to specify the cases in which this right may be granted. The opinion was read by Judge Brewer, and amounts to a decision that the government can do no wrong. Justices Harlan and Shiras dissented.

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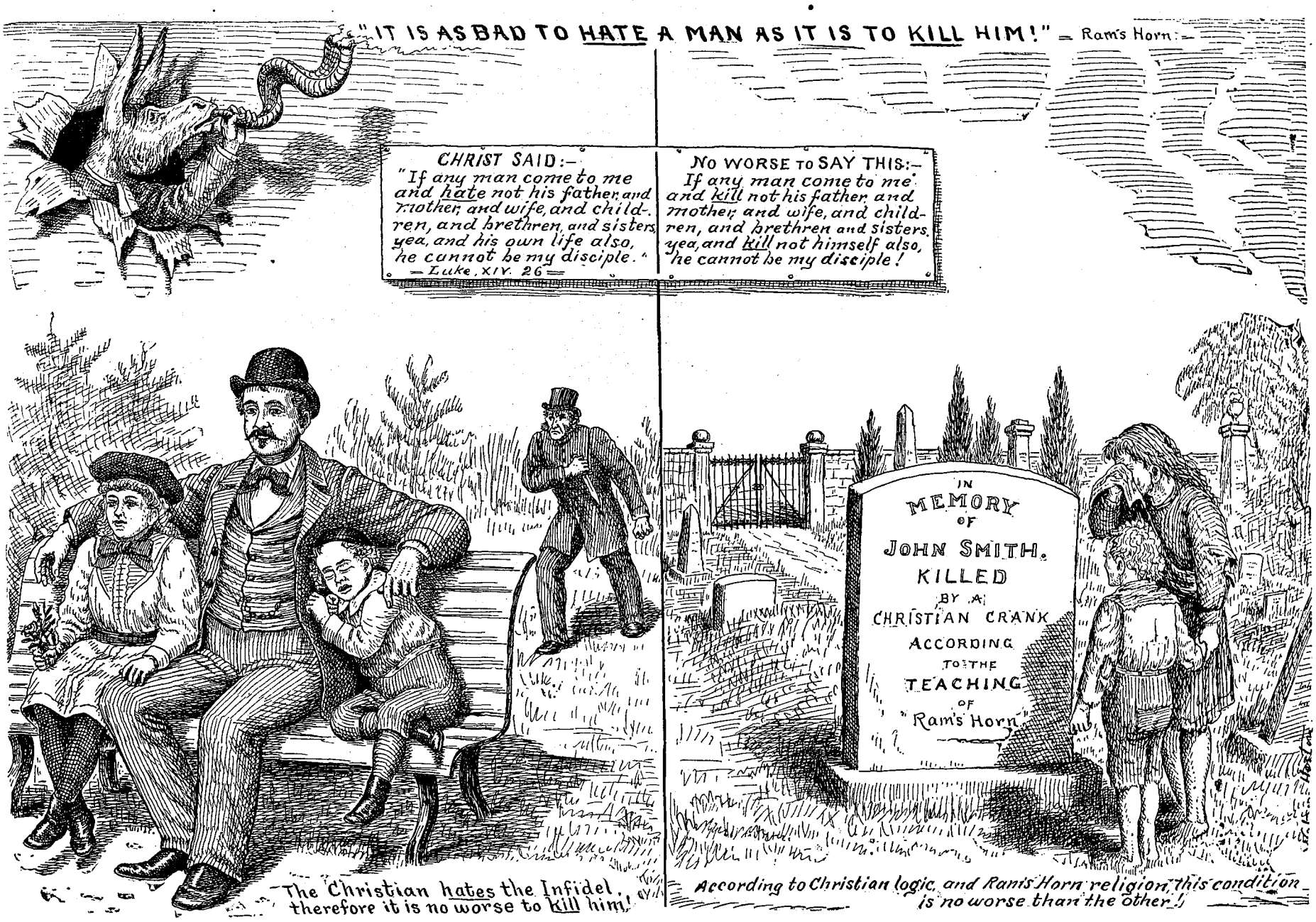
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THE

Truth Seeker Annual for 1895

WILL CONTAIN AN ARTICLE BY

HELEN H. GARDENER,

Entitled, "WHAT ARE WOMEN HERE FOR?"

Are Americans Merely Spectators?

A contributor to *Secular Thought* is responsible for the assertions quoted below:

"The din of the conflict of faith and reason, of science and theology, is everywhere audible; but Europe is the chief seat of this battle. In this conflict, we Americans, although part and parcel of Christendom, occupy the position of spectators and outsiders rather than that of combatants. The reason of non-belligerency is not far to seek. Religion has always with us been more a matter of private judgment and private opinion. It has not been dictated and imposed so much by authority. It has not been interwrought into the state and social and political organization. Hence, the decay of a religious faith here will not be accompanied with any violence to or laceration of the body politic."

These are remarkable statements, yes, more than remarkable when we take into consideration the fact that they are made by a Freethinker. If Europe is just now the chief seat of the battle between science and theology, between faith and reason, it is because there the opponents of faith and theology are more numerous, more aggressiv, and more courageous than they are here. On the Continent there are many avowed Freethinkers among the men of politics and the scientists, and even in conservativ England a majority of the scientists reject the old creeds, and at least one well-known Freethinker sits in the cabinet. Where are our Freethinking politicians, and among our scientists how many are there who stand out in the light as do the representativ scientists of England, France, and Germany? Secular funerals are very common on the continent, especially in France, where a great many public men hav been interred without the aid of priest or preacher. In America, what public man, since Michael C. Kerr was laid to rest, has had a secular funeral? Religion not inwrought into our state, and social and political organizations? Why is it, then, that the church eceives vast revenues from the state, in various ways not necessary to particularize here? Why is it that the World's Fair was ordered closed on Sunday and that the Cotton Palace at Waco is now closed on that day because the preachers demanded both? Why is it that the church is able to support one hundred and fifteen thousand preachers and a multitude of other employees, while not more than a dozen Freethought lecturers are able to make a scanty living in their profession? Why is it that the church is gaining every year a firmer foothold in the laws? Why is it that intelligent Europeans who come among us express their amazement at the fact that our political, professional, and business classes are so subservient to the church? Why is it that in nineteen towns out of every twenty in the country the average business and professional man, if a Freethinker in sentiment, dares not say so publicly, and generally finds it to his advantage to giv to the church? Why is it that the church is able to increase her membership, her wealth, her political power, her social prestige as she is constantly doing? The man who makes the statements we hav quoted has traveled all over this country as a lecturer, and is therefore in a posito know better than to indulge in such misleading assertions. Of course there are many factors in the social and educational development of our country which are encouraging, and giv us good grounds to hope that liberty and justice will eventually win their way in America, but it will not be without a desperate struggle with the hosts of ignorance and tyranny. If anything, the struggle is to be more closely contested here than in England or on the Continent. It will not be a walk-over for us, by any means, and it will be all the more severe and prolonged a conflict in proportion as our people giv credence to the siren songs of those who tell them that we hav no direct interest in the battle between theology and science, between liberty and despotism; that we are merely spectators of an Old World war, and shall not need to enlist ourselvs. Eternal vigilance is the price of liberty.

An Excited and Illogical Rabbi.

As is usual, the lecture of Colonel Ingersoll in Cincinnati greatly disturbed the official representativs of religion. Among those who let "their angry passions rise" was Rabbi Isaac M. Wise. He delivered two "replies" to Mr. Ingersoll's lecture on the Bible, but as we hav not seen the report of the first of these ebullitions we do not know how he acquitted himself in that, but if he did no better in it than in the one we hav seen, the friends of supernaturalism hav no reason to felicitate themselvs upon his defense of their creed. Rabbi Wise has in times past been accounted more or less Liberal himself, but there is little evidence of it in the discourse of which we hav before us a quite extended report. While deprecating the attitude and methods of Colonel Ingersoll's Christian critics he does not avoid the faults of which he accuses them. He says that they sent their "fiery volleys" after the Infidel, but only "scolded and denounced him, without any attempt at sober argument." Well, here are some of the things which the grave rabbi says about the colonel, and we must submit that, taken altogether, they sound very much like scolding and seem to be lacking in the element of "sober argument:"

He tells his congregation that Colonel Ingersoll "spoke as Ingersoll speaks, always did—not as he thinks, but as those others think whose goods he retails. He is not guilty of any self-thought, proposition, or argument. He could not venture an argument, because he deals in stolen goods exclusivly. He negates, denies, scorns, ridicules, with a crude humoresque between and betwixt, and his audience laughs. The laugh and the $1.50 are all he wants, all he asks for." Ingersoll's audiences, says Rabbi Wise, are the ones for which he "coins, makes to order," the lectures which he delivers. The people who compose these audiences, and who pay one dollar or more to hear "a rehash of old and stale stuff," do not belong to the laboring classes; they do not belong to the "class of students, truth seekers, or the friends of intellectual pastime," for "no brainy person could possibly feel the desire to listen for an hour or longer to Mr. Ingersoll's recitation of rotten eggs." They could not be the lunatics of the city, for "our probate judge" "sends them to the proper asylum," nor the criminals, for they "are behind lock and bars." [The inference here is that the lunatics and criminals would hav been in the audience if they had not been under restraint.] His conclusion is that those who go to hear Colonel Ingersoll are the "well-to-do, soft-brained, merry-making, amusement hunters, unprincipled fanatics, who pay for the pleasure in specie of hearing their neighbors' religion chastised and derided.'" They are "stultified dilettantes, too lazy to read and think." The size of the audiences indicates that those "who hav no more principle, sense of honor, and self-respect in their characters than to go to the devil, if his tricks and antics amuse them, must be considerable in our good city, and this is lamentable. Respectable people patronize no obscene shows."

The lecture is "venturesome rigmarole," "ordinary and faulty in language and diction." The "idol," "St. Robert Ingersoll," indulges in "impudence," and "never produces an argument." Rabbi Wise cannot properly reply to the Freethinker for the reason, as he tells us, that he "speaks in a sanctuary, and to respectable audiences."

And in the face of all this Mr. Wise finds fault with the Christian preachers because they merely "scold" Colonel Ingersoll!

After this very courteous exordium, Rabbi Wise proceeds to indicate somewhat in detail what he alleges are the intellectual limitations of Colonel Ingersoll. The rabbi looks upon the "Ingersoll literature" as something of a patchwork quilt, made up chiefly from cyclopedias, some of which, as the Britannica, contain "errors and fallacies enough to supply a dozen of Ingersolls." The two "main patches," we are informed, "are from two scientific disciplins, the Natural Sciences and the Modern Bible Criticism," and neither of these has been studied by Mr. Ingersoll, according to Rabbi Wise.

It does not seem to hav occurred to the reverend critic that the masses of the Christian public know little or nothing about the Higher Criticism or about the details of modern science, and that they accept the Bible as the word of an all-wise and all-good God. Such being the case, it is enough that in popular lectures the patent absurdities, contradictions, and awful barbarities of the Bible be pointed out and the general development of the so-called sacred word indicated. Those who hav the inclination and leisure to pursue the subject further can do so by studying the works of critics and scholars and attending the lectures of those who hav made a life work of biblical exegesis. Such books and such lectures will carry the results of painstaking investigation to hundreds where the lectures of Colonel Ingersoll and his co-workers will carry the same results, in a somewhat more popular form, to tens of thousands. Both of these classes of liberal propagandists are useful, and there is no rivalry between them. Certainly it is true that Colonel Ingersoll has not given his life to the study of the Bible and its commentaries, but it by no means follows that he is in error in his deductions concerning its origin and teachings. If Rabbi Wise is right, then no man or woman is justified in refusing to accept the claims made for the Bible unless that person has made a thorough study of the Bible and all literature relating to it. This would limit the number of Freethinkers in the world to some few hundreds, which would, no doubt, be very gratifying to the priests, preachers, and rabbis. But the whole world is entitled to

share in the benefits of critical scholarship, even if comparativly few hav the time to master all its details. If only those who thoroughly understand steam power and electrical energy were to be benefited by or to accept the results of discoveries in those departments of practical science which owe their existence to the applications of steam and electrical energy, civilization would be vastly, immeasurably, different from what it is at present.

There is more in this contention of Rabbi Wise's than he appears to see. If no one is to be permitted to affirm that the Bible is a purely human production unless he has spent forty or fifty years in examining into its history, what is to be done with the hundreds of millions of Christians and Jews who believe that it is the word of God, and who hav made no study whatever of the subject? Must one be accounted presumptuous if he thinks that the Bible, like all other books, is the work of man, while he who thinks that God wrote it is to be welcomed as a modest scholar? Aside from the alleged sacred books, we are convinced by our experience and the experience of our predecessors that all literature of every sort has come from the brain and hand of man. The Bible worshiper asserts that the Bible did not hav this origin; in other words, he assumes that the Bible is the one exception to the otherwise universal rule. Making this affirmation, the burden of proof is his. The Freethinker is not under a logical obligation to prove that God did *not* write it or inspire its writing, which is the same thing. It is the business of the supernaturalist to prove that God wrote it. All that the Rationalist and Freethinker hav to do is to show the fallacies and the insufficiencies which abound in the arguments of the Bible apologists. This is the task of Colonel Ingersoll and other Freethought lecturers and writers. It may or may not be true that he or they sometimes giv too little or too much credence to the statements and conclusions of this or the other historical or scientific specialist, but it *is* true that the supernaturalists hav not demonstrated that the Bible is of divine authorship; it *is* true that they hav not disposed of the natural and reasonable presumption that the Bible is of human authorship, like all other books; it *is* true that the more thoroughly the question is studied the more clear does it become that the Bible is the human record of the experiences and thoughts of a certain portion of our race, and that the claimed-to-be extra-natural marvels described therein are of the same kind as those of which we read in the sacred books of other religions and in the literatures built up on those sacred books—marvels that science and critical investigation relegate to the domain of natural phenomena not understood in the old days, or to the realms of allegory and downright lying.

The most satisfactory disposition of the Bible is its explanation by the scientist and the scholar, and they are doing their work in a very thorough manner. But the essential thing is to get out of the minds of the people the preposterous notion that the book is above criticism, and that they are under an ethical obligation to believe that it is the word of an omnipotent God. While a man believes this it is impossible to obtain from him an unprejudiced examination of moral and social problems. While he is under the spell of the infallibility delusion he will not ask, "Is it true?" but, "Does the Bible say so?" Such an attitude is an utterly hopeless one for the reformer and the humanitarian, and you might as well argue with the dead as with a man who thinks that what you advocate is contrary to the teachings of his fetich. Colonel Ingersoll keenly realizes the truth of this, and he is determined to do what he can—and he can do much—to open the eyes of his fellows to the madness of believing that the Bible is the thought—the perfect thought—of an all-knowing and all-good God.

We shall hav something more to say about the arguments of Rabbi Wise.

We hav before alluded to the Catholic antagonism to the religious reforms proposed in Hungary. The *Catholic Review*, while declaring, anent the political questions agitating this country, that "religious liberty is of more worth than tariff taxes or any other issue," characterizes the religious liberty bills pending in Hungary as the work of the Masonic bodies, and says that the Archduke Joseph's opposition to the measures shows that "at least one member of the imperial family does not wear the yoke of the lodge of Lucifer." This is tantamount to saying that in Hungary religious freedom is from the devil. In this country, according to our Catholic contemporary, it is from heaven. It occurs to us that this very effectually unmasks the *Catholic Review*.

Colonel Ingersoll's Quartet of New Books.

Colonel Ingersoll is delivering his new lecture, "About the Holy Bible," to immense audiences in the East and West. It is a phenomenal success and is now ready in pamphlet form.

His lectures on Shakspere and Lincoln are also ready. No words of praise, deserved as they are, can add anything to the mere statement that they are Ingersoll's. They are printed in handsome shape, in paper covers. All of our many readers will want copies of both for themselvs, and more for their children and friends, and some for missionary work among Christians. The titles of these lectures are not terror-inspiring to faithful souls, and reading these eloquent productions will create an appetite for more from the same source. The three pamphlets are twenty-five cents each.

Another pamphlet which everybody will want is this: "Is Suicide a Sin?" The work contains Colonel Ingersoll's two letters to the New York *World*, together with the replies of famous clergymen and others, a verdict from a jury of eminent men of New York, curious facts about suicides, celebrated essays and opinions of noted men, and an original chapter on the "Great Suicides of History." Price, in heavy paper, with late portrait of Robert G. Ingersoll, twenty-five cents.

Can any good come out of the Pennsylvania Nazareth? It would seem so, for the Ministers' Association of the United Presbyterian church at their October meeting in Pittsburg debated the question of church exemption from taxation, and decided that such exemption is wrong. Those who spoke also took occasion to censure those ministers who ask discounts from their tradesmen because they are clergymen. This is certainly refreshing, and now we shall not be surprised to hear that a Presbyterian minister has denounced the enactment of Sunday laws and placed himself on record against the retention of the Bible in the schools. Gentlemen, we are glad to welcome you to the service of justice, even though it is nearly the eleventh hour. But you cannot hav a full day's pay, and, when the wrong is finally righted and the churches hav ceased to be deadheads, you must not put in the claim that "Christianity did it all."

We wish our readers would look at the date on their wrappers and see if they do not owe us a renewal. If they find they do, it will be a great favor to us if they will forward it at their earliest convenience, as we need the money. Owing to various causes more than the usual number are in arrears at present, and this embarrasses us financially, or we wouldn't mention it. We like to keep square with the world, and in order that we may do this it is necessary that our readers keep square with us, for when they let their subscriptions run behind we hav to get behind with others. We hav no capital to fall back upon, and depend upon getting our dues to giv others their due. If our friends who are in arrears will note these facts and act thereupon, it will be, as we hav said, a great favor to us, and a favor duly and thankfully appreciated.

How rapidly the people of the country are being educated in the principles of the theocrats is not generally known to Liberals, and this is not to be wondered at when we remember that only a small fraction of the anti-orthodox people of the country take Freethought papers, and as they do not read the organs of the theocrats they must necessarily be in the dark concerning the machinations of the enemies of secular institutions. The Young People's Society of Christian Endeavor is rapidly making recruits for the God-in-the-Constitution party. It is very much interested in the so-called "Christian Citizenship" movement. The *Christian Reformer* tells us that that society "is pushing this department of work with commendable zeal." At their recent convention in Pennsylvania, the Endeavorers of that state elected as their president Rev. J. T. McCrory, D. D., who until recently was one of the editors of the *Christian Statesman*, and who, it is needless to say, is an ardent advocate of the Christianization of the Constitution and laws of the nation. His special theme as Christian Endeavor lecturer will be "Christian Citizenship." This is indeed setting the wolf to guard the fold.

With the rarest of exceptions, the Christian minister sets out to "reform" the world by force, when he takes any interest at all in reformatory work. He does not think of studying social problems. He assumes that all evils are the result of the "fall." Hence we find Rev. Dr. McArthur talking as though the girls who are the chief victims of the social evil were the *cause* of it. Hear him:

"I favor localizing it on an island in the midst of the ocean. I would then dip the island for a while, and, after giving the women some time to repent, I would dip the island again, and hold it under for a while longer."

Of course this is rhetorical bombast, but why not a word about the ethical, social, and economic causes back of the social evil, and why not a word about the male customers without whom these women he wants to drown could not ply their trade for a day? Is he too dull to understand that no business can liv without patronage and that supply follows demand? Let him murder every woman of the pave to-day, and in ten years—the environments otherwise of men and women remaining as they are—the places of the slaughtered ones would be more than filled. But who should expect a comprehension of social problems from the promoters of other-worldism? They that follow the average ministerial "reformer" fall into the ditch with him.

It is the old story over again in Manitoba. There the Catholics hav been defeated in their attempt to get a part of the public school fund for their religious schools, and now the Protestants are taking steps to prevent the secularization of the public schools. In the Presbyterian synod the question came to the fore and, as we learn from *Secular Thought*, with this result:

"Dr. King gave notice of a motion that the synod deems it s asonable and important to affirm its satisfaction at the fact that an unsectarian system of education has been instituted in Manitoba, and that the synod would deprecate any change in the present system of operation which would forbid the use of the scriptures at the opening or closing of the schools when the trustees so desire."

That is to say, when the Catholics get some of the school money the public school system is sectarian, but it is not sectarian to use the Bible in the schools. Catholicism is sectarian, but Protestantism is not sectarian. That is logical and fair, indeed. What can exceed the impudence of the cleric who in the same breath talks of the beauty of unsectarian schools and proposes to keep those schools sectarian by continuing the use of a sectarian text-book—the Bible—therein? Yet we hav several large and activ organizations in the United States which are working hard for just this kind of "unsectarian" instruction. One of them is the God-in-the-Constitution party. Another is the Junior Order of American Mechanics. Others bear equally misleading names.

In THE TRUTH SEEKER of February 17th we commented on the case of Henry Krech, of Tacoma, who runs a barber shop in the Hotel Fife. He chooses to exercise his rights as an American citizen by keeping his shop open on Sunday, and the fact that he does so is *prima facie* evidence that many of his fellow-citizens desire to hav the place open, and that they express this desire by patronizing Mr. Krech. In a decent civilization this would be taken as a matter of course, and no one would make a fuss about it. But the other barbers of Tacoma, or, at least, the majority of them, do not want to keep open on the first day of the week, and so they are determined that no one else shall do what they do not want to do. It is the old dog-in-

the-manger story. Mr. Krech has often felt their wrath, having been arrested several times, and always convicted. At last he got into the Supreme Court of the state on appeal, and that tribunal has decided that he can shave and cut hair on the "Sabbath." The Tacoma *News* says that it is understood that the decision is rendered "on some technical point." While this is not the best report to get, it can truly be said that many a judicial victory for liberty has been won on a technical point. All honor to Henry Krech for his good fight for the right. It is not every man who will stand up in his own defense. If all would do so there would very soon be some thousands of meddling preachers and Christian Temperance women looking for new jobs.

On the whole, it is fair to assume that Jesus knew what he was saying when he declared that he came to bring a sword. Christianity appears to be adapted to the fighting races. And the church is determined that the war spirit shall not die out if it can possibly keep it alive. The world's humanitarian leaders are striving to put arbitration in the place of war, and of course there are some nominal Christians among these peace lovers, but it seems that it is not within their power to drive the war lust out of the blood of the great masses of the Christians. The churches are doing what they can to train up their young in such a manner as to qualify them for the work of wholesale slaughter when they reach the fighting age. We see in the papers constant allusions to Presbyterian cadets and Catholic cadets, to Episcopalian cadets and Congregational cadets, to Lutheran cadets and Baptist cadets. Twenty-seven churches in Detroit hav twenty-seven companies, thirteen of which are armed with rifles and one with swords. Nineteen of these companies are Protestants and eight are Catholics. On Thanksgiving day, the day to secure the religious observance of which the president and governors issue unconstitutional proclamations, the Boys' Baptist Brigade of New York had a parade and general review in Brooklyn. The time was well chosen; when old Christians are offering thanks to the "Prince of Peace" it is eminently fitting that young Christians should be instructed in the art of murder, so that they will be enabled to keep the supply of old Christians within reasonable limits during the next thirty years.

On December 18th, 19th, and 20th there will be a National Reform Convention held in New Castle, Pennsylvania. It is called for the purpose of advancing the movement for the strengthening of the abominable Sunday law of that priest-ruled state. Among the other questions to be considered are the Bible in the schools, "Christian" marriage and divorce, and "Christian" temperance issues. There is in the call the usual talk about the sovereignty of God, the rulership of Christ over the nation, and the binding authority of the Bible. We quote here the last paragraph of the precious document:

"This call has been signed already by all the pastors and many of the leading business men of New Castle, by many of the pastors of Pittsburg and Allegheny, not one of all to whom it was presented having declined to sign it, and is being signed by so many of the principal men of Western Pennsylvania and vicinity that it is impracticable to print the names to the call."

We should like to know how many of these business men who hav signed the call hav done so because they accept the principles which the convention is intended to advance, and how many signed it because they feared to lose patronage if they did not attach their names to the paper. In this connection it might be pertinent to ask the writer from whom we hav quoted, in the first article on the first editorial page, some very peculiar assertions, whether Americans are to be nothing but "spectators" in this struggle in Pennsylvania? Be this as it may, the Freethought Letter Writing Corps was not called on for service last week, and now we shall expect the members to devote themselvs for the next two weeks to the enlightenment of the editors of the *Courant*, *News*, *Democrat*, *Guardian*, and *Volunteer*, all published in New Castle, Pennsylvania. You can each write three letters, one for last week and one each for this and the next. Thus you will reach three papers. Of course more letters can be written if you are so disposed, and we hope that you will be so disposed. Present the Secular principles briefly but clearly and in particular show up the origin, the needlessness, and the injustice of Sunday laws.

An Armenian Christian, narrating the story of the horrible massacre of Armenians by Turkish soldiers and Kurds, said to a newspaper correspondent:

"But why prolong the sickening tale? There must be a God in Heaven who will do right in these matters, or some of us would lose faith."

How will this God "do right"? By torturing in hell the murderers of the Armenians? Would it not hav been an economy of ethical instruction if he had made the Turks so that they would hav had no desire to commit this atrocious crime? If God can torture them forever could he not hav made them decent in the first place? But suppose God "does right" by making the Christians happy forever with him in "heaven," what then? Would they not hav reached that abode of bliss if they had not been outraged and slaughtered? Certainly, according to the Christian creed, this must be so, but where does the compensation come in if they are not all booked for heaven *because* they were outraged and cruelly massacred? Being sure of eternal life anyway, nothing is gained for them by this horrible cutting off in infancy, youth, and middle age, while their destroyers will get there too all right if they "repent" in time, and in that contingency the murdered Armenians will not hav even the consolation of vengeance. Look at it in any way we can in reason, and there is no explanation in the God superstition of the massacre in Armenia.

The legislativ season is here. Congress is already at work, and some of the state legislatures are also in session. Soon all will be, and this is the opportunity for the political Christians. During the next six months these meddlers will be more activ than ever before. We want each of our readers to constitute him- or herself a committee of one to keep watch of the enemies of the secular state. Report to us immediately every movement of the theocrats. Look out for new Sunday laws and attempts to more rigorously enforce old ones; watch for appropriations to the church and to institutions under the control of the church; gather all the facts that you can in relation to the exemption of church property from taxation; be vigilant in regard to religious teaching in the schools; note what is said and done about the employment and payment of chaplains; do not fail to keep informed and to inform us as to the attacks which the anti-naturalists are sure to make on the agencies of expression and transmission. Do not assume that the Editor will find out all about these things through the daily papers; there are hundreds of those journals, and there are only seven days in the week; something of vital importance to our cause may escape his eye and yours may catch it in the nick of time; it will be better for him to hav his attention called to it repeatedly than not to see it at all. So send along the items. In this connection we will request all the members of the Freethought Letter-Writing Corps and all others who will now engage to write one letter each week to the target selected by the Captain to send us their names and addresses, not for publication, but that we may know how many there are, and so be better enabled to direct their activities. Let us make the coming year memorable in the annals of Secularism.

In Troy, New York, a movement is on foot intended to make all citizens do as the priests and the Women's Christian Temperance Union think is best for them—and the church. Whatever the anti-naturalists hold to be improper must disappear from sight; newsboys must cease to cry papers on Sunday morning, and the people must not hav the opportunity to buy what they desire if what they desire is not what their Christian neighbors desire. In Omaha the barbers hav induced the police to order all barber shops shut on Sunday, which is proof positiv that some of the barbers wanted to hav the shops remain open. If all had wished to hav them close there would hav been no need for the interference of the police. In this city the boss barbers and the journeymen barbers cannot agree in their work of repression, and so they now hav two associations, that of the bosses working for a law to shut at 1 P. M. on Sunday, and that of the journeymen for a law. to close up at 10 A. M. on that day. Both associations will hav committees at Albany when the legislature meets, and they will do their worst to get that body to meddle in a matter of business that does not in the least concern it, and with which, therefore, it has no business to meddle. Let the shops that want to keep open do so, and those which want to close exercise their right so to do. No law is necessary to secure to the journeyman one day of rest in the week, but if there were, it would not be a statute forbidding all work in a barber shops on Sunday. Let six days constitute a week's work and then the workmen can arrange among themselvs what day off each shall take. This is the only common-sense solution of the problem—if there is such a problem—and it is the only one in harmony with free institutions. Of course, it should be distinctly understood that while six days constitute a working week, any man can work all seven if he chooses. A man should no more be forbidden to work on Sunday or punished if he does work than he should be forbidden to work on the Fourth of July, or punished if he does work on that day. The primary trouble is that some millions of our people hav got into the habit of running to the state every time they want to outdo their rivals, instead of depending on their own resources. They are like the cry-baby who goes whimpering to his mother whenever he stubs his toe or is outclassed by his playmate.

There does not seem to be that perfect unanimity of opinion among the official and semi-official guardians of our morals that might reasonably be expected from those who apparently proceed upon the assumption that they are the interpreters and executors of the will of the alleged divine author of the ethical code. Lady Henry Somerset is now trying, in conjunction with Frances Willard and her society, to prevent the exhibition of Living Pictures in the theaters of this city. Superintendent Byrnes sent Captain Schmittberger and a number of policemen around to the various places where the Living Pictures are part of the entertainment, with instructions to report if the exhibitions were indecent. Think of the innocence of the assumption that a Tammany official is especially qualified for such a task! As Nym Crinkle observes, "What is there in this view of the matter to prevent a detectiv from visiting the Academy of Design and pronouncing judgment on a Venus by Chase, or a Leda by Millais?" Captain Schmittberger reports that there is nothing wrong with the Pictures, and a certain notorious preacher is said to agree with him. On the other hand, the notorious preacher says that the exposure made by the women of the Four Hundred in the boxes of the Metropolitan Opera House is scandalously indecent, and with him agrees Elizabeth B. Grannis, who is the head of the Social Purity League of the Women's Christian Temperance Union. She also thinks that the Living Pictures are not immodest. But Mrs. Grannis's official superior, Frances Willard, is sure that the Pictures are doing a great deal to continue the social evil! Of course there was no social evil before we had Living Pictures in New York! That is the way these anti-naturalists play with the scattering filaments on the extreme outer fringe of the most appalling social problem of the ages. Referring to the dresses of the Four Hundred, Mrs. Grannis says that when we look at a beautiful neck "something should be left to the imagination." That is precisely the trouble; we hav been leaving so much to the imagination that the imagination has rioted in corruption. Mystery in religion and mystery in art and ethics are the twin curses of humanity.

The Sermon on the Mount.

One after another the extravagant claims made for Jesus hav been combated from the outside, and now we see doubt arising within the very churches themselvs. Rational criticism has carried the outposts of religion, and the inner defenses seem, even to many believers, to be in danger of giving way, while the historical reality of Jesus, the central figure itself, seems more and more threatened. In the midst of these doubts and distractions belief tends increasingly to a reliance on the alleged moral teachings of Jesus, as being, after all is said and done, the great fortress of the faith. Hence we hear a great deal about the sublime morality of the Sermon on the Mount. Even the so-called Freethinker, Renan, grows sentimental over it, as when (Life of Jesus, p. 87) he says: "The morality of the gospels remains, nevertheless, the highest creation of human conscience, the most beautiful code of perfect life that any moralist has traced."

I dispute this assumption as a whole and in all its particulars, whether made by a genuin Christian or advanced by a man like Renan, who to a great extent was a Rationalist only for the purposes of literary effect, and largely to giv a background of color to his picturesque and often unfounded exaggerations about the life of Jesus.

The main source of information as to the alleged moral teachings of Jesus is the so-called Sermon on the Mount (Mat. v, vi, vii). There is one peculiarity about this discourse—only Matthew says that Jesus delivered any sermon on the mount. Neither of the three other gospels says so. Luke givs a small portion of the matter of the sermon, but he contradicts Matthew flatly as to the location, for he says that "Jesus came down and stood in the plain." The occasion is evidently the same, as both are preceded by a description of the multitude who followed: (Mat. iv, 25), "And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from beyond the Jordan." (Luke vi, 17), "A great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon (that is beyond the Jordan)."

If this discourse is so important, as Christians profess to believe, the sum of all the teachings of Jesus and the sufficient source of all morality, it is curious that Mark and John knew nothing about it and that Luke should dismiss it with such a short report. Luke, omitting the larger part of the matter, takes only one page to tell what occupies three pages in Matthew, and to find any parallel to much of Matthew we hav to go to other chapters of Luke and to other occasions. In addition to which they disagree as to whether it was given on a mountain or in a plain.

Jesus begins with an enumeration of those whom he calls "blessed." The "blessed" are people who, so far from being blessed, are in most of the cases, in any real sense of the word, the very opposit. He calls "blessed" the "poor," the "poor in spirit," they that mourn, the meek, they that weep, they that hunger and thirst after righteousness, they that hunger, they that are persecuted and reviled, the pure in heart, and the peacemakers, etc. These are the "blessed," who are so in a way characteristic of Jesus, and here as in most things in which he may be said to be original, his teaching is harmful in theory and has been so in practice.

"Blessed are the poor," "the poor in spirit," has been the excuse for ages of tyranny—the rod laid on the backs of nations, with the aid of the church, to weaken and degrade mankind and to keep it so. What ages hav passed, during which this teaching has enabled kings to plunder their people, whilst the church looked on, shared in the plunder, and in return taught the people that it was their duty to be satisfied "with that station in life in which it had pleased God to place them," and to honor the God and church which helped to plunder them!

When was it ever true that "Blessed are they that mourn? Blessed are the meek, the poor, the persecuted?"

See these "blessed" ones in slums, poverty, misery, and distress; the high in spirit, the energetic, grasping and presuming, with the wealth of the world, fine houses and plenty at their command; and, for commentary, "those to whom it is given to understand the kingdom of God," absorbing their share of the good things of this world whilst claiming to be the successors of those apostles who, when Jesus sent them out to preach to the world, were instructed to "provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves."

To each of these states Jesus alleges a reason for their blessedness. The poor in spirit are blessed because the kingdom of heaven is theirs, the poor because the kingdom of God is theirs, the mourners because they shall be comforted, the weepers laugh, the meek because they shall inherit the earth, the hungry and thirsty because they shall be filled—all in the kingdom of heaven. That is, that those who are suffering and degraded in this world are to hav their "reward" in the kingdom of heaven, not for any good that there was in them, but solely because they lacked any reward here. In the story of Dives and Lazarus (Luke xvi, 25) Jesus makes Abraham tell Dives, who is in hell: "Son, remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things, but now he is comforted and thou art tormented." Dives is in hell, not because he was a bad man, but because he was comfortable on earth! Those who hav any part in the good things of this world are to be considered as having had all that they are entitled to *here*, and consequently everything is to go wrong with them *hereafter;* they "shall be cast intoouter darkness,' where "there shall be weeping and gnashing of teeth (Mat. viii, 12; xxii, 13; Mark xxv, 30).

Listen:

Woe unto you that are rich! *for* ye hav received your consolation (Luke vi, 24).

Woe unto you that are full! *for* ye shall hunger (Luke vi, 25).

Woe unto you that laugh now! *for* ye shall mourn and weep (Luke vi, 26).

We were told by the old law in Ecclesiastes (iii, 17) that "God shall judge the righteous and the wicked," and surely an ennobling and just conception of God could picture him only as judging mankind on the merits of each individual. Jesus, with the fanaticism born of his time and his own peculiarly low conception of divine justice, degrades the best Jewish conception of God to an immeasurably low depth, and makes the divine judge judge individuals according to their material conditions and surroundings on earth, and awards the heavenly kingdom as a compensation for lowness of condition here, *not* for any merit in the individual; whilst the person who had had some share of good estate here is sent to feed his brimstone flames in eternal damnation for that alone, and not for any personal demerit.

If we examin each of the above statements as to who the blessed are, we shall find that the first portion of it, in nearly every instance, is not original with Jesus, he derived it entirely from the Old Testament; but the second part of each statement, in so far as it denounces judgment and awards punishment solely because a person had some degree of comfort on earth, is peculiar to Jesus; the gross immorality of it, the degraded conception he had of his heavenly father, is his own. The Old Testament, in all conscience, is full enough of low and degrading conceptions of God, but he is also sometimes pictured as having "loving kindness" towards men; and his loving kindness which he promises in Isaiah, Proverbs, Psalms, and elsewhere in the Old Testament is for the poor, broken in spirit, contrite, the meek, the righteous, to whom he promises rewards because they hav been righteous and "hearkened" to him, and his judgments are threatened against the well-to-do and prosperous because they had not done as he had commanded—not, as with Jesus, solely because they were prosperous.

The mass of the people in Jesus's time were poor, miserable, and suffering because of bad government; one does not need to be inspired to know that. Jesus is said to hav been a divine person, sent from God, all-knowing, and the best advice he can giv is to tell the poor and miserable that they are to think themselvs blessed because they are so accursed here—it will be made all right to them in the "sweet by and bye." Five hundred and fifty-one years before Jesus was born, with a divine or Holy Ghost for one of his parents, there was born in China, of mere earthly parents, a mere earthly man-child, with no pretense to anything divine in his nature. What a blessed thing it was for Confucius that he was not born with a Holy Ghost for one of his parents! It enabled him to hav common sense, human and humane ideas about some of the troubles of his time. He was not divine or inspired, but was able to say, "When a country is well-governed, poverty and a mean condition are things to be ashamed of. When a country is ill-governed, riches and honor are things to be ashamed of." He said, "The requisits of good government are that there should be sufficiency of food, sufficiency of military equipment, and confidence of the people in their ruler." And being asked, "If it cannot be helped and one of those must be dispensed with, which of the three should be foregone first?" Confucius replied, "The military equipment." Asked if one of the remaining two must be dispensed with, which of them should be foregone? Confucius answered, "Part with the food. From of old, death has been the lot of all men; but if the people hav no faith in their rulers, there is no standing for the state."

Three hundred and seventy-one years before Jesus was born, another merely human Chinaman was born—Mencius. He had a most remarkable mother, too. She brought him up with great care and good sense, and he was never known, though only a Chinaman and not divine, to abuse her, as Jesus did his mother. Mencius was called upon for advice on the miseries of the people and their political troubles. Not being inspired, this is how he talked. To a king whose people were suffering he said:

Your dogs and swine eat the food of men, and you do not know to make any restrictiv arrangements. There are people dying from famin on the roads, and you do not know to issue the stores of your granaries for them. When people die you say "It is not owing to me, it is owing to the year." In what does this differ from stabbing a man and killing him and then saying, "It was not I, it was the weapon?" Let your majesty cease to lay the blame on the year, and instantly from all the empire the people will come to you. . . . Is there any difference between killing a man with a stick and with a sword? The king said "There is no difference." "Is there any difference between doing it with a sword and with the style of government?" "There is no difference;" was the reply, and then Mencius givs him other sound advice, as "to be sparing in the use of punishment and fines, to make taxes and levies light, to encourage agriculture, industry," etc. Again (p. 28): "If your majesty will now make pleasure a thing common to the people and yourself the imperial sway awaits you." (P. 30): "If the people generally are not able to enjoy themselvs they condemn their superiors." Another time to King Seuen of T'se, Mencius said (p. 34): "Suppose that the chief criminal judge could not regulate the officers under him, how would you deal with him? The king said, "Dismiss him." Mencius again said, "If within the four borders of your kingdom there is not good government what is to be done?" The king looked to the right and left and spoke of other matters.

Mencius said on another occasion:

Calamity and happiness are of men's own seeking, as is illustrated by the passage of the Ta'e Kea: "When heaven sends down calamities, it is still possible to escape from them; when we occasion the calamities ourselvs it is not possible any longer to liv."

Decidedly, the counsels of these Chinamen are to be preferred to the "divine" ones of Jesus. It never was and never will be true that poverty of spirit or of purse, mourning and weeping, hunger and thirst, etc., are blessings; and it is criminal to teach so. The more men try to avert such calamities, the more moral they will be. In these matters Jesus was an immoral teacher; Confucius and Mencius were wise ones.

Mat. v, 9: Blessed are the peacemakers, for they shall be called the children of God.

Undoubtedly the peacemaker ought to be called blessed—he was so called before Jesus' time. "To the counselors of peace is joy" (Prov. xii, 20). If Jesus thought so highly of the peacemaker, why did he not imitate him? He says of himself:

Think not that I am come to send peace on earth; I came not to send peace but a sword. For I am come to set a man at variance against his father, the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household (Mat. x, 34-36). Suppose ye that I am come to giv peace on earth? I tell you nay; but rather division (Luke xii, 51). If any man come to me and hate not his father, and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple (Luke, xiv, 26).

Truly a strange man to say, "Blessed are the peacemakers."

Mat. v, 13: Ye are the salt of the earth; but if the salt hav lost his savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out and trodden under foot.

This is the kind of overstrained, exaggerated metaphor that pleases the attendants at little Bethels. As a matter of fact, the metaphor is false, because salt cannot lose its savor. When we are shown a case in which salt has lost its savor, it will be time to tell wherewith it shall be salted.

"Let your light so shine before men that they may see your good works" (Mat. v, 16). Good advice if meant in the sense that we should not be ashamed to do good. "Take heed that ye do not your alms before men, to be seen of them" (Luke vi, 1). Also good if meant to advise modesty in doing alms; but both maxims are human wisdom discoverable by any sensible man. Put in the way Jesus puts them, it is to be observed, in passing, that they contradict each other.

Mat. v, 20: "For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." Here, again, is a merited reproach to the mere outward observance of forms, whilst their meaning is neglected. The reproach is a human one that has been reiterated by men in all ages, and it did not need that a god should be slaughtered in order that we might hear

it again. It is a trite commentary upon the failure of Christ's teaching among his own people that if he were to return to earth to-day he would be bound to deliver the maxim in something like this form: "Except your righteousness shall exceed the righteousness of them that worship in my name, ye shall in no wise be worthy to enter the kingdom of heaven." CHAS. B. COOPER.

[TO BE CONTINUED.]

The Rising Generation.

Henrik Ibsen, in his remarkable dramatic study, entitled "The Master Builder," puts in the mouth of his leading character, Halvard Solness, the frank expression that he fears to promote his apprentice Ragmar because he has no doubt that the younger man will ultimately push him from the high position to which he has attained and which it is his ardent desire to hold as long as his life lasts. This is the conservativ spirit the world over; not always expressed so frankly and fully as by the ideal character in the play of the Norwegian poet, but always tacitly implied. In all departments of life the old are in perpetual dread of the "Rising Generation," and this truth is manifest in the highest degree in our social and political and religious life. Let us illustrate our meaning by a glance at the religious world in its present unsettled and transitionary condition. Everywhere there is manifested a spirit of unrest; the clergy are not blind to this fact; they are satisfied that wonderful changes are being wrought by outside forces in the opinions and sentiments of their flocks, but they are unable to calculate precisely to what definit result they are all leading. With wonderful unanimity the clergy of the old school from time to time arise in all their strength to denounce the revolutionary notions of the rising generation, but in time their denunciations and anathemas lose their force, for it is seen that the younger spirits are advancing, firmly and resolutely pushing their elder brethren from the positions to which in ages of fear and superstition they hav been elevated. First their pretensions are attacked, then the dogmas they teach. The "Rising Generation" indeed has discovered at last that the supposed god-given religion called Christianity does not consist of a fixed and settled set of dogmas which are true through all time, but that the main features of Christianity are of a changeable character and need to be revised from time to time. Moreover, the "Rising Generation," from the scientific side, traverse all the fundamental dogmas of the church. They deny that man is born a "depraved creature," inheriting all the alleged sins of Adam. They affirm that if all men were inherently depraved, to attempt to educate and improve them would be a gross waste of time and result in nothing but failure; and they further affirm that if men, in fact, were "miserable sinners," and all their thoughts were "evil continually," as theologians are never tired of asserting, the world could not show such splendid examples of unselfish heroic conduct as hav been witnessed in all ages of the world's history. Consequently, they affirm that, instead of man being a *fallen* being, he is a rising one, and they support their statements by an appeal to every branch of physical science, as well as the facts of history.

Indeed, the rising generation find that they are supported in their views by eminent scientists, who still claim to be Christians, like Professor Drummond in his recent work entitled "The Ascent of Man," and by the Rev. Professor John Symes in his discussion with me at Northampton, wherein he declared that he accepted the doctrin of evolution and considered "that Darwin was a much greater authority on biology than Moses." The Rising Generation also deny the doctrin of the Atonement, and declare that the death of the innocent could in no sense blot out the sins of the guilty. They recognize that a deed once performed cannot be undone. As a celebrated statesman once said: "You cannot unpull a man's nose." Once a crime is committed, nothing in the world can undo it. It is written indelibly upon the book of nature, from which no leaves can be torn and nothing can be expunged. Moreover, it is manifestly unjust for the innocent to suffer in the place of the guilty. All the rhetorical skill that the "old parliamentary hand," Mr. Gladstone, can command in his article on "The Atonement" in the *Nineteenth Century* fails to convince any rational creature that the death of the innocent Jesus could blot out the crimes of any pious scoundrel, or that there would be any justice in it if it could. And so the fundamental articles of the Christian faith are found to be false and the Rising Generation demand their revision. That the old school of theologians will resist we know; that they will wriggle furiously for some time we may rest assured, but they will hav to giv way in the end.

The objections of the rising generation are of a perfectly radical character. They go right to the root. They repudiate altogether the old Jewish conception of God—a sort of elongated "ghost-like man," who is supposed to exist somewhere in the universe, but whose exact whereabouts cannot be discovered; and they hav equally discarded belief in his satanic majesty, "God the devil," who was supposed to be occupied as perpetual stoker in hell until recent science made known that brimstone puts fire out, and so the devil's occupation, like Othello's, is gone forever.

And having once begun the work of revolt against the old and the false, the rising generation must continue the task. They must be persistent in their efforts; they must chop away without ceasing at the old tree of superstition; they will hav to remove a heap of lumber before they can pull up the poisonous roots. For a long time yet the old will cling tenaciously to the dying superstition, and hug with grim intensity the effete rags of their faith; but all will hav to go at last.

And then the new faith of the rising generation will hav its turn; but that too will hav to undergo change or suffer destruction, for we must all learn to appreciate the glorious fact that there is no finality to truth. Let us then urge on the cause of the rising generation and sing with Whittier:

O brave reformers! not in vain
Your generous trust in human kind;
The good which bloodshed could not gain,
Your peaceful zeal shall find.

The weapons which your hands hav found
Are those which mind itself has wrought:
Light, truth, and love; your battle-ground,
The free, broad field of thought.

ARTHUR B. MOSS.

Churchly Purpose and Performance.

Religion has entered politics in Norway. The reactionary party calls the republicans "Freethinkers" and "Blasphemers."

According to the latest statistics there were deposited on the altar of religion, as offerings during the time between the year 1500 and 1581 765.200 men; 12,000 women and girls were ravished, and 128,256 houses burned, and this in France alone.

It is a common saying that "Paris is France," but it is certain that all of France is not like Paris. The proposal to erect a statue to Renan at Treguier, his birth-place, has had to be abandoned for the present, owing to the religious intolerance of the municipal council of the town.

Of the Russian Stundists it is said that their character is as opposed "to the use of force as to using deception," and even their enemies recognize that they are "temperate, wise, industrious, devoted to work and to the enlightenment of their minds by reading." And yet, in spite of all this, the orthodox Christians of Russia will not permit them to liv in peace anywhere, and their persecution grows more and more oppressiv year by year.

The Seventh Day Adventists at Basel, in Switzerland, are having much trouble with the authorities in regard to Sunday work. They rest on Saturday and run their large printing establishment on Sunday, and this brings them into direct conflict with the laws. At first the fines imposed were merely nominal, but the punishments hav been increasing in severity, until sometime since when the director's household goods were sold to pay the fine.

Dr. Völkel, of Germany, has been indicted for blasphemy seventeen times and convicted twice. He will probably visit the United States during the coming year. ∴ A German Lutheran priest has recently been sentenced to fourteen years' imprisonment at hard labor and ten years' loss of honor. He has, for a period of several years, robbed poor and rich alike to the tune of 1,000,000 marks. Had he been a layman his sentence would hav been thirty years. He has "got religion" again since entering prison.

Upon the order of a priest the body of a suspected Freethinker was exhumed in the night and placed outside the cemetery at Vereda Nueva, Cuba. The authorities interfered, but in vain. On the island of Cuba the church rules. ∴ Not being able to pay the exorbitant price demanded by several different priests at Cidra, Porto Rico, the family of a deceased woman wanted a secular funeral. The priests refused admittance to all to the grave-yards, and the body had to be carted around for two days before it finally found a resting-place in "unholy" ground.

The advantage of a good constitution is again demonstrated, this time in the republic of Venezuela, where the bushwhacker president, Crespo, responding to a congratulatory address from the Archbishop of Venezuela and the clergy of Caracas, says that as the son of Catholic parents he will giv the clergy of that church all the liberty of action that he can, and he regrets that the constitution of the republic does not permit him to make it hot for the heretics. But suppose that Venezuela had such a constitution as the theocrats want want to impose on the people of the United States—how quickly and easily Crespo could set his Inquisition in motion! Dr. McAllister, of the National Reform Association, would make a splendid Crespo, the only difference between the two being that while Crespo would torture Protestants and Freethinkers, McAllister would torture Catholics and Freethinkers. Listen to McAllister: "Those who oppose this work now will discover when this amendment is made to the Constitution that if they do not see fit to fall in with the majority, they must abide the consequences or seek some congenial clime." What the "consequences" would be we can easily imagin. ∴ J. Norwood is a vender of the "holy" Protestant Bible Society in Valera, Venezuela. The priests had him hauled up for selling and distributing "obscene and immoral" literature. The books were confiscated. The attention of Comstock and the United States postal department is called to this decision. ∴ The persecution of Freethinkers in Peru has now assumed such a magnitude that on several occasions blood has been shed on both sides. It is not so bad in the larger cities, but in small towns it is dangerous to property and life to be taken for a Freethinker. ∴ Dr. Felicismo López, editor of *El Dearío de Avisos*, Guayaquil, Ecuador, and member of the senate of that republic, has been excommunicated, and as a result lost his seat in the senate. When he left the senate chamber he was greeted with cries of "Long liv Dr. López!" "Down with the priests." "Shame on the senate of 1894."

In July, 1840, John Thorogood was imprisoned at Chelmsford, Eng., for refusing to pay church rates. He spent twenty-two months in prison rather than pay five shillings and sixpence. We hav progressed a little but not much from the stage of civilization marked by the imprisonment of John Thorogood. In almost every state in America the property of the citizen may be sold to pay the tax levied for the support of the church. Let any taxpayer refuse to pay his assessment because the exemption of church property from taxation compels him to help build churches and pay the salaries of the ministers, and he will find there is no help for it—he will hav to pay for the support of religion. Under existing law all the forces of the state and national government are in reserve to compel him to pay tribute to the church. ∴ The Hon. Cecil Rhodes, Premier of Cape Colony, has given to the Baptist church of South Africa nine thousand acres of land in Mashonaland and Matabeleland for missionary purposes. Once more are the heathen spoiled for the glory of God and the enrichment of his ministers. Rhodes's campaign, in which he acquired the land he so generously givs to the Lord's anointed, was one of the bloodiest in all the "record of England's unjust wars." But he knows what attorneys to retain to make the worse for him appear the better part. ∴ When the Matabele campaign closed the number of wounded prisoners on hand was only eight, when, in the course of ordinary war, there should hav been hundreds. Rhodes's marauders handed prisoners over to the nativ auxiliaries, their hereditary enemies, who, after torturing them as much as they wished, disposed of them in approved savage fashion. ∴ At a temperance mass meeting held in Leighton Buzzard, Eng., Rev. R. Watkin Jones, Wesleyan, told of the disastrous effects of Sunday-school training. He said that "a few years ago, in an Edinburgh prison, there were 569 prisoners, and 408 of them had received instruction in Sunday-schools. · · · At Glasgow it was reported that 62 out of 68 prisoners had received Sunday-school instruction. · · · In Leeds, out of 2,000 prisoners, 1,500 had received instruction in Sunday-schools. · · · After that, a very extensiv inquiry was made by chaplains and others connected with the principal prisons of England and Wales, and their report showed that out of 10,000 prisoners, 6,500 had received instruction in Sunday-schools · · · some of them had been Sunday-school teachers." ∴ At Finsbury Park, London, Christian manners are at their best. When the Secularist lecturer, Mr. Rosetti, called attention to a few scripture texts, there was a loud call that they be read. Mr. Rosetti said that it was impossible to read them in a mixed assembly. Then the disturbance grew so bad that the chairman was obliged to close the meeting. Shortly afterward the police escorted two of the Christian opponents out of the park, and later took one to the lock-up. He pleaded in defense that he "had mistaken a Christian gentleman for an Atheist." He thought that his zeal for religion should excuse his little mistake. The magistrate told him that Atheists had a right to speak as well as others, and fined him ten shillings. ∴ Henry Knight, of Luton, Eng., was fined for selling nuts to boys on Sunday. He pleaded that he had suffered a long illness from rescuing a child from drowning, and had, as a consequence, been for some time dependent upon his wife, and so he was anxious to earn something for himself. Yet the Christian magistrate fined him! Now he asks why the *War Cry* is sold in the streets on Sunday. Evidently he does not yet know very much about Christian law and Christian ideas of fair play. ∴ Great is missionaryism! Samuel Storey said in the House of Commons: "Whereever the missionaries have gone in Uganda there has followed warfare, bloodshed, cruelty, anger, and all the passions that inflame humanity and disgrace Christian people." In the Anglican Conference the Rev. R. P. Ashe pointed out that the Church Missionary Society, with a revenue of a quarter of a million pounds a year, had failed to establish a native church in any part of the world. In Fiji, according to Lord Stanmore, the entire life of the Christianized nativs is "one piece of unreal acting." The *Freethinker* says: "It is 'punishable by fine and imprisonment' to wear nativ clothing, to make nativ cloth, to smoke tobacco, to wear long hair or a garland of flowers, to wrestle or play at ball, to build a nativ-fashioned house, not to wear shirt and trousers, and in certain localities coat and shoes also. It is even a crime to bathe on Sunday. 'To my knowledge,' says Lord Stanmore, 'women hav been flogged for no other offense.'" Beautiful religion! Let us put God into the Constitution! ∴ The Friends are a small body in England, but very wealthy. Recently one of them died, leaving an estate valued at more than $5,000,000. On the other hand, Mr. Joseph Smith, the Quaker bookseller, devoted a large part of his life to the compiling of a bibliography of all works written by Quakers or concerning Quakerism, and he was left by his brethren to starve in an obscure street in one of the poorest quarters in London.

John Peck's performance on "A Queer God and His Queer Book," in the TRUTH SEEKER ANNUAL for 1895, is worth the price of admission. There is only one John Peck in the world, and we've got him.

Observations.

Mr. John Burns, the Labor member of the English Parliament, is now giving Americans an opportunity to see what a British legislator looks like, and incidentally he is instructing us on the Labor question. The reception committee having provided me with a ticket, I was enabled to attend the Cooper Union meeting last Monday evening, where Burns and his friend Holmes and his colleague Benn addressed the multitude. I had considerable curiosity to know what an English Labor leader would hav to say. I hav heard the American agitators, and hav not often been able to extract mental sustenance from their discourse. As a general thing they care little for any other effect than to make the crowd yell. Last Monday night at Cooper Union the audience did its turn at cackling over Burns's appearance on the platform, and I supposed that when he came to speak he would tickle the animals again; but he did not. As soon as he could make himself heard he said: "Cheerin' won't solve the industrial problem." He addressed his hearers as "fellow-citizens." which they took as a joke and cackled over. Then Mr. Burns assured them that he spoke advisedly. Said he, "The world is my country, and to do good, in an humble way, is my religion." That statement quenched the enthusiasm momentarily and gave Mr. Burns opportunity to say: "The day of the labor agitator is past. It is time, also, to quit dreaming. When a man with a sudden rush of brains to the head wants to giv you a plan whereby all social difficulties may be adjusted at once, don't waste your time listening to him;" or words to that effect.

By remarks like the foregoing Mr. Burns convinced me that he really meant business; that his mission here is not to wave a flag in one hand, a union label in the other, and cleave the welkin with howls. The burden of his address was organization of workingmen according to trade, without regard to race, color, or creed. This, he claimed, would enable the laboring men and women not only to maintain living rates of wages, but also to secure the repeal of unjust laws. Men were to be educated in trades unions for municipal offices, and in municipal offices for larger legislativ functions. This, in brief, is Mr. Burns's plan for promoting industrial equality.

I doubt if Mr. Burns has his counterpart among the industrial reformers of America. He is more like Henry George than like any other that I now call to mind, but he has no universal panacea for application to the outside of the body politic, as Mr. George has. Though a Socialist, he does not advocate immediate reconstruction of all governments. He alludes occasionally to the somewhat effete notion that when the people are the source of government, the responsibility for the character of that government rests in a measure upon the populace itself. He argues also that if the laborers, through the organization of unions, will work out their own redemption from industrial slavery, the government will cut a small figure as a ruler, but be an important factor in the general coöperation.

Some of the Socialists who were present did not appear to indorse all the proceedings or all of the speech of Mr. Burns. They first asserted themselvs by hissing the chairman, Samuel Gompers, who is a trades unionist instead of a Socialist. In fact, every time Mr. Gompers appeared at the desk he was similarly greeted. The same parties also endeavored to howl down Mr. Benn, one of the English delegates, and to bring Socialist De Leon to the front. At this writing the unity of labor, which it is the purpose of Mr. Burns and his colleags to effect, and which is the terror of Mr. Herbert Spencer, still tarries below the horizon.

The New York *Herald* is polling its readers on the question of "The Saloon on Sunday." I am shut out from voting by the form of the ballot, which puts the elector on record as in favor of Sunday laws or else in favor of saloons. The opposition ballot reads:

> I desire to record my vote in opposition to the opening of saloons during certain legal hours on Sunday.

And the ballot for the other side is as follows:

> I desire to record my vote in favor of the opening of saloons during certain legal hours on Sunday.

That is not a fair statement of the issue. The problem is a theological one, and not one of rum or no rum. A voter may oppose, on moral grounds, the opening of saloons during either legal or illegal hours, on Sunday or any other day, and still not desire to close them by law; or he may favor open saloons at all hours of the day and night throughout the week. Only the advocates of Sunday laws and the saloon men can consistently vote the *Herald's* ballots. Neither an open saloon nor an open church arouses my hostility to the extent of exciting a desire to arrest the proprietor, so long as nothing stronger than thirst or curiosity is invoked to impel me to enter either of them. If a man's conscience permits or necessity forces him to sell rum or to dispense superstition to those who want that sort of truck, I do not recognize the authority of the politicians to interfere between him and his customers. The party owning or renting a store or building is the one to decide when its doors shall be open or closed.

My ballot would therefore read as follows: "I desire to record my vote in favor of abolishing Sunday laws and leaving the opening of saloons, churches, and other places of business to the janitors employed by their several proprietors." The law has no more to do with locking the doors than with cleaning the spittoons.

People who supposed that the Vigilant with a twisted centerboard was an American institution hav been laboring under delusion; for the English people hav furnished us one in the person of Lady Somerset, who will join our vigilante, Mrs. Martin, in her crusade against photographs, billboards, and living pictures. This distinguished moral nymphomaniac (as the doctors diagnose cases showing her symptoms) recently effected the closing of a concert hall in London where more attractiv females than Lady Somerset were to be seen, with the result of throwing several hundred respectable persons out of employment. Mrs. Somerset then turned her attention to America. What direction the attractiv women took is not known, but wherever they are, it may be safely predicted that the virtuous people of London will find them and giv them another chance to exert their blighting influence. Exactly where morality received the benefit through this virtuous Somerset —as you might call such a flop—cannot be seen at this distance; for the women concerned were not reformed, but scattered, and they are sure to congregate elsewhere, while the crowd whom they drew to the concert hall now closed is equally sure to follow them. This suggests an aspect of the case that Lady Somersault has neglected to view. The congregation of an attractiv and benevolent female is in itself harmless, and therefore can be safely tolerated, especially if the public knows where she is and is thereby enabled to avoid her. The danger sign is up; everybody knows where the thin ice is, where the edge of the roof is located, where the water is deep; but ice and roofs and deep water are things not to be gotten rid of, and to warn people of their danger and keep them away is about the best we can do. To show how sensible people can do in a similar case, the Freethinker does not advocate the closing of the churches and forcing the preachers out upon the highways and byways to spread their mischief. He prefers to see it confined to the churches, for almost anybody can tell a meeting-house when he sees it, and need not go in unless he wants to, and he deserves no sympathy if he does so. The method has to some extent the effect of starving the preachers out; hence they seek our schools and other public institutions as fields of work; and here it is legitimate to meet them and force them back. Suppose the Lady Somersaults and other moral contortionists should adopt that system—that is, let the attractiv and benevolent female congregate if she will, but warn the public against her, and throw the responsibility on the person who, in the face of their warnings, persists in being demoralized? This, it seems to me, would be a fair and square contest between morality and its opposit, and would giv the better cause a permanent victory on its merits. The moralists paint vice as alluring and pleasant in its promises, but disappointing in its fulfillment. However that may be, the things that a man can't help seeing and hearing before he comes to forty year must convince him that what passes under the name of virtue has abuses and terrors difficult to exceed. It may be frankly suggested that men who went to the Empire Garden abused nobody but themselvs while on the excursion, and that the same could not always be said of those that stayed away. Possibly, too, the minds of these Lady Somersets are a trifle affected by jealousy not unmixed with envy. The result of official crusades on the excluded class in New York has been to corrupt those who engaged in it, and nobody has been reformed.

There is another woman reformer in this city who deserves encouragement, as compared with the Martins and Summersaults. That is Mrs. Elizabeth Grannis, who has begun the reform at the top of society by criticising the foolish women who wear low-necked dresses. I cannot repeat the language which she has published, but she holds that the attractions of Westchester county and other dairy regions should not be emulated by attendants at the opera and other public places. Women who do this, says Mrs. Grannis, not only court the danger of taking a severe cold in the neck, but are responsible for sending young men off to places where the view may be indefinitly extended. In this way the upper crust of society contributes to the demoralization of the lower strata. Mrs. Grannis also testified that the effect of the dress upon the wearer herself is similar. Great minds before mine hav exhausted themselvs in the endeavor to find a good reason why women should dress in that manner when fashion has always allowed them to wear clothes to their chins. We cannot suspect them of designedly producing the effect ascribed by Mrs. Grannis. Women—that is, women other than the moral reformers—think of other things, as I am informed and believe. Possibly a *decolleté* dress is a mere vanity, to feed which they are ready to endanger the morals of young men; but they are wrong in doing so, for the young man is a tender and impressionable thing, and with such encouragement might become as bad as he wants us to think he is.

GEO. E. MACDONALD.

News and Notes.

The Ohio Liberal Society still keeps the torch of liberty at the front. President Light and Secretary Allen are persistent workers. There is plenty of local talent to aid; and whenever a speaker comes from abroad he has a splendid welcome. I was greeted with a full house on Sunday, November 25th. I lectured on the "Mistakes and Superstitions of Jesus," a very fruitful subject when you come to study it. It is very difficult to discover the real Jesus. He vanishes among the stars when you try to find him, like the divinities of Greece. But the Jesus of the gospels—the church Jesus—is a very extraordinary affair, as remarkable for his weaknesses and defects as for his merits. He certainly made a great many mistakes and was a very ignorant and superstitious man. I tried to find some Christians to defend Jesus—to stand up for him—but no one did so. I had logic and history on my side, as against pure sentimentalism on the other. The criticism, in the main, agreed with my estimate of Jesus, although some seemed still desirous of keeping the halo around his head. He meant well even if he was deluded, it was said. The discussion dashed off now and then into the unsounded depths of Anarchy and Socialism; for there is no doubt that Jesus was himself an Anarchist and Communist, but not by any means a scientific or philosophic reformer. Jesus acted more from feeling than through an illuminated intellect. He was a rebel, and as such still excites a certain sort of admiration. One of my critics found fault with Ingersoll because he did not defend the Anarchists when on trial for their life. I replied that it was impossible for any one to decide these questions of duty but Ingersoll himself. His honesty, his bravery, his devotion to truth cannot be questioned. There are many ways to serve humanity, and each must choose for himself. There is no infallible rule for a reformer. No one knows exactly the best way to do. If Ingersoll did all that was expected of him by many, he would hav to be God Almighty several times over. But Ingersoll is a man with the limitations of a man, and his splendid genius does not make him greater than humanity. He is with us and of us, and he can only do his share of the work along the common pathway. It is preposterous for any one to mark out a line of duty for Ingersoll, as if he were some enormous machine that every little crank has the privilege to turn. Ingersoll is a man, and like a man he must make his own choice. If he makes mistakes he makes them honestly, and the greatest hav done the same thing.

A wonderful commotion he has created among the clergy of Cincinnati. Some of them want him arrested for blasphemy. Every pulpit has poured out its vials of wrath. One Howard Saxby—priest or politician, I know not which, has written himself down an ass—the very Dogberry of critics. Well, it is a good thing to stir up all this bad blood in the veins of orthodoxy. It brings the virus to the surface, and then there is a chance of its being cured. Ingersoll is the best doctor that Christianity has ever had. It has mightily improved since his surgeon's knife has been applied. The clergy ought to be thankful to Ingersoll for enabling them to get rid of so much superstition and giving to Christianity a decent appearance.

The Liberal Society has blazed a good pathway for its winter work. It is expected that Remsburg, Steiner, Mrs. Krekel, and Mrs. Freeman will be here. Mr. Wilmot is going to giv his ideas of "The Orthodox Devil"; Rabbi Wise will tell "Why he is not a Christian." The society has secured a new and elegant hall, and this is filled from evening to evening and a wide variety of subjects are handled by able lecturers.

I shall spend the month of December in the north, hoping that I shall not be overtaken by a Dakota blizzard. Afterwards I shall be in Arizona, at Prescott and other places; San Marcial and Santa Fé, New Mexico. I expect to lecture at Trinidad, Colorado, during February. I especially desire that Liberal friends in Colorado—Denver and vicinity—will arrange for one or more lectures. I want to be kept busy.

Mrs. Freeman will lecture at the East during the coming winter, in Cincinnati, Philadelphia, New York, Boston, etc. This is the first trip of the secretary to the Atlantic coast, and I hav no doubt it will be a successful one, and help to consolidate our forces for future work. I hope that every Liberal society in the East will secure the services of Mrs. Freeman. Steiner will also come, and Remsburg is leading the way. Let there be a grand rally all around for the advance of the Liberal cause.

Some gain has been made. The leaven of reform has already appeared in the meeting of the Milwaukee Protestant ministers. Nearly all of them declared they were in favor of the state taxing all church property.

This is a sign of the times,

SAMUEL P. PUTNAM.

For Reason and Liberty.

The intent of Christianity, as avowed by the leading exponents of that doctrin, is to save the "immortal soul," and this, also, is the purport of the scriptures. If, then, there is no "immortal soul," Christianity and the Bible are without an object, are intent upon the accomplishment of no definit purpose, and, consequently, hav no right to claim the slightest consideration.

The jejune and unedifying homilies of the holy fathers, and others of their ilk, are replete with long and elaborate accounts of the most approved devices for securing the soul's salvation, but in no instance do they giv (and, indeed, they rarely attempt it) an intelligible and reasonable definition of the chief end and object of their solicitude.

A commonly accepted theory is that the soul is the "mind, the understanding, the intellectual principle." The statement that the mind is immortal merits the most emphatic denial.

The existence of the mind depends upon the existence of the brain, and the strength of the former is marked by the healthy development of the latter. This is a fact too well authenticated to admit of doubt, having been fully demonstrated by recent experiments. When a portion of the brain is injured, a faculty of the mind is also injured; and when a portion of the brain is *removed*, a corresponding faculty of the mind is removed. Now, when it is so removed, is it not the hight of absurdity to suppose that the missing faculty has winged its flight to some far-off region of ecstatic bliss, there to sing in glory among the "angels," throughout eternity, while the remainder of the mind is left to a lone existence upon this dreary world below, patiently awaiting the "calling of the master?" The question implies the answer. And would it not be equally absurd to suppose that, when the entire brain is deprived of life, the mind will emigrate to a brighter world than this?

Let us imagin a man of brilliant intellect. Grant that his intellect is his soul and is immortal. He becomes a lunatic, a raving maniac. He loses every vestige of reason, and the most learned scientist is unable to discover the faintest trace of intellect, where it once reigned supreme. Manifestly, it is gone. Whither has it gone? "To heaven," sturdily answers the churchman. Soon the lunatic is restored to health; reason returns, and his intellect is with him once more. Are souls allowed a free pass to hell, heaven, or purgatory, and return, while the body is yet upon earth? It may be true, but I dare say my Christian friends will not allege it to be in conformity with the teachings of the scriptures.

A second theory is that "the soul is the conscience, the better part of man's nature, which lives forever." A more pueril and unstable idea could scarcely be conceived. It may suffice for children and monks, but bearded men require something that savors, at least, of ordinary intelligence. It is impossible to draw a distinction between the conscience and the mind, save that the former is a faculty of the latter.

Like other mental faculties, conscience is susceptible of education and development. Neglected, as in the rude intellect of the barbarian, it grovels in the dust, and is a stranger to the higher qualifications of that of the cultured man; cultivated, it is brought nearer to the ideal of perfection. The mind conceives original ideas and grasps others not its own. It is this reasoning power which discriminates between right and wrong. What is conscience but the internal judgment of right and wrong? Man is not by nature indued with a knowledge of the rectitude or injustice of his actions. If he is so indued, why does it not become apparent before he has received any intellectual training? The fact is, he must learn right and wrong. Virtue is a study. Where totally lacking, this faculty has been supplied by proper mental cultivation. Vice, not virtue, is inherent in the human character. Bad traits may be eliminated from the character and good ones ingrafted in their stead. No man shuns vice instinctivly, but does it at the dictation of his better judgment, which is the result of training. An aversion to wrong and a love of right may be created, and undoubtedly are created, by man within himself, just as he may acquire a knowledge of mathematics, history, etc. Some Christians claim that this faculty is created by God, but by God it will take them a long time to comprehend the difference between right and wrong, unless they place some dependence upon their own intellectual exertions.

The conscience has no existence distinct from the mind, and if the mind is not immortal, it certainly cannot be said that the conscience is so.

A third class, whose saint-like credulity greatly exceeds their reasoning capacity, affirm that the "immortal soul" is the life. No one has ever been able to satisfactorily demonstrate wherein the fundamental principle of life in man differs from the life of other animals. All animal life is essentially the same, differing only in minor particulars. If the simple element of life is the soul, it is indeed difficult to conjecture how one animal can enjoy the possession of a soul, to the exclusion of all others. Will some shaven sage of the cloister favor us with an explanation? If a mammal of the *genus homo* has an immortal soul, why may not a mammal of the *genus troglodytes* be accorded a like attribute? The underlying principle of life is essentially the same in the one as in the other; their digestiv, respiratory, and reproductiv organs are resemblant in all respects, and there is a striking similarity in all the features of their anatomy. It is obviously inconsistent to say that animal life constitutes the soul, and in the next breath say that there is only one animal which has a soul. If, in the premises, they had taken the position that all animals hav souls, their theory might, *possibly*, hav been tenable; but as it is, it can hav no foundation in reason or in fact.

Still another class maintain that the soul is "that imperceptible, inconceivable, incomprehensible part of man, given him by the breath of God" They admit that they cannot describe it, know nothing of it, and are unable to conceive of its remotest attribute. If they know absolutely nothing of it, and cannot understand anything at all about it, having no evidence of it (save the insinuations of a few incoherent and unreliable Jewish documents), what right, I ask, hav they to assert its existence? In answer to this it is urged that there are many things which we do not understand, yet recognize their existence; electricity, for example. The problem, "What is electricity?" is yet unsolved. But, unlike the soul, we hav unmistakable evidences of its existence. We see the electric spark, feel its shock, and know its power. No such thing can be said of the soul, of whose existence we hav no proof, save the idle conjectures of fancy and a superstitious veneration of a few ancient writings the authenticity of which has always been questioned.

When a man dies, he remains dead a long, long time. Perhaps he may liv again, but having no reasons for believing this we are justified in doubting it. Observation teaches us that all men who liv will die; but we are not prepared to say that dead men will liv again. Deaths are common, but resurrections are few—yes, very few, and far between. What the future will be no man can tell. How foolish it is, then, for man to persecute his fellows for not believing things of which all are ignorant. Every sect frantically endeavors to compel the soul to be saved in its own particular manner, when, in fact, it is a matter of very grave doubt whether or not there is a soul to save. It rather seems to me that the better plan would be to alleviate the sufferings and ameliorate the condition of the present, physical man, and cease this howling warfare of sects and creeds, "all about an elephant which none of them hav seen." Theological disputations hav generally ended in chains and slavery to the vanquished.

Let the rights of men be vindicated. The intellect has too long been held in thralldom. Why longer bow in abject servility to a superstition which has retarded civilization and drenched the earth with human blood? It must not, it shall not be. Right and reason will be our gods, and Liberty our creed.

T. S. MOSBY.

Jefferson City, Mo.

THE Detroit Investigator Society meets every Sunday afternoon at the hall, No. 32 Monroe avenue.

Lectures and Meetings.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

J. E. REMSBURG's lecture appointments:

Dec. 9.....Boston, Mass	Dec. 13.....Danbury, Conn
Dec. 11.....Brockton, Mass	Dec. 14.....New York, N. Y
Dec. 12.....Milldale, Conn	Dec. 16.....Brooklyn, N. Y

COL. R. G. INGERSOLL's lecture route is as follows:

Dec. 9.. ...Providence, R. I	Dec. 17.....Richmond, Va
Dec. 10....Fall River, Mass	Dec. 19.....Philadelphia, Pa
Dec. 11.New London, Conn	Dec 20.....Baltimore, Md
Dec. 16...Washington, D. C	

Mrs. M. A. Freeman will make a trip east about the first of January, and would like to secure engagements for lectures in Ohio, Indiana, Pennsylvania, New York, and Massachusetts. Those desiring her services will please write her at once 1037 West Madison street, Chicago, Ill.

FRANKLIN STEINER is now arranging a trip eastward through Illinois, Indiana, Ohio, Pennsylvania, New York, and Massachusetts. Address him at once to box 882, Des Moines, Iowa. He will return early in the spring. The Liberals of St. Charles, Minn., are thinking of engaging Mr. Steiner for a three months course some time in the near future.

THE Ohio Liberal Society meets every Sunday evening in Knabe Hall, 26 W. Fourth st., Cincinnati. Program for December:

December 9th—"Revenue or Robbery." Ernest T. Fries.
December 16th—"Adam and Eve." Allen O. Myers.
December 23d—"A Popular Exposition of Geology." Samuel A. Miller.
December 30th—"Why I am not a Christian." Rabbi Isaac M. Wise.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for December:

December 9th—"Political Aspects of Socialism." Delmore Elwell.
December 16th—"Some Flaws in Christ's Credentials." J. E. Remsburg.
December 23d—"Christmas Sermon." Henry Rowley.
December 30th—"The Christian Religion." Raymond S. Perrin.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

December 9th (2.30)—"The Duty of a Good Citizen." Rev. J. W. Nichols.
7.30.—"The Historic Personality of Jesus Christ." Rev. W. H. Furnace.
December 16th (2.30)—"God and the State." Charles W. Mowbray.
7.30—"Our Christ." Rabbi J. Leonard Levy.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome. Program for December:

December 11th—"Four Years of Convent Life." Voltairine de Cleyre.
December 18th—"Browning's Statue and Bust." George Brown.
December 25th—No meeting Christmas night or New Year's night.

Radical Library open 7.30 to 10 P.M. Dues 15 cents per month.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for December:

December 7th—"Ingersoll and the Bible." Henry Frank.
December 14th—"Some Facts About the Bible." John E. Remsburg.
December 21st—"Increased Production the Only Hope for Mankind." Starr Hoyt Nichols.
December 28th—Twenty-fifth anniversary of the Liberal Club. All friends are invited to come and celebrate with us in a special program.

S. P. PUTNAM's lecture appointments:

Hoople, N. Dak., Dec. 8, 9.
Park River, N. Dak., Dec. 10-12.
Conway, N. Dak., Dec. 13-15.
Fargo, N. Dak., Dec. 18-20.
St. Charles, Minn., Dec. 22, 23.
San Marcial, N. M., Dec. 29 to Jan. 2.

Mr. Putnam will lecture during the month of January at Prescott, Arizona. It is hoped that friends in the vicinity and throughout Arizona will make arrangements for lectures at this time, and push the Freethought work. Mr. Putnam will also arrange to lecture in New Mexico, Colorado, and Kansas on his return from Arizona. Those wishing lectures in any of these states will communicate with S. P. Putnam, 234 South Water street, Chicago.

One-half of the human race cannot progress alone. In the effort to do so it has thrown itself into a tangle that has filled its madhouses, its hospitals and its homes, alas! with dwarfed, half-developed human pawns who are the legitimate fruit of the conditions under which they are born and under which they develop.—*Helen H. Gardener, in Truth Seeker Annual for* 1895.

Letters of Friends.

"Book of Books" as a Missionary.

SKOWHEGAN, ME., Nov. 18, 1894.

MR. EDITOR: Your book of books, "Four Hundred Years of Freethought," has come into our house, and we think it shows great success on Putnam's part as a searcher for historic facts.

I hav already sent it on its missionary tours, and expect it to make better converts than the evangelical missionaries.

DR. F. S. BIGELOW.

Freethought Shall Rule the World.

SANTA CRUZ, CAL., Nov. 12, 294.

MR. EDITOR: I hav just finished the perusal of "Four Hundred Years of Freethought." I think it is the best book I hav ever read. It shines like the sun in every corner, and givs the most eloquent epitome of universal human history. It proves that it is Freethought, and not the gods or devils, which rule the world. Honor to its author, and all prosperity.

With best wishes, yours ever,

VICTOR LAINE.

Doesn't Want to Wait So Long.

JACKSON, TENN., Nov. 14, 1894.

MR. EDITOR: What has old man Calder done that he does not get any paper this week? I would rather go without breakfast any day in the week than miss my TRUTH SEEKER. If you issue the paper on Thursday, it takes a hell of a long time to come to Jackson. I scarcely ever get it before Tuesday. Inclosed you will find a dime, for which you will please forward as soon as you can one copy of your paper for November 10th. As soon as the pay car comes this month I will send you a small order.

JOHN A. CALDER.

More Than Satisfactory.

NEWPORT, O., Nov. 26, 1894.

MR. EDITOR: I write to let you know that the three copies of "Four Hundred Years of Freethought" ordered by me were all received in good shape, and are more than satisfactory.

I think Heston's "A Thanksgiving Reminder," in your paper of November 24th, should be tacked up in every public office and other public place in this country. It ought to be enlarged to life size and adorn every pulpit and every church door in this country on the 29th of this month.

E. P. BLY.

Hard Times, but the Paper "Gets There."

OMAHA, NEB., Nov. 23, 1894.

MR. EDITOR: I think I will be able to raise a subscriber in Council Bluffs. Inclosed please find fifty cents for three months, and send THE TRUTH SEEKER to Mr. Russell.

I am doing all I can to get subscribers for the best and most fearless Freethought publication I hav ever read. All complain of hard times, but THE TRUTH SEEKER is "getting there" "all the same."

With best wishes, I am truly yours.

JOHN MCARDLE.

Lights the Pathway of Life.

EAST JORDAN, MICH., Nov. 26, 1894.

MR. EDITOR: I must hav your paper, and you will find inclosed $1.50 to apply on same. Your splendid paper is the only ray of light that ever reaches here; there never has been a Freethought speech here. I think if we could hav one it would do much good. I went to the Methodist Episcopal church last night, and the pulpit-pounder told us that Infidelity had never cast one ray of light on the dark shadow of death. He may be right, but it does throw lots of light on the road we are traveling.

W. R. STEWART.

Willing to Pay Their Way.

TAMPA, FLA., Nov. 22, 1894.

MR. EDITOR: Please find inclosed $5 for renewal and one new subscriber. I said I would get a subscriber before I sent again for your paper. I hav received Putnam's "Four Hundred Years of Freethought." It is a great book, and is well worth twice its price. I am well satisfied with the book. Tampa is growing up into a city very rapidly, and with it all creeds seem to flourish, even to the Seventh-Day Adventist. They hav had a campmeeting here, and gained a good many members from other churches, and it seems they hav settled right here to stay. They hav built a church, and say they will pay taxes on it, as all churches should do. That is honest. We are having very fine weather, plenty to do, and lots of money. It makes us quite happy.

C. W. WELLS.

From a Red-Hot Republican.

KENT, O., Nov. 18, 1894.

MR. EDITOR: From THE TRUTH SEEKER of the 17th I learn that "Illinois, Wisconsin, New Jersey, New York, Missouri, and Delaware hav gone into the Republican Camp." To that half truth why did you not add West Virginia, Indiana, Kansas, Colorado, Rhode Island, and Connecticut, which the Democrats conceded lost to them. Did you wish to let them down easy? Even the Memphis *Appeal* says that nothing is left to Democracy but Mississippi and heaven, and might hav added hell and Texas or "perfidy and dishonor." Yours for the whole truth,

M. H. HEIGHTON.

[In our restricted "News Column," we can giv only the salient features of election returns in general and such specific figures as come in from time to time in the daily reports.—ED. T. S.]

Has Interested a Minister.

ESKRIDGE, KAN., Oct. 9, 1894.

MR. EDITOR: Inclosed please find $1 for four months' subscription to your paper. I shall say and do what little I can while I liv to make mankind truly free. An old minister of this place has become interested in the principles of Freethought and would like to get some ancient history, one that treats of events as far back as can be reached. I referred him to several. But you may be able to suggest something in this line that would be of great benefit to him; some ancient history treating on ancient worship, the origin of all religions. I gave him a great deal of information on that point, and while he seems to hav great confidence in me, he would like to read it himself. I had some such books, but I loaned them, and some were never returned.

C. V. WILLIAMS.

[We would cordially recommend John S. Hittell's "Mankind in Ancient Times." Four volumes, $6.—ED. T. S.]

Who Will Giv Him Work?

NEW YORK, Nov. 22, 1894.

MR. EDITOR: You will permit me, a stranger, to trouble you by a few lines.

I should like to ask you if you could giv me any advice how to get some work, or if you know somebody that wants help, no matter what kind of work it may be, if I am able to do it. I am a cabinet maker by trade; came from Winona, Minn., about two years ago to New York. I belonged with the Freethinkers there and took the *Freidenker* from Milwaukee for six years. I could not since get a steady place in these dull times. I am here, and my means are all gone. I cannot call on any religious society for work. I hav much confidence in you that you will giv me advice how to get work, to earn a little to support my wife and family. I am not very well posted in this language; you will excuse that, but I hope you will understand what I mean to say.

THEODOR PALME.

149 First avenue, rear house, New York.

An Error of Date Corrected.

CLINTON, IA., Nov. 19, 1894.

MR. EDITOR: In the little item in last week's TRUTH SEEKER, on the transit of Mercury, you let a little error creep in. It took place on the 10th, not the 11th, and although I had made calculation for over two years to see it, I got left. The day here was cloudy, the sun not appearing at all. I felt greatly disappointed, as I had invited the members of the schools to come to my observatory, and the time of the day was so remarkably favorable, from 10 A.M. till half-past 3 P.M., five and one half hours. The next transit will take place Nov. 14, 1907. The one after on Nov. 7, 1914. The third on May 7, 1924. They occur at intervals of thirteen, seven, ten, three, ten, and three years, and always in May or November. The last was on May 9, 1891. The May transit shows the planet going angling downwards. The November transit goes angling upwards, and always from left to right.

Fraternally, JAMES A. GREENHILL.

The Chief Pillar of the Church.

CHRYSTOVAL, ARIZ., Nov. 13, 1894.

MR. EDITOR: I think the following extract from Chevalier des Mousseaux, "Mœurs et Pratiques des Demons," will answer your correspondent, Wm. L. Marsh, as to questions 4 and 7. It must be remembered that this is the voice of the Roman church:

The devil is the chief pillar of faith. He is one of the grand personages whose life is closely allied with that of the church; and without his speech which issued out so triumphantly from the mouth of the serpent, his medium, the fall of man could not have taken place. Thus, if it was not for him, the savior, the crucified, the redeemer, would be but the most ridiculous of supernumeries and the cross an insult to good sense.

When reason and common sense shall succeed in making an end of the Devil (with a big D) the battle with ignorance, superstition, and bigotry will be more than half won. According to the above extract the Devil is a more important personage to the church than even God himself. "He is the chief pillar of faith," therefore God is a second-rate figurehead. With a proper understanding of law and matter, the only two elements of which man absolutely knows anything, both the Devil and God will be eliminated from human consideration.

O. F. THORNTON.

Likes to Be Scalped Occasionally.

NEW HARTFORD, IA., Nov. 12, 1894.

MR. EDITOR: Iowa never got it where the chicken got the ax until this summer. In this part of Iowa our hay, corn, potato, and buckwheat crops were almost entire failures. Small fruit was also cooked before ripening. You may think it wonderful that in the face of all this I am possessed of even a dollar. The Lord chasteneth those he loveth, and in giving his darlings the devil he has overlooked me, so in consequence I can come to the center. Inclosed is $2 to chalk me ahead on subscription and fifty cents for our Bob's "The Holy Bible," also "Church Property" and "Pulpit, Pew, and Cradle." It may be that all of us do not take kindly to all George E. Macdonald says, but we hanker after it; so please do not let the cranks head him off. If every Infidel's views were identical with mine on all subjects, I should hav no use for any publications of that kind. Hoping that George will continue to rattle our dry bones in his own original way, and that in doing so he will neither pity, spare, nor hav mercy, I am,

Yours sincerely, MEL. PIERCE.

Money of Freethinkers Wasted on Preachers.

BODIE, CAL., Nov. 15, 1894.

MR. EDITOR: You will please find inclosed $5.75, for Ingersoll's "Holy Bible," "Shakspere," and "Lincoln," "Is Suicide a Sin?" and for "Four Hundred Years of Freethought."

Our mining camp has been relieved for the last five months of the company of a Methodist expounder of the so-called holy writ. All who hav represented the Methodist Episcopal church in this section heretofore hav come among us poor and needy, as the prodigal son is represented to hav been, and at the expiration of their allotted time they hav gone with plenty of the filthy lucre, their families well clothed and provided with all the necessaries of life, these donations coming from the hands of a liberal-minded, Freethinking community. Eighty per cent are of that persuasion.

A holy father keeps his residence in our midst, but he will not assist a lost soul on the road to the everlasting. All souls are lost that do not belong to his church. Therefore some one has to perform the last sad rites at the grave of the departed, or let them be placed in the earth unnoticed and uncared for even by sympathetic human brotherhood. Five human beings hav crossed the dark river of death during this vacancy in the Methodist Episcopal church, and I hav been called upon to officiate in the closing scenes, which efforts hav given satisfaction to the living, and I am quite sure to the dead, for they hav been consigned to that nature from whence they sprang. No objections hav reached my ears even from church members of any persuasion, although many Catholics and some Protestants were in attendance. Three of these funerals were conducted from the Methodist Episcopal church.

N. J. SALISBURY.

Conduciv to Welfare in This World.

COWICHAN LAKE, B. C., Oct. 28, 1894.

MR. EDITOR: I wrote you some time ago to stop my copy of the paper (my letter probably miscarried), it seeming to be too expensiv for these times. However, I'm better satisfied now that it came, because there is much in it that seems (in my opinion) to be more conduciv to a person's welfare in this world as well as the next than the ofttimes devoid of common-sense, meaningless drivel of the supposed sky-pilots. Then, again, there's Putnam's new book with its splendid collection of portraits, biography, etc. There ought to be within its covers a vast field of interest and study for the student of human nature. There are many people mentioned whose pictures I shall be glad to see.

There is a splendid sermon given in the issue of October 13. I read it only about twenty times with increased relish every succeeding time. The passages from which the text is taken used to prove quite entertaining to me in days gone by, when I used to be supposed (false supposition) to be preparing for a residence in the clouds; but this last expatiation by the gifted and eloquent —— ——, his captivating way of handling the sacred subject leaves an impression that will last for some time.

I am much interested in Ingersoll's writings; will remit you this coming year for several books.

My opinion is that you do a lot of good.

CHARLES A. BAYLOR.

A Witless Evangelist.

SPRINGFIELD, MASS., Nov. 19, 1894.

MR. EDITOR: John de Witt, the "commercial traveler and drummer-evangelist," haranged the Young Men's Christian Association last Sunday. He said that as he was buying a paper from a stand in New York his grip, containing all his clothing and toilet articles, was stolen from the table where he had set it down by his side, and he had to buy a collar and borrow a comb to make himself presentable. But he was glad, as he hoped that the Bible in his bag would convert some one. He cautioned zealous Christians not to tackle Infidels and Atheists without being thoroughly prepared by reading the "word of God" and getting filled with the Holy Ghost; "for," said he, "they are hard to manage, and if you pitch into an Atheist when you are not thus armed he has the best of the argument and will make you sit down on the ice so suddenly you will see more stars than appear from an observatory; at least if you hav the curiosity to try it, don't do it in a crowd, for it is the Atheist's delight to humiliate you and he will do it every time. I am armed with the word of God, and with that I once met the great Infidel orator, Bob Ingersoll, and floored him, as has been published in the papers all over the country, and in thousands of H. L. Hastings's anti-Infidel tracts. It was on the station platform at Cleveland, O." With beating heart he offered the bold pagan a tract entitled, "Twelve Things Which Won't Win Salvation." Ingersoll read the title ard thrust it back, saying:

"I don't want heaven."

"No," said the drummer-evangelist, "it don't say heaven, but salvation."

Ingersoll took it again, and read:

"First, a lovely character will not win salvation."

"What!" said he, "if a lovely character won't win salvation, I don't want it. I would rather go to hell."

"But," continued the drummer-evangelist, "I soon put him in a hole, for I kept up conversation, and mentioning Dixon, whom Mr. Ingersoll had sued for saying something about him which he did not like, he flew into a passion and marched up and down the platform, the maddest man I ever met. 'There,' said I, 'you hav proved by your own manner that you are not entitled to salvation by your own test.'"

The next point attempted by this Davidic slinger of gospel slang (for nearly every second word was from the jargon of the slums, and scarcely a grammatical sentence occurred in his whole talk) was the inability of Infidels to back up their assertions and to quote scripture correctly. Said he, "I once offered an unbeliever fifty dollars to show a real self-contradiction in the Bible, and the money lay safe in my pocket, for it could not be produced. Again I offered ten dollars if he would quote one verse correctly and tell me what verse and chapter it was. This smashed him. It is impossible to quote and specify scripture correctly without the aid of the Holy Ghost."

I ached to quote Matt. vii, 1: "Judge not that ye be not judged, for by that judgment ye judge ye shall be judged," but opportunity was not given for remarks, and I did not wish to gét into a muss with those who were not worth the breath to blow away a fly. Elder Farman, Seventh-Day Adventist, I heard preach in Lowell a week before, and he said that there were many men who could quote scripture from beginning to end and half way back again who would not be saved because they had not the Holy Ghost in them. Who, I ask, shall be a guide to salvation when gospel gushers thus disagree? Certainly I shall not choose for my sky-pilot a traveler so witless as to lose his own grip from under his elbow. JOHN P. GUILD.

To Whose Advantage is Protection?

HOWICK, QUE., Nov. 5, 1894.

MR. EDITOR: Since the question of free trade has been in discussion I hav many a time grabbed my pen to take exception to the arguments advanced in favor of protection and as often hav I flung it back into the rack and relapsed into silence, thinking that protection writers able to use as good language as they do can hardly be supposed to be wanting the necessary intelligence to comprehend the problem; hence I concluded that the defect is in their will or in my own intellect. If my understanding is correct, "protection" is their creed and protection they must hav, right or wrong. Of late years I hav discovered that there are political bigots and fanatics as well as religious ones. I know some who believe in protection only because it is a plank of the Republican platform and the question whether it is right or wrong is to them too sacred to be entered upon. They can no more consider it than a good Christian will consider the blasphemous question: "Is there a God?" Like all defenders of bad causes, the protectionists hav a good flow of language, but in all their letters they exhaust their ability in threats and promises and when they get to the (supposed to be) argumentativ portion of the letter their mental power has dwindled to nothing.

To me the case seems so clear that I wonder at anyone outside of an insane asylum, not a producer of the protected goods, being a protectionist, when I realize the fact that I am not incarcerated in one of those institutions of safety.

When a citizen of the United States buys anything in a foreign country he, or the party of whom he buys it, must pay a tax on the same. This enables the home producer to demand that much more of a price for the same kind of goods. Is not this already an injustice, no matter who pays the duty on the foreign goods? Does not the home producer realize a profit at the expense of the buyer?

Then how anyone can make out that the whole amount of duties paid at the boundary line comes out of the foreigner who sold the goods is beyond my comprehension; but we will suppose that he does, and what difference does it make? Are the United States completely surrounded by fools too stupid to make the same rule work both ways? Or will the coming protectionist make the stupid foreigner pay the duty both ways? If he cannot do that, as you export about as much as you import, the one must balance the other. That does away with the possibility of a general benefit to the country. Then the duties collected on the boundary line do no material good to anyone except by giving good positions to the collectors on both sides of the line. Mr. Peck has shown that the amount collected does not much more than meet the expense of collecting. Then if any class of citizens is benefited by protection, it must be at the expense of another class of citizens of the same country. I am not surprised to find the producers of protected goods in favor of protection, but it beats me to find laborers upholding it. The cunning producer attributes all the good that exists to protection. "Compare your wages with European wages," he says. To this Mr. Groh gives a good answer in THE TRUTH SEEKER of October 27th. Still I may add to it that the difference in the wages is not great when the price paid for the necessaries of life is considered. Besides this, Europe is over-populated and the people are yet obeying the orders of their clergy —to produce as large families as possible. The result is a large number of them must emigrate, not in search of higher wages, but to find employment. "High wages caused by protection" seems to me quite ridiculous. In substance, the employer says: "Pay me a high price for my goods and I will pay you high wages." How in the name of common sense the laborer can expect that the employer will giv him back more than he received from him in the first place is a puzzle to me. I do not even expect him to return it all. We hav shown that protection brings no profits from outside. Like the saloon-keeper and his wife taking turn about as "tender" and "customer," the bottles must eventually be emptied, leaving no money in the till.

Wages are regulated by the supply and demand, and as there is no duty on laborers, when immigration fails to supply, the manufacturer goes after it. Some years ago I went on a visit to Fall River. I was there a week and I noticed that every morning, after the factories had their full supplies there was a large number of laborers left at the door and the city had opened public soup houses to prevent the unemployed from starving. When I returned home, to my great surprise I found agents of the factories hiring people and paying their fare to Fall River.

If a Freethinker is so situated that protection is to his benefit I would not blame him for enjoying it as long as it lasts, but it seems to me it ill becomes an honest man, intelligent enough to be a Freethinker, to advocate such a miserable cause.

This is only one of many injustices that exist and it is no wonder when we consider that law-making has always been in the hands of the rich. One by one they must all go as the laborer becomes intelligent. But the process is very slow. The greatest trouble is, not to put down the leaders, but to wean the oxen from cherishing their yoke. CHARLES LAPERCHE.

Unconscious Cerebration.

SAGINAW, MICH., Nov. 10, 1894.

MR. EDITOR: Unconscious cerebration, discussed by Dr. Maudsley and others, has imparted to it an interest—I might say a constantly increasing interest—so much so that this question is often suggested: What special phenomena are included in what is called unconscious cerebration. The phenomena to which this question refers are doubtless the work of the mental and sensorial apparatus which fails to reach consciousness at the time the work is being done or accomplished. It seems as though the field of unconscious cerebration is quite unimportant in early life; this, at any rate, is a reasonable presumption. Sensorial reports and consciousness in early life are so closely allied that when one stops the other does likewise. That is to say, they act in such ready coördinated responsivness that consciousness seldom fails to grasp all sensorial reports and this renders unconscious cerebration doubtful, and makes plausible the conjecture that unconscious cerebration mostly comes in the life of man when his mental organic processes are so highly stimulated that consciousness fails to hold its own and hence fails to cognize what is passing. It is in a state of rest and nutrition. The mental and sensorial apparatus is furnishing material for unconscious cerebration, and hence it is reasonable to assume that the brain grants place to unconscious cerebration which is in excess of place granted to conscious cerebration. The field of unconscious cerebration is relativly increasing over that of conscious cerebration as a consequence of the greater complexity in experience which forces greater mental and sensorial work. Much of our every-day life in the complexity of our experience is done through unconscious cerebration. Consciousness often plays but a small part amid the material surrounding it. Many performances take place in the sensorial and mental field without attending consciousness and are done as well as if watched by consciousness. The organic process of thought, through which thought comes, has but little to do with consciousness. Dr. Maudsley says: "The formation of an idea is an organic process that takes place by imperceptible degrees beyond the range of consciousness itself. · · · In like manner the catenation of a group or series of ideas is an organic process of which consciousness has no knowledge." Herein we hav the key to a large class of phehomena and herein lies the ability to play off on the multitude many delusions. Millions of registrations hav taken place upon the brain tissues to which consciousness was not aroused. And herein lies the reason that it comes to pass under certain brain stimulations that these unconscious registrations float into consciousness and consciousness is called upon to recognize strangers who demand attention. Sometimes only a face, in the terms of speech or song. Faces seen, words are spoken, and in many other forms visitors appear, all of whom were registered in or through unconscious cerebration. These numerous visitors hav taken consciousness by surprise, and here comes an explanation—to many the only one: These are ghostly visitors having taken quiet possession of consciousness. But then we remember that these visitors to whom we hav referred hav found their way into consciousness in the way we hav suggested through unconscious cerebration and hav won recognition through brain stimulation. This brain stimulation has conditions such as usually lie outside of the normal. Hence it is reasonable to assume that all cannot hav these peculiar experiences. These impressiv experiences can come to only a certain class in whom specialized molecular arrangements exist. Really, almost the entire field of delusion may find its data in unconscious cerebration. Doubtless many a ghostly visitant will lose his reputation when seen in the light of unconscious cerebration. But those thus possessed will hardly see the force of this reasoning. People who hav these experiences are doubtless honest and sincere. I hav endeavored to show only a reasonable method in the light of which an explanation of the phenomena which we hav considered may be rendered. I do not deny or controvert the fact that these experiences may demand another method than the one which I hav suggested. I confess that there are scientists who admit the theory of unconscious cerebration, such as I maintain, but do not consider it competent to account for this special ghostly experience. I would suggest that it sometimes comes to pass that prearranged opinions necessarily come of an accidental arrangement, molecular arrangement or adjustment to see and sense things outside of the normal state of the organic process through which the furniture of consciousness is to be considered.

J. H. BURNHAM.

Gods of Superstition and Gods of Reason.

NEW YORK, Nov. 22, 1894.

MR. EDITOR: The only god I can conceive of is the "Infinity of Time." It had no beginning; it will never hav end; just as is asserted of the "Christian" God, it develops the seed into the tree and the embryo into the child; just as is claimed for the "Christian" God. It produced and produces and will ever produce itself. It is all over the universe at the same time, and always present in every nook and area. Just as is averred of the "Christian" God. It cannot be interfered with or annihilated; but it *cannot* hav moods or revenge, worshipers or priests, neither can it hav sons or produce an "immaculate" conception. It cannot produce or alleviate pain, nor eradicate carbuncles. It wants no priests or prayers. It is infinity. It is no human invention.

It has transformed the mighty elements of force and matter into the universe; it has molded planets and stars in its almighty crucible, and lastly, and least of all, it has changed the surface of the world. Time works evolution, and evolution does the work attributed by Christians to "God." Now what necessity or possibility is there of a "personal" God? The elements of matter which compose every bone in every body and every drop of blood in every animal system, must hav always existed and will ever exist in a much different form. The elements of force which are expressed by our movements must ever hav existed, but also in a different form; for there is not one iota more force and matter in the universe now than there was at the time which I will designate by *minus* infinity, and *plus* infinity will possess not one iota more than *minus* infinity, but it will exist in a far different shape and form, owing to transformation and evolution, the workings of time and nature hand in hand.

The ignorant world to-day thinks that immense rainfall is a gain to the world. They do not know that there is not one drop more or less water now than there was a million million years ago. The sun borrows but always givs back, the medium being the fleecy cloud. So we see that from the infinit bulk of force and matter which existed in minus infinity time through evolution has wrought the universe and this tiny world so perfect in its mechanism; the five ages of man were but infinitly small stepping-stones in this almighty transformation. When time and evolution formulated the present universe, the sun received an immense percentage of force and matter; it radiated and will radiate this force and matter, and through its beams impart power and life to its attending planets, and even to a very small degree to the stars. It will radiate, but not to infinity, for it will die out in time and gradually, just as all the fiery planets did, but the force and matter which it once had will hav been radiated into space and imparted to the planets, and as space is infinit, not one iota will hav been lost. Such is the economy of nature. A steam engin is propelled by steam; steam is derived from fire, fire from coal, coal from nature, which has saved it through ages, and we use it; but coal is the power of the sun concentrated, and to release that power combustion is essential. We may also obtain the color as it was imparted millions of years ago (not, as the Bible says, 6,565 years). Thus again we see the economy of nature. She has saved all the power which seemed useless and is perpetually saving; every motion of a man's arm is not force or power lost, but, producing miniature whirlwinds, effects the whole universe forever in an infinitly small degree. The food we eat is never wasted, but produces an exact proportion of tissue and muscle. When we die our bodies are not wasted, for they mingle with the soil and stimulate vegetation indirectly forever. So we see not one infinitesimal part of force and matter is wasted in this grand system, and time alone unites changes with the original force and matter. The world, so long as history has chronicled its happenings, has never been troubled by the whims of a personal God, but time has ever been omnipotent. The conception of a personal God is an unnatural one and does not accord with infinity. There is no room in this matter-of-fact, cause-and-effect, lack-of-miracle universe for personal gods, invented seemingly to extract offering and moneys from trusting mortals, to support a corrupt priesthood and encourage preposterous superstitions. But if the cancer of superstition and the poison of bigotry hav made such inroads on human reason, why, then, worship "God," but do not support priests and ministers, liars and hypocrits, as middlemen, for if possibly, or rather impossibly, there is such a thing as a personal God, who heeds your prayers, he would surely rather hear them direct from your hearts than through the hypocritical mumblings of paid sorcerers and indolent sycophants. W. MOREBROOK.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Spider's Oration.

Come, children, who fancy we spiders are fools.
And view the lace houses we build without tools.
I'm just about finishing one at the lattice.
Come quick, and I'll operate for you, all gratis.
And where do you think are my shutttle and loom?
You see no machinery here in the room,
No silk thread nor cotton, and yet you all see
This wonderful fabric is woven by me.

It's all in my little round abdomen here,
No steam apparatus to burst, never fear!
It's hard to explain to you just how I do it.
Look sharp, and perhaps your bright eyes will see through it.
The costume Cinderella wore at her first ball
Was wrought by an ancestor, robe, veil, and all.
With hues of the rainbow the fabric was blended.
She captured the prince, but you know how it ended.

What would a fine lady not giv to possess
A spider-web drapery o'er a silk dress!
The weaver, if human, would win a great name,
While artisan spiders no merit may claim
For the unobtrusiv and skillful and wise,
We try to relieve you of troublesome flies.
We're hunted and scouted with duster and broom,
And all our fine tapestry swept from the room.

When questions, "What spiders were made for?" arise,
Some wiseacre answers, "They're made to catch flies!"
"And what were flies made for?" he answers again,
"To feed hungry spiders. I'm sure this is plain."
Now this is chop logic, or reason in rings.
Observe how I amputate this beetle's wings.
There! done like an M.D., with minus a tool,
Now, hav I not proved you the spider's no fool?

I've shown him a weaver the best in the nation,
An architect planning his own habitation,
A maker of traps to catch fishes with wings,
A surgeon accomplishing wonderful things,
A skilled decorator of mansion and c t,
A plain, honest worker content with his lot.
And last, you'll admit, little children—I know it,
I've proved him an orator, scholar, and poet.

—*Mary F. Van Dyck, in Christian Work.*

The Inquirendo Club.

VIII.

"Do you see these colors?" asked Professor Morse, at the next meeting, holding up to view a small piece of anthracite coal, and upon the members answering in the affirmativ, he continued: "Well, these are known to scientists as chemical compounds. Can you tell me what they really are?"

"Imprisoned sunlight," answered Ernestine, promptly.

Her uncle turned toward her with smiling eyes. "Very true, Miss Ernestine. But can you tell me why it is imprisoned?"

"Probably not so well as you could," returned Ernestine. "But I *think* it is owing to revolutions in the formation of the crust of the earth."

"Yes," said her uncle; "very good. But these colors are also compounds of bodies which are perfectly colorless! It is the combining with acids which renders their coloring power evident. To illustrate: Take a colorless liquid and pour a little over white blotting paper. Then warm the blotting paper over a lamp, and the color becomes apparent. This is because the base of the colored compound does not possess any color whatever, and it is only when this base is, by drying, converted into a salt that the color appears. Again, take a colorless solution called rosaniline, which you hav only to heat to convert into a salt, and a beautiful bright-red color is seen. A very small quantity of this placed on a piece of white paper will in a minute or so turn the colorless paper into a bright crimson. This, then, is the singular property of these colors.

"Take a piece of anthracite coal, a substance consisting almost exclusivly of carbon, and we can, by resorting to coal *tar*, extract beautiful white substances. For instance, the white crystalline body called carbolic acid, so largely used for disinfecting purposes; this beautiful white crystalline substance, naphthaline, also benzole, all come from this dirty-looking substance called tar.

"I dare say it sounds incredible to you that such pure white substances can be obained from black coal, but we can easily test its merit by a simple little experiment with a substance well known to all—sugar. Take a little white sugar and dissolve it in an equal amount of hot water. Then pour in some strong sulphuric acid, and the sugar will be converted into charcoal." The Professor tried the experiment for the edification of his young auditors, who were intensely interested, and the grown people also.

"You know," he continued, "that carbon *is* everywhere in nature. Now, observe this little experiment with turpentine. I pour a little of the colorless liquid on this bit of paper, and then plunge it into this cylinder of chlorine gas, when the carbon in the turpentine will become visible." And true to his assertion, they saw a cloud of black vapor instantly ascend.

"And so I might go on all the evening, proving to you how important a part acids play in chemical constituents to produce colors. Probably you all know what madder roots are. They are imported from foreign countries in large quantities for the sake of the beautiful and valuable dye that can be got from them. And thus the natural question arises, what is it in the madder which givs it these peculiar beautiful colors? It is a red, crystalline substance lately discovered by Dr. Schunck, of Manchester, who gave it the name of alizarine as the coloring principle. And Dr. Schunck showed that it is to this alizarine that is to be ascribed the power which madder possesses of producing these distinct and beautiful tints, which we know are either madder pinks or madder purples, as well as the brighter color which we all know as turkey red.

"It was very desirable for the chemists to be able to produce these madder colors from coal oil, instead of relying upon the importation of the plants, for in this country we prefer the less brilliant colors of the madder to those of the aniline. So two young German chemists, Messrs. Graebe and Liebermann, set to work to perform this chemical synthesis, succeeding at length, after important experiments, the nature of which I cannot take time to explain. But this is the first case of a coloring matter contained in a plant having been artificially made. The beautiful colors derived from crude aniline do not exist in nature; they are altogether new."

"What is aniline?" asked Ralph.

"A heavy, colorless liquid," answered his father, "which can, however, produce the most beautiful colors. By adding a drop or two of aniline to a globe full of water, and mixing in some hypochloride of sodium, you would presently see the color of the water changed to a splendid violet, containing the well-known color mauve, which was discovered by Mr. Perkins in 1856. Many colors can be got from it, but as these compounds all come originally from this little lump of coal, you will, perhaps, hav some idea of what chemical analysis can do.

"I hav not by any means exhausted the the subject of coal colors, though I hav my allotted time, and some day in the future we will renew the subject."

The Professor glanced at his watch, but was detained a few moments from departing by a poem written upon the subject by Ernestine.

THE STORY IN THE COALS.

The winter wind blew wildly,
Twilight descended chill,
Like robes of fleecy whiteness
Gleamed the snow in the window-sill.

Within by the glowing fire-light
A wistful, childish form
Crouched, listening in the shadow
To the ravings of the storm;

Watching the coals a-burning,
As if those childish eyes
Could see some wondrous story
As the gas-blue flames arise.

And the brilliant coals burn warmly
In the broad old fire-place,
As it dances and gleams athwart
The dreamy little face.

What tale are the coals imparting
To the child a-listening there?
Does it breathe phantasms wondrous
In its healthful, ruddy glare?

And why does that face so childish
Grow dark in the gloom of night—
Grow luminous in the shadow
With a sudden wondering light?

Because it lacked just a few moments of their appointed time for adjournment.

IDA BALLOU.

Correspondence.

CROSBY, TEX., Nov. 18, 1894.

DEAR MISS WIXON: I thought I would write you a short letter, as I hav never written to your paper yet. My sister Belle's letter was published. I like to read the Children's Corner. Papa takes three papers, THE TRUTH SEEKER, Houston semi-weekly *Post*, and the Texas *Farm and Ranch*. I am a Freethinker; all of my brothers and sisters are Freethinkers. One of my sisters is married, and has one of the prettiest babies I ever saw; it weighs twentv-two pounds. So I will close for this time. Your friend, BOYD HARVEY.

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New Publications.

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THE EVOLUTION OF WOMEN: An Inquiry Into the Dogma of Her Inferiority to Man. By Eliza Burt Gamble. New York: G. P. Putnam's Sons. Cloth, 12mo., 356 pp. Price, $1.50.

Part I. of Mrs. Gamble's book is devoted to "the Theory of Evolution," and embraces Development of the Organism, the Origin of Sexual Differences, the Female Superior to the Male, the Development of the Social Instincts and the Moral Sense, the Supremacy of the Male. Part II. describes "Prehistoric Society," and embraces the Method of Investigation, the Relation of the Sexes Among Early Mankind, the Gens—Status of Woman under Gentile Institutions, the Origin of Marriage, Bachofen's Theory to Account for the Early Supremacy of Women, Wife-Capture—Mr. McLennan's Theory, Wife-Capture—the Theory of Sir John Lubbock. In Part III. "Early Historic Society" is described, the description embracing Early Historic Society, Development of the Gens, Women in Early Historic Times, Ancient Sparta, Athenian Women, Roman Law, and the Stoic Philosophy.

In her preface the author says that after a careful study of written history she became convinced that the female organization is in no way inferior to that of the male. A subsequent collocation of the facts established by naturalists "relativ to the development of mankind from lower orders of life," and a careful reading of Darwin's "Descent of Man" led her (in 1886) to entertain the belief "that the theory of evolution, as enunciated by scientists, furnished much evidence going to show that the female among all the orders of life, man included, represents a higher stage of development than the male." This belief is amplified and defended in the volume before us. It is held that "the history of life on the earth presents an unbroken chain of evidence going to prove the importance of the female," while the persistence of the contrary doctrine is explained by the fact that in the ages when physical force ruled the world the idea of male superiority became firmly grounded, and during the following ages of "metaphysical speculation and theological dogmatism," and in the total lack of "exact knowledge concerning the subject," the male of the human species, meeting no opposition to his claim that he was "an infinitly superior creature," continued to so regard and vaunt himself. It was, "and to a certain extent still is, sufficient for the theologian and metaphysician that God made man first." This attitude of the theologian does not greatly surprise the author, but she discovers, as she says, that the most advanced scientific men are not able to wholly rid themselvs of the inherited prejudices of the past ages of faith and darkness, and so it is rare to find a discussion of the sex question in which those prejudices cannot be traced.

With many other thoughtful observers, the writer of this book holds that "no fact is more patent, at the present time, than that sex constitutes the underlying principle throughout nature." She also points out that in the human family, as among all other animals in which there has been a separation of sex, there "has been established a division of labor," and "the consequent specialization of organs, and the differentiation of parts, form the true line of demarcation in the march of the two diverging columns" of sex.

The earliest forms of life were androgynous—that is, the two elements necessary for reproduction were confined within one and the same individual. Later, a division of labor arose, the two functions became detached, and the reproductiv processes were thereafter carried on "only through the commingling of elements prepared by or developed within two separate and distinct individuals." Scientists hold that the greater differentiation, or specialization of parts, denotes higher organization, and consequently the division of labor by which the germ is prepared by one individual and the sperm by another, "constitutes an important step in the line of progress." Audubon, Darwin, and other naturalists show that among the forms of unisexual life below man the female selects her partner, and this has resulted in the greater adornment of the male and the development in him of many secondary sexual characters. Mrs. Gamble reaches the conclusion that the differentiation of sex must hav necessarily resulted in making the female more complex in organization than the male, and therefore superior to him, she having developed special organs for the ante-natal and post-natal sustenance and defense of her offspring. She quotes Professor Brooks as saying that, "among animals and plants, as well as in mankind, a favorable environment causes an excess of female births and an unfavorable environment an excess of male births. It is claimed that in cities and well-to-do towns there is an excess of female births and in the country and among the poor more boys are born, and also immediately following epidemics, wars, and famins. It is likewise claimed on scientific authority that there are more reversions to lower types among males than among females. The fact of the presence in males throughout the vetebrate kingdom of rudiments of the organs of reproduction properly belonging to females is regarded as another evidence of the fact that some "remote progenitor of this kingdom must hav been hermaphrodite, or androgynous, especially as it has been ascertained that at a very early embryonic period both sexes possess true male and female glands."

Our author displays a little too much feeling for a true student of science, and is too ready to asperse the motivs of Mr. Darwin and other scientific observers. She is mistaken when she attributes all the suffering of woman in parturition and subsequently to the "unchecked disruptiv forces developed in man." The sedentary habits of the modern woman, her confinement to indoor occupations, where she is shut out from fresh air and has not the exercise that is necessary, together with the poor quality of her food and its tendency to congest the system, are responsible for the larger part of the sufferings she undergoes as the mother of the race. Savage women escape very much of this suffering, and yet they are the slaves of husbands, and subject to their "disruptiv forces" to an almost immeasurably greater extent than are the classes of women in civilized society who are the most pitiable victims of their special functions.

Under the "matriarchate" the husband became a member of the family of the wife, and whén the existing system came into vogue—where the wife leaves her home to follow the husband—woman absolutely lost her independence, as the matter is viewed by Mrs. Gamble. The origin of the present system she attributes to the capture of females by other tribes, within the pale of which, as "aliens and dependents, they were shorn of their power and influence." McLennan thinks that it was the institution of property that caused the institution of kinship through females to die out. Sir J. Lubbock holds that "the origin of marriage was independent of all sacred and social conditions," and that it was "founded not on the rights of the woman, but of the man," and that on woman's part there was not even a pretense of consent. Mrs. Gamble asserts that civilization has been possible only because of the checks interposed by woman against the "animal nature of the male." But she claims, and with good reason, that in the lower forms of vertebrate life the female always has the right of veto of the advances of the male, while in the human family she long ago lost that right. How, then, is it to be explained that the lower races hav not profited by the restraining influence which it is asserted is the cause of human civilization? The trouble is that Mrs. Gamble is tempted to generalize too broadly on too narrow a basis of fact. It would be nearer the truth to say that civilization has advanced in *spite* of the modern supremacy of the male and that, having through the operation of other causes, largely, reached a certain stage of development, woman is now gradually asserting in practice her right to self-ownership. If at a very much earlier stage of civilization woman had complete control of her person, it would seem that she lost that control through influences chiefly extraneous to sex relations, per se, and this view is confirmed by the fact that she is slowly regaining that control through similar extra-sexual influences. The liability to fall a victim to any system of prostitution diminishes in the direct ratio of the acquirement of the means of independent livelihood. When every laborer has been admitted to be "worthy of his [or her] hire," then woman's economic dependence on man will cease and with it will go her enforced submission to his wishes.

F. D. Cummings, who asserts that he has studied the Bible assiduously for years, has given the reading public the results of his study in a book entitled "Religion and the Bible," published by the Truth Seeker Company, New York. An idea of what readers will find in the book may be gleaned from this declaration by the author in the introductory chapter: "When I commenced, I believed the Bible to be true from Genesis to Revelation. The story of the creation, fall, redemption, miraculous birth, miracle, Jonah and the whale—all were true. And then I commenced to think—and then I read and thought a good deal more; and little by little, one by one, the myths of old hav vanished and their place is filled by the ideas I try to present to you in this book." Mr. Cummings does not go quite as far as Robert Ingsrsoll in his plucking of the Bible; he has saved some religion from the wreck.—*Evening Wisconsin.*

Theological, Not Grammatical.

BYRON, ILL., Nov. 21, 1894.

MR. EDITOR: I beg to take issue with Mr. George Macdonald as to the "good grammar" of capitalizing "god," I contending that it is pre-eminently a theological rule instituted by the church to exalt a myth into a personal deity. That it is not a proper name like Jupiter or Jehovah you will find by referring to Webster, amongst whose scripture proper names you will not find the word "god." This should settle that question beyond further controversy and prove my assertion that it is not only ungrammatical to capitalize "god," but also an exclusivly ecclesiastical rule which it is inconsistent for Materialists to indorse by adopting it.

I presume it is only force of habit or of getting into the orthodox rut through educational influences which induces many Freethinkers to persist therein, but if they would giv the matter serious consideration they would see the incongruity of falling in line with the dictates of the church which they hav entirely repudiated. For the same reason that Christianity spells "god" with a capital g we should write "Nature" with a large N, *i.e.*, because we acknowledge it as the primary source of all existences. This does not involve deification, since we do not prostrate ourselvs before it as the Christian does before his mythical god, the main point being to indicate to the world at large that we also acknowledge a cause of all phenomena and to emphasize it by writing it with a capital n. The effect of this rule, if it is generally adopted by Freethinkers (and it is only a question of time when it will be) in relegating the Christian's god to the category of ancient mythology, and of raising Nature in the estimation it deserves to be held in, is incalculable and will greatly expedite our purpose of disenthralling mankind of the God superstition.

Would also correct Mr. Macdonald's assertion that Mrs. Power of the *Ironclad Age* permitted a jour printer to capitalize "god," the fact being that he took that responsibility without her knowledge and consent, for which she gave him the bounce the next day. HERMANN WETTSTEIN.

P. S.—If "god" is capitalized in the above and "Nature" printed with a small "n," the reader is requested not to hold Mr. Wettstein responsible for it. H. W.

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PRUYN: "Then you do not approve of the Universalist doctrin?" Mrs. De Piscopal: "Oh, I hav nothing to say of their orthodoxy, but I'm sure they're not sufficiently exclusiv!"—*Puck.*

TOMMY: "Does God make everybody, mamma?" Mamma: "Yes." Tommy: "Does he hav a pattern?" Mamma: "Yes; the Bible says we are made like himself." Tommy: "Humph! I guess he must follow that pattern by his eye."—*Puck.*

A COUPLE of tourists staying at Loch Ness had a fancy, one fine Sunday, to go for a row on the Loch. They met the boatman just leaving his house, dressed in a suit of glossy black, and with an extra large Bible under his arm. "We want to go for a row," said one of the tourists. "Dae ye not know it's the Sawbath?" was the reply. "Ye'll no get a boat frae me the day; forbye, I'll hae ye to know I'm an elder of the kirk. No; I'll not let ye the boat, but I'll tell ye what I'll do for ye. Dae ye see yon green boatie doon among the rushes?" "Yes." "Weel, she's ready, with the oars inside. Jist row oot to the middle, an' I'll come doon to the bank an' swear at ye; but never mind; jist row on, an' I'll ca' for the money on Monday."—*London Freethinker.*

THE Hungarians, Poles, Italians, and other cheap laborers who come into the coal regions are regarded with great disfavor by the resident population. I was walking near the railroad with an Irish laborer returning from work one evening, when I saw one of the despised class walking on the tracks. I turned to my companion and said: "Pat, you had better run down there and make that fellow understand that he is in danger. Make him get off those tracks." "Shure, sor, he's nothin' but a Hungarian," said Pat. "But he has a soul," I retorted. Pat chuckled. "The only sowl he has is on his fut." "Well, Pat, he belongs to your church; he's probably a Romanist." "Indade, thin, the sooner he's in purgathory, the sooner he'll be out," replied Patrick.—*Harper's Drawer.*

THIS is the style of a country parson of the last century. After the service is read he begins: "I publish banns of marriage between Cornelius Hale, bachelor, and Tamzin Craddock, spinster, both of this parish. If any of you know cause or just impediment why these two simpletons should not be joined together in wedlock, ye are to declare it. This is the second time of asking, and I hope, before the third, seeing that Tamzin is in my own service, and well off, and Cornelius can't keep himself sober, let alone a wife, they'll hav got into a more reasonable state of mind. There'll be no sermon to-day, because I had to sit up all night with my cow that is sick, and I can't afford to lose her these hard times. But it doesn't matter, for I've not seen one bit of improvement in the parish (especially among the farmers) since my last; and as that did not bring them to their senses, I don't know what will."—*London Freethinker.*

THINKERS agree that the law of the survival of the fittest works to exterminate all thieves, especially chicken thieves. But if we hav understood Rev. A. A King, of the Hackensack neighborhood, correctly, it is only through the operation of the Higher Law that the millennium will come. We refer, of course, to what Mr. King has said when in his official capacity he has urged us to offer our chickens freely to those who are hungry enough to try to steal them, and also to giv our cloaks to those who attempt to take our coats. This is what Rev. Mr. King advocates as a theorist, but in practice he has just filled with large-sized bird-shot the entire back of a person who was attempting to suspend the operations of the great law that none but the fit shall hav the chickens. In Hackensack and elsewhere theory is a sublime thing, but in practice Cromwell has taught Hackensack to trust the Higher Law only as long as the powder keeps dry.—*New York World.*

PARAPHRASE.

Praise God from whom all cyclones blow;
Praise him when rivers overflow;
Praise him who whirls down house and steeple,
Who sinks the ship and drowns the people.
Praise God for dreadful Johnstown flood,
For scenes of famin, plague, and blood;
Praise him who men by thousands drowned,
But saved an image safe and sound!

Praise God when tidal waves do come,
O'erwhelming stanch ships nearing home;
Praise him when fell tornadoes sweep
Their swift destruction o'er the deep.

Praise God for poor Dakota's drouth,
For fires and floods in West and South;
Praise him who sends the killing frost,
And Louisville's dread holocaust.

Praise God for sorrow, pain, and woe,
For railroad wreck, av'lanch of snow;
For parsons who, with book and bell,
Demand your cash or threaten hell.

Praise God for war, for strife and pain,
For earthquake shock, for tyrant's reign.
Praise him for rack and stake; and then
Let all men cry aloud, Amen!
—*Secular Thought.*

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THE loving worm, within its clod,
Were diviner than a loveless God
Amid his worlds. —*Robert Browning.*

AN enlightened bad man often makes a better citizen than a narrow-minded, well-meaning one.—*Grant Allen.*

ALL reformers are handicapped by temporizers who study results they cannot foresee, and forget principles which never fail.—*William Lloyd Garrison,*

THE realization of moral good no more means obedience to imposed laws than the realization of the beautiful in a work of art means the carrying out of certain rules. —*Ernest Renan.*

I DESIRE to emphasize the fact that the extent to which the lawless restraint of personal liberty may go is less important than the public sentiment which tolerates any invasion whatever.—*T. M. Cooley.*

WHAT is science? To see the absurdity of the prejudice against it, we need only remark that science is simply a higher development of common knowledge, and that if science is repudiated, all knowledge must be repudiated along with it.—*Herbert Spencer.*

To the average party man the lesson of instant resignation to events is easily learned and always offered. But to the party man not of the average the party is honored only at its best, and must ever be pointed towards that ideal or fail of applause and adherence.—*Horace L. Traubel.*

MANIKINS swear by great names, and, from the grave, are despotically ruled by the scepters of great ghosts. For a thousand years the intellect of Europe was tied to the skirts of the ghost of Aristotle; and even yet millions in Europe are in bondage to the ghost of Moses, although Moses himself was a ghost. Phantoms ourselvs, we bow abjectly at the feet of the shadow of a shadow.—*Saladin.*

IN dealing with the state we ought to remember that its institutions are not aboriginal, though they existed before we were born; that they are not superior to the citizen; that every one of them was once the act of a single man; every law and usage was a man's expedient to meet a particular case; that they are all imitable, all alterable; we may make as good; we may make better.—*Ralph Waldo Emerson.*

IF, in point of fact, supernatural rewards and punishments hav been generally in favor of morality, it is because men hav generally been moral. Our dreams are the effect, not the cause, of our qualities. At a certain stage of thought they were necessary consequences; but the stream cannot mount above its source, and the motivs which prompt to morality only lose their power by expression in terms of dreamland.—*Leslie Stephen.*

IT is surely strange that not one of the verities of Christian supernaturalism has been established. No chain is stronger than its weakest link. In the Christian chain every link is broken, shadowy, unreal. How many natural men hav prayed that one solid, unequivocal, supernatural link could be produced—a deity, or an "evil one," or a soul, or a heaven, or a hell? The production, beyond cavil, of even one poor ghost would be the greatest event in history.—*Furneaux Jordan.*

THE time is past for repression. Despotism has done its work; but the day of despotism is gone, and the only remedy is a full and fair investigation. Things will never right themselvs if they are let alone. It is idle to say peace when there is no peace; and the concealed imposthume is more dangerous than an open wound. The church authorities still refuse to look their difficulties in the face; they prescribe for mental troubles the established doses of Paley and Pearson; they refuse dangerous questions as sinful, and tread the round of commonplace in placid comfort. But it will not avail.—*J. A. Froude.*

A MAN journeyed to a far country, where he found the people to be much wiser than his own people. On his return home he so related. But this greatly offended his own people, who reviled him and cast stones at him. Then a second traveler went, and brought back the same report. Him they threw into prison. Then a third traveler went, who came back saying that these foreign people were greatly superior in all ways. Him they hanged. Then they chose one to go and report truly, giving him much money wherewith to travel. He pretended to go, but he abode quietly in his own house, and ate and drank. And after a time he appeared in the streets, and declared that the three travelers were all liars, and that those foreigners were as barbarians. Whereat they applauded, and gav him much honor, and made him one of their chief rulers.—*Berry Benson, in Century.*

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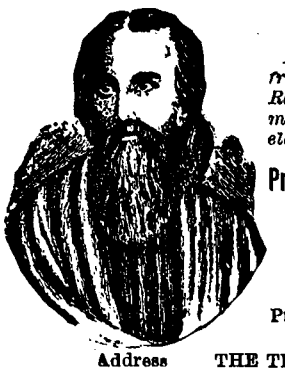
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THE BAD TEMPERED OLD JOSS ON THE RAMPAGE AGAIN.

Thou didst march through the land in indignation, thou didst thresh the heathen in anger.—Habakkuk iii, 12.

News of the Week.

PERU has increased its tariff on American agricultural machinery.

ON Nov. 26 Princess Alix of Hesse became the Czarina of Russia, marrying Czar Nicholas II.

IT seems to be established that the cliff dwellers of Arizona were—part of them at least—farmers.

EDOUARD THIERRY, French man of letters, died in Paris on Nov. 28. He was born Sept. 14, 1813.

LUCIUS J. FULLER, a millionaire Spiritualist, formerly of Willimantic, Conn., has just died in California.

A CONFERENCE of the national committee of the People's Party will be held in St. Louis on Dec. 28 and 29.

IN North Carolina the fusion nominee for chief justice received 148,434 votes and the Democratic nominee 127,593.

A NEW high-class theological review will soon be established in Chicago. This means more "Higher Criticism."

PUBLIC schools in Yonkers, N. Y., and in Detroit hav been closed on account of the presence of diphtheria in those cities.

THE Southern Associated Press has severed its connection with the Associated Press of Chicago and joined the United Press.

The James Lick monument was unveiled in City Hall Square, San Francisco, on Nov. 29. The cost of the monument was about $100,000.

SWITZERLAND surrendered to Italy the Anarchists Lezzioli and Partinotti, and has warned others who hav recently come across the border.

FRANCE seems to be preparing for war with Madagascar. On Nov. 26 the Chamber of Deputies voted the Madagascar credits—377 to 143.

BY a decree of the Italian government every socialistic club, society, and union has been dissolved and the papers and archives of all confiscated.

IN North Carolina the Republicans and Populists hav agreed to caucus together in the legislature, to each take one U. S. Senator, and to continue the fusion through 1896.

EDWARD ATKINSON of Boston, the financier and economist, approves of free banking, as he understands it, and demands the repeal of the 10 per cent tax on state banks of issue.

JOSEPH E. BROWN, ex-Governor, Justice, and Senator of Georgia, died at his home in Atlanta, on November 30. He was born in Pickens county, S. C., on April 15, 1821.

CHOLERA has broken out in Moosh and other places in Armenia where the massacres of September occurred. It is supposed to be due to the stench rising from the unburied corpses.

THE Court of Appeals of New York unanimously affirms the conviction of John Y. McKane, the Gravesend boss. Nothing but pardon by the governor can now cut short his term of imprisonment.

IN Mississippi the Populists will contest the seats of all seven Democratic Congressmen, on the ground that more than half of the voters of that State are disfranchised by the "Mississippi Plan" franchise law.

A NUMBER of bankers and business men of Denver petitioned Governor Waite to permit gambling houses in that city to remain open in the interest of business. The governor denied the prayer of the petitioners.

IN New Jersey the total vote for Congressmen was—Republican, 163,823; Democratic, 115,345; Prohibition, 7,252; Populist, 4,149; Social Labor, 4,454; Populist and Social Labor, 1,193. Republican plurality in state, 48,478. Congressmen all Republican.

THE total gubernatorial vote of the state of New York at the late election was—Morton, Rep., 673,512; Hill, Dem., 516,153; Wheeler, anti-Hill Dem., 28,649; Baldwin, Pro., 22,392; Matchett, Soc.-Labor, 12,954; Matthews, Pop., 9,794; defectiv, blank, and scattering ballots, 5,918.

THE Massachusetts Society for the Prevention of Cruelty to Animals supplies each policeman of Boston with a copy of *Our Dumb Animals* (its official paper), and the reading rooms of all police stations with its various humane publications. The police hav done good work for the Society.

THE Turkish government has issued an edict forever debarring American newspapers from admission to its dominions. This is because of their denunciation of the massacre of Armenians. The government had the authority to do this under the terms of its agreement with the Universal Postal Union.

IN Alabama two full sets of state officers hav taken the oath of office. On the face of the returns the Democrats hav a majority of 27,000, while Captain Kolb and his friends claim that on a fair count the Populist majority was not less than 25,000. The Democratic legislature has reëlected Senator Morgan and the Populists hav chosen Colonel Reese for Senator. There will also be some Congressional contests.

THE surrender by our consul-general, under orders from Washington, of two alleged Japanese spies to the Chinese authorities at Shanghai, and their subsequent fiendish torture and murder, has created a great stir in the East, and terrified all others who are under the "protection" of the United States. The Chinese officials at Shanghai had solemnly and repeatedly promised that the Japanese prisoners should not be tortured and that they should be held as prisoners.

THE strike rioters at Ridgeway, Pa., who last January burned coal tipples and placed bombs under buildings, hav just been sentenced. Three were given seven years each solitary confinement at hard labor, and fined $1 each, with costs of prosecution; two the same fine and five years each, and two were fined and given sentences of three years each. The fifty or more miners who violated the injunction of Judge Maher by marching along the highway in a body were acquitted. The others, who forfeited their recognizances and left for Italy, were found guilty.

THE health authorities of Brooklyn hav ordered the surface car companies to scrub their cars every third day with a solution of bichloride of mercury, and the liquid must remain on the floor over night. Stairways and platforms of elevated roads must be scrubbed once a week with a solution of carbolic acid and then with soap and water. The cocoa mats on the floors of cars must be replaced by wooden slats or mats, which must be scrubbed with the disinfecting solution used on the floors. Floors of ferryboats must be swept every hour with the aid of damp sawdust to prevent dust from rising.

THE Trans-Mississippi Congress, recently in session in St. Louis, favored free coinage at the rate of 16 to 1 by a vote of 164 to 72. Among the other demands made were these: That the general government deepen the harbors on the Gulf coast, and at San Joaquin, Sacramento, San Pedro, Isla Creek, and Oakland, Cal.; erect fortifications and keep armed vessels on Puget Sound; enlarge the appropriations for improving rivers, and renew work for betterment of the Mississippi jetty system; government aid to the Nicaragua Canal, and interior canals connecting the great lakes with the Atlantic Ocean; greater protection to person and property in Alaska; creation of an international commission to control canals and natural waterways of an international character; the cession of arid, non-mineral public land to the several states and territories containing such, for their use in storing water for irrigation; opening for settlement the Uintah and Uncompahgre Indian Reservations in Utah; admission of Arizona, New Mexico, and Oklahoma; the cession to Oklahoma of the Indian Territory, and the abolition of tribal relations among the Indians, they to become citizens of the United States.

A Missionary Scheme.

THE TRUTH SEEKER has recently been doing, with the generous aid of its friends, a great deal of *political* missionary work. We hav given away thousands of the "Church Property" pamphlet, and it is doing its work. We hav also given away thousands of arguments against the proposed national Sunday laws. Besides these, more thousands of TRUTH SEEKERS hav been scattered broadcast over the land.

With the advent of the reading season, when the summer's work is done and the people hav *time to think*, we want to do a great deal of *religious* missionary work, and so we hav prepared this scheme, which has already received cordial indorsement:

Probably no one book has made more converts to common sense and won more people away from superstition than Paine's "Age of Reason." It is a book, as Colonel Ingersoll says, that furnishes an immense amount of food for thought. It is written for the average mind, and is a straightforward, honest investigation of the Bible and of the Christian system. It has liberalized us all. It puts arguments in the mouths of the people; it puts the church on the defensiv; it enables somebody in every village to corner the parson. It has never been "answered" and never can be.

What ought to be done, and what we propose to do, is to scatter this book broadcast—to giv and to hav given away thousands of them among the people. Every church-member that any Freethinker knows ought to hav one. It will do that church-member good, even if his wife burns it. He will read a few pages in it at least before she gets hold of it. But perhaps she too will read it. That book in a family is bound to do good—an immense amount. It has liberalized thousands and will liberalize thousands more. That book started THE TRUTH SEEKER, for from reading it D. M. Bennett, whom we all loved when living, and whose memory we now honor, became a Liberal. Previously he was a rigid churchman. There are more like him in the country, and it is they we ought to reach.

Our proposition is for every reader of this paper to send us the names and addresses of EIGHT of his Christian acquaintances and ONE DOLLAR, and we will mail each of them a copy of Paine's "AGE OF REASON."

If you don't know eight Christians you care enough about to convert, name those whom you do want to convert, send the dollar, and we will mail the remainder to some editor or public man or preacher worth saving.

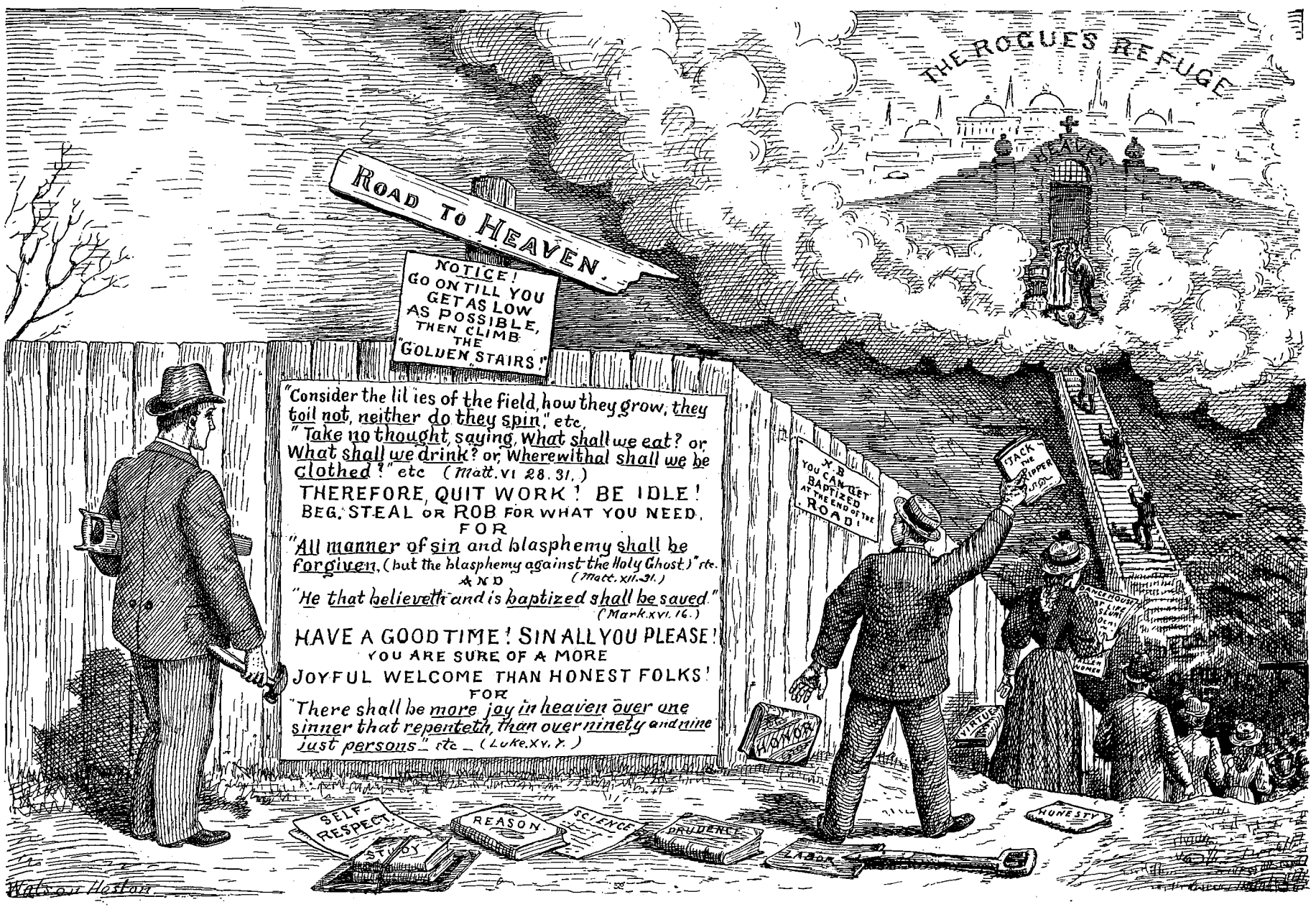
In this way public opinion can be made and the church undermined. A few Freethinkers in a community can club together and convert a whole congregation, leaving the minister high and dry in his pulpit. Or they can send us the funds and we will make the selection of the target and take the responsibility of the work. What we want is to scatter the book among the people and hav it read.

Remember, *we do all the work*—all we ask is the names and addresses and means to mail the book. Surely everybody can help in this and make thousands of Freethinkers. Don't select the names of indifferentists, but those of good church people, with a preference for those who hav the capacity to think if they only are steered in the right direction.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 21. No. 50. { PUBLISHED WEEKLY. } New York, Saturday, December 15, 1894. { 28 LAFAYETTE PL. } $3.00 Per Year



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FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - - - Editor and Manager.

28 LAFAYETTE PLACE, NEW YORK.

SATURDAY, - - - - DECEMBER 15, 1894.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

THE

Truth Seeker Annual for 1895

WILL CONTAIN AN ARTICLE BY

JOHN PECK:

"A QUEER GOD AND HIS QUEER BOOK."

God and the Calvinists.

Bishop Foster, of the Methodist church, has got into doctrinal trouble with the Calvinists because he said in a recent sermon that there was hope for the heathen. Here follow a few of his disturbing sentences:

"I am not hopeless. If I could conceive for a moment that the world as I know it—and I know it from rim to rim; I hav traveled in all its lands; I hav seen its desolate and despicable millions; I hav seen it in shame and filth and poverty—if I were compelled to think that my God whom I worship would by any possible method of administration send down to an eternal and hopeless eternity twelve hundred millions of my brethren who know not their right hands from their left, and save a few of us who are but a little better perhaps, in our moral fiber, I would not go to heaven if I could. I say that with consideration. I could not worship such a God as that. I would join all the hosts of hell in rebelling against such a God as that. God is love. God is trying to save men. There is not a man in the universe whom God is not trying to save, and not a man whom he will not save if he can do it under principles of moral law. No man will be lost if God can save him by any principles which he knows anything about."

When a Methodist bishop talks in that way you may be sure that the humanities are getting the better of the creeds. It is one thing to reject Calvinism, but quite another to threaten to rebel against God in a certain contingency. Yet is Bishop Foster prepared to rebel against the God who, if the creed of the Methodist church be true, has made this earth a hell for such a large proportion of the human family? Did he not create these "desolate and despicable millions," and did he not make the "shame and filth and poverty" in which they liv and die? Is there no principle that "he knows anything about" by which he can rescue them *in* this world? Or are there "principles of moral law" which the infinit cannot control? If that is the case—and it would appear that it is, judging by the fate of the majority of earth's children—what warrant has Bishop Foster for his hope that God will save these multitudes in some other world? In reply to the Methodist bishop the Calvinistic *Christian Reformer* says:

"We maintain that God is not 'trying to save'; he is actually saving. Christ came, not to try to save, but to save. Did God ever try to save any one and fail? Bishop Foster admits that all are not saved. Why are some lost? His explanation must be that God is unable to save them. The plan of salvation, in his view, is not adapted to those who are lost. They might hav been saved if only God knew of a plan that would suit their case. The bishop, in trying to maintain his theory of the goodness and love of God, sacrifices both his omnipotence and omniscience."

In brief, Bishop Foster believes that some will go to hell because God *can* not save them, and the Calvinist critic believes that more will go to hell because God *will* not save them. Logically, the Calvinist has the best of the argument. He must be right if their mutual premis is sound. According to the Calvinistic theory, God has saved all that he has tried to save, which—if orthodoxy be true—is equivalent to saying that he has not tried to save more than one out of each thousand of his creatures. He is a delightful God.

Accepts Revelation, and therefore Believes in Creation.

Continuing his criticism of the views of Colonel Ingersoll, Rabbi Isaac M. Wise observes that the Bible teaches that God created the world; that among ancient philosophers it was Plato who held that matter existed in a chaotic and formless state, and God made the world from this existent matter; that Aristotle maintained that heaven and all that is in it, everything besides the earth, existed from eternity, and that the earth was produced by the action of the heavenly bodies. Centuries afterwards came the Moorish-Spanish philosophers, Arabs and Jews, who reasoned on this problem. Among these was Moses Mamonides, who analyzed the three theories of cosmogony, "reasoning on them from the purely philosophical standpoint," and reached the conclusion "that it is not within the bounds of possibility to establish certainty in one or the other of these dogmas, and added to it: 'I, believing in revelation, believe also in creation, to which, from the philosophical standpoint, I am at least as well entitled as you are to yours.' This says that you can deny creation as little as I can the eternity of matter."

Even if it were admitted that this reasoning was valid, under the circumstances, what essential connection has it with the present contention between the supernaturalist and the naturalist? Philosophy has yielded the first place which it so long held to science, and the inductiv method has largely superseded the deductiv. Instead of fitting facts to theories, as in the old days, we now rest the superstructure of theory upon the basis of ascertained facts; to be sure, the generalizations are often too broad, often defectiv, but they are not advanced as finalities, and every true student of science well knows that they are always subject to revision when new facts are ascertained or a clearer light is thrown on old facts. But the reasoning of Mamonides was not valid, even with modern science left out of the question. It is not reasonable to make one's mere belief in the supernatural carry with it the settlement of disputed philosophical or scientific questions, or even to do no more than to claim that that belief is sufficient to balance the scales as between the contending theories. Had Mamonides said that an *a priori* assumption of creation was philosophically as legitimate as the theories of Plato and Aristotle, his position would hav been logically sound, reasoning deductivly, however much we might be disposed to belittle his powers of observation. This was not his position, however, if he is correctly summarized by Rabbi Wise; he did not assume, *a priori*, the fact of creation, but he assumed *a priori* the fact of revelation, and then, because he found creation asserted in the assumed revelation, he declared that his belief in creation was philosophically as valid as the belief of Plato and Aristotle in their theories. The moment he attempted to *prove* creation by revelation, the latter took its place in the category of disputed facts and had to be itself proved to be a fact before it could in any degree help to demonstrate the alleged miracle of creation. It is needless to say that the much-desired proof of the actuality of revelation has not yet been produced, and that consequently it in its turn has not contributed the sought-for demonstration of the creation of the cosmos by God. In fact, as all know, the most earnest and learned of Theists and special creationists hav very little to say about the Bible as a witness for their clients. They talk much about design and order and moral purpose, which they try to show are everywhere manifest in the universe, but it is clearly apparent that they no longer expect to convince reasonable men and women of the soundness of their positions by appeals to a discredited "revelation."

When Mamonides offered his belief in revelation as proof of an assumed creation, he was logically required to prove the fact of revelation instead of creation. Could he do this, the creation issue would incidentally be disposed of once for all. Three men, living on an island where there are no trees, dispute regarding them. A asserts that trees grow suspended in the air, and B asserts that they grow with their roots only in the air, while C asserts that they grow with their roots in the ground. Here we hav three assumptions which mutually conflict, and the defender of each must bring the best evidence he can find in support of his particular claim. Then if A injects the supernatural element into the dispute, producing a book said to hav been written by an infallible God which affirms that trees grow suspended in the air, it is manifest that if he is right the others can hav nothing more to say. At once the question is raised, *Did* God write this book? If it is found to be impossible to prove that he did, the book then takes its place among the productions of fallible men and the question is no longer, Is it divine? but, Is it true? That is to be determined by investigation. The three disputants come into the possession of other books and these deny that trees grow as the alleged God-written book asserted that they do; the men travel in foreign lands, where they find trees growing with their roots in the ground, and they reach the inevitable conclusion that the book which put forth the suspension theory was neither divine nor true. This is also the conclusion reached by unprejudiced people concerning the Hebrew and Christian scripture—that is, it is not of divine origin and it is not true so far as the creation story and other miraculous tales are concerned.

Rabbi Wise is pleased to designate as "negations" the affirmation of the scientist that nature is self-ordering and the affirmation of the scholar that the Bible is a human production, like all other books so far known to man. The supernaturalist, himself the persistent denier of the oneness of nature and the testimony of human experience that all literature has been traced to the hand of man, delights to call his opponents the apostles of negation and to accuse them of tearing down and failing to put anything in the place of that which they destroy. It has too often been shown that this

an utterly valueless defense for us to use here much space in exposing its triviality. It is to be charitably presumed that Rabbi Wise did the best he could for his cause, and we must take this as the explanation of the millionth-time sowing of these "negativ" chestnuts. There is no life in them and has not been for hundreds of years. The Freethinker and the practical scientist are *the* affirmers. None can surpass or approach them in the readiness, nay the eagerness, with which they accept both old and new truths that hav reasonable certification. They would be as credulous and foolish as the supernaturalists if they accepted what was lacking such certification. Their attitude is the furthest possible remove from that of the mere idle denier or the denier who denies because his Bible or his church denies.

The rabbi thinks that the scientist and the critic are very rash to hav doubts regarding revelation and creation, or to deny them, when so little is known about the universe and even this earth on which we dwell. He calls to the witness stand the "historian of materialism," the physiologist, and the philosopher, who all say, and truly, that our real knowledge is very little indeed. None will more cheerfully grant this than will the scientific rationalist. But he will also say that what we do know has been gleaned in the rich fields of observation and experiment, not in the barren desert of revelation, and he will add that what we do know points unmistakably to the uniformity and sufficiency of natural processes, alike in the realms of mind and of matter, conveniently so-called. So far supernatural gods and devils hav not been proved to hav had any hand in the making of worlds or in the writing of books. Every fact classified up to date has been credited to the scientist, and every "revealed" lie debited to the supernaturalist. We do not know very much, but what we do know is uniformly unfavorable to the claims of the antinaturalists.

Mr. Wise tries to be witty at the expense of the Monists. He tells a story of an English gentleman who spent several years in hunting in Australia, and on his return was ridiculed by his acquaintances for his lack of information concerning the country at the antipodes. Thereupon he had his footman bring him the long boots which he had worn in Australia. Scraping from them the mud he found clinging there, "he microscoped it carefully, and then he wrote a geology of Australia." It is true that a work so written would not be very full or reliable, but that mud would tell much more to the careful investigator of nature than any man who had never been in Australia or who had read no better description of it could imagin. The otherworldian knows all about heaven and hell, but he has not so much as a grain of gold from the pavements of the one or a pinch of ashes from the furnaces of the other to furnish a foundation for his descriptions. He likewise can tell us all about God's intentions, but he has not a scrap of paper as big as a maple leaf bearing the sign manual of that alleged being.

Because Colonel Ingersoll criticises the Bible as one book, written by God or by his direction, Rabbi Wise accuses him of being ignorant of the fact that it is a collection of books, written by many persons, at different times. It is difficult to hav patience with such statements. As though Mr. Ingersoll did not know all this! What does Rabbi Wise mean? Does he assume that his hearers are so ignorant that they will believe that the Agnostic does not know anything about the development of the Bible? Does the rabbi suppose that he will be able to drive the Freethought lecturer from the field by throwing chaff at him? What fact is more patent to thinking people than this that the average Christian believes that the Bible is one book, clear, consistent, and received from the hand of God himself at a certain time in the past, or, rather, at certain times, the Old Testament having been given, and then, at a later date, the New to complement and fulfil it? That the Bible is a collection of books, and parts of books, written at times widely separated and by many persons of diverse and even antagonistic opinions, is precisely what the Freethinker has maintained for ages and what the "Higher Critics," so despised by Rabbi Wise, are demonstrating anew every day. It is not necessary to say to Freethinkers, although it seems to be necessary to say it to Rabbi Wise, that Colonel Ingersoll and his confrères attack the Bible on the ground selected by its friends. When Christians become frank enough to put the creeds of the churches into harmony with the position of the advanced critics, and strive to educate the masses of their adherents in the principles of Bible growth, the work of the Freethinker will be vastly different from what the churches compel it to be to-day. As we hav said before to other critics of the Freethought lecturer and writer, so long as the vast majority of Christians believe that the Bible is one book written by dictation of a perfect god, we will find it necessary to consume much of our energy in attacks that apparently put us in the attitude of assuming that such was the origin and such is the nature of that book. When we point out the absurdities of the scriptures we are not unaware of the fact that many of those absurdities are more apparent than real if the Bible is considered as a collection of writings by different human authors living in periods of time far apart and under the influence of differing civilizations. But the official view of the Bible does not recognize such an explanation as permissible or even moral, and the masses of Christians and Jews consider that it is only the Infidel who could be so foolish and depraved as to contend that the Bible can be so explained. While the revelationists giv the word of command to the armies of religion they must not be surprised or angry if the Freethinker attacks the very pretension that they sustain.

Down With Sunday Laws.

There will be found on another page of this issue of THE TRUTH SEEKER a petition to the legislature of New York asking for the repeal of the Sunday law of the state. We want every one of our readers in New York to cut that petition out of the paper or send to this office for separate petitions and then get every signature possible. When all the names hav been obtained that hard work can procure send these filled sheets to us and we will forward to the proper committee in Albany.

Some of the newspapers of the city are making an effort to obtain from the legislature a modification of the law in the interest of the saloons and their patrons. This does not concern us. The issue is a partial and misleading one. The fundamental iniquity of Sunday legislation is not touched by any such scheme. Let the fight be made openly and squarely on the issue of the unconstitutionality and barefaced injustice and tyranny of all Sunday laws. No enthusiasm can be aroused in behalf of a makeshift and a compromise. Strike straight at the fundamental principle underlying the infamous Sunday statutes. All these laws are in the interest of the church and were and are meant to be. They are intended to help unite church and state and they do help unite them. The ministers are their only consistent champions; with them it is a trade movement; they are trying to legislate rivals out of the field. The man who cannot see this must be blind to the most glaring everyday facts.

The *Voice*, the preachers, and the other defenders of privilege are much disturbed by the effort, already mentioned, for the modification of the existing law so as to permit the saloons to be open during certain hours of Sunday. The "laboring people" (how they love them!) are told that if such a step is taken it will only be a short time before everything will be open on Sunday and the "laborer" will find himself compelled to work seven days in the week; his day of "rest" will be gone. All this is buncomb. Are all men compelled to work at night because a certain large number do so? Will all hav to work seven days in the week because, in order to giv those who do not work a chance to enjoy their holiday, a certain percentage of the people work on that day? Has it been found necessary to make work and recreation on the Fourth of July and other secular holidays misdemeanors or felonies in order that the masses of the people may then rest and enjoy themselvs? Not at all, and no one would hav thought of saying that such steps would be necessary as regards Sunday had it not been for the priests, with whom the movement for Sunday legislation originated. Under a rational system only those will work on any holiday whose services experience shows to be necessary for the proper use of the day by the bulk of the population. Sunday has become the weekly day of rest for the masses, and the repeal of all legislation which punishes work done on that day will not make it a day of general labor. Those who serve their fellows during that time can rest on some other day. Drive fanaticism out of our legislativ halls and there will be no difficulty in securing for all the leisure they want. That the cry of "a rest day for labor" is insincere is demonstrated by the fact that the clergy and their lay coadjutors are just as bitterly opposed to Sunday recreation as they are to Sunday labor. Do you not remember how they fought against the opening of the Metropolitan Museum on Sunday? And in Pittsburg they are just as uncompromisingly opposed to the public parks being open on that day. If the bigots who are at the bottom of the Sabbath observance movement could hav their way they would close Central and Bronx parks on Sunday, stop every horse and electric and cable car in the city and state, and keep the people shut up in their houses all day on Sunday unless they went to church, and to drive them there is the object of the day worshipers. Repeal every Sunday law.

The historian Bancroft says that "Infidelity gains the victory when it wrestles with hypocrisy or with superstition, but never when its antagonist is reason." This is readily explained. Infidelity does not wrestle with reason; Infidelity is on the best of terms with reason; hypocrisy and superstition are its natural foes; this accounts for its uniform triumphs when contending with Christianity.

George Macdonald says his story of the "One-horned Ox" in THE TRUTH SEEKER ANNUAL for 1895 will run its circulation up to a million, beyond a doubt. That being so, our readers should order their copies early, as we shall print only a few thousand. Price, 25 cents. And speaking of the ANNUAL, it may be well to say that we hav got the best collection of contributions for its pages that we hav ever had, and that is saying a very great deal. The articles cover the field of Freethought, and each is a gem in itself.

We learn from the religious *Outlook* that Mr. Johnston, the British Commissioner for Central Africa, "looks for the salvation of that region, not so much from any political or religious domination by white colonies, as by the introduction of farmers and traders from India. The experiment has already been tried of settling Banyans on the Shiré River, and it has been encouraging." Somehow, religion does not seem to be very much of a success anywhere as a civilizing agency—at least, not the Christian religion; Mohammedanism appears to be somewhat better.

The fall and winter being more particularly the reading season, and naturally the renewing of subscription season, we hope that our friends will make a little effort to send THE TRUTH SEEKER some new subscribers. A good many of our old ones hav had to drop off during the past eighteen months of panic and dullness in the business world, and we need some more to take their places and push on the work. Our friends hav never failed us in an emergency, and we again venture to ask them to do something to help by inducing new subscriptions. We hav tried to make this easy by the premium offers printed on the second page of this paper, and we think considerable can be done by our friends if they will take the trouble to speak a good word for us to their Liberal acquaintances.

To those who feel like presenting THE TRUTH SEEKER for a short time to some dear friend, our Trial Subscription offer opens the way at a small cost. A great many of the Liberals to whom THE TRUTH SEEKER is first sent this way become perma-

nent subscribers and earnest workers in the cause of mental liberty.

And lastly, after you hav induced some acquaintance to subscribe, and sent THE TRUTH SEEKER three months to some friend, send us the names of all the Liberals you know, and we will send them sample copies, and see if they, too, will not subscribe. We need them all.

We hav sold over a thousand copies of Colonel Ingersoll's lecture about the Bible within the last few weeks, several hundred copies of his Letters on Suicide, filled accumulated orders for his lectures on Lincoln and Shakspere to the number of several hundred more, and still the people want them just a little faster. All of which shows that the Colonel is about the best read man in the United States, for what we hav sold is but a drop in the bucket compared with the sales at his lectures. Five hundred to a thousand are disposed of each time he speaks. Mr. Farrell expects that over a hundred thousand copies of the lecture on the Bible will be circulated this winter.

Now it is Senator Hoar who tells something out of school, and it is the *Outlook* which helps giv currency to the heretical observation. The Senator says:

"In studying the cause which gave Boston its influence at the beginning of this century, I became satisfied long ago that the influence was chiefly due to the fact of the existence at Boston and at Cambridge of great public libraries."

Education is a mighty force, and it will be the redemption of our race, to the full extent that it can ever be redeemed. In spite of itself, Christianity is involved in the great forward movement begun when movable alphabetic types were invented.

We wish our readers would look at the date on their wrappers and see if they do not owe us a renewal. If they find they do, it will be a great favor to us if they will forward it at their earliest convenience, as we need the money. Owing to various causes, more than the usual number are in arrears at present, and this embarrasses us financially, or we wouldn't mention it. We like to keep square with the world, and in order that we may do this it is necessary that our readers keep square with us, for when they let their subscriptions run behind we hav to get behind with others. We hav no capital to fall back upon, and depend upon getting our dues to giv others their due. If our friends who are in arrears will note these facts and act thereupon, it will be, as we hav said, a great favor to us, and a favor duly and thankfully appreciated.

As stated in our News Column, revelations very unpleasant for Trinity Church Corporation hav recently been made. The Sanitary department of the Board of Health began an investigation on Dec. 10 that will be continued until all the Corporation's 148 tenements hav been thoroughly examined. Fifty-two of these tenements are leased to various persons who sublet them to the tenants and collect the rents. In regard to these Trinity makes the excuse that the leases prevent it from making repairs or building new structures. Ninety-six are owned and rented directly by Trinity. The great majority of these are old, tumble-down affairs, many wholly unfit for human habitation. Trinity asserts that these were inherited from former règimes, and that it has torn down and rebuilt as rapidly as the means at its command would permit. In the report in the *Tribune* of the testimony before the Tenement House Commission will be found some statement of facts that are very damaging to Trinity, although Colonel Cruger, comptroller of the corporation, claims in an interview published in the *World*, that if his version of the facts given to the Commission had been printed there would hav been no ground for the present discussion. Dr. Cyrus Edson of the Board of Health said that the corporation had fought the Board of Health in the courts on the issue of having running water on each floor and had been released from that obligation. Of course neither Colonel Cruger nor any other official of Trinity would for a moment consent to liv in a house where there was not running water easily accessible on every floor. But it is different in the case of "God's poor."

It is very clear why Archbishop Corrigan forbade Father Ducey to longer attend the sessions of the Lexow Committee. The latter is not disposed to support the machine with which the former is on such friendly terms, and it had come to be understood that Father Ducey's presence at the Lexow hearings might be taken by the machine to mean the secret sympathy of Corrigan with the independent priest's very apparent interest in the anti-machine reform movement. This would not do, and so there came the orders to Ducey to absent himself thereafter from the committee rooms. There does not seem at this writing to hav been any reason for the implied charge that Ducey was meddling, as a priest, in political affairs. This has been the habit of the wolf. According to the fable, the lamb was accused of roiling the water in the stream from which the wolf was drinking, although the poor lamb was *down* the stream from his lupine lordship.

In its issue of December 6th, the *Christian Advocate* outlines its work for 1895. Regarding the public schools, it says that it will defend them against all attacks, whether those attacks take the form of demands for the introduction as teachers of nuns and priests wearing the uniform of their orders, or for the division of public funds among the denominations, or, while the schools are maintained in general, to allow the Catholics to hav a share of the public money, pro rata, for their parochial schools. This is all right so far as it goes, but the *Advocate* is so careless as not to say a word regarding its attitude toward the the use of the Bible and the saying of prayers and singing of hymns in the public schools. Is it going to champion or antagonize these? A little farther down in the same column we are told that when the *Christian Advocate* is "in doubt it will maintain silence." We infer that it is in doubt regarding the propriety of the teaching of Christian and Protestant dogmas in the common schools. We hope that this is so, for it is said that "doubt is the beginning of wisdom."

Evidently they are unsophisticated in Vermont. A woman in that state writes to *Kate Field's Washington* that she wants to receive into her house several little girls to educate with her own. After describing the proposed system of instruction and giving her terms, she innocently adds: "My references are unquestionable, as I am a life-long resident of this city and a church member!" If she had only been prudent enough to leave off those last four words she would hav been all right, but when she says she is a church member she at once becomes an object of suspicion, for the business public and a good many other people hav learned to keep clear of the man or woman who makes a display of his or her religion. A religious profession has come to be regarded as very often a mask for rascality. So many embezzling bank presidents, cashiers, and bookkeepers hav been zealous workers in the church that prudent employers are not anxious to take that kind of business men into their service. The Vermont teacher has made a mistake.

The champions of Christianity never tire of boasting that that religion has civilized the world as no other has done, and yet it is notorious that among the devotees of no other great religion hav the humanities been less cultivated. When the Bible told man that he was to hav dominion over all the beasts of the field and the birds of the air, he took it for a perpetual license to torture and slaughter, just as the Christians of the middle ages took the command, "Thou shalt not suffer a witch to liv." In what Christian land could a traveler find such a condition of affairs as a writer in *Arthur's Home Magazine* describes in two paragraphs which we condense below?

Birds are very tame in Egypt. They enter houses and hop about in perfect fearlessness. A sparrow was seen perched on the corner of a table during a crowded hotel repast, and it is not uncommon to see them flitting across the ceilings of drawing-rooms at Luxor. All birds, from the largest to the smallest, go unmolested, unless they are definitly useful for food. Owls, kites, and crows sit in peace on the roofs of Cairo, or in the palm-trees in the gardens. What security would any of these hav in our Christian "sporting lands"? Even song birds are defenseless before the gun-muzzles of our ministers of the meek and lowly Jesus.

A book reviewer in one of the leading dailies, speaking of a work written by a distinguished Bible critic, referred to the critic as "one of the most eminent living exponents of Christian rationalism in Germany," and said of his position:

"It is doubtful if he admits the supernatural at all; he declares miracles impossible, and the resurrection of Jesus Christ a delusion. The idea that the Bible is a heaven-descended revelation from God cannot, he feels, be seriously maintained. · · · Nevertheless, the spirit that characterizes these volumes is essentially religious and devout."

The *Christian Advocate* givs the reviewer a deserved castigation. It observes truly that there can be "no such thing as 'Christian rationalism,' in the sense of utterly excluding the supernatural," and says that the man who denies the inspiration of the Bible "is a rationalist pure and simple." As for an author who repudiates the inspiration of the Bible, the occurrence of miracles, and the resurrection of Jesus, it is misleading and foolish to say that his spirit is "essentially religious and devout," "in the sense that either of those words is applied to believers in the supernatural, though he may stand awestruck before the mystery of the universe." We can heartily agree for once with Dr. Buckley; there are hundreds of writers like this reviewer; they try to be like St. Paul, "all things to all men," with the result that they confuse everything they touch. They are either too stupid or too cowardly to tell their readers just what they mean or what those of whom they write mean. They use old words in senses which deceive and probably are oftentimes intended to deceive.

The legislativ season is here. Congress is already at work, and some of the state legislatures are also in session. Soon all will be, and this is the opportunity for the political Christians. During the next six months these meddlers will be more activ than ever before. We want each of our readers to constitute him- or herself a committee of one to keep watch of the enemies of the secular state. Report to us immediately every movement of the theocrats. Look out for new Sunday laws and attempts to more rigorously enforce old ones; watch for appropriations to the church and to institutions under the control of the church; gather all the facts that you can in relation to the exemption of church property from taxation; be vigilant in regard to religious teaching in the schools; note what is said and done about the employment and payment of chaplains; do not fail to keep informed and to inform us as to the attacks which the anti-naturalists are sure to make on the agencies of expression and transmission. Do not assume that the Editor will find out all about these things through the daily papers; there are hundreds of those journals, and there are only seven days in the week; something of vital importance to our cause may escape his eye and yours may catch it in the nick of time; it will be better for him to hav his attention called to it repeatedly than not to see it at all. So send along the items. In this connection we will request all the members of the Freethought Letter-Writing Corps and all others who will now engage to write one letter each week to the target selected by the Captain to send us their names and addresses, not for publication, but that we may know how many there are, and so be better enabled to direct their activities. Let us make the coming year memorable in the annals of Secularism.

The Sermon on the Mount.

II.

Mat. v, 22: But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of judgment.

Put in this way this saying is a mere self-evident platitude. Any uninspired person knows that to show anger, resentment, or any similar feeling, "without a cause," is childish, and Jesus uttered only a platitude in saying so.

In the revised version of the New Testament, however, the words "without a cause" are omitted. Dr. Roberts, a member of the committee that prepared the Revised Version, says, in his "Companion to the Revised Version of the New Testament" (p. 48):

The evidence from manuscripts, versions, and fathers, is here not quite conclusiv, but the internal evidence is clear. It is obvious that a strong temptation presented itself to transcribers to insert the words, in order to soften the apparent harshness of the precept, whereas, had they existed in the primitiv text, it is scarcely possible to account for their being dropped. There is little, if any, doubt, therefore, that they ought to disappear.

I fail to see that there is any "internal evidence" in the precept, but in the above quotation from Dr. Roberts there is "internal evidence" that this last alteration was made because there was an *external* desire to do so. He admits that the evidence from manuscripts, versions, and fathers is inconclusiv, and one may fairly retort upon the revisers by paraphrasing Dr. Roberts, and saying: "It is obvious that a strong temptation presented itself to the revisers to soften the evident platitude of which Jesus was guilty, and so they dropped the words out merely because they desired to." This is a very forcible example of how the difficulty of knowing anything about what Jesus really said and did has arisen. There has never been any genuin desire on the part of Christians to keep the records of Jesus authentic. All they hav been anxious about has been to get the text into such a shape as to support each of the transcribers' pet doctrins and dogmas and his theories of what Jesus ought to hav said and done for that purpose. Jesus lived in an extremely ignorant age; we *know* that he made *some* terrible mistakes in his assertions; his horizon was very limited, and his knowledge probably very limited too. Unquestionably he said and did foolish things, and the endeavor of his followers in all ages has been to conceal these facts and make it appear that he was divinely perfect. His character and life hav become problematical and illusory in consequence. The New Testament revisers, in this instance, hav put themselvs on a level with the unscrupulous Christian historian Eusebius, to whom Christians are indebted for so much false Christian history. As Gibbon says ("History of Christianity"), "Eusebius indirectly confesses that he has related whatever might redound to the glory, and has suppressed all that could tend to the disgrace, of religion." Eusebius headed the thirty-second chapter of his "Evangelical Preparation" with the scandalous proposition: "How it may be lawful and fitting to use falsehood as a medicin and for the benefit of those who want to be deceived" (Gibbon, "Vindication"). Evidently the spirit of Eusebius still survives.

However, it will be seen that the revisers had not improved matters by making the statement read thus: "Whosoever is angry with his brother shall be in danger of judgment." There are kinds and degrees of anger; some are bad and should "render one in danger of judgment;" but there are kinds of anger that are righteous and called for; times when it is proper and is demanded. Gross injustice and many other extreme facts render anger not only righteous but necessary. Among other things, I think we may fairly say that we are entitled to be righteously angry with unscrupulous Bible revisers who read their own ideas into a text when admittedly "the evidence is not quite conclusiv," and with historians who maintain "how it may be lawful and fitting to use falsehood as a medicin and for the benefit of those who want to be deceived." Jesus was fond of venting *his* anger, in a full tide, against those he called "hypocrits," and there is no greater hypocrit than he who plays fast and loose, or falsely, with what he pretends to hold sacred. And, by-the-bye, there were *scribes* among those Jesus called "hypocrits."

Jesus continues (Mat. v, 22), "And whosoever shall call his brother 'Raca,' shall be in danger of the council." The New Version says "Raca" is an expression of contempt, and the Old Version says it means "vain fellow." Obviously, there is no divine or human wisdom to detain us here. Jesus then adds, "But whosoever shall say, 'Thou fool,' shall be in danger of hell fire." (N. V., "hell of fire.") Then why does Jesus do so himself? His constant practice with those who do not at once accept his teachings, on his authority, is to belie his own maxims and to fly into fits of anger and ill temper, to call them names, to use the harshest expressions of contempt, and last of all to call them fools.

O generation of vipers (Mat. xii, 34).
Ye serpents, ye generation of vipers (Mat. xxiii, 33).
Ye hypocrits (constantly).
Ye fools (Luke xi, 40); (N. V., Ye foolish ones).
Ye fools and blind (Mat. xxiii, 17).

Well might we retort on Jesus his own saying (Mat. xii, 36, 37).

I say unto you that every idle word that men shall speak, they shall giv account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Mat. v, 27, 28: Ye hav heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart.

First, I wish to point out the extreme indelicacy and atrocious bad state of the unnecessary intrusion by Jesus of the words "with her" in this text. Then, as regards the maxim itself, as it stands, if it really conveyed the meaning that Jesus meant, if he meant to condemn lust, the teaching is sound and honorable. But there is the fact to be faced, that nobody has ever supposed for a moment that he meant what he said. It has always been understood that in using the word lust he really meant desire; if so, and I see no reason for doubting it, the case is entirely altered.

The orthodox religious idea has always been that any *conscious* relation between the sexes, however it *had* to be unwittingly permitted now, was sinful, the desire sinful and a curse, and that it was one of the curses imposed on man as a result of his sin and fall in the Garden of Eden. St. Augustine, in the fourteenth chapter of his "City of God," and elsewhere, writes vehemently upon the subject and from the orthodox point of view. I cannot quote any of the crazy, unnatural and preposterous saintly indecency that Augustine writes on the subject, but, put in its mildest form, his statement is that in the Garden of Eden the relationship was one in which there was no consciousness or sensation, no emotion physical or mental. That was the dreamy ideal from which man fell through the sin of eating an apple, and the punishment for sin was desire, therefore desire was wickedness. That has been the basis, though not always admitted, of religious teaching from Jesus onward even to our own time. Its consequences hav filled the world with untold misery and despair. No more monstrous and unnatural doctrin was ever taught. Human reason and experience teach us that hunger and thirst are *desire*, imperativ and not to be denied, for food and drink, and that unless the desire is reasonably satisfied the individual, and through the individual the race, would perish. Human reason teaches us that excess in food and drink is low and bestial and to be condemned. But human reason can see and appreciate the difference between the reasonable satisfying of the desire for food and drink and the voracious excess of gormandizing, if the divine delirium cannot see it. So it is with the relation of the sexes; if the same desire did not exist, the relationship would never exist, would never be fulfilled, and the race must inevitably die out. Human reason can see and appreciate the difference between natural desire and unnatural lust, if divine delirium cannot. Jesus has but one word for the two.

Whilst we are on this subject, let us read in the same connection what Jesus says in Mat. xix, 11, 12, "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men, and there be eunuchs which hav made themselvs eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

Enigmatically expressed as this passage is, it is impossible for any one who thinks for a moment to be ignorant as to what Jesus meant; impossible not to understand that he was here also speaking of himself, for one. Jesus, in the passage in the Sermon on the Mount, is denouncing what he regards as sin, and in this last passage he speaks of what he regards as the best and only safeguard against that sin, which precaution he implies that he had himself taken, and leaves it to be understood that whoever is able to follow his example, let him do so. If he was to be crucified at all, why, in heaven's name, wasn't he crucified before he had given utterance to so monstrous and wicked a precept?

The same fearful idea of putting oneself beyond the possibility of sin and temptation by mutliation is enforced in the Sermon on the Mount in these words: "If thy right eye offend thee [New Version, 'causeth thee to stumble'], pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Mat. v, 29, 30).

It is perfectly idle to say, as some do, that the language in which these commands are expressed is figurativ, not meant to be taken literally. If, as you say, Jesus attained the highest possible limit of human wisdom, then he is doubly criminal in having expressed his ideas in words that convey commands to do what he did not intend should be done. As wise old Confucius said, hundreds of years before Jesus, "Without knowing the force of words, it is impossible to know men" (p. 11). "In language it is simply required that it convey the meaning" (p. 88). If Jesus used words that did not convey his meaning, how can we know him and his ideas? Why do you say that he preached a perfect morality if you do not know what he meant?

Is it any wonder that a man so cut off from human nature and feeling, as to utter such precepts, should also say: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my disciple"? (Luke xiv, 26.) The most alarming feature about these utterances is that the religious spirit is at all times so given to morbid and fanatical extremes that teachings like these might be mixed up and associated with the finest pearls of human thought and these vile and debasing thoughts will be the very ones that will be pitched upon to form the basis of action instead of milder and more humane ones. Bear these horrible utterances in mind, and then run over the social history of mankind since Jesus' time, and will you wonder that among its most prominent features you will find vast communities of men and women shutting themselvs up in monasteries to liv lives of painful and morbid asceticism and inhuman severity, to be followed, afterwards, in the same places, by similar hordes of men and women going to the other extreme under the same mask of severity, but in reality leading lives of fearful license? Will you wonder that when men hav so placed themselvs outside of human nature, torrents of blood flowed, ignorance and bestiality of every kind abounded, that vice and crime followed in the wake of the Christianity founded on the teachings of Jesus?

Put all these scattered passages together, as we hav done, and any one must be convinced that Jesus did say exactly what he meant, no more, no less. He is consistent, though fanatical. On them were founded the fanatical ideas of the Middle Ages—the system of punishment and torture that prevailed as long as the cross of Jesus was the symbol of government and the word of Jesus the foundation of the law and practice. If thy right hand, offending thee, is to be cut off, authority will soon relieve you of the trouble by cutting it off for you, and so on through all the list of offenses, until the full logic of the system is elaborated, and then must come the reign of the cutting block, the tongue tearers, the eye gougers, branding irons to put on the forehead the mark of the beast, martyr lashes, and the rest. The conception of sin, extending from "one of thy members," will grow to include the whole body, and then you hav the gallows, the executioner's ax, and fire, until the whole thing must culminate in the punishment of thought, and then you arrive finally and logically at the horrors of the Inquisition—all of it the outcome of the fanatical spirit of Jesus, and not solely of that of vile Jesuits. And then this man has the effrontery to say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light"! (Mat. x, 28–30.)

CHAS. B. COOPER.

[TO BE CONTINUED.]

Among the curious associations of animals as mutualists, is that of a gamasid—a small insect of the acarus family—with the ant; particular species of gamasid associating with particular species of ant. One gamasid described by Michael is protected by the ant to the extent that when there is an alarm the gamasids leap on to the heads of the ants and ride to a place of safety, the ants apparently feeling under obligation to save them while they save themselvs. The benefit to the ant by this association appears to be that the gamasid is a sort of scavenger, eating the dead ants and assisting in keeping the nest clean.

When renewing for THE TRUTH SEEKER add twenty-five cents for a copy of the forthcoming ANNUAL.

At the Book Table.

The Open Court Publishing Company is quite rapidly adding to the world's supply of solid literature. Several of its meaty publications confront us as we seat ourself at the book table. The first that we take up is "The Nature of the State,"* by Dr. Paul Carus. When the Homestead rioters were indicted for treason in 1892, Gen. M. M. Trumbull wrote for the *Open Court* some criticisms, in which he said that their prosecution for treason was a moral victory for the rioters. This statement, together with others in the same article, called out from the editor, Dr. Carus, some pointed but kindly comments, in which he expressed the opinion that Gen. Trumbull was "carried away by his sympathy for one party—viz., the strikers—and thus become unjust to the other—the state." Following this there appeared in the paper numerous letters, which evinced the "wide interest taken in the subject." The discussion suggested the essay republished in this number of the "Religion of Science Library," and which first appeared in several instalments in the *Open Court*.

The author first asks: "Does the state exist?" and he answers that it does; that "the relations which we call society, nationality, and state are not mere phantoms, but realities for the preservation of which individuals are ready to fight, to sacrifice their possessions, and even their lives." In connection with this answer the author remarks that "the tendency of the times is toward individualism, and, indeed, the glory of our institutions is that they hav, for the first time in the world's history, given, in principle at least, a most unbounded sway to individual liberty. And rightly so." However, Dr. Carus admits that "this theory remains too much mere theory." We are not jealous of our liberties, and do not guard against inroads upon our rights. It may be said here that it is barely possible that the reason, or one of the reasons, why we do not take more interest in the preservation of the liberties guaranteed to us by the Constitution is because there is in the minds of many of our people a strong trend of thought away from individualism, a trend so strong that it may well be considered the dominant current in our politics today. This necessarily produces confusion in our minds, making us doubtful of the propriety of vigorously defending this or that right, for the suggestion is always present that it possibly is *not* a right after all. Dropping this suggestion as a thought provoker for others, we pass on to examin the work before us a little more. Dr. Carus thinks that the state exists as an entity, an entity of the kind that consist of "relations, realities which are not concrete objects."

Was the individual prior to society? the writer regards as similar to that much-discussed query, Which was first, the hen or the egg? He replies that the right answer to both questions is, Neither was first. Dr. Carus does not seem to discriminate as clearly as did Thomas Paine between society and the state, yet he realizes that, indispensable as society is to the individual, he cannot get the best from it unless he is free to grow and to suffer from, and therefore be benefited by, his own mistakes. This consideration leads the author to say that all places in a society should "be open to free competition," and that there should be "elbow room for all the individuals, so that everywhere the best may come to the front. It is not probable that an increase of comfort or of individual happiness will be the result [for the few, the context seems to show] of the full application of this principle; hence the opposition of the ruling classes to individualism. On the contrary, it will make it harder for him who has an easy lot in life to maintain it. But society as a whole will be benefited, and mankind will progress at greater strides than ever before."

We must not linger, great as is the temptation to do so, with this very interesting volume, for our space is limited, and we must not neglect other good books that their publishers hav kindly sent us. In the third chapter Dr. Carus argues that the state is a product of natural growth. In this he discriminates between society and the state, but maintains that the latter is "as little artificial (*i. e.*, unnatural) in comparison with the so-called natural condition of savage life as the upright gait of man can be said to be artificial as contrasted with the walk of quadrupeds." Disagreeing with Rousseau and Kant, Dr. Carus holds that the rights of states are not merely negativ, exercised only for the protection of the liberties of their members, but are positiv also. If they were only negativ they could not, as he endeavors to show, collect taxes or pass laws enforcing military and juror's service. He concludes that "the state is actually a super-individual power, and has to be such in order to exist at all." But it it is human, not divine, in its origin and sanctions.

In the succeeding chapter the modern state is examined. Here it is held that no majority vote can make a wrong law right; not even the consensus of all can do this, for there is a difference between the will of all and the common will, and the authority of the state "is founded upon the latter, not the former." The next chapter is devoted to the demonstration of the thesis that the modern state is based upon revolution, and the concluding chapter maintains that, notwithstanding the revolutionary origin of the modern state, there can be committed against it such an offense as treason, and that this treason is "one of the gravest crimes." It is admitted, however, that "it is very difficult to draw any well-defined line between treason and reform, especially when it is remembered that every reform appears necessarily as treason, to a conservativ mind."

*The Nature of the State. By Paul Carus. Chicago: The Open Court Publishing Co. Paper, 54 pp. Price, 15 cents.

In "Double Consciousness"* we hav a record of experimental psychological studies by Alfred Binet, a well known French student of the science of mentality. During recent years, a great scientific movement has developed in France for the experimental investigation of psychological manifestations. In the high schools and universities the professors continue "to teach an antiquated science, whose only method is that of introspection," but in the philosophical reviews and in the journals which are "strictly medical" the investigation of mental phenomena is carried on along the lines and according to the methods of natural science. The forerunner of this inquiry was M. Taine, who in 1869 wrote an important treatis on "The Understanding." Then came M. Ribot, who is the "real inaugurator of the psychological movement proper." M. Ribot started the *Revue Philosophique*, through which he made known the investigations of himself and his fellow scientists of France and the investigations of the psychologists of Germany and England. He also instituted a chair of psychology at the Sorbonne and later at the College de France. Finally, in conjunction with M. Charcot, he founded the Society of Physiological Psychology, which has more than fifty activ members. This society has brought together the physiologist, the psychologist, the physician, the mathematician, the alienist, and the linguist, and working in the same direction they hav been enabled to do a great deal in developing the new science. M. Ribot has published four very timely works on the Diseases of Memory, of Will, of Personality, and on the Psychology of Attention. M. Binet says that he has always endeavored to stand "upon the groundwork of facts, entertaining a horror of metaphysics that is perhaps exaggerated." It is also said of him that "he has little love for great systems, and rightly givs precedence to little facts accurately observed and minutely described." Concerning the relations of the "physical and the spiritual," he regards the matter as a simple concordance, without going into the problem; he has frequently compared the state of consciousness to a state superadded, which in no shape modifies physiological processes, and which acts like a shadow opposit a body. He affirms, in different places, that an unconscious phenomenon is nothing else than a purely physiological phenomenon. M. Binet believes that we "know *absolutely nothing* regarding the nature of unconscious phenomena," and he suggests that despite M. Ribot's repugnance to metaphysics, it may be thought that a "slightly metaphysical character attaches to the ideas just noticed," and which we hav outlined above. The little book we are noticing is devoted to the investigation of the phenomena of unconscious cerebration in their "relation to double consciousness." The subjects treated are included under the heads of "Proof of Double Consciousness in Hysterical Individuals," "The Relations Between the Two Consciousnesses of Hysterical Individuals," "The Hysterical Eye," "Mechanism or Subconciousness?" "The Graphic Method and the Doubling of Consciousness," "The Intensity of Subconscious States," "The Rôle of Suggestion in Phenomena of Double Consciousness," and "Double Consciousness in Health."

As in the case of all other mysteries, the domain of the unknown in psychology is the domain of the miraculous, the supernatural. As we explain we cease to fear and to worship. Instead of burning "witches" and the "possessed," as the Christian doctors of minds diseased were wont to do in the good old days of faith and nescience, the students of these times are delighted to reduce the causes of unhappiness by discovering and explaining the sources of all this "bedevilment." This is the method of science. It is a pleasure to review, ever so briefly and imperfectly, such works as the "Double Consciousness" of Alfred Binet. If only the people in general could be induced to read them the reign of superstition could not long endure, but, alas! we cannot hope that they will. Only a few will read and understand, but that is a great gain, and it givs us hope for the future of our race.

*On Double Consciousness. By Alfred Binet. Chicago: Open Court Publishing Company. Paper, 93 pp. Price 15 cents.

Science Notes.

It is notorious that man as an individual left to himself is an exceedingly helpless being. He must be assisted by others in order to become anything more than a very low down beast. And he presses into his service also many animals of other species than himself. To most of these, as the horse, ox, sheep, etc., he is obliged to render a return service in shelter and food. Animals associated together and thus helping each other are called mutualists. There are parasites, it is true, that rob their hosts as much as they can, and never giv any benefit in return; but almost all animals are mutualists. Dr. James Weir has lately rescued the reputation of some so-called parasites and proved them mutualists. Thus the lice that infest fowls are found to be only scavengers scraping up the waste scarf-skin of the fowl and leaving it in a more healthy condition. They never bite or suck the blood of the host as parasites do. Many fishes are served by mutualists. The doctor experimented with gilt cat fish. This fish has mutualists called gyropeltes, whose friendly office is to devour the mucus that exudes from its body and remains on the skin clogging up the pores. The doctor put two of these fish in a tank where there were no gyropeltes, and in two days they were covered with a dense mucus, lost their fine complexions, and became decidedly low spirited. He then put them in a tank containing hordes of their little friends, and they were covered by them in a few moments, and in two days were beautifully polished off and restored to their usual good health and spirits.

There is a newly discovered worm called the *Filaria Nocturna*, that gets into the blood of men (and probably other animals) in India. The embryos of this worm are in the water, and when it is drank are taken into his stomach. From the stomach they bore their way into the lymphatic vessels, where they become sexually mature and reproduce a prodigious number of minute embryos inclosed in a delicate shell. These pass from the lymphatics into the blood, and during the day are quiet and not easily detected, but are activ at night. Now the mosquito, also a nocturnal animal, comes along, and sucking the blood of her victim, transfers some of these embryos to her own stomach, where they grow. When the musquito retires to water where she lays her eggs and dies, these embryos are scattered in the water, where they swim about and never develop any further, unless some drinker of the water swallows them, and so givs them a chance to produce a new generation. Providence has thus very ingeniously arranged this partnership between men and mosquitos for the benefit of the *Filaria Nocturna*. They are sometimes injurious to men, but not unless they are in great numbers.

The term *annelid* is used to designate that class of animals that, like the earthworm, consist of a series of rings or segments placed one behind the other and attached together in a long row. Each segment is provided with a nervous ganglion on the ventral side of the animal, and nerve fibers running from it to the sides terminating in hairs, which are organs of touch, and sometimes in limbs. The leech is an animal belonging to this class. It, like other annelids, has at the head end an extra bunch of nervous ganglions that hav not improperly been styled its brains. Professor C. O. Whitman of the University of Chicago has exhaustivly studied the nervous system of the clepsine, one of the leech family, and has shown that this bunch of ganglions arises from the bunching of the ganglions of five common segments into one segment. Every element of these ganglions with the proper number of nerve fibers is there in this primitiv brain. This is interesting to the human race, since there is every indication that man (as well as other vertebrates) is a lineal descendant of the annelids. Each vertebra in our backbone, with its corresponding ganglion and paired nerves, represents an ancient segment in the worm-like ancestor. This discovery shows how the brain was started in one family at least.

JAS. B. ALEXANDER.

News and Notes.

Accidents will happen, and the Secular Pilgrim cannot escape the troubles of this life any more than the saints, who are expected, of course, to suffer, for whom the Lord loveth he chasteneth. I left Chicago Friday evening, November 31st, and expected to be in Blair the next day before noon; but I was obliged to pursue a round-about journey before I got there. At Trempealeau, Wis., one freight train had dashed into another, and the main track was blocked, and would be for several hours, so I was dead sure of missing my connection at Marshland; and if I did there was no railroad communication with Blair until Monday morning, in which case my three lecture engagements for Saturday and Sunday would remain unfulfilled. I thought certainly I was in a box, and must resign myself to an uncomfortable three days' sojourn in a strange country, with nothing to do, and out of pocket. However, by due inquiries of the conductor and various fellow-passengers, I found that I could take a local train to Galesville, seven miles off, and then drive across the country a distance of twenty miles. I proceeded to carry out the program. I arrived in Galesville about 10 A.M., had breakfast, and then the team was ready for Blair. Off we started, over hill and through dale, behind a couple of splendid Montana bronchos. I must confess I like the broncho. He is a lively animal. He keeps going. He does not seem to hav the slightest idea of walking. He is a kind of electric battery incapable of fatigue. We went over that twenty miles in two hours, and I arrived in Blair only an hour behind time after all. I enjoyed the drive. It was a misty morning. The dull gray and gold of December's scenery was all about. The hilltops were covered with snow and ice, and we had to wallow around some of the heavy drifts; but on the whole the roads were good, and the cool air was exhilarating; and there was something unique and weird in the darkling pictures that opened and shut in the cloudy chambers of the morning that reminded one of the vague and luminous poetry of Ossian when he sings of the melancholy heroes in the dim solitudes. So although I didn't thank God for changing the course of my journey, I made the best of it, and derived all the romance I could from the swift and circling progress through a hitherto unexplored country. When I drove up to Mayer's hotel at Blair I was in a right good condition for dinner, and found a cordial welcome from many friends in this new field.

I certainly should hav missed it greatly if I had not made Blair. It was a treat indeed to giv lectures in so appreciativ a community. The first night, Saturday, was pitch dark; the fog still accumulating, but the town hall was nearly full. Liberal friends came from Whitehall, seven miles away; from Taylor, the same distance, and from other places; and in every respect it was a grand rally of our forces. The lectures on Sunday afternoon and evening were equally successful. The largest audience of all was present on Sunday evening. These were the first Freethought lectures here, and certainly the result is most favorable.

The mists rolled off, and Sunday was a lovely day, a perfect winter day. There was no cloud in the sky. The brilliant hues of autumn had vanished, but the soft colors presented to the eye had a most charming effect, contrasting with the sparkling glory of the clear atmosphere over which the sun was gorgeously marching. The river was frozen over, and hundreds of happy people were skating although it was Sunday. Dr. Bodon and myself climbed the big bluff, on whose top is the residence of Ole Granberg, who is in the front rank of our Liberal workers. It was like tugging up Zion's hill to reach his delightful home; but we were amply repaid for the toil. The valley of the Trempealeau stretched wide beneath the glittering azure. The bluffs and hills and cultivated lands mingled in beauty and charm. The woods shone with exquisit luster. Now and then a spot of vivid green checkered the landscape. The ice-bound river gleamed like a silver ribbon, and animated nature rejoiced in the diamond-like splendor of the earth and sky. Everything conspired to make an entrancing picture.

Ole Granberg has a fine library of Freethought and scientific books, and it was a pleasure to roam through these treasures of wisdom, poetry, and romance, for if anything makes the world beautiful it is the truth itself.

Dr. Bodon treated me with the genuin hospitality of the Norseland. I had the bread and cake, fish and cheese of that far country; and it seemed as if I were really in the "land of the midnight sun," with its art, its music, its literature, and its good things of ancient renown. It whetted my appetite to visit that great and wonderful country where sea and land mingle in such magnificent array, and in the minds of whose people are the traditions and glory of an almost immeasurable past. Nearly three-fourths of the farmers about Blair are from Norway originally, and they make a steady and prosperous community. They, perhaps, hav more churches than any other nationality, for they seem to delight in splitting on subtle points of theology, but a vast Liberal element prevails; and I find among them some of our broadest and best thinkers and most vigorous workers. The spirit of its literature is now almost thoroughly Freethought. There are about 600,000 of Norway's people in our land to-day, and they will certainly break off the shackles of superstition and become a powerful element in American life.

I hope to return to Blair some day. I hav also an invitation to break ground at Taylor, which sent a goodly delegation to these meetings. The Liberals of Whitehall also desire a continuation of the campaign, so I find this whole country in sympathy with progress and reform. I leave Blair to pursue my northward way with hope and encouragement.

I hav come across a history of the first national Thanksgiving in the American Republic, and it is quite an entertaining affair, and shows what a farce the whole ecclesiastical procedure was. We shall find points in it for secular instruction. As will be seen by the record, the first Thanksgiving was the occasion of making the "Father of our country" profane. It really made Washington swear, perhaps for the first time.

The idea of having such a national holiday originated in the fertil brain of Alexander Hamilton Hamilton was then secretary of the treasury, and in August of 1789 he broached the subject at one of the meetings of President Washington's cabinet.

It was in September of 1789 that the matter was brought to the attention of Congress. Representativ Boudinot of New England moved, that in view of the blessings so abundantly bestowed on the country by the Almighty, a day of thanksgiving be set apart by the president. The resolution was supported by Representativ Sherman of Connecticut, but it aroused violent opposition. Many members of Congress denounced the proposition as effete and monarchial, and we hav the authority of Representativ Muhlenberg of Pennsylvania for the statement that some members grew so personal in their discussions of the matter that blows were exchanged on the streets of New York. It appears from the Hamilton letters—and the fact will certainly surprise the historians—that Jefferson and Hamilton immediately differed as to the desirability of the holiday. Jefferson, as appears from his letters, was opposed to the idea because it seemed undemocratic. He was then, of course, fresh from his long residence in Freethinking France, and at the very culmination of his skeptical progression. Anything that savored of prayer and church observance in the government was opposed to his extreme views in the matter of separation of church and state. He expressed these views of his with moderation and good sense in a concise letter, for he had as yet hardly assumed the reins of office.

However, the resolution went through Congress, and Washington duly appointed the last Thursday of November, 1789, as the first of one long line of national Thanksgivings. Immediately another acrimonious contest was begun. How was the day to be observed? It was proposed to hav a monster procession of dignitaries, headed by Washington himself, on horseback. Jefferson's opposition to anything of the kind, as his letters show, effectivly prevented such spectacular perambulation. It was finally determined that the day was a domestic holiday and should be observed in the privacy of the home after the good old New England manner. This much we know from John Adams, the vice-president, who came from Massachusetts, the mother of Thanksgivings.

Now, it seems that Alexander Hamilton, eager to do anything calculated to put Thomas Jefferson to confusion, had been organizing all manner of festivities and observances likely to make Thanksgiving a noisy holiday. Jefferson, on the contrary, had held somewhat aloof from the whole thing, for he took great pride in his superiority to all affairs of a religious nature, and he looked upon Thanksgiving as a religious contrivance entirely. The friends of Jefferson did what they decently could to ignore Thanksgiving altogether, as John Adams's letters show very emphatically. Hamilton's partisans, on the contrary, did all in their power to make the day a success, and when the state of affairs was made known in Boston and Philadelphia, the battle was heartily entered into. Washington had the mortification of seeing that his day of Thanksgiving for the blessings of Almighty God had become a source of no end of contention.

However, the day dawned bright and even warm for New York. The bells of Trinity were rung for an hour and there was a parade of one regiment reviewed by Hamilton from Faunce's tavern. Then the cheering part of the day began by indulgence in various forms of stimulating percolations and every one no doubt was very thankful. Washington went to church in the morning and at high noon began to receive his visitors. It was well on in the afternoon that Hamilton's little dinner began. It was rather a famous little dinner in its day and generation, although it is never talked of nowadays. It was eaten at Faunce's and was the first official Thanksgiving banquet in our history. Hamilton was to respond to a toast and then go off to the president's mansion, but it seems the secretary of the treasury was behind time, and there occurred at the dinner table what would now be called a disagreement among gentlemen. We hav much and detailed information about it in the Hamilton letters. In the first place Lieutenant St. Clair, a nephew of famed Arthur St. Clair, took occasion to say upon his honor as a gentleman that he was sober. An unhistoric personage of whom we know no more than that his name was Tisdal and that he was an alderman and notary, impeached the veracity of Lieutenant St. Clair's assertion and defied him to prove it. The lieutenant thereupon threw a bottle at nobody in particular and missed his aim. In an instant, as they say in novels, all was confusion, and then like a god out of a machine in walked Alexander Hamilton. The scene that met his gaze, according to John Adams's account of it, was shameful. Viands and glassware and gentlemen were all massed together. However, they were separated and Hamilton, dreading the effect of the scandal if the episode became public property, did his best to patch matters up. The skeptical alderman appears to hav had his doubts upon the subject of Lieutenant St. Clair's sobriety set at rest, but unfortunately there could be no doubt that the lieutenant's nose was broken in the course of debate, for the Hamilton letters distinctly say so, but we hav the same authority for maintaining that it was agreed that a gentleman is at times justified in insisting that he is sober.

The next thing that happened, according to the letters, was a dispute about the turkey. Where was the turkey? It had not been brought upon the table. There were loud shouts for turkey, but none was forthcoming. A proposition to dispense with that fowl was hooted down, and Alexander Hamilton swore—the Hamilton letters say he swore—that no citizen of the United States of America should abstain from turkey on Thanksgiving day. Well, they got a turkey somehow, and ate it. Then they drank and cheered and sang songs, and sang songs and cheered and drank. They knew how to observe Thanksgiving in those days.

This little matter attended to, Hamilton made a speech and hied him to the presidential abode. Here and there had been dignified observance of the day, but it seems that some inkling of the little row at Faunce's had got abroad already, and Washington put some questions to the secretary of the treasury about it. Both Knox and Randolph mention the exercised condition of the president, and Hamilton seems to hav been influenced somewhat by his recent excitement. However it was, Washington at any rate became vexed and indulged in some pointed remarks. Readers of the history of the period remember the effectiv way in which Parton, Marshall, and Hillard hav touched up the anger of our first president. Washington's displeasure always took the form of just resentment. He resented the whole Thanksgiving episode. John Jay givs the language of the father of his country on this occasion with some pretensions to exactness. Washington was incensed that a young soldier should hav broken his nose in a tavern brawl, while professing to be giving thanks for heaven's best gifts. Our first president went so far as to say that it was disgraceful, "by God." "By God, sir!" was the most blasphemous imprecation in the Washington vocabulary, and he used it twice to Hamilton. The first occasion was on this unhappy Thanksgiving. At the second Hamilton quitted his master.

The churches are welcome to all the credit they can get out of this first Thanksgiving celebration by order of the president. It shows Jefferson in the light of a wise statesman and a sensible Freethinker, and Hamilton as an imitator of the ancient monarchies. It is a bit of history worth preserving.

SAMUEL P. PUTNAM.

"I will dash them one against the other, even the sons and fathers together; I will not pity, nor spare, nor hav mercy."

"And his mercy endureth forever."

When will Christians see the absurdity of these contradictions?—*John Peck, in Truth Seeker Annual for* 1895.

An Observation.

A rhetorical denunciation of unbelief, the authorship of which was attributed to James Russell Lowell, has been printed in most of the religious papers during the past few years and has probably by this time found its way to the heathen. It bore internal evidence of imposture, but that made no difference. It was slush, and Lowell was not given to writing slush, but it answered the purposes of piety. It was analyzed, picked to pieces, and disposed of as worthless refuse, but the Gabriel of the resurrection of fraud blew his trumpet and it arose. Mr. Lowell, who died in 1891, repudiated it over his own signature, but within the past six months it has reappeared. Who has not been dazzled by this gem?—

Some gentlemen tell us very complacently that they hav no need of religion; they can get along well enough without it Let me tell you, my friends, the worst kind of religion is no religion at all. And these men who liv in ease and luxury, indulging themselvs in the amusement of going without religion, may be thankful they liv in lands where the gospel they hav neglected has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago hav eaten their bodies like the South Sea Islanders, or cut off their heads like the monsters of the French Revolution.—*James Russell Lowell.*

Or blinded by the following?—

When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can liv in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is reverenced, infancy respected, womanhood honored, and human life held in due regard—when the skeptic can find such a place on this globe where the gospel of Christ has not gone and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the skeptical *literati* to move thither, and there ventilate their views. But so long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that savior who alone has given to man that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—*James Russell Lowell.*

Would the man who grieved to find "Truth forever on the scaffold" be likely to crucify facts in that manner? Hardly. Would a person pious enough to lie for God's sake say this?—

Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone.

The quotation is from "Bibliolatres."

It is doubtful if Lowell was a Christian at all. There is nothing in his works to indicate that he was. In his poem, "The Search," he relates how he sought Christ, and having come to a church he says:

I found his tomb, indeed, where, by their laws,
All must on stated days themselvs imprison,
Mocking with bread a dead creed's grinning jaws,
Witless how long the life had thence arisen.

Here the church is made the tomb of Christ's dead body—his spirit, that is, his teachings, having gone outside. There is here also a crack at the Sunday laws by which professed Christians "themselvs imprison" in churches on their Sabbath; also at the communion business. Instead of partaking of the body and blood of Christ, the church people, as Lowell thinks, feed the grinning jaws of a dead creed, and his thought is well expressed, though in harsher terms than Ingersoll, for example, would hav employed under the circumstances. Not to leave the reader in doubt as to how Lowell's search for Christ ended, I will say that he found him in a "hovel rude" feeding a hungry child and protecting a slave he had set free. He was not at that moment robbing the grave of its terrors, or death of its gloom; he was just trying to make life endurable. If I were to guess at Lowell's estimate of Christ, I should say that he regarded the Galilean as a reformer whose mission was not to deterrorize death or to ungloom the grave, but to help the unfortunate, free the enslaved, humble the proud, call the righteous to repentance, and put the gad to hypocrits.

I find nothing about Christianity in Lowell's works, and he mentions the church only to score it. The fact seems to be that he took no stock in the gospel of Christ as now promulgated. His poem entitled "A Parable" tells of a visit which Christ makes to earth in our days. He finds the church built upon the groaning multitude, whose heavings and sighings rend its walls. And he says to the chief priests:

Hav ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the poor?
. . . . . .
I hav heard the dropping of their tears
In heaven these eighteen hundred years.

The chief priests try to apologize, and call Christ's attention to the images of himself which they hav reared, and to illustrate their zeal they tell him:

Our task is hard—with sword and flame
To hold thy earth forever the same,
And with sharp crooks of steel to keep
Still, as thou leftest them, thy sheep.

But Christ does not approve of that method. He goes away and finds a laborer—

A low-browed, stunted, haggard man,
And a motherless girl whose fingers thin
Pushed from her faintly want and sin.

And having set these two in the midst of the Christians who had sent the gospel into heathen lands, and the said Christians having drawn their skirts away to avoid defilement—

"Lo, here," said he,
"The images ye hav made of me."

That does not really look as though Lowell thought the gospel necessarily promoted "decency and security," or as though womanhood was especially honored on every ten square miles of Christian territory. On the other hand, the conclusion is that he holds Christianity responsible for the man being low-browed, stunted, and haggard, and for the condition of the girl who but faintly pushed away want and sin. It cannot be gathered from the lines quoted that no religion at all, in the estimation of Mr. Lowell, could be worse than such a religion. Mr. Lowell had a God who always agreed with him, and also a Christ whose opinions and conduct were invariably such as Mr. Lowell could indorse. He had likewise a heaven, to which he gave Wm. Lloyd Garrison and the heretical Dr. Ellery Channing a handsome send-off. He had a hell, too, but it was the hell that the rich Christians make for the poor ones on this planet. But Lowell's deities were just; they judged men on their merits. His heaven was evidently a mental state and was to be won, in abolition days, chiefly by fighting slavery. If there was no conscious existence after death, on which subject the poet did not dogmatize, still—

No power can ever die that wrought for Truth;
Thereby a law of nature it became,
And livs unwithered in its sinewy youth,
When he who called it forth is but a name.

In Lowell's humorous writings ministers are described as of the earth earthy, and joining the church is recommended, in one instance which I recall, as a matter of business. Here the commercial value of piety is set forth, and it is argued that nobody who has not experienced a change of heart can make one nigger raise ten bales of cotton. But if you read anything whatever that Lowell is known to hav written, and then turn to the rancid stuff attributed to him, you can almost detect the imposture by the taste the words leave in your mouth. He may hav been a Christian, despite the lack of evidence to that effect. It never occurred to me to invest any man with the title of Freethinker unless he claimed and defended it; but it is only fair to Lowell to say that he was no ranting blatherskite, as he would deserve to be called if the denunciation of the "skeptical *literati*"—a denunciation that would fall upon his friends and contemporaries Channing, Emerson, Holmes, Thoreau, Parker, and Whittier—had been his.

It is tardy justice for the *Christian Advocate* of November 15th to reprint the matter under the acknowledgment that Lowell is not its author, but these facts are welcome nevertheless: Professor Wilkinson, of the University of Chicago, wrote to Prof. C. E. Norton, the lifelong friend of Lowell and editor of his published letters, saying that he wanted to use the passage and asking Mr. Norton to authenticate it if he could. Why a college professor should take any trouble to secure such a screed when the Rev. John Jasper's Sun-Do-Move sermon was available, is one of the mysteries of godliness. Norton replied that he was sure it could not be Lowell's utterance. The next witness is Mr. John T. Perry, of Exeter, N. H., a journalist, who says that he warned the Rev. Smith Byington, the Congregational minister of Exeter, who had quoted the words as Lowell's, that they were spurious. Thereupon the Rev. Mr. Byington wrote directly to Lowell, and to his apparent disappointment received in reply a note saying that the passage was not his (Lowell's) and that he was not in the habit of employing that style when discussing religious questions.

There is valuable instruction in this incident, if no truth. Here we find, in the hindquarter, as might be said, of the nineteenth century, a pious fraud flourishing within three years of the death of its purported author, after his literary executor had branded it as such, and even after a letter in which he had declared over his own signature that he did not write it was in the hands of a distinguished clergyman. The Rev. Mr. Byington, who received Lowell's denial, did not make it public, but Norton the journalist saw it, and so set about clearing the poet's reputation. The indications are that the preacher designed to suppress the facts.

If in these days of newspapers and diffused intelligence a humbug of such dimensions can pass as genuin for years, what a gorgeous freedom the fathers of the church enjoyed to invent every posible imposture and attribute it to Christ and the apostles! The editor of the *Advocate* admits: "The tendency to exaggerate in religious writing and conversation is so marked that....we are compelled by lengthening experience to declare that the presumption is that exaggeration exists in every case of unusual positivness in unauthenticated quotation." Applying that rule, which is a good one, to the gospels, there is no more if not less excuse for accepting them as authentic than for believing James Russell Lowell wrote the passage we now know to be fraudulent. GEO. E. MACDONALD.

Lectures and Meetings.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

Mrs. M. A. Freeman will make a trip east about the first of January, and would like to secure engagements for lectures in Ohio, Indiana, Pennsylvania, New York, and Massachusetts. Those desiring her services will please write her at once 1037 West Madison street, Chicago, Ill.

THE Ohio Liberal Society meets every Sunday evening in Knabe Hall, 26 W. Fourth st., Cincinnati. Program for December:

December 16th—"Adam and Eve." Allen O. Myers.
December 23d—"A Popular Exposition of Geology." Samuel A. Miller.
December 30th—"Why I am not a Christian." Rabbi Isaac M. Wise.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for December:

December 16th—"Some Flaws in Christ's Credentials." J. E. Remsburg.
December 23d—"Christmas Sermon." Henry Rowley.
December 30th—"The Christian Religion." Raymond S. Perrin.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

December 16th (2.30)—"God and the State." Charles W. Mowbray.
7.30—"Our Christ." Rabbi J. Leonard Levy.
December 23d (2.30)—J. C. Frost will reply to Charles W. Mowbray's lecture on "God and the State."
7.30.—"Our Christ." Rabbi J. Leonard Levy.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome. Program for December:

December 18th—"Browning's Statue and Bust." George Brown.
December 25th—No meeting Christmas night or New Year's night.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for December:

December 14th—"Some Facts About the Bible." John E. Remsburg.
December 21st—"Increased Production the Only Hope for Mankind." Starr Hoyt Nichols.
December 28th—Twenty-fifth anniversary of the Liberal Club. All friends are invited to come and celebrate with us in a special program.

S. P. PUTNAM'S lecture appointments:

Fargo, N. Dak., Dec. 18-20.
St. Charles, Minn., Dec. 22, 23.
San Marcial, N. M., Dec. 29 to Jan. 2.

Mr. Putnam will lecture during the month of January at Prescott, Arizona. It is hoped that friends in the vicinity and throughout Arizona will make arrangements for lectures at this time, and push the Freethought work. Mr. Putnam will also arrange to lecture in New Mexico, Colorado, and Kansas on his return from Arizona. Those wishing lectures in any of these states will communicate with S. P. Putnam, 234 South Water street, Chicago.

The child is the raw material. It is in our power, and it is our duty, to mold, fashion, develop, prune, as it were, into as good a growth as the world at large has a right to expect and a community to demand. With all due allowance for inherited tendencies, the work of training the child is in the hands of the teachers. . . . We hav no more right to put a child in mental bondage than we hav to enchain his limbs or to obstruct his free respiration. By mental bondage I mean the bars and bolts that are used to shut out the light and radiance of scientific fact and investigation, the dungeons of ignorance and cells of dogmatic authority. —*Susan H. Wixon, in Truth Seeker Annual for* 1895.

Letters of Friends.

Goes at It in Earnest.

NEW ROSS, IND., Nov. 25, 1894.

MR. EDITOR: Inclosed find names and addresses, to which please send twenty-four copies of Paine's "Age of Reason." Yours truly, PHILIP BRUCH.

He Must Hav It.

OAKLAND, NEB., Nov. 25, 1894.

MR. EDITOR: I cannot afford to be without THE TRUTH SEEKER in spite of hard times, so inclosed find $3 to extend my subscription for another year.

ELLING STRAND.

Putnam Ahead of Moses, Et Al.

APPONAUG, R. I., Nov. 25, 1894

MR. EDITOR: I hav got the "Four Hundred Years of Freethought," which I am reading now the second time, and the more I read the more I get interested in the work. It is the greatest book on record, superior to all, the Bible included, which is saying a good deal.

Yours as ever, JOHN R. SWITT.

Throws up His Hat for "Our Artist."

STONY CREEK, MICH., Nov. 25, 1894.

MR. EDITOR: Inclosed find $5.20, which please credit as follows: Extend my subscription to THE TRUTH SEEKER, and send me "The Better World," "Religion and the Bible," and the "Age of Reason." I should much like to send for the eight copies of the "Age of Reason," but my financial condition forbids.

Watson's pictures are grand, and I can shout, "Long liv Watson!"

P. H. HARRIS.

Wants an Unadulterated Constitution.

GLENS FALLS, N. Y., Nov. 13, 1894.

MR. EDITOR: Please find inclosed fifty cents for the "Age of Reason," and Ingersoll's "Holy Bible."

I cannot believe in their personal Gods, but am a believer in Spiritualism. I hav THE TRUTH SEEKER read in the Psychical Hall very often. We are for Freethought and liberty, and we are gaining slowly. Now and then one dares to show himself on the side of liberty. No God in the Constitution for me. I hope you will succeed in your grand, good, and truthful work. GEO. H. WOOD.

How Moody Feeds God's Lambs.

ORILLIA, ONT., Nov. 27, 1894.

MR. EDITOR: Winter has come on here in Canada, and the snow is now covering the ground, and in Toronto the poor sometimes hav to starve, but, thank God, Moody spent two weeks in the great Massy Hall and warmed up their souls in a most God-like manner, and when leaving the other day he took $1,800, as a result of the big fish stories and stale jokes. If this amount had been spent for bread and divided amongst the needy of this most godly city, it would hav purchased 700 barrels of flour or eight car loads or 49,000 loaves of bread, weighing four pounds each, food for one month for 1,633 families of five persons each, or 8,165 souls for one month. Wonderful is the blessing of godliness.

T. W. MOFFATT.

No, He is Another Lambert.

LEON, IA., Nov. 25, 1894.

MR. EDITOR: I read recently in some paper that one Rev. Mr. Lambert, a Catholic priest, had been converted to Protestantism, and wish to know if he is the Lambert who is the author of "Notes on Ingersoll." Please find inclosed $1, and send me eight copies of Paine's "Age of Reason." It is not my intention to giv these books away, but to lend them first to one and then another as missionary documents. As soon as I can spare the money I will send you a few names and the money to pay for their subscription to THE TRUTH SEEKER for three months, hoping that they will become regular subscribers. Yours with admiration for THE TRUTH SEEKER, and the cause of Freethought, FRANK COOK.

Make a Note of the Name and Address.

ESKRIDGE, KAN., Nov. 25, 1894.

MR. EDITOR: I see in a recent issue that you often hav inquiries for some one to deliver a funeral address, and sometimes are unable to comply on account of the regular Liberal lecturers being too far away from where the speaker is wanted.

I hav always insisted that Freethinkers should conduct their own funerals. Some call an orthodox minister, simply as a matter of custom, but it is very inconsistent. I hav delivered Liberal lectures and funeral addresses, and will continue to deliver funeral addresses as long as I liv, if desired. Should I hav to go a distance that would necessitate travel by rail, all I ask is expenses paid. If I can say something to lessen grief and impart consolation, I am satified. C. V. WILLIAMS.

Some Things That They Forget.

VINELAND, N. J., Nov. 29, 1894.

MR. EDITOR: The churches hav accepted the errors of priestcraft so long and become so ignorant that they think the way to worship their man-made God is to injure themselvs by a day of extreme gluttony; yet, while thanking God for food that they raised themselvs, or bought by hard labor, they neglect to reprove him for sending strikes, riots, business stagnation, drouth, failure of crops, great fires, burned bodies, ruined homes, broken hearts, blasted hopes, despair, and numerous diseases that kill thousands every year.

They are indulging in gluttony to-day with a full force, and to-night and to morrow the doctors will hav their hands full in alleviating the pain and distress of their outraged bodies. These errors will continue with the churches so long as they are ruled by the Bible and priestcraft.

J. HACKER.

Approves of the Idea of An Annual.

SUNAPEE, N. H., Nov. 25, 1894.

MR. EDITOR: You will no doubt remember that some months ago I made the inquiry as to the prospect for the publication of an ANNUAL. You were discouraged then, but now I am glad to see by an announcement in yesterday's TRUTH SEEKER that an ANNUAL will soon be forthcoming.

I regard such compilations with great favor, because they can be really the cream of the year's progress, and are in better shape to use for proselytizing than any special number of a weekly publication. The calendar alone is worth the price charged, as being a ready authority in regard to great events and persons connected with the onward march of Liberalism. The present year, I take it, has been more than usually fruitful in THE TRUTH SEEKER office in valuable material for illustration. You may put me down for two copies, and I will instantly remit on receipt of same. Yours truly,

W. C. STUROC.

Ingersoll in Toledo.

WOODVILLE, O., Nov. 27, 1894.

MR. EDITOR: Last Wednesday, November 21st, I first set eyes on Colonel "Bob." I attended his lecture on Voltaire, at Toledo, O., and was charmed by his persuasiv eloquence. The attendance was large, standing being at a premium, but what was most gratifying was the hundreds of female heads to be seen in the audience, and the enthusiasm with which they applauded the brave Colonel. I judge that about one-third of the audience were women.

As usual, it set the Lord's anointed to blowing like a school of porpoises, and it is probable that more pious lies hav been told in Toledo during the last week than hav been told since they got through with Ingersoll last year.

Mr. J. E. Remsburg has written me twice to try and arrange for a lecture at Woodville, which I would gladly do if it were possible, but Lutheran bigotry is so dominant here that a hall cannot be secured for an "Infidel" lecture.

When starting to Toledo on the 21st, I told a prominent merchant of Woodville that I was going to hear Robert Ingersoll lecture, and he said he had never heard of him, so you see how far the people hav advanced in twenty years.

GEORGE H. TURNER.

Where They Hav Live Liberals.

PORTLAND, OR., Nov 24, 1894.

MR. EDITOR: As I hav received several sample copies of THE TRUTH SEEKER I wish to inform you that I always get the paper from our friend Jones, who keeps the only Liberal book store in this city, and who has done a great deal here for Secularism. Since the convention of the Oregon State Secular Union we hav again commenced holding our regular meetings, and the work is progressing finely. Our first few meetings were small, but we are again attracting audiences of from two to three hundred people to our hall, which, by the way, though not large enough to seat more than three hundred and fifty people, is very good. We hav it decorated with mottoes from Paine; also with his picture and Mrs. Smith's in crayon presented to the church by Professor Bauer. Over the pictures we hav respectivly "The Founder of Our Republic" and "The Founder of Our Church." Mrs. Smith resigned as lecturer of the church October 14th, as it was too hard for her to come down here from her home, eighteen miles from Portland, every Sunday; and although we all regret that we hav lost her we hav a splendid substitute in Nettie A. Olds, who has taken charge of the work here. Inclosed I send you one of her lectures clipped from the Portland *Leader*, which paper publishes them every week, as she delivers them. Our Sunday-school is growing very rapidly, and altogether we are very much encouraged in the work. Yours for truth,

CHAS. HAGNER.

That's Right, Organize the Sunday Schools.

ALLISON, MO., Nov. 24, 1894.

MR. EDITOR: Having received all the literature promptly I sent for, find inclosed $1, for which please mail eight copies of Paine's "Age of Reason" to address inclosed. There are a number of Freethinkers in this locality, but up to date we are unorganized, and hav not done so much for the cause of liberty of thought as we should, and in every discussion between the Freethinker and Christian the retort would be used: "If you are right, why are you in the minority?" The answer to *us* is obvious. Yet we believe time has come for something to be done for liberty, and we propose to organize a Secular Sunday school as soon as possible, and scatter all the Freethought literature we can get the people to read. There are two churches here, and a revival meeting has been in progress at one of them for three weeks without a single conversion. I believe there has been one backslider "reclaimed from the paths of sin." Nightly the representatives of the fifteenth century pour out their supplications to their Joss for the "salvation of souls," and for the "removal, O Lord! of that Infidel who stands in the way of the salvation of his family." I don't suppose they would waylay that man and murder him in cold blood, but I do believe they would like to see some other disciple of darkness do so, and then they could very readily see "one of those mysterious outworkings of Providence," etc. If you will send me a few sample copies of THE TRUTH SEEKER I will distribute them where I think they will do good work. Hoping that liberty may soon be proclaimed to all the world, and wishing your paper success, I remain

Yours truly. LUTE JERSEY.

Common Sense Exercises.

NEWARK, N. J., Nov. 26, 1894.

MR. EDITOR: Find inclosed $6.50 for "Four Hundred Years of Freethought" and paper as per offer. I am highly pleased with the able manner in which you conduct the paper; it suits me.

My wife died last June, and I had Mr. H. Bird to speak instead of a sky-pilot. Much surprise was expressed at the departure from the customary manner of conducting the last rites for our departed loved ones. It served to start the brains and tongues of the neighbors. Some were quite shocked at the innovation; others spoke in praise of the plain common sense of Mr. Bird. One lady quite indorsed much that was said. Mr. Bird reminded those present that the deceased knew that death was near, but that she had not the slightest fear in meeting it; in fact, when told that she was going to die, her last words were, "I am so glad." She died about one hour after that. He also told them that death was but the process of all nature; all things hav to pass through the same process of decay. As for the hope of a future life, he left that to those who wished to cherish that hope, not denying or affirming the possibility. Altogether, he made a pretty good impression on those present. Mr. Bird not only gave his time and service free of charge, but he sent a beautiful floral tribute. Mrs. Bird was also present. If Freethinkers had the courage to hav their own ceremonies over their departed, Christians would receive an object lesson, and would see what sort of people Freethinkers are; as it is, they think that we Freethinkers turn at the time of death, and that we take it all out in talk while we are in good health. Go ahead and unseat this Christian-Jewish monster, Yahveh or Jehovah. Yours for god killing, CHARLES EVERETTE.

A Fearless Lawyer Wanted.

Nov. 24, 1894.

MR. EDITOR: Any man who is living in a village among orthodox people, and forced to liv from his labor and support his family, is bound to suffer injustice from orthodox churches.

I will describe to you the wrongs committed against me by the Roman Catholic church. My wife died four years ago in —— Camp (about forty miles from this place), while on a visit and in her father's house. She went there to attend the marriage of her sister. She left me with three small children, the eldest being twelve years of age.

I was advised to leave the children with my father-in-law (he is a well-to-do farmer), and I left this country and went to the Black Hills. From there I corresponded with my children and sent them money which I earned. I remained there four years, when my eldest girl wrote me to come back, and she would keep house for me. So I secured my old situation here (with salary of $2 per day), and two months ago came back. But in the mean time my eldest girl was seduced by Father —— in —— Camp, and all the rest of the fanatics think that he, as a priest, has just as much right to the children as I hav. The second girl was taken to a sisters' school, and the fanatics are simply laughing at me. I spoke with one of my old friends, a lawyer, who is practicing in this state, but the fact is that churches hav such privileges, and lawyers living among orthodox people do not like to punish priests lest they make themselvs enemies.

Now, I ask you for some advice, and I will wait until I hear from you. Otherwise there is nothing left for me but to take the matter in my own hands.

Will you or can you giv me some advice, to save me trouble? Please let me know, and send charge for your trouble. I will pay it. Inclosed find subscription for one year. A FATHER.

About Varions Things.

LEXINGTON, KY., Nov. 25, 1894.

MR. EDITOR: The Thumbscrew Association has lately arrived at the following conclusion:

The god Juggernaut, being a legitimate advance from some ancient dragon, was in like manner followed by the Holy Jackal, the Sacred Crow, Jupiter, Jehovah—such like deities coming on, according to the principle of evolution, in due time to bless and civilize the world.

Women are sometimes so unkind to their own sex that it has been hinted that Beelzebub, their favorit god, is included in this list. Truly, people do not know what they worship. Mammon is adored with a zealous spirit, his worshipers not being aware of the extent of their devotion; thumbscrews are a little lighter in this instance. Piety is so natural to the human heart that we excuse the heathen, but if you do not pray to Jehovah the churches will order a box of thumbscrews in a hurry. Evolution is getting to be fashionable; so nextly: The unformed, nebulous state of the human mind, however, givs us a gloomy, misty idea of a sentimental journey, into a purer sphere or heaven called "progress." Evolution fits in here, for we would be ashamed of supposing that we could reach heaven by a single bound.

The next world is evidently the result of this, but how about a spiritual effect of the weary tide of present affairs? Fond dreamer, examin this kind of progress; can you hide facts? Progress indeed! A

decaying corpse, a heap of carrion, the harvest, the heaven of the buzzard, the carrion crow, and this to nourish the lowest, the meanest of all animal life. You hav found a cord connecting the two worlds, not half as strong as the "spider's most attenuated thread." A spiritual rose, growing from a dead cabbage stalk—an effect without a cause. And probably the universe cannot contain an instance of more complete deterioration of true mentality than that existing here.

Christians and others cannot locate their spirit world. Charles Lyell remarks that nature givs a bound now and then, but years hav been spent in bringing us to our present standing, without leaving this planet, and if we develop further it will be here, not as individuals but as a race. Nothing but divine pity in the human heart can save the world from returning to the fearful grossness of the gorilla or chimpanzee monkey, from horrible degradation and oblivion. Purity must become second nature.

What is heaven? The heaven of the religious miser is the moment when he cheats a poor widow out of five cents and it falls into his hand. Such men are not human beings. How often do we associate with a church bull-dog or tiger without being aware of it! Tyranny is on the increase and the church does not hinder it. Thirty or one hundred tyrants rule our beloved country, and how few protest against it!

Hav we an Alcibiades sunk in religious luxury? Will he not arise from his lethargy and quicken the honest hearts of the people? The latest religious racket is to burst in on the silent starving poor; the bediamonded woman seizes her and sucks her breath to find out if she has been eating meat! She drives some poor girl to infamy sparkling with holy gems, then comes to tell her that she is "fallen" and must be conveyed to a "House of Mercy." So dwelleth the love of Christ in his church.

Respectfully, ALHAZA.

The Sunday Octupus in California.

NATIONAL HOME, CAL., Nov. 25, 1894.

MR. EDITOR: As I well know that you feel interested in anything that may happen to demonstrate that the sky-pilots are all the time hard at work against our enjoyments of Sunday, I will tell you that they hav persuaded the governor of the home to issue an order not to play cards on Sunday. The order was promulgated to-day. Mind you, there never was any complaint about the noise or playing for money, neither through the week nor on Sunday. The home has been established six years, and under the governorship of Colonel Treichet, although they used to say he was a religious man, there was no restriction about playing cards on Sundays. The boys here, I mean the Infidels and a good many more, think that the God-in-the-Constitution scheme is nearing success.

I hav here to mention the steps taken by the Board of School Directors of Alameda county in establishing a censorship over the literature circulated in the schools of Alameda county by the W. C. T. U. This literature is about the evils of rum and tobacco, in a pamphlet entitled "The Streets of Hell." Another teaches that no man can be a Christian if he uses tobacco. But the School Directors did not see it exactly in that light, so at a meeting they adopted a motion that such literature could not be circulated in the public schools without previous examination by the superintendent.

I had to laugh on reading a letter published in the San Francisco *Call* of the 23d inst., in which Rev. Father Ducey, of St. Leo's church, givs vent to his bad temper against Archbishop Corrigan for reprimanding him for taking part in the Lexow Committee's meetings without permission from him. I will not say whether Mr. Corrigan is right or wrong in the matter, but it appears to me (of course I am an Infidel, and ought not to know) that Mr. Ducey seems to forget that he is a priest, and as such has no right to do anything without Mr. Corrigan's order; for on the day that he was made a priest did he not, of his own free will, and not in ignorance either, surrender the right to act or think for himself, and promise to act and think only through the mind of his superior, appointed by the Holy See, and in case of disobedience to these orders he commits a breach of disciplin against the church of the same order that a soldier or any officer would who disobeyed the orders of the commander in-chief in face of the enemy; and I do not think that the Holy See would support him in doing that. And should the Holy See order him to be punished, it will be only justice. That is where the shoe pinches, for how does Mr. Ducey dare to dispute an order from his superior officer whom he swore of his own free will to obey? Let Mr. Ducey remain the slave of his own act. I do not pity him, and only wish they would punish him as he deserves and as they did punish them in the sixteenth century; it would teach him the foolishness of surrendering the liberty to act as he wishes. I can tell Mr. Ducey of a way to rid himself of interference by Mr. Corrigan for ever, and it is this: Let Mr. Ducey throw the frock from him, and tell Mr. Corrigan that he does not any more recognize him as the arbiter of his will, and it is done. But that is where the shoe pinches on the other side. Mr. Ducey will cease to be a slave to the church, a beggar, and a non-producer, but he will hav to work a little harder for his living as we Infidels and profane hav to do, and he will be free to think and act as he likes. As long as he does not interfere with anybody else's liberty, he will hav the right of not being interfered with, and I do not believe he will hav lost by the change. Truly yours, GEO. BOURDAIS.

Does Machinery Displace Labor?

HARLAN, IA., Nov. 25, 1894.

MR. EDITOR: My "Labor Pensioning" scheme was compressed into a few brief sentences in my letter published in your paper of Sept. 29. Yet I think it was presented distinctly with the fact assumed as an imperativ necessity for it and the specific benefit to be derived from it. Yet Mr. Gunther, under the caption of "Some Calm Reflections," has entirely misunderstood it, with no better excuse for his misreading than a "sick stomach." His use of Mr. Hayes as a buffer and the compliment that by comparison he renders to me does not at all diminish the effect of the unnecessary collision. Is it fair to say that "now comes Mr. J. K. P. Baker and givs us a recipe for making every person happy"? I do not offer a recipe to cure even a "sick stomach"—more's the pity for those who would digest an argument in the same way they would digest a dinner; or who read articles they wish to criticise from the "pit of the stomach." I do not "start out with the claim that the cause of distress among the laboring classes is over-production" in any such meaning of the word as he givs to it. On the contrary, my leading proposition is that very law of equilibrium between demand and supply that makes over-production an impossibility, and "thus over-production inflicts more destitution than famin." Over-production is thus limited by the context to the "capacity" or potential over-production. I might say that there is over-production in relation to the market or commercial demand when there is no sale for a product, although if distributed freely there might be a deficiency.

Or I might say very properly, and this is the evil to be remedied, that if one laborer produces enough for his own use and for the use of ten or a hundred others, this is over-production. This is the actual state of industry now; and it comprehends the great wrong I seek to remedy. When one laborer produces enough for one hundred, the one hundred are out of employment, and that means destitution and crime. To distribute the necessary labor so that each of the hundred shall get his share of it, is the object of my scheme. I do not doubt that stagnation results from any stimulation of the productiv forces just as soon as over-production becomes apparent. So the effect of protection at first is to stimulate production by enabling the producer to obtain higher prices; but soon the market is stalled, prices decline in spite of protection, laborers are unemployed, mills and factories close, and we hav "hard times." But I will not discuss this question because the advantages or disadvantages of any particular tariff scheme are something outside of my present purpose, and I hope to find both Mr. Gunther and Mr. Hays coöperating with me to secure the adoption of my Labor Pensioning scheme, although they differ from each other about the tariff. My scheme is not such a whale as to swallow the political Jonah, with all his schemes.

Mr. Gunther makes no issue with me, but rather reiterates my own argument till he arrives at this statement: "Another mistake is that labor-saving machinery turns people out of employment."

At the last session of Congress, on the motion of the Hon. McGann of Illinois, the House passed a resolution directing the Commissioner of Labor to report as to the effect of machinery on labor, wages, etc. I am told that nearly a year must elapse before that report can be submitted to the House and given to the public. I do not know what spirit or purpose inspired that resolution, only as one may judge from the language in which it is expressed. I should not be surprised to find that it will create a greater excitement than did that little work of statistics known as "Helpers' Crisis" of long ago.

Labor-saving machinery means, by the very terms, a saving—a displacement of labor. Now, all the steam engins of the world, excluding locomotivs, hav in power an energy greater than the entire population of the earth, if every soul were an able-bodied laborer. The engin power of the United States (steam engin, I mean) is equal to the energy of 50,000,000 able-bodied men (excluding locomotivs). Almost all this vast power has been created within the last twenty-five years, and there is no limit, except the demand, to its indefinit expansion in the future.

Let us look at Niagara. The flow of water at Buffalo is estimated at about 250,000 cubic feet per second, and it has a fal of 165 feet. This immense force is equal to 7,000,000 horse power, or the energy of 147,000,000 able-bodied men—exerting the force of so many men working night and day and every second of time. The full utilization of this force is far in the future, but the present company hav a charter to use 450,000 horse-power on the American side and the same amount on the Canadian side, making 900,000 horse-power as their limit. This would be equal to the energy of 18,900,000 men. The present plant, however, will use only 125,000 horse-power, and the turbines are now in place for only a small part of this. This great free power will be applied just as fast as there is a demand for it, until the whole of it is in use. Yet this Niagara is only an atom from the universe! It is but one local partial application of the universal force of gravitation, that sleepless giant that plays with planets and suns as boys do with spinning-tops. Men need to eat, and sleep, and rest. Even steam engines must be fed with coal. But here is absolutely a free and eternal worker to take the place of the human laborer. But the advantages of such natural forces are supplemented by labor-saving machinery. What was the effect of the invention of Whitney's cotton gin? Now comes Whitney's grandson, and claims that he has eclipsed his progenitor by the invention of a cotton harvester, which, with two men and two horses will do the work of one hundred men.

I believe the only great staples in the production of which this country is deficient are wool and sugar, but more especially the latter. A planter who has 4,000 acres of beets in San Bernardino county, Cal., and 2,000 acres more near San Francisco, says that the crop will amount to 55,000 to 60,000 tons, and that but for the dry weather it would hav been 100,000. He claims that there is enough good beet land in the state south of San Francisco to supply the whole world with sugar. (I get this last item from an educational paper, *Our Times*, in the November issue.)

The newspapers are crowded with accounts of late achievements in the line of labor-saving discoveries and appliances, some of them, no doubt, somewhat uncertain yet. Some one seriously proposes boring into the earth, not for gas or oil, for that is already a fact, but to get free access to the internal heat of our little planet? Chimerical? Well, may be—I am not sure. It is said that the Evil One, tempting our Lord in his hunger, suggested that he might "command that these stones be made bread." That was a wise and benevolent suggestion, and if it had been heeded, and "the author and finisher of our faith" had transmitted the power of making such transubstantiation to his followers, it would not only hav made Palestine the granary of the world, but it would hav secured the immediate success of Christianity. I see nothing abhorrent in the suggestion of Satan. Therefore, I am prepared to welcome to the ranks of human benefactors those daring geniuises who declare that they are about to take a short cut on nature in the direct production of organic substances from inorganic elements. For instance, eggs will be made by machinery, and that old question of which came first, the egg or the chicken? will be relegated to the rubbish of the past. But all these yet unrealized schemes are not at all necessary to our argument, for it seems to me scarcely a debatable proposition that labor-saving machinery does save labor, and saves it to starve the displaced laborer to death. In Mr. Gunther's old neighborhood labor had not been displaced, for though "all hand labor had ceased the population had increased about one-third, and wages had more than doubled." If Mr. Gunther had compared the present per capita production with the past, he might hav seen that, although the working population there had increased somewhat, hand labor in distant places had also ceased, without any machine or factory employment to take its place. But, quoth Mr. Gunther, "those who can hardly earn money enough to sustain life cannot afford to pension others." Well, then, who does it now—for we hav more idlers than workers with us now? But I do not believe Mr. Gunther will take issue with me on anything I hav said.

J. K. P. BAKER.

In the nature of things,

SAYS



Col. Robert G. Ingersoll,

"In the nature of things there can be no evidence to establish the claim of inspiration." Such is the text of the Colonel's new lecture entitled

All About the Holy Bible

Just published in a large and handsome pamphlet. Price 25 cents. Address The Truth Seeker Co., New York.

LINCOLN

This is Colonel INGERSOLL'S great lecture, printed in a handsome pamphlet, and containing the *Century's* famous portrait of Lincoln—said to be the best extant. Price, 25 cents.

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"An intellectual ocean, whose waves touched all the shores of thought." A lecture by INGERSOLL, with likeness of Shakspere from the Kesselstadt death mask. Price, 25 cents.

FOR ANY OF

Ingersoll's Works

Address THIS OFFICE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Inquirendo Club

VIII.—CONTINUED.

Arthur read a hastily prepared essay, as nothing more availabe chanced to be at hand.

"EGOISTIC PHILOSOPHY.

"'A philosopher in a passion, like a hero in his night-shirt, would seem an incongruous spectacle to the popular fancy,' writes a gifted author, 'and yet, shall not even the philosopher get in a passion when there is occasion for it, and would you hav the hero go to bed without his night-shirt?'

"The popular idea of a philosopher is one who has, or must possess, repose of manner and studied carelessness. 'Calm as Greek art.' But, as Shakspere has written, 'There never was yet a philosopher could endure the toothache patiently.' 'I pray you peace, I will be flesh and blood.' 'Serenity too often masks the real symbol of perpetual weariness and unrest.' And the aspirant for the honors of philosophy must not be bound by emotion, be it pleasurable or otherwise. Why? Because the affections are fruitful sources of both inward and outward disturbances. 'Propose to yourself not too many objects, if you would hav a tranquil mind.' So with the student in the school of philosophy. Subordination of disturbing susceptibilities is a necessity, requisit for cultivation of tranquility. And yet, shall one giv up all happiness merely to become a philosopher? And such a philosopher! Less human and less humane than the average of men? No! As Lovelace has declared in a burst of soulful melody:

'Stone walls do not a prison make,
Nor iron bars a cage;
Minds, innocent and quiet, take
That for a heritage.
If I hav freedom in my love,
And in my soul am free,
Angels alone, that soar above,
Enjoy such liberty.'

"Kindred with this popular illusion is the conviction of many minds that altruistic—other-than-yourself-istic—is the proper form of philosophy, but which is, however, a 'method of procedure extremely inconvenient for "others."' The point in philosophy which justifies its course, is to make the current of human life flow as smoothly as possible. To secure one's own comfort is to promote that of others. And egoism is contentment.

'I quarrel not with destiny,
The best is good enough for me!'

declares the poet, who, satisfied with little—'a little more than enough,' as Dr. Oliver Wendell Holmes pleasantly suggests, resigns himself to the inevitable. 'Blessed are they who expect nothing, for they shall not be disappointed.' Egoism would offer a consolation for the renouncing of pleasurable anticipation in the *great! The unexpected!*"

Arthur ceased reading, with a final emphasis on the last words, which the "old clock on the stairs" gave still greater significance in pealing out the chime of four; and the Club adjourned. IDA BALLOU.

Sense.

All that we feel, think, and are, is the result of sense. We sense a thing by feeling it through mental or bodily faculties. We are said to hav five senses; but really they are all resolved into the one sense of feeling. We feel with the eye, the ear, the nose, and all parts of us.

We feel good, bad, or indifferent, according as we are in good health or good spirits.

We sense the grand, the good, and the beautiful, and we feel thrilled all through into a joyous gladness. We sense sorrow, sin, and misery, and our mind is filled with sadness, regret, and mourning. But Mother Nature has given to the most of us a strong yearning for all that is sweet, loving, and good, so that we cheerily look on the sunny side; and hence are most apt to sense the true and the pleasing. People are said to hav good sense when they do right, proper, and wise acts.

An old philosopher says: "We hardly find any persons of good sense save those who agree with us." The reason of this is, we do not appreciate or fully understand those who do not think as we do.

We think our own opinions are right, and all who believe differently from us are wrong. Of course if we thought we believed a wrong thing, we could not keep that belief. We believe as we must, as we hav sense or reason to. We cannot believe fire will freeze us, or that an apple-tree will produce potatoes, because our senses tell us it is not natural.

We all like being thought to be sensible; to be full of good sense, to hav good judgment and understanding. AUNT ELM.

Correspondence.

CROSBY, TEX., Nov. 21, 1894.

DEAR MISS WIXON: I will write again, as I saw my other letter in print. I was glad to see it in print. I think Mary L. Merritt wrote a nice letter for a girl of nine. I wish I could write a letter similar to that. I hope the day will come when one can speak a word of their own belief without its breaking the heart of a sky-pilot or other Christian. There was a preacher here for about four months, and got five members, and is still preaching; but he doesn't get any more members; he has about three or four families to hear him preach. Well, I don't think they will get me to join any of their churches by howling around. If I wanted to join their "holy band" I would do it in my right mind; they wouldn't scare me into it. My idea is that if there is any such place as heaven everybody will go there after they die, but as to there being two places, a good and a bad, I think it is pretty thin; and if there is I don't think God would be merciful to send the Freethinkers to the bad place after giving them that belief. I think if the Christians would study a little they wouldn't be so sure of that heaven business. Well, I had better close for fear of that waste-basket. I remain your Freethinker friend, BELLE HARVEY.

All are architects of fate
Working in these walls of time
Some with massiv deed and great,
Some with ornaments of rhyme.

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"THIS morning," writes a Sunday-school teacher, "I gave the children a little talk about their souls. When I had done I thought I would ask them a few questions to see if they understood what I had told them. So I began, 'What did the almighty giv us besides our bodies?' Perhaps you can imagin my emotions when they instantly responded 'Laigs!'"

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A STORY is told by a French paper of two provincials, a man and his wife, who visited the Louvre in Paris. "What struck you most at the Louvre?" asked one of their friends, when they returned home and began to tell of the wonders they had seen. "Oh," replied the husband, "a picture that represented Adam and Eve, with the apple and the serpent." And his excellent wife chimed in, "Yes, we found that very interesting, because, you know, we knew the anecdote."

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WHEN we remember how difficult it is even for the adult mind to attempt to grasp the conception of God, we need not wonder that children are utterly puzzled over it. As their ideas of all scriptural things come from the scriptures, it is wholly natural that the anthropomorphism of the Bible should tinge all their ideas of deity. Ruskin says that when he was a child he had a very reverent conception of God, as a grave old man, with a long, white beard, clothed in a flowered dressing-gown; which conception, no doubt, had come to him from some old picture. A friend was telling me, the other day, of a little fellow who came to his mother with the inquiry: "Mamma, do you believe that God can see everything?" His mother assured him that God was omniscient, explaining to him what the term meant. "But I know, mamma, there is something that God cannot see." The mother, naturally, was shocked at the little skeptic's asseveration. "But I *know* he can't see everything!" "What can't he see?" "Why, mamma, he can't see the top of his own head."—*Margaret J. Preston, in the Chautauquan.*

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THE real Freethinker accepts truth from whatever source it comes, and cheerfully concedes the right of his neighbor to strive for happiness at his own cost. The real Christian accepts such truth only as he thinks the Bible sanctions and insists that his neighbor shall seek for happiness in such ways only as the Bible appears to approve.—*E. C. Walker.*

FAR better to be a *bonnet rougè* of the barricades, my friends, than to be a conservatist, if conservatism makes it our duty to let all the drains of thought choke up and keep the soul's windows down, to shut out the sun and the breezes, till the soul sickens with moral typhus and we begin to snore in its coma or rave in its delirium. —*Oliver Wendell Holmes.*

INSTEAD of encouraging civilization, Christianity actually retards it. Religion consists in serving God. Religionists serve God as subjects serve kings. In both cases, means are sacrificed for the benefit of their superior. In both cases, they rely for happiness on supplication. In both cases, they hope to avert misfortune by flattery. In both cases, they accept information credulously instead of seeking it curiously.—*Albert M. Lorentz.*

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Now, the good a man does livs after him, although the man who did the good has, after death, no conscious knowledge of it. The discovery of chloroform is still of immense good to humanity, although Professor Simpson, who introduced it, is dead. Personally, for years past I hav had no hope of a future life; but that has had no effect in preventing me from striving to do something to leave the world better than I found it. There is not the slightest substantial evidence extant for the belief in a future life; while the belief in eternal sleep after death is a thousandfold better than the Christian doctrin that ninety per cent of humanity are to be tortured forever. Professor Momerie cries out for immortality. How does he know that, if he got it, he would not be one of those who are to be either roasted or frozen for all eternity?—*Lex Naturæ, in Agnostic Journal.*

AGAIN, that spirit of science which we cultivate and represent is at once modest in its own claims and liberal to the claims of others. The first lesson which every sound student learns is to follow his facts and not to lead them. New facts teach him new conclusions. His opinions of today must be modified by the learning of the morrow. He is at all times ready and willing to abandon a position when further investigation shows that it is probably incorrectly taken. He is in this the reverse of the opinionated man, the hobby rider, and the dogmatist. The despair of the scientific assemblage is the member with a pet theory, with a fixed idea, which he is bound to obtrude and defend in the face of facts. Yet even toward him we are called upon to exercise our toleration and our charity, for the history of learning has repeatedly shown that from just such wayward enthusiasts solid knowledge has derived some of its richest contributions. So supreme, after all, is energy, that error itself, pursued with fervid devotion, yields a more bountiful harvest than truth languidly cultivated.—*Daniel G. Brinton.*



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News of the Week.

THE diphtheria epidemic in Yonkers, N. Y., is over.

ANOTHER member of the New Orleans common council has been convicted of bribery.

THE president has issued a proclamation announcing that the new treaty with China is now in force.

EX-GOVERNOR ODEN BOWIE, of Maryland, died at his home in Bowie on Dec. 4. He was born in 1826.

THERE was almost a riot in the German Reichstag when half a dozen Socialist members refused to cheer the Kaiser.

JOHN BURNS, Labor Member of Parliament, received a very cordial greeting in New York, although the Socialists criticise him sharply.

HENRY HOUSSAYE, historian and critic, was elected member of the French Academy; Zola was a candidate, but did not receive a vote.

ON Dec. 3 two persons were killed and three injured by a car of the Delaware and Hudson railroad going into the lake at Whitehall, N. Y.

ACCORDING to a recent Census Bulletin the number of people of foreign parentage (not birth) in the United States is equal to 33 per cent of the total population.

AN officer of the Austrian army has been court-martialed and reduced to the ranks for wearing crape when dressed as a civilian and acting as a marshal at the funeral of Louis Kossuth.

THE Massachusetts Society for the Prevention of Cruelty to Animals offers a reward of $25 for evidence sufficient to convict for violation of the state law against vivisections and dissections in the public schools.

JEAN VICTOR DURUY, the Academician and historian, died recently in Paris, aged eighty-three. His seat in the Academy has been filled by Henry Houssaye. As Minister of Education he was bitterly opposed by the clericals.

THE High Court of Justice of Hungary has decided that Francis Kossuth, son of Louis Kossuth, is eligible to a seat in the Reichstag and Deputy Fouszek, an aged friend of the elder Kossuth, will resign his seat in favor of Francis.

CONGRESS began its short session on Monday, Dec. 3. The president's message was long and made several important recommendations, especially regarding the currency, all of which our readers will find in their political papers.

SENATOR BUTLER, of South Carolina, is trying to get the election law of that state declared unconstitutional, because of its discrimination against colored voters. He has been three times elected Senator by legislatures chosen under that law.

LEON ABBETT, ex-governor and supreme court justice at the time of his death, died at his home in Jersey City on Dec. 4. He was one of the best known of the Eastern members of the Democratic party. He was born in Philadelphia, Oct. 8, 1836.

THE English Liberals hav lost another seat, this time in Lincolnshire. They recently lost one in Forfarshire, Scotland. This reduces their working majority to about ten, as the Parnellites are pledged to oppose them on all questions. Dissolution seems to be near.

REUBEN F. KOLB, signing himself "Governor de jure of Alabama," has issued a proclamation to the legislature and the people of that state. He advises his supporters to form clubs to assist the general object of his appeal for their rights, and to pay no taxes at present.

A BILL has been introduced in the Alabama legislature making it a penal offense for anyone to attempt to exercise the duties of an office to which he has not been regularly declared elected. This is aimed at Kolb and the other Populists who recently had themselvs sworn in as state officers.

MRS. CLEVELAND has decided that the painting by Watts, "Love and Life," refused a place in the White House by Colonel Wilson after the artist had presented it to the government, shall go to the Smithsonian Institution. She thinks that the presidential residence was not intended to be an art gallery.

SOME time ago the name of the Old Court House of Appomattox county, Va., was changed to "Surrender" by the post office department. The change created a great excitement, but it has now been decided to let the new name stand and to change the name of Nebraska, which town is now the county seat, to Appomattox.

THE emperor of Austria-Hungary has approved the ecclesiastical bills adopted by the Hungarian Parliament. These are all in behalf of religious freedom. One legalizes civil marriages, another removes restrictions regarding children whose parents are of different beliefs, another lifts Hebrews to the plane of religious equality, and the fourth permits conversions from Christianity to Judaism.

COUNT FERDINAND DE LESSEPS, the projector of the Suez Canal, died in Paris on Dec 7. Since the Panama revelations he has been in a state of comatose somnolence. He did not know of his trial and conviction nor of the imprisonment of his son. At the age of sixty he married Mlle. de Bragard, aged nineteen, and eleven children have been born to them, the last in 1885. De Lessops was eighty-nine at the time of his death.

THE *World* has sent its reporters around among the tenement houses owned by Trinity Church Corporation, and it sums up the result of their observations in the statements that "Its ramshackle tenement houses are not fit for human habitation;" that they lack light and ventilation, are "filthy, squalid quarters, with water only in backyards." Richard Watson Gilder says the corporation should take immediate steps to improve these premises.

GOVERNOR HOGG, of Texas, sent a requisition to Governor Flower, of New York, for several of the Standard Oil Company's officials, who are accused of violating the anti-trust law of Texas. Governor Flower refused to honor the requisition because of some technical defect, but it is also claimed that citizens of one state cannot be taken to another state to answer a criminal charge unless they are "fugitivs from justice" from the latter state.



THAT ILL-HUMORED OLD JOSS MAKES SOME MORE IDLE THREATS.—Zeph. i, 2, 3.

To the Senate and Assembly of the Legislature of the State of New York:

We citizens of the State of New York, respectfully request you to repeal the Sunday law of this State. We ask this because,

First, Sunday being a period of time of precisely the same nature as Saturday or Monday, there is no natural reason for its being elevated above or depressed below the other days of the week.

Second, Said Sunday law is, in the best possible view of it, useless; it is wholly inoperative as a conserver of the rights of any inhabitant of the State.

Third, It is invasive of the equal rights of the citizens of the State, an impertinent meddling with their private affairs, and its effect is to disturb their peace and rob them of their earnings.

Fourth, In making or amending our laws, common sense and experience should be the guides, instead of sentiment—religious or otherwise. Experience has demonstrated that Sunday laws are not observed by the people, and common sense teaches that, in the nature of things, they never will be, for it cannot be wrong to do on one day what it is right to do on another. The people, feeling this and knowing this, will not be governed by the dead churchmen who made these laws, which are anachronistic and have been perpetuated by hypocrisy. Here we will call your attention to the words of Martin Luther, a churchman we are willing to put against the ecclesiastics of to-day: "As regards the Sabbath, or Sunday, there is no necessity of keeping it. . . . If anywhere the day is made holy for the mere day's sake,—if anywhere anyone sets up its observance upon a Jewish foundation—then I order you to work on it, to dance on it, to ride on it, to feast on it—to do anything that shall reprove this encroachment on the Christian spirit of liberty."

Fifth, Sunday laws are vicious, for they are used as instruments of blackmail and of cruel oppression by the police of the cities, as the revelations of the Lexow Committee abundantly show. They produce more crime than they could possibly prevent, for blackmail is more immoral than drinking.

Sixth, All such laws are essentially religious in their intent and effect and as such they are opposed to the spirit of our institutions, which do not favor the union of church and state. The Sunday law of the State of New York is no exception to the rule, and it should be immediately repealed in the interest of religious liberty, if for no other reason. This law is a survival from the time when there was a state church and the civil power enforced the Sunday law of the state church, just as it enforced that church's blasphemy and heresy statutes. But where there is no state church the state has nothing to do with the enforcement of the domestic rules of any church or those of Christianity in its entirety.

For these and other reasons we ask the entire repeal of the Sunday laws rather than a patching which shall discriminate against one business and foster another. We ask that the liquor trade be subject to the same rules on Sunday that it is on other days, and the same with all other kinds of business. It is not proper for the state to legislate in the interests of any legitimate trade as against any other legitimate trade, and we ask your careful attention to this admitted fact and particularly ask you to bear in mind the also admitted fact that Sunday laws are a fruitul source and an adequate means of blackmail.

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THE

Truth Seeker Annual for 1895

CONTAINS AN ARTICLE BY

MATILDA JOSLYN GAGE:

"WHAT THE CHURCH HAS NOT DONE FOR WOMAN."

"Down With the Bible."

Mr. Charles Watts did not win a seat on the London School Board, but he made a strong fight in Finsbury and has sounded the keynote of the issue for coming years. He polled 7,642 votes, about one thousand less than Mr. Forder received three years ago. But the religious question was not so much in evidence in Mr. Forder's canvass. Besides, there was another secular education candidate this year—Mr. Hobert, Social Democrat, who received 4,065 votes. Three years ago Mr. Forder had the support of the *Pall Mall Gazette*, the *Daily News*, the *Star*, and other organs of the political Liberals. This year the secular vote was cast on a clear-cut issue—it was for no religious instruction of any kind in the public schools. As Mr. Foote says, it "can be depended upon as a solid nucleus in all future struggles." It was cast in the face of the most strenuous appeals not to "split the Progressiv vote." This year Mr. Watts was boycotted by the entire press. The "Progressiv" newspapers refused to report his meetings; during the last week of the contest they failed to print any but the "Progressiv" list of candidates. Thus the public was denied the information it had a right to expect; thousands of voters did not know that Mr. Watts was running. This would not hav mattered much in a small district, but Finsbury is miles in extent and has ninety thousand electors. Again, all the Liberal and Radical party machinery in London was used in the interest of the "Progressiv" candidates. Many who called themselvs Secularists, "men who profess unbounded admiration for the late Charles Bradlaugh, were battling for the 'Compromise'—that is, for forcing the Bible upon helpless little children in the public schools," as Mr. Foote expresses it. Then the fight was a stand-up one between church and chapel, that is, between the established church and the dissenting sects. Each brought out all its reserves, the usual "stay-at-home" vote. The result was a phenomenally large poll.

Mr. Watts himself, Mr. Foote, Mr. Wheeler, and other Secular leaders are not despondent over the result; they hav learned some valuable lessons, and will make the most of them. They know now where their friends are and just what the religious party intends to do. They are glad the vote they polled had the effect of defeating some "Progressiv" candidates, and they are determined to go ahead and defeat more in the next election, and keep on doing so until the people become tired of the farce of religious instruction in the schools and join with the secularists to make a square issue against the clericals of all degrees of orthodoxy. The total secular instruction vote has been increased in London from 21,352 to 72,074. This includes the Socialistic vote, the platform of that party pledging its candidates to non-religious instruction. Concluding his review of the situation, Mr. G. W. Foote says:

"The 'Progressivs' who think the religious question can be shirked are grievously mistaken. It has been raised once for all, and it must be settled. Church and chapel will go on fighting each other until the 'secular' constable comes in to restore peace. As a matter of fact—and Mr. Diggle [clerical] gloats over it—the 'Progressivs' hav pledged themselvs absolutely to Bible-reading. In other words, the Bible is to be kept in the schools forever as God's word; and men like Graham Wallas are promoting the monstrous swindle! Very well then. It is a plain challenge to the party of secular education, and those who are found in the enemy's camp will know what to expect when we confront them. Meanwhile there is a great duty incumbent on Secularists. No alternativ is left us but to show the real nature of this book which is forced upon board-school children. We shall hav to prosecute an anti-Bible campaign with all possible vigor in London and perhaps especially in Finsbury. Lectures must be delivered, telling leaflets must be scattered, and the reticence of mere etiquet must be thrown to the winds. Church and chapel are all one to us; so are 'Diggleite' and 'Progressiv.' They stand by an open Bible [in the schools], and the Bible must be the object of our attack. Those who thought the time for 'destructiv criticism' was over hav been living in a fool's paradise. We must do our utmost to open the eyes of the multitude, and our war cry in this great fight is, 'Down with the Bible.'"

Judicial Inconsequentialities and Sophisms.

The Supreme Court of Michigan recently affirmed the constitutionality of the Sunday law of that state. The legal friend who sends us some excerpts from the decision of the court thinks that that part of it which deals with the physiological aspects of the question is an *obiter dictum*, inasmuch as the court had stated that the issue before it was one simply of constitutional interpretation. With all due respect for the probably superior judgment of our friend in a technical matter of this kind, we nevertheless must express our opinion that the judges were under the necessity of showing that it was constitutional to compel the observance of a day of rest, else they would be obliged to declare the state Sunday law invalid, for, leaving the exception clause to one side as a mere incident not vitally affecting the law either *pro* or *con*, it is clear that the statute in question is a piece of religious legislation, and as such is forbidden by the constitution of the state. But when the exception clause is taken into consideration, it is, if possible, still clearer that the Sunday law of Michigan is unconstitutional. With these facts staring them in the face, it is not strange that the judges cast about them for "sanitary" sanctions for the statute, and this is why they quoted the paragraph from Cooley's "Constitutional Sanctions," the intent being to show that, while the man who had religiously observed one day of the week by abstaining from labor could not be compelled to observe another, the exemption clause which protected him could not be invoked to shelter another man who had failed to keep some special holy day and who yet worked on Sunday. The Supreme Court of Michigan was remorselessly forced by the constitution of the state to find in the decisions of other courts and in that vague thing, "the police power of the state," a secular, that is, human need and justification for Sunday laws, as the constitution itself debarred it from sustaining the law on divine grounds. Of course it is indisputable that the decision is in flagrant defiance of the state constitution; but this is not the first state supreme court which has so flouted the organic law, and we might as well make up our minds now as later that until the people get their eyes open and arise in their strength and destroy the political church the courts will continue to decide that Sunday laws are constitutional because they are *not* in the nature of religious legislation, although every unprejudiced person who has common sense knows that they *are*. Until we hav judges who get their interpretation of our constitutions from those instruments themselvs instead of from the American Sabbath Union and its allies, we shall continue to hav decisions handed down which brush aside the organic laws' inhibition of Sunday statutes with the specious plea that it is "as sanitary" safeguards that these statutes are enacted, and that, as such, they are constitutional.

In the case before us the court seems to hav been anxious to make the Sunday law perpetual, to remove all objections that might be raised against it, for it went outside of the argument of counsel to answer possible criticisms. The court says:

"Another question which naturally presents itself, but which has not been discussed by respondent's counsel, is whether the law is open to the objection that it is class legislation for the reason that those who observe the seventh day of the week are excepted from its provisions."

A Louisana case is cited in which it was held that such a provision is unconstitutional, because it discriminates between religious sects; but the provision has been in force in Michigan since 1846, and while the question has never been passed upon directly, its validity has been assumed in a number of cases. The question was raised in Indiana, where the constitution contains this inhibition:

"The general assembly shall not grant to any citizen, or to any class of citizens, privileges or immunities which, upon the same terms, shall not belong equally to all citizens."

In the light of this, the Indiana court said of the Sunday law of that state:

"The framers of the statute meant to leave it to the consciences and judgments of the citizens to choose between the first and seventh days of the week. One or the other of these days they must refrain from common labor. Which it shall be is to be determined by their own consciences. It was not the purpose of the lawmakers to compel any class of conscientious persons to abstain from labor upon two days in every week."

We quote this here in order to ask why the legislature assumed that those who did not care to abstain from "common labor" on either of these days should be branded as persons who are *not* conscientious, and *why* every citizen must abstain from labor on one or the other of these days? The Indiana Sunday statute is undoubtedly unconstitutional, for it grants to Adventists and ordinary Christians a privilege not granted on the same terms "equally to all citizens." These two classes of Christians are permitted to choose the days upon which they will work and the day upon which they will rest, a right of choice expressly denied to all

other citizens. (Of course, we include with the Adventists the Jews and all other seventh-day people.)

The Michigan court also refers to the decision of the Ohio Supreme Court, which held that a Sunday law without the exception clause was unconstitutional. Now, as we hav already shown by their own words, all this talk about the possible class legislation of the seventh-day exception clause was entirely outside the question raised by the respondent's counsel, and seems to hav been introduced for the purpose of darkening the argument as affecting the constitutionality or unconstitutionality of the Sunday statute. Section Thirty-nine of Article Four of the constitution of Michigan declares that "the legislature shall pass no law to prevent any person from worshiping Almighty God according to the dictates of his own conscience." By what right does the legislature assume that mere abstention from labor constitutes worship according to the dictates of one's conscience, while to engage in work is a demonstration that one is not worshiping according to the dictates of his conscience? If the legislature is correct in its assumption, then the tramp is engaged in worship while the minister and church organist are not. Certainly it needs no argument to prove that the right not to worship is the correlativ of the right to worship; neither is of any value without the other. If one has no choice he has no liberty. Therefore, the Sunday law of Michigan is violativ of the constitution of that state. But there is more in that instrument that the court has overlooked or to which it has purposely shut its eyes. Section Forty-one of Article Four reads as follows:

"The legislature shall not diminish or enlarge the civil or political rights, privileges, or capacities of any person on account of his opinion or belief concerning matters of religion."

And the legislature has immediately, deliberately, and directly proceeded to do the very thing which it was expressly forbidden to do, and now comes the Supreme Court and sustains it in its usurpation of power. The legislature has enlarged the civil rights, privileges, and capacities of Christians and diminished the civil rights, privileges, and capacities of non-Christians, and it has done this because in the one instance they were Christians and in the other instance they were not Christians. Ministerial and lay representativs of the church hav gone to the legislature and demanded that a certain day which they believe or claim to believe is holy shall be set aside for purposes of worship ("rest" is a very modern euphemism for worship) and that whosoever works or plays on this day of worship shall be punished by the civil powers. The legislature has granted their request. Thus those who do not believe in Christianity or in the Sunday dogma are compelled to render obedience to certain commands of the church under stress of the pains and penalties of the law. The Christians because they are Christians are enabled to dominate over the rationalists because they are rationalists. Christians may choose which of two days they will hav for worship or idleness without worship, but the non-Christian can hav no right of choice as to which days he will employ in labor or recreation, so far as the one day which the orthodox Christian holds to be sacred is concerned. The Constitution of Michigan forbids legislation in the interest of religion. The legislature of Michigan legislates in the interest of religion, and the Supreme Court of the state decides that these religious enactments are constitutional, because, forsooth, the legislature is qualified to decide when the citizen is tired enough to need rest and does not know enough to rest of his own volition!

The court next proceeds to reason regarding the alleged "sanitary" basis for Sunday laws, and in so doing it incidentally pulls aside the veil from the face of the Fury of religious intolerance, who for her own base purposes is just now masquerading as the Angel of Rest for the poor, down-trodden "laborer." It says:

"The better reason for maintaining the police power to prohibit citizens from engaging in secular pursuits on Sunday is the necessity of such regulation as a sanitary measure. As to those employments which are noiseless, and harmless in themselvs, and conducted in a manner not calculated to offend those who, from religious scruples, observe Sunday as the Lord's day, this necessity appears to be the only valid source of legislativ power; and this is based upon the fact that experience has demonstrated that one day's rest is requisit for the health of most individuals, and not all individuals possess the power to observe a day of their own volition."

Here we are told that under conceivable contingencies certain industries might be permitted on Sunday were it not that those engaged in them should be compelled to rest for their health's sake. What are these might-be-allowed industries? Those that are "noiseless and harmless in themselvs," it is replied. And what is the contingency under which these noiseless and in themselvs harmless occupations may be engaged in by the citizen? Why, bless you, he may engage in noiseless and harmless work on Sunday when he does so "in a manner not calculated to offend those who, from religious scruples, observe Sunday as the Lord's day"! The mask is off, the veil is lifted, and now we know that we may do as we please in innocent work—*if* the state thinks we do not need to rest and *if* we labor in a way not to offend the "religious scruples" of the Christian! So it is not to protect the Christian from noisy Sunday work and the citizen from demoralizing traffic that we hav "Sabbath" laws. Such statutes are designed to prevent the Christian from having his feelings hurt by the sight or knowledge of work done on the Lord's day! No matter how innocent in itself the man's occupation may be; no matter how quiet he is, he is still deserving of punishment—in addition to what he should get for not "resting" when good grandmother state thinks that he should—if his labors "offend" the "religious scruples" of some superstitious Christian! Nothing is said about the possibility of his offending any but "religious" scruples, or people with that kind of scruples. Presumably the scruples of none but Christians would be hurt by work that was at once noiseless and harmless, and it needs to be said right here that theirs would not be if all such work were not in competition with the noisy and harmful work of the pulpit tyrants. In this connection it is in order for the Michigan judges to explain what justification there is for Sunday laws forbidding quiet and harmless amusements. The "rest" pretense is not available, for even judges should know that the best rest is change, and that therefore all forms of recreation that are not in themselvs unhygienic are beneficial and cannot be forbidden on Sunday on "sanitary" grounds to those who hav labored on other days. But we all know that the true Sabbatarian hates Sunday amusements with as virulent and unreasoning a hatred as he does Sunday work, and for precisely the same reason—they "offend" his "religious scruples." This fact exposes the hollowness and hypocrisy of the priest's suddenly developed interest in the cause of weekly "rest" and "sanitation."

In a future article we shall continue this subject, exposing more judicial sophisms and tracing the genesis of the Puritan Sunday.

The Campaign in This State.

We hope our readers will giv us what moral and financial aid they can in circulating the petition to the legislature for the repeal of the Sunday laws in this state. It is particularly the fight of the citizens of New York, but as every struggle of this kind anywhere in the country helps in all states, aid from outsiders interested in the attempt to realize the Nine Demands will not be refused.

The time is particularly opportune this winter, as there is to be a general discussion of the Sunday issue at Albany. The liquor dealers of the state seem to hav been promised by both parties—and very strongly by the party which won in the late election—that their interests shall be considered, and legislation in their interests enacted. This is generally understood to mean opening the saloons for a portion of each Sunday. Of course such legislation will be strenuously resisted by the ecclesiastics, who see in this another chance for the people to slip away from them. The matter will be argued *pro* and *con*, and the church will show her hand, and the clergy are sure to expose the real animus of their protests against the proposed law, which is to save to themselvs the day on which they earn their living.

This will giv the Freethinkers *their* opportunity, and they will miss it sadly if they do not jump in and see that the legislators hav the true doctrin on the Sunday question presented to them.

We propose to send the petitions out all through the state, together with printed arguments against any Sunday legislation; to get the petitions signed numerously and presented to every member of the Senate and Assembly; and when the Sunday legislation is referred to the proper committee for consideration and recommendation thereon, it is our intention to hav some good men represent the Freethinkers and make some speeches to that committee.

This will cost money—a good deal of it. We ought to hav five hundred dollars at least. The clerical forces will spend thousands of dollars. The Freethinkers cannot do that, but we believe they can raise enough to do what we hav so briefly outlined. THE TRUTH SEEKER is bound to do something to start the thing going, and how vigorous we can make the fight will depend upon how much we are aided. A ten dollar bill will do a great deal, and we would like to hav every New Yorker who can afford it send us one of them to push this along. If you cannot send ten, send five, or four, or whatever you can spare for this work. Within the next week we shall spend at least fifty dollars to open the ball, and we would like some help promptly.

Let us hear from you at once, friends, so we can know what to depend upon. The more you send the hotter will we make the fight.

Touched in a Tender Place.

The American politician and agitator is very respectful to the church. In fact, he is afraid of it. Before it he appears cap in hand. He givs it what it wants, generally. If it says that a Fair should be shut on Sunday he obediently passes a law to shut it—and then slips in himself with his friend the director. If it wants the saloons closed on Sunday he closes them—in front—and sneaks in at the side door when he gets thirsty. If it demands a general Sunday law he gratifies the whim—and then proceeds, in common with millions of others, to pay no attention to the law. If a few Freethinkers and Adventists are persecuted and imprisoned under this statute—well, so much the worse for them; they should not be animated by a principle; *he* is not; does not believe that such over-niceness "pays." If the church wants its property exempt from taxation, all right; let them hav it; he has no time to fool with constitutional questions; all he can do is to attend to his fences. Suppose that this exemption does slightly increase his own taxes—what of that? He will make it up quickly enough if the orthodox electors reward him with the reëlection or the promotion that he is after. He finds it very convenient to get off cute little religious catch words on the stump; it doesn't hurt anybody, and it is always good policy to cast a theological "anchor to windward." The Christians are apparently in a big majority, and so what self-respecting politician could think of hurting their feelings by telling the truth concerning the usurpations of the church or letting "the cat out of the bag" in regard to his own real views? He is no "crank"! Of course the papers, while considerably more independent—we mean the metropolitan journals, chiefly—are far from having minds of their own all the time, and are pretty sure to rebuke the luckless wight who happens to giv utterance to an unpopular truth about the church. If anything of the kind must be said, they are the ones who should say it, in their own good time and way. That is what they think.

John Burns, Member of Parliament, came to the United States a few weeks ago, and it is already plain that he is not a "practical politician." He does not *always* sacrifice to the popular gods. He occasionally indulges in the luxury of saying what he thinks when what he thinks is not what his auditors think. This is unpardonable. What business has a labor leader with a mind of his own? Well, Mr. Burns was at a banquet where he had the temerity to remark that in walking and riding about New York he had discovered that there were a great many

costly churches, especially along Fifth avenue, and he said that "there will never be any reciprocity between rich and poor so long as the rich hav so many churches." This rank heresy has shocked the *Times* awfully. It says that Mr. Burns "has already made one serious mistake." He began to agitate, we are solemnly told, before he had learned "the difference between the conditions of agitation in this country and in his own." It is stated that for the lack of knowledge of this difference he has at times presented the appearance of "a chimera bombinating in a vacuum." That must be terrible.

The *Times* wants to know wherein the multiplicity of costly churches hinders reciprocity. It occurs to us that the thoughtful laborer in the humbler walks of life might reflect that here are gorgeous club-houses in which the rich meet to display their fineries and secure desirable alliances for their sons and daughters, and that it is hardly fair that these ostentatious reception rooms should be exempt from taxation while the few belongings of the poor are thereby compelled to bear additional burdens. It is quite possible that these towering piles hinder reciprocity by keeping before the minds of the ordinary people of the city the fact that the churches of the rich are oftentimes built and kept in repair by money raised in the form of rentals from the miserable tenements of the poor. Even the *Times* might hav perceived a fact so glaringly conspicuous as this. It is also not entirely without the bounds of possibility that reciprocity is not so easily obtainable as it would be if a great many of the manual and mental workers of the city did not realize that the people who frequent these "dim cathedral aisles" and the ministers who stand in the pulpits and break the fashionable bread of life hav within their homes the means of passing their Sundays very agreeably, and if not, that they can drive out in their carriages, while the masses of the people are dependent for recreation on far less convenient and luxurious agencies, and that the clergy and many of the ultra respectables among the laity are constantly clamoring for the suppression of what few means of amusement and instruction are accessible to the poorer people on Sunday. While the preachers and other self-vaunted moralists continue their agitation for rigid Sunday laws and the like there is bound to be a lack of reciprocity between the owners and users of the big churches and those who are called the "common people."

The *Times* observes that while in England the church "is regarded by the poor as an oppressor," "no poor man in America looks upon it in that light." This is simply not true, and if it were it would be a reflection on the intelligence of all American people of moderate means. Numbers of laboring people regard the church as an oppressor because she demands Sunday laws; because she has her property exempted from taxation; because she forces the Bible into the schools; because she seeks to prescribe the literature, art, and amusements of the people; because she is continually striving to secure from the political powers privileges which would be necessarily oppressiv as regards non-conformists, and because she socially and financially ostracizes those who do not accept her theological creeds, or, accepting, do not find it convenient to activly aid her in her enterprises and in her schemes for the overthrow of civil and religious liberty.

"No nativ American," sapiently remarks the *Times*," entertains any activ hostility to churches or to religion." This is decidedly amusing. What does this paper take the nativ Americans for if it really supposes that, in spite of the intolerable aggressions of many of the churches, none of these American-born citizens feel hostil to the church and to the religious intolerance which makes so many churchmen tyrants to the full extent that the laws and that the better public opinion permit? Does it think that we are all contented slaves? To be sure, there is not enough independence of churchgrandyism, but the picture of American indifference is not nearly so black as the *Times* has painted it. We are told that "purveyors of public amusement find it very much against their interest to satirize the churches or the religious sentiment." No doubt true, to quite an extent, but it by no means follows that there is not a considerable contingent of nativ Americans ready to applaud the hits at the expense of the church which are occasionally heard on the stage. And what about Colonel Ingersoll's immense audiences? Are there no nativ Americans among the hundreds of thousands who, in the course of a lecture season, giv him such hearty applause as he satirizes and excoriates the church, her creeds, and her Bible? Finally, Mr. Burns is warned that he "will do himself and his cause nothing but harm by opposing that sentiment" favorable to the church, which we are assured animates the bosoms of all "nativ Americans." We hope that the Englishman will keep right on telling the truth as he has done in the instance which has so disturbed the *Times;* it will not hurt him at home and will do the "cause" good everywhere. Frankness is a tonic that our editors and politicians cannot be dosed with too generously. They are sick nigh unto moral death for the lack of it.

We wish our readers would look at the date on their wrappers and see if they do not owe us a renewal. If they find they do, it will be a great favor to us if they will forward it at their earliest convenience, as we need the money. Owing to various causes, more than the usual number are in arrears at present, and this embarrasses us financially, or we wouldn't mention it. We like to keep square with the world, and in order that we may do this it is necessary that our readers keep square with us, for when they let their subscriptions run behind we hav to get behind with others. We hav no capital to fall back upon, and depend upon getting our dues to giv others their due. If our friends who are in arrears will note these facts and act thereupon, it will be, as we hav said, a great favor to us, and a favor duly and thankfully appreciated.

Capt. Robert C. Adams, the genial whooper-up of all things Secular in Canada—and elswhere, for that matter—was in town a few days last week, and related a pleasing and encouraging story of the new town he has been chiefly instrumental in founding in British Columbia. The town is brand new, and though it has leaped from nothing to the third town in the province in a year, the preachers hav not yet got anybody there foolish enough to giv them money to build a meeting-house. The town has a court-house, wherein one case lasting twenty minutes has been disposed of, and the authorities are building a jail in anticipation of the advent of the religious element. But so far—and this is what we started out to say—only one man of God has been there, and the only congregation he could get was one woman and two children—both girls, one five and the other seven years old. The founders of the town are all Freethinkers and the people seem to follow the lead of the rational captain and his partners. The name of this paradise is Midway, and anyone desiring further information about it can write to Capt. R. C. Adams, Montreal, P. Q.

The *Independent*, referring to the investigations of the Tenement House Commission as they affect Trinity Corporation, quotes this remark made by the secretary of the commission: "Trinity Church Corporation has not made a very strong effort to help the Board of Health in its endeavors to improve the condition of the dwellings of the poor." The *Independent* comments: "We are sorry that such things should be said of a church corporation." This, taken alone, would be interpreted by us to mean that the *Independent* is sorry that such things should *need* to be said of a church corporation, but when we read further along we are almost compelled to let the sentence stand as the editor wrote it. Here is the succeeding observation to which we refer:

"We mentioned, last week, the fact that a member of the faculty of a theological seminary had just allowed a saloon to be opened in one of his buildings. Such things ought not to be. They bring reproach upon the church and the cause of Christ."

Is it the only reason why those things "ought not to be" that "they bring reproach upon the hurch and the cause of Christ"? Has the *Independent* nothing to say in condemnation of the wrongfulness of Trinity's treatment of its tenants and the leasing of buildings for saloon purposes except that such conduct brings reproach on the church? We hope that the journal named will not leave this impression on the minds of its readers, as it will if it does not explain itself more clearly.

The fall and winter being more particularly the reading season, and naturally the renewing of subscription season, we hope that our friends will make a little effort to send THE TRUTH SEEKER some new subscribers. A good many of our old ones hav had to drop off during the past eighteen months of panic and dullness in the business world, and we need some more to take their places and push on the work. Our friends hav never failed us in an emergency, and we again venture to ask them to do something to help by inducing new subscriptions. We hav tried to make this easy by the premium offers printed on the second page of this paper, and we think considerable can be done by our friends if they will take the trouble to speak a good word for us to their Liberal acquaintances.

To those who feel like presenting THE TRUTH SEEKER for a short time to some dear friend, our Trial Subscription offer opens the way at a small cost. A great many of the Liberals to whom THE TRUTH SEEKER is first sent this way become permanent subscribers and earnest workers in the cause of mental liberty.

And lastly, after you hav induced some acquaintance to subscribe, and sent THE TRUTH SEEKER three months to some friend, send us the names of all the Liberals you know, and we will send them sample copies, and see if they, too, will not subscribe. We need them all.

The *Christian Advocate* says:

"There is not a word in the Bible that is not based on the assumption of a supernatural revelation—its fact, its necessity, its reality, its consequent authority."

Could superstition further go? Did Luke hav such a claim in mind when he wrote in the beginning of his gospel (as per Revised Version):

"Forasmuch at many hav taken in hand to draw up a narrativ concerning those matters which hav been fulfilled among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou wast instructed."

The revisers insert a foot-note in which they alternativly render the last clause of the above by this expression: "Or, which thou wast taught by word of mouth." This amounts to the declaration of the Authorized Version that he, Luke, had given himself the task of writing out an account of the events which others had also attempted to set forth in order concerning "the things most commonly believed" among the Christians of that time. Where is there the "assumption of a supernatural revelation" in these statements of the person who writes over the signature of Luke? He makes no claim to being inspired, but puts himself in the attitude of a simple chronicler of certain alleged events which he had received by word of mouth from those who asserted that they were eye-witnesses of those events. Dr. Buckley should be too wary a theologian to make such a "break" as this.

The *Catholic Union and Times* remarks that the "must of Paine and Voltaire still hangs round" the lectures of Ingersoll. But this assertion does nothing toward answering the arguments of either Colonel Ingersoll or the illustrious dead. At the same time the religious paper named wonders why "the little fraud doesn't try to answer Father Lambert." Does the Rev. Father Cronin suppose that Colonel Ingersoll can stop to answer every priest or preacher who chooses to attack him There was nothing notable in Father Lambert's book except the prodigious number of faulty syllogisms, and those hav been pretty effectually exposed for the Freethinkers by Lacy, Watts, and others.

At the Book Table.

In these days everyone who reads is thinking and talking about that wonderful land in the far East—Japan. We are amazed at the marvelous facility and the lightning speed with which it has seized upon and assimilated "Western Civilization." Most of us are, of course, quite sure that it will be a great gainer thereby; that it will slough off its superstitions and become a beacon light to that part of the world. But there are not wanting those who perceive that there must be wise discrimination in the process of assimilation or some of the gentlest of the virtues of that great people will suffer, perhaps irretrievably, by contact with and imitation of the West. One thing seems to be already certain, and that is that Japan is almost sure to burden herself with debt and thereby sink a large number of her people into abject and hopeless poverty if she persists in her present determination to assume a place with the nations of Europe as a great war power. The maintenance of immense military establishments and costly navies is the curse of the countries of the Old World, and if Japan follows their example, she will soon find herself, as they long ago found themselvs, in the remorseless grasp of the money lenders. If she can retain the best of her old civilization and absorb only the best of that of the West she will take her place in the very forefront of the world's advance.

What the best of that civilization is Mr. Lafcadio Hearn* has most charmingly told us in these two octavo volumes. The telling is with him a labor of love. To the keen, penetrating vision of the scientific observer there are added in him the warm sympathy of the humanitarian and the delicate appreciation and insight of the poet and artist. He was for four years a teacher in the schools of the Island Empire and in that time he made himself acquainted with the people—their religions, their social customs, their industries, their literature, their art—as only one could who loved them and had their confidence. In his "Tales of Old Japan," Mr. Mitford wrote in 1871: "Of the inner life of the Japanese the world at large knows but little—their religion, their superstitions, their ways of thought, the hidden springs by which they move—all these are as yet mysteries." It is this invisible life that is the Unfamiliar Japan of which we get a few glimpses in these volumes of Mr. Hearn's. He modestly says that a residence of four years is all too short, even for one who tries to adopt their habits and customs, to begin to feel at home in that land of strangeness. The popular religious ideas—in particular the ideas having a Buddhistic source—and the curious superstitions adverted to in these sketches, are little shared by the educated classes. The occidentalized Japanese is indifferent toward abstract ideas in general and metaphysical speculations in particular; otherwise he "stands almost on the intellectual plane of the cultivated Parisian or Bostonian." Toward the great religious questions of the day his attitude is one of perfect apathy. He is inclined, according to Mr. Hearn, to treat with undue contempt all conceptions of the supernatural, and this necessarily leads him to disregard the genesis of the superstitions of his countrymen, and thus to unintentionally aid the Western missionaries in their proselyting work. "For him, superstitions are simply superstitions; their relation to the emotional nature of the people interests him not at all." There are some exceptions to this rule, notably Viscount Torio. Mr. Hearn thinks that this attitude of the scientifically educated among the Japanese is due to the shame they still feel that they once held religious beliefs. To illustrate his meaning Mr. Hearn says:

"Most of us who now call ourselvs Agnostics can recollect the feelings with which, in the period of our fresh emancipation from a faith far more irrational than Buddhism, we looked back upon the gloomy theology of our fathers. Intellectual Japan has become Agnostic within only a few decades; and the suddenness of this mental revolution sufficiently explains the principal, though perhaps not all, the causes of the present attitude of the superior classes toward Buddhism."

The exquisit charm of Japanese life, so different from that of other countries, is to be found in the interior, away from the Westernized centers. It was there that Mr. Hearn went to study as he taught, and his story of travel and association is as fascinating as the better novels of the best writers and as instructiv as history, descriptiv sociology, and science combined. Referring to what he saw there our author says:

"This is the life of which a foreign observer can never weary, if fortunate and sympathetic enough to enter into it—the life that forces him sometimes to doubt whether the course of our boasted Western progress is really in the direction of moral development. Each day, while the years pass, there will be revealed to him some strange and unsuspected beauty in it. Like other life, it has its darker side; yet even this is brightness compared with the darker side of Western existence. It has its foibles, its follies, its vices, its cruelties; yet the more one sees of it, the more one marvels at its extraordinary goodness, its miraculous patience, its never-failing courtesy, its simplicity of heart, its intuitiv charity."

And yet Rev. Mr. McCarrell asserts that "there is no morality outside of the pale of Christianity"!

Referring to the beliefs of the common people, Mr. Hearn observes that a few of these are sinister—like the belief in demon foxes, which popular education is rapidly dissipating—but this is so only in a comparativly few instances.

"A large number are comparable for beauty of fancy even to those Greek myths, in which our noblest poets of to-day still find inspiration; while many others, which encourage kindness to the unfortunate and kindness to animals, can never hav produced any but the happiest moral results. The amusing presumption of domestic animals, and the comparativ fearlessness of many wild creatures in the presence of man; the white clouds of gulls that hover about each incoming steamer in expectation of an alms of crumbs [what a contrast to the reception that awaits the gulls on the coast of Christian Massachusetts, where, when they come to a summer resort, they are shot down for "the fun of the thing"!]; the whirring of doves from temple eaves to pick up the rice scattered for them by pilgrims; the familiar storks of ancient public gardens; the deer of holy shrines, awaiting cakes and caresses; the fish which raise their heads from sacred lotus ponds when the stranger's shadow falls upon the water—these and a hundred other pretty sights are due to fancies which, though called superstitious, inculcate in simplest form the sublime truth of the Unity of Life."

In view of these facts, Mr. Hearn is inclined to think that it is regrettable that "the critical spirit of modernized Japan is now indirectly aiding rather than opposing the efforts of foreign bigotry to destroy the simple, happy beliefs of the people, and substitute those cruel superstitions which the West has long intellectually outgrown—the fancies of an unforgiving God and an everlasting hell." In this connection he further observes: "More than a hundred and sixty years ago, Kaempfer wrote of the Japanese: 'In the practice of virtue, in purity of life and outward devotion, they far outdo the Christians.' And except where nativ morals hav suffered by foreign contamination, as in the open ports, these words are true of the Japanese to-day. My own conviction, and that of many impartial and more experienced observers of Japanese life, is that Japan has nothing whatever to gain by conversion to Christianity, either morally or otherwise, but very much to lose."

Mr. Hearn's description of the streets, with the curious, artistic signs of the shops; of the homes of the people and the temples and shrines; of the woods and shimmering waters of river and lake; of the almost cloudless skies and the distant mountains; of "the market of the dead;" of the deft workmen who fashion things of use which are no less objects of art, and all that his facil pen limns for us of all the other strange and lovely creations of nature and man in that fair Eastern land—for none of these delineations which speak hav we room here, nor can we giv even an outline of the entrancing picture. The reader must look for all these delights for himself and he will be amply rewarded for the time he devotes to the pursuit of them.

Among the poorer classes some of the deities of evil are worshiped, as well as the beneficent Kami. The worship seems to take the form of requital that the evil powers hav graciously vouchsafed to inflict a temporary ill instead of an irremediable misfortune. On these occasions they are duly propitiated. Mr. Hearn remarks parenthetically: "After all, this is no more irrational than the thanksgiving prayer at the close of the hurricane season in the West Indies, after the destruction by storm of twenty-two thousand lives."

After telling in his own inimitable way several of the legends of the countryside, particularly the exploits of the demon foxes, Mr. Lafcadio Hearn says:

"But these strange beliefs are swiftly passing away. Year by year more shrines of Inari crumble down, never to be rebuilt. Year by year the statuaries make fewer images of foxes. Year by year fewer victims of fox-possession are taken to the hospital to be treated according to the best scientific methods by Japanese physicians who speak German. The cause is not to be found in the decadence of the old faiths—a superstition outlivs a religion. Much less is it to be sought for in the efforts of proselytizing missionaries from the West—most of whom profess an earnest belief in devils. It is purely educational. The omnipotent enemy of superstition is the public school, where the teaching of modern science is unclogged by sectarianism or prejudice; where the children of the poorest may learn the wisdom of the Occident; where there is not a boy or a girl of fourteen ignorant of the great names of Tyndall, of Darwin, of Huxley, of Herbert Spencer. The little hands that break the Fox-god's nose in mischievous play, can also write essays upon the evolution of plants and about the geology of Izumo. There is no place for ghostly foxes in the beautiful nature-world revealed by new studies to the new generation."

But in the public schools of the United States our children yet read of the foxes whose tails Samson united that they might carry destruction to the grain fields of his enemies, and of the lions which would not eat Daniel, and of the ravens which fed Elijah! And they are solemnly assured that those stories are the divine truths of an infallible God, who made them and will damn them if they do not believe the foolish tales! Where in the scale of scientific development does the United States stand? Behind Japan, only yesterday plunged in the "filth and ignorance of heathenism"! How many of our school children of fourteen can giv an intelligible account of Darwin, and Huxley, and Spencer? What good is the Bible in the schools doing them?

The most difficult problem that the Japanese educator has to deal with is the one of nutrition. The modern knowledge which the student "must acquire upon a diet of boiled rice and bean curd was discovered, developed, and synthetized by minds strengthened upon a costly diet of flesh." The curriculum of the Japanese schools is at least twice as difficult as that of Western schools of the same grade, and it must be mastered upon a diet that would starve an English or American boy. The result is that the best pupils often break down in mind and body. Better conditions are coming, but at present the strain is very severe. What may be expected of this people is prophesied by this fact: "Happily, even among the poorest of her poor, the educational policy of the government is seconded with an astonishing zeal; the entire nation has plunged into study with a fervor of which it is utterly impossible to convey any adequate conception in this little essay. Yet I may cite a touching example: Immediately after the frightful earthquake of 1891, the children of the ruined cities of Gifu and Aichi, crouching among the ashes of their homes, cold, and hungry, and shelterless, surrounded by horror and misery unspeakable, still continued their small studies, using tiles of their own burnt dwellings in lieu of slates, and bits of lime for chalk, even while the earth still trembled beneath them."

In the opinion of Mr. Hearn, while Japan attempted too much, she could not hav attempted less. The development of the mental system has been forced. "For the desired intellectual change, to be accomplished within a few generations, must involve a physiological change never to be effected without terrible cost." To our mind, it is easily conceivable that the slow progress of the Indian and the Negro, in contact with Caucasian civilization, is nearer normal than that of the Oriental, and that, consequently, it will continue proportionally longer.

With Mr. Hearn, we are glad that while Japan admires Western material superiority, she does not look with favor on Western morals. "Oriental thinkers do not commit the serious blunder of confounding mechanical with ethical progress, nor hav they failed to perceive the moral weakness of our boasted civilization." One Japanese writer says: "Order or disorder in a nation does not depend upon something that falls from the sky or rises from the earth. It is determined by the disposition of the people."

No thinking, humane man or woman will regret reading "Glimpses of Unfamiliar Japan."

* Glimpses of Unfamiliar Japan. By Lafcadio Hearn. Boston and New York: Houghton, Mifflin & Company. 2 vols., 8vo., 699 pp. Price, $4.

Alas! Poor Talmage.

Dear, modest Talmage says he sees God's hand
In burning up his tabernacles three;
God wills that he should preach throughout the land—
His church this continent, his gospel free.

Then should his temple wide be struck apace,
By blizzards, earthquakes, flames, and famin's curse;
The signs would read, "Giv Talmage wider space
Till gall sublime has filled the universe!"

OWEN JONES.

When renewing for THE TRUTH SEEKER add twenty-five cents for a copy of the ANNUAL. It is great.

The Sermon on the Mount.

III.

Here, again, the Chinese Mencius, centuries earlier, was wiser than Jesus. He said: "Maintain firm the will, and do no violence to the passion-nature." So far from condemning what he calls the "passion-nature," and pulling it up by the roots, as Jesus taught should be done, Mencius taught that "it is the mate and assistant of righteousness and reason. Without it man is in a state of starvation." There must be a constant practice of this righteousness, without the object of thereby nourishing the passion-nature. Let not the mind forget its work, but let there be no assisting the growth of that nature. Let us not be like the man of Sung. And this is what he tells of the man of Sung: "There was a man of Sung, who was grieved that his growing corn was not longer, so he pulled it up. Having done this, he returned home, looking very stupid, and said to his people, 'I am tired to-day. I hav been helping the corn to grow long.' His son ran to look at it, and found the corn all withered. There are few in the world who do not deal with their passion-nature as if they were assisting the corn to grow long. Some, indeed, consider it of no benefit to them, and let it alone—they do not weed their corn. They who assist it to grow long, pull out their corn. What they do is not only of no benefit to the nature, but it also injures it." Wise old Mencius!

In Mat. v, 32, Jesus forbids divorce on any ground but for adultery on the part of the wife, and he forbids anyone to marry a divorced woman. Here again his teaching is mischievous and immoral, and the Christian world revolts against it, as is shown by the steady growth of a more reasonable divorce law. Jesus, too, allows only the man to procure a divorce; to woman he permits no escape from her intolerable position in such cases. The man only may hav the divorce, and he may marry again; the woman cannot procure a divorce; and if the man does, the woman is forbidden to marry again. Jesus recognizes only the one ground for divorce, that is adultery on the part of the woman; whereas, all human experience shows that there are other forms of misery, and other grounds for divorce that may be, and often are, much more intolerable.

Mat. v, 33–37. Jesus says: "But I say unto you, swear not all, but let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil." Here again is a precept right enough in itself, but not of a vastly lofty nature. It is curious that almost the only people who follow this injunction of Jesus are heretics, Quakers, Infidels, etc. In spite of Jesus's command, "Swear not at all," Peter, when accused of being a follower of Jesus, denied him, and, we are told (Mat. xxvi, 74), "began to swear and curse." The followers of Jesus ever since hav followed Peter's example, the lower orders by cursing and swearing, all classes by swearing oaths in courts and government affairs.

Is it not curious that where there is a germ of truth in any saying of Jesus, the so-called Infidels follow him, and you Christians will not, until Infidels hav made you do it? The more under the thumb of the church the mass of the people are the worse they are in this respect, the more horrible and continuous their swearing and profanity is, as anyone may find by listening. One of the most disagreeable experiences in the streets of Christian cities is the swearing and profanity of Christian men.

(Mat., v, 39–41.) I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him hav thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.

The old Jewish law of an "eye for an eye, and a tooth for a tooth," was bad enough; but how is it possible to justify evil doers more forcibly or increase evil-doing more surely than by observance of this command? If it were carried out, and we were to sit down quietly under evil, a premium would be put upon evil-doing, and every man would become a law unto himself against others. The command is so contrary to human reason and universal experience that it has never obtained any amount of observance, even among Christians themselvs. Here again these directions and teachings are of a kind that are peculiar to Jesus, and again are impracticable and ridiculous. Anyone following them would be taken for a lunatic, even by his Christian friends. A sincere admirer of Jesus, W. R. Greg (Creed of Ch., 38), has commented on the passage in words that I cannot do better than to quote. "The common sense, or the common instinct, of Christians in all ages and in all lands has quietly but peremptorily put it [the doctrin of non-resistance] aside as not meant for use." · · · "Only the Quakers hav professed to obey it literally, and they never pretended to carry out more than one-half of it; they never denied themselvs the luxury of passiv resistance in its most resolute and ingenious devices. They did not return a blow; but they did not make the first so easy or so pleasant as to invite a second. And yet the Quakers hav nearly died out! The whole of our criminal law and our police arrangements are based upon a systematic repudiation of the precept in question, and the order of modern society, the security of modern life, could not otherwise exist. · · · No one would fail to resist the blows directed against our neighbors—against those whom we are taught to love, to assist, and protect. A man may be so disciplined as to take meekly the blow struck at himself, but would never dream it his duty to endure in the same fashion the blow struck at the woman leaning on his arm. · · · The worst ill-service you can do to the violent, is to show them that they may work their wicked will unpunished and unchecked by the natural instincts of humanity. Non-resistance, then, becomes connivance and complicity in wrong. In the case of nations, for one country to submit to outrage and wrong at the hands of another, when the means of resistance lay in its power, has never been held right or obligatory. The doctrin of non-resistance would mean nothing but the destruction of the gentler and finer races, and the rampant tyranny of the stronger; the reign of violence, not of peace."

Listen to the "heathen Chinee" again. Ages before Jesus, some one asked Confucius, "What do you say concerning the principle that injury should be recompensed with kindness?" Confucius said, "With what, then, will you recompense kindness? Recompense injury with justice, recompense kindness with kindness."

Giv to him that asketh thee, and from him that would borrow turn thou not away (Mat. v, 42). Giv to every man that asketh of thee, and of him that taketh away thy goods, ask them not again (Luke, vi, 30). Lend, hoping for nothing again (Luke vi, 35). If thou wilt be perfect, go and sell that thou hast, and giv to the poor (Mat. xix, 21). Sell whatsoever thou hast and giv to the poor (Mark x, 21). Sell all thou hast and giv to the poor (Luke xviii, 22).

It will be seen from our examination of the Old Testament that the old Jewish writers were possessed of truer ideas about helping the poor—to supply whatever help is timely. The Mosaic law not only enjoins that relief is to be given (Levit. xxv, 35), but you are to "lend him sufficient for his need" (Deut. xv, 7), and "Take thou no usury of him, or increase" (Levit. xxv, 36). Moses (so called) teaches, not quite wholly, but approximately, the true doctrin—the practice of helping the poor to help themselvs. Jesus not only does not adopt or notice this good feature, but is again "original," and goes to a vicious extreme. He made poverty a personal merit, without which salvation could not be attained; so that logically, as to alms-giving, he is obliged to teach and did teach:

Sell all that thou hast, and distribute to the poor (Luke xviii, 22). And when thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors lest they bid thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind (Luke xiv, 12–14). And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

Such a system is utterly impractical, and would reduce the whole of mankind to poverty and debar all progress to civilization. In the early ages of Christianity many converts, acting on these teachings, deprived themselvs of all their possessions, and not only reduced themselvs to beggary, but their families also. Of all Jesus's precepts, perhaps those about alms-giving are the most easily obeyed up to a certain point, and hence hav made the most impression and hav been acted upon more widely than any others, and the practice has been of immense evil. Not only has there been little or no discrimination in the practice, but it is difficult to see how there could be if Jesus's own words are considered. The more exactly his words are obeyed the more harm there is done, and it is difficult to see how the "spirit" of his injunction is to be observed without a literal interpretation of it. It must inevitably lead, and has led, to indiscriminate alms-giving, and that is the most mischievous of all forms of charity. Modern opinion, whether Christian or unbelieving, has come to be that charitable gifts, bequests, endowments, etc., when based on the letter and spirit of these texts, is responsible to an immense degree in creating further pauperism by degrading the receiver into a state of permanent reliance on charity, and eliminating from the minds of large classes of men and women any healthy ideas of self-help. CHAS. B. COOPER.

TO BE CONTINUED.

Foghorn Philosophy.

The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, and whither it goeth; so is everyone that bloweth a foghorn (John).

Friend Hayes has been blowing the tariff foghorn for a long time, and the more noise he has made the less knowledge he has imparted.

A man who had no gun caught a panther in a trap. He said he caught him without help, but he wanted two men to help him let the animal go again, and I was afraid that I would hav to call for help in order to let friend Hays go. But I find by his last article that he has concluded to "close." That is probably the most sensible conclusion he has arrived at. If he had decided to "close" before he threw his last boomerang, which came far short of the mark, he would hav escaped the fearful wound which was inflicted when it returned.

He says "the McKinley bill placed a duty of thirty cents a bushel on barley, and promptly Canadian barley dropped thirty cents." And to my question, "Why do consumers smuggle goods?" he answers, "Simply because protection reduces the foreign price sufficiently to make smuggling profitable." If the duty on foreign commodities reduces the price equal to the amount of the duty, then a duty equal to the current price would reduce the price to nothing. So that at any time if we should lay a duty equal to current price, we could go over there and gobble up all that Canada produced, for the price would be reduced to nothing. All the "Professors" and all the "axioms" in the world cannot cover up the bare bones of such absurdity.

Well, it is a good thing that friend Hays decided to "close," for another such blast from his foghorn would burst even such a ram's horn as was used at the city of Jericho.

I hav before me a Canadian paper, and I find by the price-list that oats, hogs, butter, tallow, and produce generally are selling over in Canada at about the same price that they are selling for here. Potatoes are selling for more there than here. and yet I am informed that there is a duty of fifteen cents a bushel. Does this look as if foreign commodities dropped in price equal to the amount of the duty laid? I liv in the selvage of a great potato-raising district. If Mr. Hays could go through this region of country and see the number of acres devoted to the culture of potatoes, he would doubtless exclaim, "Why, what a great industry! How many are engaged in it? It ought to be protected; foreign potatoes ought not to be allowed to come into competition with it." It would be a good object-lesson for Mr. Hays if he could see all the potato raisers arranged in rank and file and all the potato eaters arranged in like manner. For every potato raiser who wants a high price for potatoes there will be a hundred potato eaters who would like cheap potatoes. Mr. Hays's philosophy would sacrifice the interest of the one hundred who eat potatoes to the interest of the one who raises potatoes. I do not think that friend Hays means to be dishonest, but he is laboring under a hallucination, the same as the Christian. He (the Christian) believes the Bible to be the word of God, and without thought or consideration takes it all in at a gulp. When reminded of the absurdities, impossibilities, and plain contradictions, he exclaims, "Great is the mystery of godliness!" and then he has got you up a stump, sure enough.

What the Bible is to the Christian the protectiv system is to Mr. Hays. He is laboring under such a spell that he cannot reason correctly. The Christian believes just what the minister tells him, but never stops to think that the minister's living depends upon his success in deceiving the people. So Mr. Hays takes all that Depew and McKinley and other interested parties say, without stopping to think that they, like the ministers, hav fish to fry—well knowing that if they cannot make Mr. Hays and others furnish the fuel they must procure it themselvs.

Eliminate the selfishness behind the tariff scheme, and it would fail to the ground of its own weight. It is estimated that one-half of the families in the United States hav no income above a bare living, and that two per cent of the people own two-thirds of the entire wealth of the country, and instead of defraying two-thirds of all the expenses, as justice would require them to do, through the tariff tax they are enabled to shift the great burden of taxes which they ought to pay on to the shoulders of the poor, who ought not to be taxed at all.

The tariff scheme is the old game of putting the burden upon the other fellow instead of bearing your own fair proportion manfully. It makes men pay according to what they consume—that is, according to their necessities, and not according to their ability.

All will see that the thousands of poor people

and those in moderate circumstances will consume vastly more than the comparativly few who are really rich, and consequently are made to pay more. A greater outrage cannot be conceived. It is a scheme of robbery from start to finish.

There is but one fair and honest way to defray the expenses of the government, and that is by taxing the people directly according to the ability of each to pay. We elect three men in each town who are supposed to be impartial, and men of good judgment, to ascertain the amount of wealth possessed by each wealth owner. If A is worth twice as much as B, he must pay twice as much. The richest man in the town must pay the most. Could any plan be adopted which would prove more fair and equitable for raising money to defray the expenses of county and state? If this is fair for the county and state, why should it not be equally fair for the general government? Who would object to such a system of taxation? Nobody but the rich. Whereas, under the tariff scheme, a man in moderate circumstances may be made to pay more than a niggardly rich man. If he consumes more he must pay more. The tariff takes cognizance of only what you consume; it takes no thought of your ability to pay. The tariff tax falls heaviest on those who consume the most, regardless of their ability to pay, whether they are rich or poor.

The object of government should be to protect the poor and the weak; the rich and the strong through all history hav managed to get the lion's share. My only object is to raise the minds of men above old-time abuses and make them see the abomination of advocating wrongs simply because they are hoary with age.

I had nearly completed this article a long time ago when the old machinery got out of order. The valves leaked, the governor refused to do duty, the cogs slipped, and I had to lay up for repairs. And I expect that Mr. Hays and all good Christians will think that I am not yet sound in the head. Mr. Hays and myself hav been cantering along together for some time, and now, as we come to the "parting of the ways," let it be with good wishes and friendly feeling. And as we shall not probably ever hav another tilt, let us part with a fraternal shake! So mote it be. JOHN PECK.

Naples, N. Y.

News and Notes.

The Secular Pilgrim has to make long jumps, and a pair of seven-leagued boots would be very convenient, besides saving railroad fare, which counts up rather fast in Dakota, where the charge is four cents per mile. From Blair, Wis., I travel day and night to Grafton, North Dakota, which is about five hundred miles distant. However, when I arrive at Merchant's Hotel, where John Ildstad entertains the traveling public, I find such a hearty welcome that I am sure that everything is all right for the campaign in Dakota. Remsburg has already been at Grafton and broken ground, and I find a considerable Liberal element that is willing to stand up and be counted and do some work; while there is a still greater element of Freethought that is afraid of publicity, and does not wish to be identified with any forward movement. I giv the lectures in the Opera House. It is well-filled on the first evening, although but few ladies are present. I lecture on the following afternoon in order to accommodate those from the country, and there is a fair attendance. On the last evening, Thursday, December 6th, I hav the largest audience of any, and this time there is a great increase of the attendance of women, which shows that when people find out what Freethought is they are willing to listen and accept it. John C. Risvold, C. E. Anderson, and John Ildstad are among our earnest allies at this point. Mr. Sylvester comes from a distance of forty miles to join our forces; Mr. and Mrs. Woodbury are present from Voss, and Nels Berntson from Milton; and from various other points outside of Grafton there is quite a delegation. Grafton is an important point in North Dakota. It is a lively place for business. There is a good farming country about it. Two railroads run through it, the Northern Pacific and the Great Northern. There is quite a Freethought element, but only a few are willing to bear the brunt. But many are ready to fall into the ranks when the leaders are found to push ahead. Undoubtedly Grafton will in the future be a successful field for Liberal work. The forces are here if they can be fused together. As usual there are several churches, and they hav the spirit of old. They want to rule without opposition; but they cannot do this any longer. The people will not remain in the fold.

On Friday, December 7th, I take my journey by railroad to Hoople, fourteen miles away, where I ectured last summer. This is a small place, with two churches; but the Liberals prevail. I like to come to this frontier place, for there is a cordial reception. All are willing to do their level best. I giv three lectures here, one on Saturday evening, and two on Sunday afternoon and evening, in the school-house. Quite an improvement is made in the order of exercises this time. We are treated with both vocal and instrumental music, which makes a notable addition to the interest of our meetings. Mr. Thomas Simons, J. E. Flanegan, Miss May Flanegan, Frank Francis, Mrs. A. D. Marble, of Crystal, and Mr. Alfred Jones, the schoolmaster of the place, favored us with this delightful entertainment. One of the pieces, which they sang to the tune of "Marching Through Georgia," was the Freethought hymn recently published in THE TRUTH SEEKER, written by C. E. Reynolds, of Oregon, which was enthusiastically received. My friends, Mr. and Mrs. Woodbury, of Voss, are also present at the Sunday meetings. Mr. and Mrs. Soll, of Park River, and Mr. A. D. Marble, of Crystal, M. A. Hewitt, L. T. Berdahl, and others of the immediate vicinity, always put their shoulders to the wheel. K. T. Gryte, D. W. Collins, Nels Berntson, Nils Monson, Charles E. Ebbighausen, Sander Soll, John Ofstedahl, C. A. Trovatten hav joined THE TRUTH SEEKER and *Investigator* roll. As on my previous visit, I enjoyed the genial Western hospitality of Mr. and Mrs. M. A. Hewitt and Mr. and Mrs. J. E. Flanegan. I feel under obligations to my friend, the schoolmaster, Mr. Alfred Jones, who was ready to lend a hand. In every respect I had a profitable time at Hoople, with pleasant memories and hope for the future. Comrade Berdahl has been married since I was here, for which he receives our heartiest congratulations.

On Monday morning, with Mr. Thomas Simons and wife and baby, I enjoy a sleigh ride across the Dakota plains, my first experience of this kind, and it was an exhilarating drive. There was no storm nor piercing winds. It was a fine winter's day. I did not feel cold a bit, and although in some places there was bare ground, the team sped along quite lively. So far I hav had nothing but favorable weather in Dakota. I am agreeably disappointed. I looked forward to some blizzards, but as yet they hav kept out of the way. In fact, I discover that on the average December is a mild month in North Dakota. The storms and cold come later on. The thermometer has sometimes been sixty-five degrees below zero. I hope to escape such a "spell of weather" as that.

I arrive at Park River, which is quite a thriving little place, but terribly orthodox. There is a bitter theological element here which would like to crush out Freethought altogether; but the Freethinkers are not of a kind to be easily routed. These are the first Freethought lectures ever given in Park River and the results are quite a surprise to many. Some found Freethought much better than they expected, and some thought the lecturer should be stopped by force of law. The lectures were given in the town hall, and an effort was made after the first evening to prevent my having the use of the hall the next evening, but it was a failure. I gave two lectures and the audiences were large and appreciativ, showing that really the Liberal element is predominant in this place, if it was only courageously expressed. As the hall was engaged the third evening for other purposes, it is secured for Sunday afternoon, December 16th, and no doubt there will be a tremendous orthodox kick against this desecration of the Sabbath; but the Freethinkers are determined to fight it out on this line and vindicate the rights of free speech. There is some thought of arresting me for blasphemy, but it has been concluded that this is too risky a proceeding, for if the prosecutors did not succeed in the suit, then they would hav to pay the costs, and the orthodox are not ready to meet this issue. There is great agitation in the community. It is seldom that I hav come across so much bigotry as is now exhibited. But the tendency is to make the Freethinkers more decided and earnest, for they see that it is not a question of creed, but of human rights, and they do not propose to submit to the bulldozing of the churches. The orthodox hav made the fight. They hav threatened violence and persecution, and the broad and progressiv element in the community will take a stand in favor of fair play. I am waiting to see what measures will be taken to prevent my speaking here next Sunday. Mr. Thomas Simons and George Kapler favored us with excellent instrumental music at the two lectures. Mr. E. Smith-Petersen, John J. Kohnen, Sander Soll, and others are among our stanch supporters. I hav enjoyed the company of Mr. and Mrs. Smith-Petersen, Mr. and Mrs. Sander Soll, and Frank Hughes, of the Arlington Hotel. I hav received over a hundred new names as members of the Freethought Federation of America during the trip. This is a matter we need to push—the increase of the membership of our national organization. There are thousands, I believe, that will join and help us.

After Christmas I take my way to New Mexico and Arizona. I hope that the Liberals in these Western frontiers will be ready to push the campaign. Organize and arrange for lectures.

SAMUEL P. PUTNAM.

The Campaign Book.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav the pleasure of acknowledging the receipt of $2 from Dr E. B. Foote for eighteen copies of the book giving the report of our last Congress. I hope many others will follow the example of Dr. Foote. It will be a book that should be read by every Freethinker in the land, and thousands of copies should be handed to others to read, as it will set people to thinking, and help our cause along in better shape. Very able addresses were delivered. Reports of the officers and all the names of the donors will be included, and, as I understand it, one book goes free to those who contributed toward the Congress. I will report every week the names and amounts subscribed for the book.

E. C. REICHWALD,
234 South Water Street.

Chicago, Dec. 6, *E. M.* 294.

Manhattan Liberal Club.

Lately the Manhattan Liberal Club has been going off after the strange gods of Socialism, Anarchism, and commonplace politics, but last Friday night it returned to its first love—straight Liberalism. Consequently the audience was large, and if George F. Train had been kept off the platform the meeting would hav been what one might call a grand success. Of course Mr. Train couldn't quite spoil a session of the club, but his profanity and vulgarity would diminish the interest in the proceedings of a person who didn't know Train and his mental irresponsibility. It is well that he has now hired a hall for himself, where his eccentricities will not be imposed upon people who attend meetings to hear something.

Mr. Remsburg has been lecturing in Massachusetts and Connecticut, and was persuaded to stop on his way South to enlighten New Yorkers and Jerseymen upon the Bible. Between him and Colonel Ingersoll that volume of legends and alleged history will get quite an extensiv circle of acquaintances this winter. Even some Christians will find out what is in it.

The title of the lecture was "Some Facts About the Bible." The facts he presented are not taught in the pulpit or Sunday school. Regarding the claims of theologians respecting the origin and authorship of the books of the Bible he showed that the authorship of a majority of the books, both of the Old and New Testaments, was unknown and that the greater portion of these books were written at a much later period than that usually claimed. He devoted considerable time to a consideration of the four gospels. He showed that they were not written by Matthew, Mark, Luke, and John in the first century, as claimed. He refuted the claim that we hav an unbroken chain of testimony to their credibility from the first century down to the present time. He showed that the most important links in this chain of testimony were missing—that the other writers of the New Testament, the apostolical fathers, and the early Christian fathers, make no mention of them.

Mr. Remsburg showed how the canon was formed by Irenæus, Tertullian, Clement of Alexandria, Origen, Jerome, and Augustine. He also reviewed the work of the various Christian councils. He gave a description of the various manuscripts and versions of the Bible, showing that no two copies were alike—that Christians had never been agreed as to what books should constitute the Bible—that even Martin Luther, the founder of the Protestant church, rejected no less than six books of the Bible. While Colonel Ingersoll's new lecture deals almost entirely with the internal evidence of the Bible in proof of its purely human origin, Mr. Remsburg confines his lecture almost entirely to the external or historical evidence respecting it.

The usual discussion followed the lecture. Mr. Case and a lady defended the Bible. Capt. R. C. Adams, of Montreal, Dr. E. B. Foote, Jr., and T. B. Wakeman opposed it, and heartily indorsed the views of Mr. Remsburg.

Mr. Remsburg spoke before the Brooklyn Philosophical Association Sunday afternoon on "Jesus Christ," and before the Newark Liberal League Sunday night on "Thomas Paine."

THE TRUTH SEEKER ANNUAL for 1895 is out. Price, 25 cents.

Observations.

A new finance scheme is reported from Washington, D. C. It has the following features: The issue by the United States of all the money necessary for the people; the retirement of the paper money of all kinds now issued by the government, and the free coinage of gold and silver at the United States mints. This looks promising; in fact, almost any scheme involving free silver, for those who want it, looks that way to me. The people in scattered communities are now in the condition they would be in if the government regulated the manufacture of wagons and had stopped making everything but buggies. Anybody can see that under such an arrangement, while the wealthy could continue to get around in carriages or cars, the producer would experience difficulty in conveying his produce to market. There would be a demand for a resumption of wagon making, which the fellows in the buggies would say was a scheme concocted by owners of white oak and ash timber to make a market for their material. And a whole lot of numskulls, believing the yarn, would go on paying big rent for wagons. They would likewise submit to government monopoly of wagon building, and would applaud the secretary of the treasury for issuing bonds to purchase buggies for government use instead of making them from the material at hand. They would go further and agree with the owners of the buggies that any man who should build for his own or others' use wagons with round wheels in imitation of those manufactured by the government should be put in the penitentiary. At least, I suppose this is what they would do. They take that position with regard to money.

The analogy between the functions of wagons and those of money can be carried a long way without a serious break. I got the suggestion from J. K. Ingalls.

The Socialist paper of New York, the *People*, is suspicious of the mission of John Burns, M.P., and his fellow delegates to this country in the professed interests of Labor. It charges quite directly that Mr. Burns misrepresents the facts about trades unions in England, and intimates that he is the cat's-paw of the enemies of workingmen. Now, the main object of Mr. Burns, as he states it, is to promote, and in fact to realize, harmony among organized laborers; but the attitude of the Socialists shows that he has not effected his purpose up to date. I judge there must be something unrevealed that, if known, would account for this hostility. Burns proclaims himself a Socialist; and the trades unions are getting there as fast as they can. I note that a proposition is before the Typographical Union to abolish the individual and substitute the people; the same to be effected by government control of agriculture, manufacture, transportation, finance, communication, and all sorts of effort. What more, or less, do Socialists want?

It is suggested by a comparison of the achievements of Socialism with those of trades unionism that the difference between the two methods is the same as that between preaching and practice; that one represents the gospel and does the talking, while the other represents the acts and does the work. Nobody can deny the superiority of Socialistic over trades union literature—"Looking Backward," for example, being a more highly idealized production than the "Speaking of Ellen;" but still the strike and the boycott hav been known to take effect, while nothing tangible has resulted from Mr. Bellamy's dream. A choice between Socialism and trades unionism involves the question whether it is better for the laborer to contemplate a sweet by-and-by or to hav sugar in his coffee this winter. Theories do not disturb the bloated capitalist. Even a political revolution finds him still serene, for he knows that the man with a sack or a barrel has the ear of legislators of all parties. It is another matter when he finds that he must pay living wages or not get his work done. My solution of the labor question is a general return to agricultural or rural life, greater simplicity in living, abolition of taxes, and so forth. Perfectly organized trades unions, with consequent elevation of wages and destruction of the "hives of industry" producing so many thousand things that are of no earthly use to anybody, would contribute to that result. I conceive that with nine-tenths of our people owning a few acres of land, producing what they consume and something more, and reading THE TRUTH SEEKER every week, we should hav a nation which few foreigners would care to tackle in debate.

If everybody were to define the most heinous offense that any human being can commit, and also prescribe the penalty for the same, I am afraid that few of us would escape with our lives. The church has creeds which except a man do faithfully believe he shall without doubt be everlastingly damned; and thus she provides against errors of the head, while Dr. Parkhurst, Anthony Comstock, and their female coadjutors attend to the offenses having their rise in an opposit quarter; so that, with the Prohibitionists "in our midst," as the New York *Sun* would insist on expressing it, and all of them claiming their department as the most vital, we are tolerably well surrounded, invested, and hemmed in. These are matters that seem to deeply interest the conservativ world. They do not hit me as questions to be dealt with by courts, but I notice that Mr. H. L. Green has become impressed with the necessity of joining the Comstock and Parkhurst division. He knows that, as Lowell observed, "once to every man and nation comes the moment to decide, in the strife of Truth and Falsehood, for the good or evil side;" hence he is prepared to say:

"In our opinion the most diabolical crime that a person can commit is to circulate real obscene literature."

That sounds more like a preacher than a philosopher, and I think that upon reflection Mr. Green will modify his utterance. No one can hold, except as a preacher, that the dissemination of an impure thought ranks as a crime with the ancient slaughter of the Midianites, with the affair of St. Bartholomew's day, or even with the modern massacre of Christians in Armenia. The extravagance of the proposition almost excludes it from serious consideration. I once saw an old man arrested and taken to jail; from jail to the penitentiary, and from the penitentiary, I might say, to the grave. I called it a crime, and I would maintain that its atrocity exceeded any that could possibly result from simply transmitting printed matter through the mails. With this tragedy in mind could Mr. Green repeat his statement? I believe we hav a list of martyrs to Freethought—men and women who forfeited their lives by maintaining their opinions. We still wax indignant occasionally over the deep damnation of their taking off. In my humble opinion their murder was an offense greater than circulating reading matter to which objection could be made on moral grounds. To state it briefly, the enforcement of the Comstock law is a greater crime than its infraction.

Out in Arkansas a few years ago an Adventist was put in jail for working on Sunday, and from lack of his support his wife and child died. Nothing as criminal as his arrest and his imprisonment could occur through a violation of the obscenity statutes, and therefore I hav no hesitation in denying that the circulation of obscene literature, while it may be a serious offense, is as diabolical as the passage and enforcement of the Sunday laws. When murder, rape, arson, theft, and all other violations of the rights of person and property hav become unknown; when the history of the race, of church and state, has been forgotten, and when such a thing as an infringement of human liberty can no longer be imagined, then, but not till then, Mr. Green will hav some excuse for holding the opinion which he has expressed in the words quoted.

That ignorance—by some called "innocence"—which is fostered by statutory law is about as undesirable and shaky an article as the superstition which is supported in the same manner.

The latest spiritist imposture that has come to notice is a communication in the *Spirit of Truth* purporting to emanate from Ezra H. Heywood, late of Princeton, Mass. The prophet of Ahab represents Mr. Heywood as uttering this flubdub: "Heart in hand and soul in soul I gently and sweetly stand with the heroic Garrison." Ezra Heywood, with his heart in his hand, gently and sweetly standing! It is further represented that Heywood has forgiven Anthony Comstock—and Comstock still on earth and unrepentant! Get out, you fraud.

My Uncle Benjamin R. Tucker, editor of *Liberty*, reminds me that while condemning Lady Somerset's crusade against the concert gardens of London, I am speaking highly of John Burns, M.P., who was her assistant in that matter. I am thankful for the reproof, correction, and instruction in righteousness. The facts of the case had escaped my observation or memory; but I should hav guessed by a parity of reasoning that an individual who declares himself a Socialist, and in favor of nationalizing the principal departments of labor, would hardly overlook so considerable an industry as that alluded to. Still the inclination to attack the under dog is not peculiar to Socialists. As a Socialist, however, Mr. Burns has given us a fair illustration of what to expect under the reign of that system. If the government may conduct an industry, it follows as a natural consequence that the government may discontinue or suppress it. I doubt if any government in the world would make an appropriation for the publication of *Liberty*—and that is not the only kind of liberty that would be squelched. GEO. E. MACDONALD.

Lectures and Meetings.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

J. E. REMSBURG's appointments for Pennsylvania are as follows: Sunbury, Dec. 22d; Williamsport, 23d; Glen City, 24th; Benton, 26th; Lock Haven, 27th; Benezette, 28th; McDonald, 29th and 30th.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

Mrs. M. A. Freeman will make a trip east about the first of January, and would like to secure engagements for lectures in Ohio, Indiana, Pennsylvania, New York, and Massachusetts. Those desiring her services will please write her at once 1037 West Madison street, Chicago, Ill.

FRANKLIN STEINER delivered three lectures in Carbon Hill, Ill., Dec. 18th, 19th, and 20th. His dates for his trip east are nearly all filled. He will return through New York, northern Ohio, Indiana, Illinois, Missouri, and Iowa. He may be addressed at Des Moines, Ia., or in care of this office.

THE Fellowship for Ethical Research meets Wednesdays at 8.15 P.M., 1219 Chestnut street, Philadelphia. No conditions or qualifications are attached to membership. Discussions each week are opened by special addresses, ten minute speeches following. Privileges are granted equally to visitors and members.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for December:

December 23d—"A Popular Exposition of Geology." Samuel A. Miller.
December 30th—"Why I am not a Christian." Rabbi Isaac M. Wise.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for December:

December 23d—"Christmas Sermon." Henry Rowley.
December 30th—"The Christian Religion." Raymond S. Perrin.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

December 23d (2.30)—J. C. Frost will reply to Charles W. Mowbray's lecture on "God and the State."
7.30.—"Our Christ." Rabbi J. Leonard Levy.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome. Program for December:

December 25th—No meeting Christmas night or New Year's night.

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for December:

December 21st—"Increased Production the Only Hope for Mankind." Starr Hoyt Nichols.
December 28th—Twenty-fifth anniversary of the Liberal Club. All friends are invited to come and celebrate with us in a special program.

S. P. PUTNAM's lecture appointments:
St. Charles, Minn., Dec. 22, 23.
San Marcial, N. M., Dec. 29 to Jan. 2.
Mr. Putnam will lecture during the month of January at Prescott, Arizona. It is hoped that friends in the vicinity and throughout Arizona will make arrangements for lectures at this time, and push the Freethought work. Mr. Putnam will also arrange to lecture in New Mexico, Colorado, and Kansas on his return from Arizona. Those wishing lectures in any of these states will communicate with S. P. Putnam, 234 South Water street, Chicago.

The church has not allowed women to inherit or hold property. It was a general ecclesiastical rule that a woman could never take part of an inheritance with a man unless by the particular and ancient customs of certain towns and cities. This restriction upon woman's right of property so obliterated the sense of justice in men's mind that husbands hav not hesitated to use property coming to them through wives in the maintenance of a second or illegal family, while denying the legal wife and children the commonest necessaries of life. As late as 1878, when a law was enacted in one of the Swiss cantons allowing sisters to share inheritances with brothers, it met with great opposition from such brothers, many of whom protested their own ruin would follow.—*Matilda Joslyn Gage, in the Truth Seeker Annual for* 1895.

When renewing for THE TRUTH SEEKER add twenty-five cents for a copy of the ANNUAL. It is great.

Letters of Friends.

The Hit of the Season.

CENTER POINT, LA., Dec. 4, 1894.

MR. EDITOR: Please allow me to congratulate Mr. Heston on his "Thanksgiving Reminder." It is the best thing of the season. I would like to see him and Colonel Ingersoll, as I think them great men, and hope they may liv long and prosper; also long may liv the grand old TRUTH SEEKER.

LOD H. DANIEL.

It is Food and Drink.

ISHPEMING, MICH., Nov. 29, 1894.

MR. EDITOR: I received the "Four Hundred Years" all right, and I am wonderfully pleased with it. I hav read five hundred pages straight, besides ins and outs. It is meat for the soul. It created an appetite and then satisfied it. If it was three meals a day and no book, or two meals a day with the book, I am sure that I should take the two meals every time. If you please, send me Colonel Ingersoll's lecture on the Bible, four copies, and the "Godly Women of the Bible."

I am not living in the church, but almost. They are getting up all the time these cantatas representing the godly women of the Bible, and I want to giv them a look at their characters. I get into many arguments with them, but they cannot answer my questions. Find money inclosed for books. Yours truly,

JAS. BLACKNEY.

Would Not Giv Him a Chance.

CORTLAND, O., Dec. 3, 1894.

MR. EDITOR: Please find inclosed $3, for which send me the best paper in the world, the dear old TRUTH SEEKER.

John E. Remsburg delivered three lectures in this place November 26-28 to small but intelligent audiences. His subjects were: "Bible Morality," "Some Flaws in Christ's Credentials," and the "Sunday Question." Our people consider Mr. Remsburg a splendid speaker and an honest gentleman. The writer extended a challenge to our clericals to be present and ask questions upon the subject, but they did not show up.

Last winter it was told the writer that the Disciple minister wished an Infidel to get up in his audience and state his reasons for being an unbeliever. A friend of mine wanted me to go and reply. I did go, but this moral dictator closed his services without giving me the privilege. He knew I was present. B. F. PARSONS.

Orthodoxy Weakened in Little Palo.

PALO, IA., Dec. 4, 294.

MR. EDITOR: To you, your Brother George and all the TRUTH SEEKER family, I send greeting. I do hope you will hav a happy Christmas and New Year's, and that the coming year will be a very prosperous one to one and all. I do not expect to see many more, as I am in my seventy-fourth year and feel the infirmities of old age creeping on very fast. But I am still able to work some in the cause I like so well, and I take great pleasure in THE TRUTH SEEKER and my books, what I hav left. I hav given away more than half of them, but I hav enough left to do good work with. I keep my paper and books a-going all I can, and I can see the good effects of it. This place cannot support one preacher well now. I hav seen the time when we had three and sometimes four, and I think I am to blame. I am well satisfied the church has not as strong a hold on the people here as it had years ago, and I do not intend it ever shall hav again if I can help it, for the older I get the more I am disgusted with the way it draws the money out of the people, and I ask the people what they receive for it? Well, they can not show much good for it sure. I must close now, hoping this may catch the eye of some that hav known me sometime in the past. I am, as ever, yours truly,

JOHN STRATFORD.

Good Words for a New Lecturer.

CINCINNATI, O., Dec. 6, 1894.

MR. EDITOR: Last Sunday night Mr. E. C. Wilmot lectured for this society upon "The Orthodox Devil," and although this was the second time he delivered this lecture for us, it was very interesting throughout. Mr. Wilmot, in past seasons, lectured for us upon "Do the American Protestants Believe the Bible?" and "The First Transgression." He is drawing up a new lecture, "Faith, Fiction, and Folly," and he is now prepared to deliver the first three anywhere, and is willing to do so for a very low compensation. Mr. Wilmot is desirous of getting a start as a Freethought lecturer, and I recommend him to all as a very intelligent, brilliant, and unusually witty speaker.

I consider him the equal of a professional Freethought lecturer. He is a gentleman of about fifty years of age, a school teacher by profession, and his voice is very good, while his lectures are original and unique.

The Cincinnati *Enquirer*, the morning paper having the largest circulation, devoted almost a column to a report of his lecture delivered last Sunday night. This is the longest account of a lecture delivered for us by a Freethought lecturer ever published, which is quite flattering to Mr. Wilmot.

He would be a credit to the Freethought platform, and he stated to me that he would be willing to lecture for a very little above expenses. We all consider him a lecturer of much ability, and we are anxious to assist him. Any one desiring the services of Mr. Wilmot should address him at Pruett, Kenton Co., Ky.

JAMES R. ALLEN,
Sec. Ohio Liberal Society.

Providence—alias God.

LOS ANGELES, Turkey Day, 1894.

MR. EDITOR: The usual Thanksgiving editorials appeared in our city papers today, and one editor referred to the alleged fact that Providence directs not only the affairs of individuals but of nations, and he professed to believe it. Later on in editorial comments he took occasion to refer to the recent outrages in Armenia, and expressed it as his opinion that the signatory powers to the Berlin treaty should take immediate action to prevent other outrages of a similar kind. I regard this demand for immediate action to oppose Providence, *alias* God, as a direct insult to his intelligence and an unjustifiable effort to help him manage his own affairs. Those who think Providence is "directing" the affairs of individuals, and nations also, should be the last to find fault with the way things go, or to use force in warring against his will. Who made these barbarians with their brutal natures and bloodthirsty dispositions but this same Providence who now directs and controls them; and what right hav those who believe this to criticise their God or counsel opposition to his way of doing things? How can they affirm that "he doeth all things well," and then make efforts to defeat his possible intentions later on? It is remarkably inconsistent to giv God credit for wisely running the world according to his plan and purpose, and then to attempt to run it themselvs. It looks very much as though they were dissatisfied with the explanation that "God's ways are not our ways," and had an idea that they could "direct" some things better than he is now doing. Such beliefs must eventually plunge those who hold them into doubt of the God idea and all its attendant evils; and I wish to caution those who desire to retain the faith in the controling power of Providence, not to think too much on questions of this kind. "There must be a God or some of us would lose faith," is the purported remark of Armenians who survived the massacre, which leads me to wonder how much longer faith can resist facts that utterly disprove it. How long can credulity continue to swallow what reason rejects; and when, oh, when, will common sense cease to be rejected for idiotic nonsense?

C. SEVERANCE.

Prof. J. H. Cook on Right Living.

COLUMBUS, KAN., Dec. 4, 1894.

MR. EDITOR: "Right Living"! Susan H. Wixon could not hav chosen two more suggestiv, expressiv, and comprehensiv words as a title for her book. I am tempted to write those two words over and over till my sheet is full. Right living is an ideal to aspire to and work for in this ignorant and stupid world. Right living is all that life is worth. It implies, in its widest and fullest significance, that unless we are conceived, gestated, born, and educated right, or in conformity to the laws of health, life, and parentage, there can be no right living. Right living is to be developed in every part of the brain and body, since all life or living is, to me, but the product of the organism. "A corrupt tree cannot bring forth good fruit," or right living, for, as is the organism, so is the living. Right living is the objectiv point, the goal, of all true Freethinkers and humanitarians. Right living would make our earth a paradise and supply all human wants. We want to keep open and free from all obstruction the road of human progress, that humanity may grow into conditions of right living. Right living implies a state of society in which the love of truth, liberty, justice, and humanity predominates. Oh, that the "soul savers," who lead their votaries away from right living and a true life, would come down from the regions of the man-made gods and "airy nothing," and liv right themselvs and teach right living. Right living pertains to the *here* and the *now*. Right living is to save and take care of the body. Right living in its fullest sense implies a basis of a strong, healthy body, with a *dominant* intellectual and moral brain—a fountain of physical and mental power and enjoyment. Right living implies right views and motivs. Right living includes every purpose of Freethought; *all* the objects of the Nine Demands. There can be no right living in slavery of any kind. Very few can or do liv right. How much I hav been cheated out of life by my ignorance and the false education of long ago! Our schools and "learned (?) professions" teach very little right living either by precept or example. O reader, aspire to right living.

J. H. COOK.

Two Cartoons.

SYRACUSE, N. Y., Dec. 8, 294.

MR. EDITOR: A very long time has passed since I hav listened to a Thanksgiving sermon from a pulpit, but the one on your first page the week preceding the day appointed by the president is worthy of comment. Certainly your artist surpasses all the preachers in his representations of a model Thanksgiving. I think it would be well to preserve that picture, frame it, and hang it in our dining rooms to giv appetite to those who hav not as yet suffered the pangs of hunger. In the old slavery days was a picture representing a runaway slave woman, barelegged and barefooted, only one ragged garment covered a part of her person, a most agonized expression of fear upon her face as she looked back upon her pursuers, who were running to overtake her. One of the persons represented was a Presbyterian minister of Boston who had emphasized from his pulpit the Christian duty of returning fugitivs to bondage, citing the example of Paul, who sent back Onesimus to his master; the other man was the "godlike Webster," with his saying that, however disagreeable, "a constitutional duty must be performed," written upon the picture. That picture was hung on the wall of more than one parlor and did effectual work in showing the wickedness of Christian and republican law. So this sermon so plainly preached by Watson Heston should be used to show people the wicked absurdity of thanking an unknown power for blessings which are curses when we consider the ignorance of a government which makes it possible that a few should be fed to repletion while the many die with starvation.

I am always yours for the redemption of the world from ignorance and superstition,

LUCY N. COLMAN.

"Home-Making."

YONCALLA, OR., Nov. 25, 1894.

MR. EDITOR: The question of "home-making" is one of the most important a man is called upon to decide, both for himself and his children. There are at this time hundreds and thousands of families living upon their small earnings or upon the bread of charity who, if they could get a small home farm, could at least raise what they need to eat and make a living and be independent, and be in a position to wait for the coming of "good times." Again there are many who hav saved something by years of toil and find themselvs thrown out of employment, with growing children who will need some place in which to start in life, and who are wondering if there may not be something better for them than a life of toil such as their fathers hav had, subject to periodical panics which stop manufacturing, cut down trade, and consume the savings of years in buying food during the months of idleness. A safe business is that of the tiller of the soil, where he has a good farm, well located, properly cared for, and intelligently handled. When he givs his attention to husbandry instead of "statesmanship" he is the most independent man in the world, free from care and sure of his comfortable living. I do not refer to men who are trying on the stony hillsides of New England or upon the impoverished farms of the Middle States, to force a living from the unwilling soil or trying to compete for a market against the fertil valleys and hills of western Oregon, where we never hav a failure of crops of any kind. Our land is very productiv. We raise all kinds of fruits except the tropical without irrigation. We raise wheat, oats, corn, and barley. We hav no blizzards nor cyclones. It is a warm, very healthful climate, well watered country, and land is cheap. The Yoncalla valley cannot be surpassed for fruit growing, the famous California fruit belt not excepted, and I am proud to say we hav a great many Liberals here who read THE TRUTH SEEKER. I take it and six other papers, but like it better than all the rest. I am now getting up a club for it. I think it the best paper published in the United States. I hav been requested by a great many readers of your paper in the Eastern states to write for its columns a description of western Oregon; hence this letter. Any who may desire further information address as above, inclosing stamp.

Yours for truth, liberty, and the pursuit of happiness,

W. BRUMMETT.

"Four Hundred Years of Freethought."

SAGINAW, MICH., Nov. 25, 1894.

MR. EDITOR: "Honor to whom honor is due"—a very consistent apothegm; but it is often thrown aside as useless material in these days of advanced Christian ethics. But in the ranks of Freethought it holds its sway. I confess that I am profoundly gratified to know that my most sanguin expectations hav been eclipsed by the superb excellence of Putnam's new book—"Four Hundred Years of Freethought." To say that I am pleased with it is not half what I feel; I am vastly more than pleased. The introduction alone is worth the price of the book; it is one of the clearest and most profound statements of the principles and methods of all that is fundamental in the literature of Freethought. The author's definition of Freethought is unsurpassed in correctness and clearness of statement. The way in which Mr. Putnam presents the claims of the men and women who hav done so much to emancipate the human race from the cruel curse of religion and superstition deserves the gratitude and profound admiration of every Freethinker in the world. The record made by these noble workers is so faithfully drawn by the pen of this author, their merits and praiseworthiness so clearly set forth in terms that need no revision, that a sense of fitness says, Well done, Putnam! I wish a million copies of the great book could be placed in as many homes in this country. All in all, it is the great work of this century on the line specified in the introduction. I am not only proud of the book, I am also proud of its author.

I must also confess that I am proud of the way in which the Truth Seeker Company has done its work. In the presentation of this work to the thoughtful public, in the perfection of its printed pages and beauty of its artistic faithfulness in the presentation of the faces of those whom the author put upon these pages through his mental pen with such nicely shaded colors, I congratulate the Truth Seeker Company in the highest terms of praise. Its artist complements the author's mental pictures, while the author's mental pictures equally complement the artist.

I hope the Truth Seeker Company will reap a rich reward in shekels of gold and silver for the good work it has done in the gift of this book to the public. I also trust that the author will not fail to gather in a handsome reward for his hard work

aside from the conviction of "Well done, good and faithful servant." It is not a season book, but a book for the coming ages as well as for the present.

J. H. BURNHAM.

Texas is After God as Well as Rockefeller.

LORENA, TEX., Nov. 30, 1894.

MR. EDITOR: As I am a subscriber to your excellent paper, I trust you will giv me some room to express my ideas on a few questions. I protest, and I voice the sentiments of thousands, against your treatment of the "God of Abraham." You claim that he is the creature of human fancy. So be it. Suppose you should invent something, and after mature deliberation you should decide that the universal use of your invention would clothe you with power, surround you with wealth, and make you all that a poor earthly mortal should wish to be, would it not make you "mad" if some one should abuse, malign, and otherwise seek to injure your invention and so far succeed as to very seriously shake your power? Now, I don't pretend for a moment that I possess any such power as above spoken of, but a few of those thousands do.

Your unkind utterances concerning God and Christianity shock my sensibilities (lucky in having them after having read THE TRUTH SEEKER) very much. Now I know that "my redeemer liveth," and it is very clearly demonstrated in those Kurd atrocities committed in Armenia the other day. The facts are well known, and some thousands of Christians were summoned before the judgment-seat of God, and the summons was served by Mohammedan soldiery! But when we think of the reward awaiting those faithful followers of the "meek and lowly Nazarene," who said, "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my disciple;" and whose disciple, after having fulfilled all the requirements, was inspired to teach, that "whosoever hateth his brother is a murderer"—I repeat that when I think of the reward awaiting those victims of religious persecution, I feel tempted to yell, "Hurrah for Texas!"

Of course, everyone knows that God is "omnipotent and omniscient" (whatever that means), and therefore he necessarily knew the impending doom of those poor faithful Armenians. And he knew also, ages ago, that these poor people would be ruthlessly murdered, tortured to death by barbarians; the men, bound and helpless, forced to see their wives, sisters, and daughters suffer indignities that would bring the blush of shame to the brow of a Fejee Islander—and they might hav averted it by renouncing their belief (had they been so-a-mind)—and he never raised a finger to prevent it.

There, you see, is where God's loving providence comes in. Well, it's a mighty good thing that God doesn't liv in Texas, for, if he did, and these things had occurred in Texas, along with the indictments against the soldiery for "murder, rape, and robbery" would hav been one against God Almighty as an accessory before the facts.

I received "Four Hundred Years" all safe, and am well pleased with it; also, Bell's "Handbook of Freethought." I would not be without them.

Hoping that you may avoid the "wrath to come," I am, as ever, the friend of liberty, WM. M. MATTHEWS.

A Clerical Prevaricator Called to Time.

CLAY CENTER, KAN., Dec. 1, 1894.

MR. EDITOR: Please find inclosed $5 on books, and as soon as I sell the rest of the books I will send you more. Also find inclosed two articles taken from the Clay Center *Dispatch*. They speak for themselvs.

Yours as ever, J. B. WISE.

REV. MR. VENNUM'S UNGRAMMATICAL DENIAL.

MR. EDITOR: I wish to say to your many readers that the statements made by Mr. Wise, and printed in your valuable paper, in which he (Wise) claims that he and myself had a controversy in regard to certain portions of the Bible. Now, Mr. Editor, this is false. Mr. Wise and myself never had one minute's conversation in regard to the Bible. Neither on my part hav we had a correspondence in regard to the Bible. Neither has Mr. Wise, up to this time, ever asked my opinion on any portion of the Bible. He has written me a great many letters which will show for themselvs when the proper time comes. The truth of the matter is, Mr. Wise is not seeking for truth, and his letters are such as no gentleman would write to another. I stood his slang writing for over one year. Coming home one day I found my wife feeling quite sad over a letter which he had sent me. The next day I wrote Mr. Wise and asked him in a gentlemanly manner to stop his letter writing to me, as I did not want to receive them in my family. Then came the postal card, which he wrote and mailed me, with his own name signed. This card will speak for itself in the proper time. When all his publications, regarding a discussion between he and myself, will recoil on his own deceitful head, for I defy him now, and shall in the court, to show his letters, which he claims to hav received from me. He has them not, for they never hav been written, and all his slush is utterly false.

H. B. VENNUM.

IN REPLY TO REV. MR. VENNUM.

EDITOR DISPATCH: I would be pleased to answer the article written by H. B. Vennum, and which appeared in your valuable paper of Oct. 25, 1894. Mr. Vennum put himself upon record as a persecutor to perpetuate his faith—rather than appeal to reason—thereby making himself ridiculous in the minds of all liberty-loving people—and now seeing his position, he, by falsifying, tries to make the public believe that he is innocent and only protecting his family against the sending, through the mail, such passages as are found in Isaiah xxxvi, 12, which he himself claims to be holy. Were they holy, they would injure no one, but the reverend's own actions show that he doubts their being holy, and is ashamed of his doctrin and does not even want his own family to know the kind of doctrin he patronizes. Mr. Vannum must not think that people are going to believe him simply because he is a preacher. There are people in Clay Center and in his own town of Industry that will testify under oath that they saw letters which Mr. Wise received from Mr. Vennum while he and Wise were having a controversy on the Bible through the mail, and the people of Industry know when Mr. Vennum first came to Industry he started the dispute between himself and Mr. Wise by misrepresenting Freethought, or Infidelity, as he was pleased to term it, and challenging people in many of his sermons (as is very common for the clergy to do) to show wherein Freethought ever did anything for the world, thus forcing Mr. Wise into the dispute which ended in the arrest of Mr. Wise.

Mr. Vennum is very bold in his assertions while having his own way, but when he thinks he will be beaten by argument and reason, he appeals to law to subdue his adversary, or he has business somewhere else, as in the case of the lectures given at Industry by Mrs. Mattie P. Krekel, Professor Bell, and myself. He is never on hand to defend his cause, though getting invitations weeks ahead, which shows there is something wrong with the man or his doctrin, or both.

Washington, Kas. JAMES PONTIUS.

A View of Freethought.

Dec. 7, 1894.

MR. EDITOR: Lack of self-reliance, a prevailing sentiment of imperfection, a feeling of dependence, carefully cultivated and entertained for the benefit of a few, permitted feudalism to flourish, acknowledged the right of hereditary rule, and initiated, developed, and promoted the worship of supernatural gods.

Although weakness in human character is diminishing with the advance of education, mankind is yet unwilling to discard belief in religions incompatible with reason, a phenomenon that must find its explanation in the fact that routine, conservatism, and superstition are united to maintain the customary and ancient theories. The older these theories are the more difficult it is for science to present direct proof of their apocryphal character.

Religion is adjusted to the intellectual faculties of the masses. The Egyptian Iris succeeded to the fire and the sacred bulls of the earlier days; then came Zeus and Jupiter with more firmly established reputations. They were supplanted later by a unique divinity which himself underwent several modifications and transformations, represented in his succeeding phases by the various creeds recognized up to date in civilized countries.

Notwithstanding we admire mythologies for their sometimes ennobling personifications of the beautiful and the heroic, we rebuke the idea of worshiping ourselvs, Jupiter, or Woden, or of possessing a satisfactory substitute in a more powerful and independent God. A Moses, a Jesus Christ, or a Mohammed, who should appear to-day, claiming to be inspired by a God, could awake only the commiseration of all thinking people, the commiseration that we all feel for the insane. We are advanced enough to refuse to believe that miracles can be performed in our day, but are willing to admit that miracles were possible some twenty centuries ago.

It is true, science is so far powerless to solve the problem, the origin of our existence; it is, however, an even more difficult task to prove the existence of a creating God, although the assumption is the easiest of explications and therefore accepted by those having no use for difficult problems. The faithful believer is content to end all discussions on this subject with the double interrogation: "But who has made us and all our surroundings? Can anything come out of nothing?"

Freethought as well as the church claims to teach the good and to condemn the bad. The difference lies merely in the method, the latter employing hypothetical illustrations and invoking supernatural sanction; the first contenting itself with the use of known, proven facts to fortify its teaching. It seems logical to assert that supernatural examples are more difficult to comprehend, by both children and adults, than historical, simply human facts. Is it not as easy to educate our children in the love of the good and the hatred of the bad as in the fear of a God's anger? Are we compelled to seek moral illustrations in legends and stories the authenticity of which can never be proved?

If it is pleaded that civilization is due to the religious influence of Christianity, it is answered that it is an acknowledged fact that the Egyptians and the ancient Greeks, three and four thousand years ago, attained the hight of civilization.

Further, it is inexact to affirm that morality cannot exist without religion. Not taking into account that we hav to condemn as immoral a considerable number of passages of the (alleged) holiest of books, we find that in a broader sense morality means happiness; he who creates happiness for himself and others, injuring none, is moral. Everybody is aware that the church never claimed earthly happiness as the most desirable condition of things, assuming that humanity is too weak to do good if there is no further punishment for the bad. We hav, however, no warrant to indulge the degrading supposition that, for instance, charity would cease without the hope of direct and material remuneration. It is, on the contrary, morally elevating to suggest that people are capable of doing good without hope of compensation. On the other hand, it may easily be ascertained that the simple belief in religion does not prevent immorality and crime—ignorance grasping quickly, through simple repentance, pardon for any mischief.

Cultivation of the mind is essential to the comprehension, the propagation, and the living of ethical principles. One can further safely state that eternal punishment, being exaggerated, cannot be moral; in fact, the question arises here: How can there be peace for a real moral soul in the expectation of seeing the eternal torture of a large part of humanity? When we subtract damnation from religious teachings we deprive all religious creeds of their foundation. EUG. TEWELS.

Would Exorcise "Him" by an Ejaculation.

FAIRFAX, MINN., Dec. 7, 1894.

MR. EDITOR: In view of the fact that nature absolutely solves the great mystery of life, creation, and phenomena, in our presence and under the immediate view of our senses in a light wherein we may perceive and read the entire details and logic as expressed by her functions of power in bringing into existence the products and reproducts of the globe, which are actual fruits of nature's functions and not problematical creatures of assumption, and compelling them to pass through a career of definit stages of existence from a non-organized state of matter, to an ultimate entity and a final destiny—why is it, in view of all this, that science, with so many discriminating students, has so long signally failed to explain the details of the operation in some common-sense, intelligent manner?

The answer to the query can be looked for only in the postulated Theistic *idea* expressed in the first verse of the Bible, "In the beginning God created the heavens and the earth." The *belief* in the assumption has been almost universal, and has become so deeply rooted in the minds of mankind that it is almost impossible for them to perceive that the entire functions of creation are inherent in the primeval matter composing nature, and that fills all space, instead of in an ideal personal being called God, who is represented to be entirely alien to and independent of the principles, powers, and functions of nature, and who is endowed with the most extraordinary super-human powers that can be conceived of by mortals, an image in the form and likeness of man and possessing his attributes and propensities.

Besides being represented as a monstrous superhuman being, he is represented as being a God—the creator of the entire universe and all belonging to it, as his empire, and the inhabitants thereof his created subjects, who were created by his autocratic majesty, as emperor, for his especial purpose and for their especial benefit while subjects of his worldly empire, over which he rules with despotic power by his mere will and providence only, promising to all his subjects who are loyal and faithful to him and obey his edicts in this world, a perpetual seat near his throne in a spiritual empire, which he has erected and prepared for them somewhere outside, or in some remote corner of this material empire. The disloyal and unfaithful are to be confined in a horrid prison especially prepared for them in some Siberian corner, the localities both being unknown to mortals.

This postulated God is assumed to be the only true god over and above many other supposed gods. He is eternal, everlasting, most high, almighty, all powerful, all-knowing—knowing the end of all things from their beginning—omnipresent, Lord God, God of gods, Lord of lords, a great King above all gods, a God of hosts greater than all Gods. He is a spirit, a living God, the great God of Israel in whom all powers reside and than whom there are no higher powers, for "there is no power but of God and the powers that be are ordained of God" (Rom. xiii, 1), thus alienating all powers of nature entirely from the domain of his empire and [assuming] authority over it.

Thus there is supposed to be but "one God—the father, of whom are all things, . . . one Lord Jesus Christ, by whom are all things" (1 Cor. viii, 6), who is entirely independent of the principles, powers, and functions of nature; in fact, who is the supreme being, author, designer, and creator of nature. And that it was absolutely necessary that he should be and exist, in order to design and create his own empire and all belonging to it without any kind of matter or raw material, or even a hint of any other law or power than his will; that he might govern, control, and execute by his providence, his will power, over his entire domain. All that is necessary for him to do in order to carry into effect his commands and laws is for him to speak his will and say, Let it be. His voice is so powerful that his entire limitless empire—the bounds of which are inconceivable by mortals—instantly hear, obey, and it is done.

To overthrow the entire Theistic idea and the Theistic theory based upon it, it is only necessary to exercise a little common sense and repeat the oft expressed ejaculations of women, "How ridiculous!" "The idea!"

The number of essays and books that hav been written, since records began, based upon the postulated idea of god—which has been taken for granted as being true without actual proof or knowledge or even a hint of law—if piled upon a plot of ground ten miles square would make a mountain a mile in hight. As yet a solution upon that foundation appears to be no nearer a satisfactory answer than when records first began. Why? It *is* because the assumption to begin with is not true.

GEORGE DAVIS.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Little Arm-Chair.

Nobody sits in the little arm-chair;
It stands in a corner dim;
But a white-haired mother gazing there
And yearningly thinking of him,
Sees through the dust of long ago
The bloom of her boy's sweet face
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand,
Sometimes a pencil and slate;
And the lesson is hard to understand,
And the figures hard to mate;
But she sees the nod of the father's head,
So proud of his little son,
And she hears the word so often said:
"No fear for our little one."

They were wonderful days, the dear, sweet days,
When a child with sunny hair
Was here to scold, to kiss, and to praise
At her knee in the little chair.
She lost him back in her busy years,
When the great world caught the man
And he strode away past hopes and fears
To his place in the battle's van.

And now and then in a wistful dream,
Like a picture out of date,
She sees a head with a golden gleam
Bent over a pencil and slate.
And she lives again the happy day,
The days of her young life's spring,
When the small arm-chair stood just in the way,
The center of everything. —*Harper's Bazaar.*

Correspondence.

Milford, Mass, Nov. 17, 1894.

Dear Miss Wixon: I am interested in The Truth Seeker as a liberal paper, and especially interested to see the Children's Corner made of value to the children. I think there ought to be not only a Children's Corner, but a paper for children. As we hav no such paper, I want to see parents and children take hold and at least show that they are interested, and consequently write to ask if there is anything I can do to assist in that line.

I hav three daughters between the ages of twelve and sixteen, and the middle one, aged fourteen, has written a letter for the Corner. I hav asked the children several times if they would like to write for the paper, but they said they had nothing to write about. They did not want to say, "This is my first letter to the Corner; I am a Freethinker, and hope this letter won't find the waste basket." I told them to write about something they knew, but they are so much like their mother that they can't write without something to call them out. Lillian Boyd's letter struck Bertha as something to write about, so you hav it. I think, perhaps, I can get the others to write later. They do not know that Bertha has written.

I hav my own ideas about the religious education of children, and the principal thing, I think, is to leave the religion *out*. I would, if I could hav controled the matter, never hav had them hear the word God nor religion until they were old enough to study and compare religions. As it was not possible to do this, I treated the matter as one of no importance, and when Bertha was six years old a Catholic girl began to talk to her about God, and Bertha said, "Emma, you must stop. My mamma don't want us to talk slang. She don't allow us to say, 'You bet,' nor 'By golly,' nor 'By George,' nor talk about God, nor anything bad." She had heard men swear, and heard women use slang, and hearing the word God in the swearing considered it all one thing. When children talked religion to my girls, they would ask me about it. Once one of them asked me about Jesus, and I told her I did not know anything about him. The Bible represented him as a good man who died for his belief; but historians differed, some claimed there was no proof that he ever lived, and some thought he did liv. "Well," said my little girl, "*you* don't know about it then." "No," said I, "I don't know." "Well, I guess the whole thing is mixed," said she, and dropped the subject.

I never allow the girls to attend Sunday school (where the purpose is to control the thinking of children). I did not teach them that they were Freethinkers, but merely *kept them thinking*, not on religion, but on other matters; on how they wanted a dress made, how they wanted their hair arranged, how to control themselvs, to observe others' actions, and through their own experience and observation know what was right and wrong; to read what they could understand on dress and hav clothes made sensibly from choice, and I saw to it that comfortable dress was beautiful dress as far as possible. Now that they are old enough to reason on religion, they are as rational on that as on other things. Of course, in results, I hav not reached my ideal with them, but, considering their inheritance, I hav done well, or hav succeeded in having them do well. The children hav always been free in thought and in expression, and sometimes the expression would be a surprise to me on a line that was quite new.

I bought a colored doll for my youngest when she was four years old. The doll looked so much alive that I liked it myself. I dressed it up nicely, and the children all loved it better than any doll they ever had. A lady visited us and wanted them to dress the doll in calico and put an apron and cap on her and hav her for a servant for the other dolls. The children could not understand it. "Why make her a servant?" "Because she is black" "What has black to do with it?" "Why, folks used to make slaves of black folk." "I don't see why?" and then, "Isn't a servant as good as anybody? When Hannah [the girl who helped with our work] goes out, she dresses as nicely as anybody, and she takes as good care of us as mamma does, and we like her. I guess the black doll can keep her nice clothes." I said to the woman, who was a Democrat during the war, "You see how old slavery ideas stick to you, and how almost impossible it is for one taught to respect the rights of others to understand the possibility of slavery."

Then conversing on woman's equal right, their ideas came out as unexpectedly. There were two boys that used to play with about eight or ten girls in our yard, the largest and the smallest were boys. They used to play "cars"; the big boy would go ahead and the largest girl take hold of his coat and so on down, the little boy being in the rear. They would puff and scuff their feet and call stations, and hav a good time. One day the older boy was away, but I saw the train going on regular time; presently Pearl, my oldest, then six, came in and sat down. I noticed she looked as though something was wrong. I asked, "What's the matter, Pearl?" "Mamma, it's the funniest thing; it doesn't make any difference how little or how weak the boy is, he thinks a boy must be *engin!*" and she would not play so. So all through their lives I hav noticed that children brought up to think will think, and there is little danger of "Christians stealing our children" if we do not put our children under their influence.

Pardon this long letter. I hav written this much to you to show you that I am really interested in the subject, and let you see whether or not I could help in any way in *booming* the Children's Corner.

I wish C. Fannie Allyn would contribute regularly. Her mother's heart is always full of love for the little ones. I hav heard her speak of you many times, and she has wanted me to meet you.

I was away from home on Bertha's fourteenth birthday, so wrote her a long letter on Freethought and intellectual hospitality, etc. It is from that she makes her quotation. I thought her old enough to hav me help her formulate a definition of Freethinker, and not get the idea that many older persons hav, that you must accept some particular Materialist's or Agnostic's view to be a Freethinker.

Sincerely yours,
M. Florence Johnson.

[The above was not written for publication, but the ideas presented are so good that we prevailed on the writer to consent to its appearance in print. We feel sure all will appreciate the thoughts expressed, and mothers may find some ideas in Mrs. Johnson's views for guidance in bringing up their own children. We had a delightful meeting with Mrs. Johnson in Boston, on the 2d of December at our lecture in Paine Hall. She is a fine elocutionist, being a graduate from the Emerson school of oratory, and among her dramatic recitations she includes one from "Apples of Gold"—"Jack Howard's Stepmother"—which, she says, never fails to interest her hearers, especially the boys. Mrs. Johnson is a talented lady, and we commend her to those seeking such service as she can so well render. Her three lovely daughters, Pearl, Bertha, and Olive, are violinists and giv rare promis for the future.

We also met that Sunday our esteemed friend, Fannie Allyn, as bright and winsome as ever. She has occasionally illumined the Corner by her poetic effusions, and she will always find a royal welcome there, whenever she may come again.—Ed. C. C.]

All are architects of fate
Working in these walls of time
Some with massiv deed and great,
Some with ornaments of rhyme.

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We have quite a number of books appropriately bound for Holiday purchasers, and we will pack them carefully so they can go any distance in the mail, or by prepaid express. The following are all good books for the purpose :

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Right Living. By Susan H. Wixon. Ethics as Understood by a Student of Science. "Right Living" is well bound in cloth and printed on good paper. Price, $1.

An Unofficial Patriot. A Historical Story of the Civil War. By Helen H. Gardener. Cloth, $1.25; paper, 50 cents.

The Freethinker's Pictorial Text-Book, in cloth, with gold lettering and side stamp, for $2.50. In plain boards, $2.

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New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the price named.*

"The Better World," by E. B. Southwick, M.D., is published by the Truth Seeker Company, New York. The title suggests heaven, but the writer is only concerned with the heaven he has dreamed on earth. His work is a Utopian romance, narrating his fancied experiences among an ideal community, in which wisdom, virtue, and happiness prevail, and women take the lead in most things. One point is rather odd—the women, in consequence of suckling their young artificially, hav no more bosom than the men; and, as both sexes dress alike, it is only by the broader hips and smaller feet that you know you are talking to a female. Dr. Southwick's romance is in some respects interesting, but in other respects rather tiresome. It is a form of composition to which only great art and high literary form can reconcile us. We think Dr. Southwick would be better advised to deliver his message to the world in a straightforward exposition.

"Religion and the Bible," by F. D. Cummings, reaches us from the same publishing house. It contains much shrewd criticism of the orthodox faith from the standpoint of a Spiritualist. Being written with great simplicity and lucidity, and with unmistakable candor and earnestness, it should be useful in introducing Freethought to orthodox readers. That the writer still believes in immortality, not as an article of faith, but as the disclosure of reason, perhaps adds to its utility in this respect.—*London Freethinker.*

Weak Lungs.

Extracts from Dr. Hunter's Famous Book, showing Remarkable Success in Lung Cases. (Continued from last week's Truth Seeker.)

The mind has such a controling influence over the healing powers of the body that there is little chance for the recovery of any one who believes his disease incurable. Once convinced that he can reasonably hope for the resteration of his health, by knowing of the cure of others similarly afflicted, his vitality increases and every function of his body responds to the ministrations of the physician.

I have in thousands of cases, including all stages and forms of Consumption, effected the removal of every symptom and the complete restoration of health.

The following cures show what can be accomplished by a proper treatment of the lungs:

I.—Mr. Frank E. Lewen, of Delury's, corner Sixth Avenue and Fourteenth street, New York City, was attacked in March, 1893, with a deep congestion of the lungs which rapidly developed into phthisis. His disease continued to increase until Nov. 28th, at which time he came under my care. His left lung was then solid with tubercles, and his condition so critical that I feared he might not live a month His cough was incessant, his expectoration a thick yellow matter, and his breath extremely short. He was placed at once under treatment by antiseptic inhalations and showed signs of improvement from the first. His breathing was freer, the solidified portion of his left lung gradually diminished by the absorption of the tuberculous matter, and his condition became hopeful of cure. In eighteen months from the commencement he ceased treatment a well man. He has not required a prescription for the last nine months, and has passed through the severe weather of last winter without any signs of relapse.

II.—James Bynum, of Brooklyn, N.Y., had been for several years afflicted with catarrh before his lungs became affected. He had had several attacks of hemorrhage, and was just recovering from one when he first consulted me. His cough was attended by purulent expectoration. Every afternoon he had a chill, followed by a high fever, and at night became bathed in a cold sweat. In the three and a half months preceding the 10th of October he had lost twenty-seven pounds in weight. On examining his lungs I found a large cavity in the apex of the left, from which he was coughing up a mixture of pus and softened tubercle, and the lung around the cavity was dull under percussion and partly solidified by the deposition of tuberculous matter. Considering the rapid progress the disease had made, the emaciated condition to which he was reduced, and the violence of his present symptoms, it was impossible not to feel the gravest doubts of his recovery. My first prescription was made on the 10th of October, and I continued to treat him through the winter and following summer. In a little over a year from commencing treatment he was able to attend to his business, and in six months more every symptom had entirely left him and he had nearly regained his best weight before his sickness.

III.—Mrs. Edward Raynor, of 24 Lake street, East Orange, N. J., was another bad case which had resisted all the usual remedies and been pronounced hopeless. Her left lung was ulcerated and a large cavity existed in the upper lobe. The disease began in a severe congestion of the lungs in the great blizzard of March, 1888. This was followed some two years later by a severe attack of la grippe She coughed up bloody matter from the lungs, had hectic fever and night sweats, was very short of breath, greatly emaciated, had an ulcerated throat, and her nervous system was utterly broken down, Under the direct treatment of the lungs by antiseptic air inhalations her life was saved. All the symptoms of her disease have disappeared, her lungs are restored, and her general health fully reestablished.

IV.—David Hiscox, of 390 Webster avenue, Long Island City, a wealthy manufacturer, writes: "Every part of my system was breaking down under the weight of cough, profuse discharge, night sweats, and my chest seemed as if held in a vise. Under your treatment my strength came back, cough and night sweats disappeared. I was once more able to breathe. I could get a full, deep, satisfying breath of fresh air, and it was a glorious satisfaction that I had thought I would never realize again."

V.—Jesse F. Hiscox, of Long Island City, N. Y., says of his case: "My experience has been of the most satisfactory and substantial kind. I contracted catarrh, which gradually developed into bronchitis and a bad bronchial asthma. I treated with five different physicians, two of whom were specialists in lung diseases, but they had no control over my case. Under your treatment I have not had the slightest return of asthma, while the catarrh and bronchitis have been entirely overcome. I am perfectly convinced that yours is the only treatment for diseases of the breathing organs"

VI.—Mr. A. B. Tuthill, of 67 Perry street, New York city, was attacked by la grippe in April, 1891, which rapidly developed into catarrhal bronchitis, threatening to end in quick consumption. Under antiseptic air inhalations all his symptoms disappeared and he entirely regained his health.

VII.—Mr. Lambert Miller, of 324 Willow avenue, Hoboken, N. J. (with the wholesale house of Claflin & Co., New York city), was afflicted for eighteen months with catarrh of the throat, nose, and lungs, which affected his whole system—brain, nerves, and breathing. He derived no benefit from the usual treatment by his physicians, but under local treatment by antiseptic air inhalations he steadily improved and completely recovered his health.

Here are seven cases of Lung disease—three of them confirmed Consumption, two of chronic Bronchitis and Asthma combined, and three of Catarrhal Bronchitis—all of which were radically restored to health by local treatment applied directly to the lungs. They prove that tuberculous matter can be absorbed and tuberculous cavities healed in the lungs by antiseptic inhalations. No other treatment known has ever accomplished such results. Antiseptic air inhalations constitute the only hope that exists for any form of lung disease.

ROBERT HUNIER, M. D.,
117 West 45th Street, New York.

(To be continued next week.)

NOTE.—Any of the readers of The Truth Seeker who desire a copy of Dr. Hunter's book can obtain it, free, by addressing him as above.

Items of Interest.

SAMUEL GOMPERS thinks that within a year we shall hav a big industrial revival.

THE Chicago Press Clipping Bureau has been incorporated with a capital of $10,000.

THE New York *World* recently put in five more linotypes, giving it the largest equipment of any newspaper office in the world.

RECENTLY at Patunkurk, Ulster county, N. Y., while Mrs. Harriet M. Davenport was on her knees near the stove saying her morning prayers, her dress caught fire and she was so badly burned that she died.

ARGENTINA has adopted the system of standard time in use in the United States. All railways and public institutions will be governed by Cordoba time, which will be given daily by the national observatory at that point.

THE standing order committee of the Reichstag refused to report the proposition to prosecute Herr Liebnecht for seditious utterances. The same committee also refused to punish the Socialist members who declined to rise and cheer for the Kaiser. The vote stood nine to four.

SENATOR PEFFER is trying to stop the expensiv junketing which follows the death of Senators and Representativs. He has introduced a bill limiting the expense of the govenment to the cost of a neat coffin and the transportation of the remains to the home of the family of the deceased, in charge of a sergeant-at-arms.

THE Chicago Women's Club is to open a sanitary sewing shop in the heart of the sweating district. Two floors of a large building hav been leased. The upper floor is well lighted by windows and skylights, and will be the sewing-room. The machines will be run by steam. The other floor will be fitted up for lodgings for the girls.

REV. JOSEPH NORWOOD, American Bible Society agent in Venezuela, was imprisoned because of his religion. The American minister at Caracas demanded his release. The secretary of the interior, by order of the president *ad interim*, at once telegraphed to the president of the state of Los Andes—where the arrest occurred—to instantly release Mr. Norwood and punish those responsible for the arrest, reminding the executiv that religious propaganda is not an offense under Venezuelan law. The preacher was immediately released and the chief of police who ordered the arrest was dismissed from his office.

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THE lovers of miracles say they must be true. There are so many monuments in proof. And we say they must be false, since the vulgar hav believed them. A fable is current in one generation, it is established in the second, becomes respectable in the third, and the fourth elevates temples thereto.—*Voltaire.*

ON the whole, Englishmen are generally not at all aware how completely Voltaire succeeded in the great controversial object of his life, and that on the continent there is certainly not above one educated man in ten who has not very great doubts of the reality of any of the miracles in the Bible; and this I believe true even of Germany.—*John Sterling*

MORE than a century ago Catholicism, wrapped in robes red with the innocent blood of millions, holding in her frantic clutch crowns and scepters, honors and gold, the keys of heaven and hell—trampling beneath her feet the liberties of nations, in the proud moment of almost universal dominion, felt within her heartless breast the deadly dagger of Voltaire. From that blow the church never can recover. Livid with hatred she launched her eternal anathema at the great destroyer, and ignorant Protestants hav echoed the curse of Rome.—*Ingersoll.*

IN the presence of this society, frivolous and dismal, Voltaire alone, having before his eyes those united forces, the court, the nobility, capital; that unconscious power, the blind multitude; that terrible magistracy, so severe to subjects, so docil to the master, crushing and flattering, kneeling upon the people before the king; that clergy, vile *mélange* of hypocrisy and fanaticism; Voltaire alone, I repeat it, declared war against that coalition of all the social iniquities, against that enormous and terrible world, and he accepted battle with it. And what was his weapon? That which has the lightness of the wind and the power of the thunderbolt—a pen.—*Victor Hugo.*

VOLTAIRE'S task, however, was never directly political, but spiritual, to shake the foundations of that religious system which professed to be founded on the revelation of Christ. Was he not right? If we find ourselvs walking amid a generation of cruel and unjust and darkened spirits, we may be assured that it is their beliefs on what they deem highest that hav made them so. There is no counting with certainty on the justice of men who are capable of fashioning and worshiping an unjust divinity, nor on their humanity so long as they incorporate inhuman motivs in their most sacred dogma, nor on their reasonableness while they rigorously decline to accept reason as a test of truth.—*Right Hon. John Morley, M.P.*

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"I DON'T like to say anything against my neighbors," said Miss Philenda Fortysmith, cautiously, to Mrs. Longnecker, who had come up from South Squann to spend the day; "but it 'pears to me that Deacon Trilligan is a leetle mite too hasty and violent for a perfessor of religion and a pillar of the church." "Mercy on us!" returned the visitor hungrily. "What has the deacon been a-doin'?" "It ain't what he 's done, but what he said, that struck me as bein' kinder unwarranted. You see, last Friday, jest as he was startin' off to market with a load of produce, the colts he was drivin' got frightened at something and began to cut up terribly. They overturned the wagon on top of the deacon, and then ran in through our gate, which happened to be open, and tore around through the lot, crashin' through the grape-arbor and breakin' up the hotbed, and then tore out again and out of sight up the road, leavin' the wreck of the wagon piled up against the gate-post, with the deacon all tangled up in it. I 'spose likely he felt pretty badly aggravated when he crawled out; but it seems to me that he ought to hav at least stopped and counted one hundred before he spoke." "Good land! What did he say?" "Why, he threw up both hands and said 'Gosh!' loud enough to be heard clear across the lot!"—*Puck.*

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The deity, tired of eternal passivity,
  Awoke to the fact that existence was tame,
Unless it was spiced with the pleasing activity
  Of terrified creatures bepraising his name.

He, then, out of nothing created the universe;
  Created it all out of nothing, 'tis said;
I'm told by the Muse of my truthful though puny verse:
  'Twas all out of *nothing*—all "out of his *head.*"

Said God: "As my principal reason for making it
  Is merely amusement, I'll make it to spin;
With creatures all squirming, like lime when they're slaking it;
  Amusingly, spitefully seething in sin.

"A *perfect* creation would simply mean weariness;
  Amusement's my end; I will therefore create
A world of malignity, slaughter, and dreariness;
  Of pious dissensions, religion, and hate!

"To *start* it imperfect would damage my dignity,
  And hinder my creatures from praising my name;
I'll, therefore—to hide what they'd call my malignity—
  Cause devils to spoil it, and bear all the blame.

"The dodge will succeed, through its silly simplicity,
  For few of my creatures I'll burden with brains;
And those of the few who'll detect my duplicity
  Will simply be roasted in hell for their pains!"

—*G. L. Mackenzie, in London Freethinker.*

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(E. M. 295.)

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News of the Week.

THE clipper ship Richard Parsons of New York was wrecked in the Indian Ocean on September 17th and six lives were lost.

BROOKLYN is the first city to hav a woman as forewoman in a stable. Her husband formerly held the position, but lost it and is now a driver.

THE Cook gang is still at work in the Indian Territory, and there does not seem to be any immediate prospect of its capture or dispersal.

ON December 13th Budapest was ablaze with torches and hous illuminations in celebration of the triumph of the religious liberty bills.

AT Freiberg, Saxony, one hundred and fifty persons were prostrated with the symptoms of arsenical poisoning; they had all eaten rolls from one bakery.

CONTRACTOR MORAN testified that he paid tribute to Tammany as a means of holding his contracts, and his checks, indorsed by Croker, hav been produced to confirm his story.

THE president nominated Gen. John C. Black, ex-Commissioner of Pensions, and now a Representativ-at-Large in Congress for Illinois, to be District-Attorney for the Northern District of Illinois.

ON December 16th a royal decree prorogued the Italian Chamber of Deputies because the deputies—or a few of them—were determined to revive the bank scandals of last year and so delay or prevent legislation.

NEWFOUNDLAND is in the throes of a commercial panic. Through the death of one of the financial agents of a fish exporting house certain notes were allowed to go to protest, and this was the initial force that let slip the financial avalanche.

ON December 15th Judge Goff at Charleston decided against the state in the case involving the arms of the Washington Light Infantry, which Governor Tillman required the company to surrender for insubordination during the dispensary riots.

ON December 11th Ex-Governor Tillman was elected Senator from South Carolina by a vote of 131 to 21 over Senator Butler. He says that he stands on the Chicago platform and will act with the Democrats of the anti-Cleveland wing.

SECRETARY-OF-WAR LAMONT, who has the deciding voice in the New York and New Jersey bridge matter, forbids the putting of a pier in the river. So it is a suspension bridge or none. The decision is generally condemned, as it is almost certain that the cost of a single span will be prohibitiv.

CAPT. T. J. CREEDEN of the Morrisania precinct testified before the Lexow Committee that he paid $15,000 for his New York police captaincy. Promotion was impossible without pay. Ward-man Thorne also made a confession—to the assistant district-attorney — implicating several captains.

AT the municipal election in Boston on December 11th the Republicans elected Edwin U. Curtis mayor by a plurality of about 2,000. Two years ago Matthews, Democrat, had a plurality of over 10,000, and last year he was re-elected by a plurality of 5,000. Dissatisfaction with the local Democratic machine is said to hav been the chief cause of the change.

AT the Federation of Labor convention a resolution in favor of postal savings banks in connection with the post-offices was voted down by a large majority, while another favoring occupancy and improvement as the only title to land was adopted. Direct government issue of all money was demanded. The Socialistic political resolutions were generally defeated.

THE national convention of the American Federation of Labor was held in Denver last week. Several labor delegates from England were present. Charges of bad faith against party leaders were freely made. Samuel Gompers was defeated in his candidacy for re-election as president and John McBride of Columbus was chosen. Headquarters were removed from New York to Indianapolis.

ROBERT LOUIS BALFOUR STEVENSON, the novelist, died of paralysis of the brain and collaps of the lungs in Samoa. He has been very low with consumption for some time. His breakdown is attributed to the excessiv use of cigarets, one hundred to one hundred and fifty per day being the number he usually consumed. He was born in Edinburgh on Nov 13, 1850. At the time of his death he had a new novel half completed.

ON December 16th the engin-house of the Stevens colliery at West Pittston, Pa., caught fire. The engineer, Thomas Lloyd, realized that the stoppage of the machinery meant the death of the forty miners at work on the levels below. He signalled the fact of danger, but it was some time before they responded and then it took three trips of the cage to bring all to the surface. Lloyd stuck to his post to the last and saved them all, but was very badly burned himself.

THE commission appointed by Governor Flower to investigate the alleged abuses in the Elmira Reformatory has just made its report. The majority—Messrs. Deyo and Flint — exonerate Superintendent Brockway from the charges of cruelty, while the minority — Judge Learned — finds that the charges were based on fact. Governor Flower seems to accept the report of the majority as in harmony with the facts, for he has reappointed two of the board of managers of the reformatory who refused to remove Superintendent Brockway when the State Board of Charities recommended his dismissal.

EUGENE V. DEBS, leader of the A. R. U. strike, was sentenced by Judge Woods at the conclusion of his trial in Chicago to six months' imprisonment in the county jail. This was for contempt of court in violating the injunctions issued by Judges Woods and Grosscup last July. G. W. Howard, Sylvester Kelliher, L. W. Rogers, M. J. Elliott, James Hogan, William Burns, and Leroy M. Goodwin were given three months each. The sentence is considered a light one, as it was in the discretion of the court to sentence the men to any term of years it chose within the constitutional limits, and to impose any fine it thought fit. An appeal is to be taken to the Supreme Court. Clarence S. Darrow is the defendants' counsel.



OLD YAHWEH BLOWETH ABOUT HIS DIABOLICAL WORK.

To the Senate and Assembly of the Legislature of the State of New York:

We citizens of the State of New York, respectfully request you to repeal the Sunday law of this State. We ask this because,

First, Sunday being a period of time of precisely the same nature as Saturday or Monday, there is no natural reason for its being elevated above or depressed below the other days of the week.

Second, Said Sunday law is, in the best possible view of it, useless; it is wholly inoperative as a conserver of the rights of any inhabitant of the State.

Third, It is invasive of the equal rights of the citizens of the State, an impertinent meddling with their private affairs, and its effect is to disturb their peace and rob them of their earnings.

Fourth, In making or amending our laws, common sense and experience should be the guides, instead of sentiment—religious or otherwise. Experience has demonstrated that Sunday laws are not observed by the people, and common sense teaches that, in the nature of things, they never will be, for it cannot be wrong to do on one day what it is right to do on another. The people, feeling this and knowing this, will not be governed by the dead churchmen who made these laws, which are anachronistic and have been perpetuated by hypocrisy. Here we will call your attention to the words of Martin Luther, a churchman we are willing to put against the ecclesiastics of to-day: "As regards the Sabbath, or Sunday, there is no necessity of keeping it. . . . If anywhere the day is made holy for the mere day's sake—if anywhere anyone sets up its observance upon a Jewish foundation—then I order you to work on it, to dance on it, to ride on it, to feast on it—to do anything that shall reprove this encroachment on the Christian spirit of liberty."

Fifth, Sunday laws are vicious, for they are used as instruments of blackmail and of cruel oppression by the police of the cities, as the revelations of the Lexow Committee abundantly show. They produce more crime than they could possibly prevent, for blackmail is more immoral than drinking.

Sixth, All such laws are essentially religious in their intent and effect and as such they are opposed to the spirit of our institutions, which do not favor the union of church and state. The Sunday law of the State of New York is no exception to the rule, and it should be immediately repealed in the interest of religious liberty, if for no other reason. This law is a survival from the time when there was a state church and the civil power enforced the Sunday law of the state church, just as it enforced that church's blasphemy and heresy statutes. But where there is no state church the state has nothing to do with the enforcement of the domestic rules of any church or those of Christianity in its entirety.

For these and other reasons we ask the entire repeal of the Sunday laws rather than a patching which shall discriminate against one business and foster another. We ask that the liquor trade be subject to the same rules on Sunday that it is on other days, and the same with all other kinds of business. It is not proper for the state to legislate in the interests of any legitimate trade as against any other legitimate trade, and we ask your careful attention to this admitted fact and particularly ask you to bear in mind the also admitted fact that Sunday laws are a fruitul source and an adequate means of blackmail.

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A Journal of Freethought and Reform

Vol. 21. No. 52. {PUBLISHED WEEKLY.} New York, Saturday, December 29, 1894. {28 LAFAYETTE PL.} $3.00 Per Year.



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THE

Truth Seeker Annual for 1895

CONTAINS AN ARTICLE BY

A. H. HAMILTON:

"FREETHOUGHT IN THE CHURCH AND IN THE HIGHER LITERATURE."

Bigotry Ablaze in Texas.

It seems that we were mistaken when we stated that the Sabbatarians had succeeded in closing the Cotton Palace at Waco on Sunday. We had read of their organized movement to secure that result, and had also read the threat of Rev. J. B. Cranfill, editor of "the most widely circulated religious paper in the South," that if the Sabbatarians were not obeyed the Palace would be boycotted, and we did not think that any organization of business men in that part of the country would dare defy the church. Besides, in perusing the Waco dispatches in the Galveston *News*, we had failed to see anything about the Exposition being open on Sunday. But we are glad to know that it is open, as we learn from the Denison *Gazetteer*, which states that on a recent Sunday there were between 7,500 and 10,000 visitors, notwithstanding the inclemency of the weather, and that among these visitors were two hundred employees of one Dallas firm. If the Rev. Mr. Cranfill and the American Sabbath Union could hav had their way those work-people of Dallas could not hav visited the Palace without serious inconvenience to themselvs and their employers. They got their weekly "rest," and recreation and instruction at the same time, and they got the last two by disregarding the Puritans and their Seventeenth Century notions. But still the Texas bigots hav not learned anything; they are the real American Bourbons, they and their confrères in the other states. A press dispatch of December 11th from Dallas states that at the meeting that day of the stockholders of the State Fair and Dallas Exposition Association, a delegation of preachers headed by Rev. C. A. Seasholes appeared and demanded that hereafter the gates be closed on Sunday; that no gambling be permitted and that paintings in the nude be excluded and statuary draped. The communication was received, but no pledges were given. These clerical gentlemen are excessivly modest in their demands. Why did they not ask for the arrest and decapitation of all people who read Sunday newspapers in Dallas during the continuance of the Fair? If there were no buyers of Sunday papers there would be none printed, and thus one of the worst of Sunday "desecrations" and the cause of many other "profanations" of the "Lord's Day" would be prevented. And then why should not all the live stock and flower exhibits be removed or draped? That would be not one whit more ridiculous than the removal of paintings of the nude human form and the draping of statuary. Let the Freethinkers of Texas encourage the officers of the Fair Association to kindly but earnestly take up the free passes or half-fare permits of Rev. Mr. Seasholes and his associates and politely tell them to mind their own business in future.

The Source and Nature of Sunday Legislation.

In its decision affirming the constitutionality of the Sunday law of that state, the Michigan Supreme Court quotes from Tiedeman's "The Limitation of Police Power," as follows:

"If the law did not interfere, the feverish, intense desire to acquire wealth, so thoroughly a characteristic of the American nation, inciting a relentless rivalry and competition, would ultimately prevent not only the wage-earners, but likewise the capitalists and employers themselvs, from yielding to the warnings of nature, and obeying the instinct of self-preservation, by resting periodically from labor, even if the mad pursuit of wealth should not warp their judgment, and destroy this instinct. Remove the prohibition of law, and this wholesome sanitary regulation would cease to be observed."

Certainly the supreme court or any other court that feels itself under the necessity of invoking the support of such an "argument" as this is sincerely to be pitied. When a jurist seriously contends that were it not for the law the wage-earner and the employer would both work themselvs to death the first thought suggested is that it is deplorable that the law has not fixed an earlier date for the retirement of judges—assuredly Judge Montgomery has been lamentably overworked. The old Jewish Sabbath law compelled every one to rest every seventh year as well as every seventh day; Judge Montgomery and his associates should at once adopt this "wholesome sanitary regulation," but if their unholy and "mad pursuit of wealth" has "warped their judgment" and destroyed in them the "instinct of self-preservation," so that they will not yield "to the warnings of nature"—as appears to be the case—then the law should compel them to rest one year in seven; and as their mental condition indicates that they hav not heretofore rested at all in their "feverish" chase after fame and material rewards, it will be a great kindness to them to giv them an opportunity to rest for the remainder of their lives. They will undoubtedly be greatly pleased that the state has had the thoughtful benevolence to so considerately apply their principles.

While the state is in the business of looking after the physical health of the citizens who are too busy to attend to the job themselvs, it can well afford to turn its paternal gaze upon other than the "Sabbath breakers," for there are many other ways besides working on Sunday of letting the "feverish, intense desire to acquire wealth" lead one to disregard the "warnings of nature." There are the multitudes of business men and clerks who swallow their mid-day repast in seven bites and three minutes—that is very bad for the digestion and consequently for the morals, for as a man feeleth in his stomach, so is he. Then there are the many men and women who do not go to bed early enough; they defiantly ignore nature's warning that night is the time to sleep. They, too, need looking after by the ward man or township constable. Others get up before they hav had enough sleep, while more injure themselvs by remaining in the vitiated atmosphere of their sleeping apartments altogether too long; and this compels the observation that the dear old state is very remiss in its duties in not forcing the ignorant citizen to ventilate his whole house, but especially his bedrooms, in a scientific manner. We do not see what the law carpenters are about to permit poor people to ride all night on the train sitting in the day coaches; they should be compelled to buy berths in the sleepers; no man should be allowed to sacrifice his comfort and health in the "mad pursuit of wealth." What can the Michigan judges be thinking of that they hav taken no steps to prevent all this slow suicide? Beyond these mere palliativ measures the state should certainly go, but before cutting off by the adoption of the Socialistic program all opportunity to injure the health through rivalry and competition, it might be prudent to try the experiment of forbidding all night work, in which some hundreds of thousands of people are engaged in this country alone. There does not appear to be any imperativ necessity for having our bread fresh in the morning, and the morning's milking could be deferred to a more seasonable hour, thus giving the milkmaids a morning beauty sleep and preventing the running of early trains. We do not need the morning papers—evening will do just as well, while there is not the slightest necessity of expediting the transmission of mails by keeping the cars going during the night. If there is anything so very important to be written that the letters containing that news ought to be sent along without delay it can be telegraphed. It is all nonsense to suppose that travelers should proceed on their journeys right on through the night. Let the trains stop at sunset; it will be a bonanza for the proprietors of wayside hotels; never mind about the pockets of the travelers. We do not see that there can be any serious objection on the part of the Sabbatarians to this proposition; they say that the adoption of this scheme is just the thing for Sunday, and what is good enough for Sunday is certainly good enough for the common, plebeian days of the week. It should not be forgotten that night work is far more likely to be harmful than labor performed on Sunday. We always feel depressed and nervous after working at night, but Sunday activity never fazes us a bit more than similar activity on Tuesday or Saturday. We hope that Judge Montgomery will take kindly to our suggestion that he interest himself in the prohibition of night work. Rest at night is undoubtedly good for the system, and he must see that in the absence of legal control this "wholesome sanitary regulation" has ceased "to be observed."

Inasmuch as the most activ promoters of Sunday laws are opposed equally to work and amusements on that day, we do not see how the "rest" plea could hav been accepted by the Michigan court as applicable without exception to the defense of a law which, if without objection to those Sabbatarian propagandists, must be as oppressiv to Sunday players as to Sunday workers. If the court supposes that the friends of Sunday legislation will be contented with the prohibition of labor, while no restraining hand is laid by the law on Sunday baseball, Sunday theaters, Sunday concerts, and the many other forms of Sunday recreation, it is very much mistaken. On the other hand, if it proposes to suppress these amusements, it will utterly destroy its own argument in favor of "rest," unless it defines rest as ab-

solute abstention from all activity save that necessary to going to church. In this contingency, it will be impossible for it to escape the odium of adjudicating directly and solely in the interest of the church —which is precisely what it has done, all pretenses to the contrary notwithstanding. This will be made clearly apparent by what follows, although such demonstration is not needed by either Sabbatarians or Freethinkers; it is for the enlightenment of the classes intermediate between these two that we write.

In the *American Sentinel* of November 29th, its editor, Rev. A. T. Jones, under the head of "The Puritan Sabbath for 'Physical Rest,'" very pointedly exposes the sham of the claim that the demand of the Sabbatarians for Sunday laws is made really in behalf of the cause of "physical rest," that men may "recuperate their wasted energies." He examins the plea for the purpose of discovering its basis and its origin, that we may know what it is worth. We must greatly condense his statement of facts and ignore his able arguments, but trust that we can giv an intelligible summary of the former in the brief space at our disposal:

"The theory of 'one-seventh part of time' for rest originated in the controversy between the Puritans and the Episcopalians in the latter part of the sixteenth century, and the authority for the theory was the Rev. Nicolas Bownde, or Bound, D.D., 'of Newton, in the county of Suffolk,' England. Dr. Bownde was a Puritan, and promulgated his theory for the first time in a book which he published in 1594, entitled, 'The Doctrin of the Sabbath.'"

This was in the hight of the controversy between the Puritans and the Church of England concerning "habits and ceremonies, and church disciplin," and the Church of England held, to state its position in the most condensed form, that, "whatever the scriptures do not forbid, in matters of church disciplin and church government, may be done without sin." The Puritan position, stated with equal brevity, was that, "whatever is not commanded in the scriptures, in these things, cannot be done without sin."

"The Puritans therefore dropped all festivals and feast days, surplices, habits, and ceremonies, and charged the Episcopalians with 'popish leaven and superstition, and subjection to the ordinances of men,' because they retained these. As proof which, they thought, ought to convince the Puritans that the church had liberty in such things as these, the Episcopalians produced the fact that the observance of Sunday is only an ordinance of the church, and rests only upon the authority of the church; and that the Puritans therefore contradicted themselvs in observing Sunday while denouncing the authority of the church, the only authority upon which that observance rests. This put the Puritans in a box, and they had to cast about for some way to get themselvs out."

They could not afford to observe the day on the mere ordinance of the church, and yet they could not giv up its observance. To observe it without any authority was equally out of the question, for they insisted, as against the Episcopalians, "that there must be a commandment of God for everything that was to be done." Dr. Bownde rose to the occasion; he deliberately "wrested the scriptures" to his own purpose, and formulated this theory:

"It is not the definit seventh day, but 'a seventh part of time' that is required by the fourth commandment to be kept for the Sabbath; it is 'not the seventh day from creation, but the day of Christ's resurrection, and the seventh day from that;' 'the seventh day is *genus*' in the fourth commandment, so that 'the seventh day from creation, and the day of Christ's resurrection and the seventh from that' are 'both of them at several times comprehended in the commandment, even as genus comprehendeth both his species.' Thus the fourth commandment was made to enforce the seventh day from creation until the resurrection of Christ and then the first day from that time onward!"

This lifted the Puritans out of the pit into which they had fallen, and they eagerly embraced the doctrin set forth by Rev. Mr. Bownde. The book soon attained an immense circulation. But to what use was this "seventh part of time" to be put? Was it to be a day of "rest," as the Michigan judges now maintain it to be? Writing about that period of time, Neal says:

"This year [1594] Dr. Bownde published his treatis on the Sabbath, wherein he maintains the morality of the seventh part of time *for the worship of God.*"

Dr. Bownde himself said that the man was called to dress and keep the garden, but charged to keep holy the seventh day, "meditating upon the wisdom and mercy of God," "giving thanks to God," "praying for the continuance" of his blessings, and teaching his posterity regarding them.

"It was needful that the seventh day should be unto him (and it was indeed) a Sabbath day, that is, a day of rest, resting from all his other necessary business, *that so he might with his whole heart and mind* attend upon these, *as the worship of God requireth.*"

There is in all this not even a hint that the day was set aside by the Puritans for the purpose of physical rest; the cessation from work was to giv the opportunity for worship and religious instruction, and for nothing else. Had it been suggested to a Puritan in the Puritan ages that the day was to be used primarily for the purpose of resting the body, and that its observance should be legally enforced on that ground, he would hav thought that the suggestion was prompted by the devil. The "rest" theory has been advanced because there is a constitutional prohibition of religious legislation and because there is also a strong, although largely latent, prejudice against the union of church and state. As Rev. Mr. Jones says in his summing-up, the Puritan theory of one-seventh part of the time for the Sabbath is a fraud upon the command given in the Bible which Christians take for their authority; the theory of one-seventh part of the time for physical rest is a fraud upon the original Puritan theory, thus making the theory of the seventh part of the time for physical rest a fraud upon a fraud.

Sunday Silliness in Boston.

Poor old Massachusetts is still suffering from the terrible effects of that awful dose of Puritanism that she took some hundreds of years ago. As Charles Francis Adams tersely says, "the question of religious toleration was, so far as Massachusetts could decide it, decided in 1637 in the negativ. On that issue Massachusetts then definitly and finally renounced all claim or desire to head the advancing column, or even to be near the head of the column; it did not go to the rear, but it went well towards it, and there it remained until the issue was decided." Unfortunately, the issue is not yet decided, but Massachusetts is still in her old place well down towards the foot of the column.

On December 20th the Board of Police Commissioners of Boston revoked the licenses granted to the Howard Athenæum, the Palace Theater, and the Grand Dime Museum for the holding of Sunday concerts. The revocation was distinctly made on the ground that the concerts were "too secular" in their character. That is, they were not sufficiently "sacred." The action of the Board is a clear-cut victory for the Sabbatarians, and is the sequel of a long series of inquisitorial investigations and hearings that were a shame to even moribund Massachusetts. The *Herald*, of Boston, in its report of the examination before the Board of Police Commissioners on December 17th, says that there was a "large attendance of the clergymen of the city." Of course; it was a matter of business with them; they were engaged in an attempt to crush out their rivals, and it could not be expected that they would neglect any precautions; it is not their habit to let their personal interests suffer by default; they realized that their presence at the hearing would help to awe the Commissioners and cloud their judgment.

The witnesses were examined and cross-examined as to the jokes that were told at the concerts, the songs that were sung, and the costumes and actions of the performers. The manager of the Grand Museum testified that "the concert consisted of instrumental and vocal music; there was no shifting of scenes, no dancing on the stage, and no one in costume." As though it was the business of any outsider whether there was shifting of scenes or dancing, or whether the singers wore costumes! The Police Commissioners had just as much right to ask these questions as they would hav had to ask whether a certain clergyman wore a surplice in the pulpit or spoke in a dress or business suit, or whether the singing was by a choir or was congregational—that is, no right at all. One of the complainants was a theological student who found fault because Ella Caldwell sang "Ave Maria" at the Palace Theater! She was put on the stand by the defense and it was asked that she be allowed to sing the "questionable" piece. The attorney for the prosecutors objected; he said that he would admit that the hymn was in the Roman Catholic communion, and would also admit that the theological student, being a Protestant, "was not competent to judge whether or no the performance was sacred." Finally the song was rendered. Was there ever a more contemptible farce put on the boards in the interest of bigotry and monopoly than this "hearing" before the Police Commissioners of Boston?

The attorney for the defense called attention to the fact that at a meeting at a church the night before a quartet of colored persons had sung plantation songs to a distinguished and select audience. Darling, for the prosecution, in his closing argument, said that it was an absolute stultification of common sense to compare a meeting at the church Sunday evening with the concerts at the theaters. No doubt—from the point of view of Christians; they are not in the habit of asking for or abiding by the rule of equal justice for all classes of citizens. Darling also said the "Christian public of the entire state were anxiously awaiting the result of the investigation." No doubt, again; their predecessors watched with a like anxiety for the result of the trials of the "witches" at Salem. The virus of intolerance and cruelty is still in their blood and the defiled stream has filtered into almost every nook and corner of our land, carried in the veins of the consanguineous and mental descendants of the persecutors of 1637 and 1691–2.

Mr. Galvin, counsel for the defense, did not make any argument at the close of the examination, a failure to take advantage of a great opportunity for the presentation of fundamental truths for which we can find no adequate excuse.

On the same day that the Police Commissioners were considering the matter of the Sunday concerts the subject was brought up in the Board of Aldermen by Mr. Hallstram, who moved that all licenses heretofore granted to any persons to hold Sunday concerts at any place in Boston be revoked. A heated debate ensued. Some members thought that the "sacred" concerts were really sacred and therefore should be protected. It does not appear to hav occurred to a single alderman that the right of the managers to giv the concerts and of the people to attend them is what is sacred, wholly irrespectiv of the alleged and disputed "sacredness" of any performance. Alderman Hallstram said that dancing should not be permitted at Sunday evening concerts; Alderman Berry was glad there were places where young men could go Sunday evening—the cranks who now want the theaters closed are the same who some time ago wanted to stop the Sunday sale of baked beans and wanted to close the barber shops; Alderman Dever started out well—he said that he was opposed to the proposed order and to the people who were behind it; they wanted to suppress everything, they were fanatics. So far, quite good, but it was too good to last. Mr. Dever proceeded:

"It was disgusting to see so much fuss made over sacred concerts, while there is no rumpus whatever over Bob Ingersoll. Ingersoll comes into Boston Sunday nights, gets a theater without a license, and proceeds to blaspheme. He outrages his God, and traduces everything sacred, and there is not a word of protest from the so-called religious fanatics. Why don't they stop Ingersoll, the blasphemer? There's a chance for reform, if they are real reformers."

We'll venture something that Mr. Dever is a Catholic; that would explain why it is that while he can stand Sunday concerts he is driven into a frenzy by Colonel Ingersoll's "blasphemy." The Protestants, on the other hand, fear blasphemy less than they do "Sabbath desecration"; they know that their more independent adherents will read and listen to heretical lectures anyway, while Sunday laws are necessary to drive them to church. The Catholics, however, do not apprehend, as a rule, that the free Sunday would very much reduce attendance at their churches while the devotees of that faith are protected from the contaminating

touch of heresy. If the two parties could unite their forces it would be a very short shift for liberty. Fortunately the same influences that are breaking down the lines between them are disintegrating all theologies and educating the people in the principles of secular justice. Conditions are bad enough when bigotry and injustice can dominate a city like Boston as it is now dominated, but it would be infinitly worse if it were not for the dissensions among Christians. The desire for "church union" is in effect the desire for the return of the rack and stake, although, of course, many who wish for that union would not persecute. But think seriously of what Massachusetts would be to-day if she had never been inhabited by other than Puritans and had never felt the influence of freer currents of thought. Under such conditions "Sabbath desecration" would be a capital crime.

The rector of Trinity church complains of the treatment accorded to the Corporation by the newspapers during the present agitation of the condition of its tenements. He denounces the "startling headlines" and the "sensational wood-cuts." The *World* kindly informs the reverend gentleman that he is mistaken—that he is putting the blame in the wrong place—it is the sun that is responsible for the objectionable pictures, not the imagination of the newspaper artists. The illustrations of Trinity's wretched hovels are not wood-cuts, but process engravings from photographs.

Two clergymen are reported to hav sent to the committee on libraries of the board of education of one of the Eastern cities a communication protesting against the putting of "Trilby" on the shelves of the public library. They assert that this famous novel, of which one hundred thousand copies hav already been sold in this country, and which was also read by the multitude of buyers of *Harper's Magazine*, is "immoral and antagonistic to Christianity." There does not appear to be any doubt about the latter part of the statement, but as to the other it is respectfully submitted that the clergy are not competent judges.

We wish our readers would look at the date on their wrappers and see if they do not owe us a renewal. If they find they do, it will be a great favor to us if they will forward it at their earliest convenience, as we need the money. Owing to various causes, more than the usual number are in arrears at present, and this embarrasses us financially, or we wouldn't mention it. We like to keep square with the world, and in order that we may do this it is necessary that our readers keep square with us, for when they let their subscriptions run behind we hav to get behind with others. We hav no capital to fall back upon, and depend upon getting our dues to giv others their due. If our friends who are in arrears will note these facts and act thereupon, it will be, as we hav said, a great favor to us, and a favor duly and thankfully appreciated.

Providence is sadly neglectful of its own. We recently chronicled the fact that a woman in Ulster county, in this state, while kneeling by the stove saying her morning prayers, was burned to death, her clothes having ignited from the fire she had just kindled. Recently Mrs. Mary Bannon, living near Nevada, Missouri, was weeding her rose garden when she scratched one of her fingers on a brier. The hand soon became swollen, the inflammation extended to the shoulder, and the hand and arm became discolored. She suffered great agony for a day or two preceding her death. She was ninety-two years and six months old when she died. For ninety-one years and six months she had lived outside of all churches, but a year ago she united with the Christian church and was baptized in Tucker lake, near her home. It does not appear why Providence could not hav let her die in a less agonizing way, especially as it had tolerated her for four score and eleven years while she "lived in sin." It may hav been angry because she gave the devil all the best years of her life and brought to its service only the worn and broken fragments? While she could think and act for herself she kept out of the fold.

In our issue of January 5th the reader will hav a rare treat in the report of the proceedings of the Manhattan Liberal Club's celebration of its Twenty-fifth Anniversary. The special meetings of the Club are always crowded because it has come to be known to the Freethinkers and other fun-lovers of the city that the program will be one of exceptional merit. Those who cannot hav the delight of seeing and hearing Dr. E. B. Foote, Jr., in his rôle of satirist and all-around humorist will hav the next greatest pleasure in reading our account of what he said and did at the Jubilee meeting.

In THE TRUTH SEEKER of January 12th we shall giv Franklin Steiner's "Christianity and Crime," which contains a mass of figures that will be very convenient for reference. Single copies of the paper, 7 cents. Five copies, 25 cents. Now is a good time to subscribe.

The fall and winter being more particularly the reading season, and naturally the renewing of subscription season, we hope that our friends will make a little effort to send THE TRUTH SEEKER some new subscribers. A good many of our old ones hav had to drop off during the past eighteen months of panic and dullness in the business world, and we need some more to take their places and push on the work. Our friends hav never failed us in an emergency, and we again venture to ask them to do something to help by inducing new subscriptions. We hav tried to make this easy by the premium offers printed on the second page of this paper, and we think considerable can be done by our friends if they will take the trouble to speak a good word for us to their Liberal acquaintances.

To those who feel like presenting THE TRUTH SEEKER for a short time to some dear friend, our Trial Subscription offer opens the way at a small cost. A great many of the Liberals to whom THE TRUTH SEEKER is first sent this way become permanent subscribers and earnest workers in the cause of mental liberty.

And lastly, after you hav induced some acquaintance to subscribe, and sent THE TRUTH SEEKER three months to some friend, send us the names of all the Liberals you know, and we will send them sample copies, and see if they, too, will not subscribe. We need them all.

The more closely the tenements of Trinity Church Corporation are examined the worse it appears for that exceedingly wealthy association. Of about one hundred buildings investigated by the Department of Buildings, forty-five are defectiv; in many instances the law has been flagrantly violated: Walls are unsafe; fire escapes are useless; drainage is bad; water has to be carried from the ground floor to the top stories even of the tall tenements, and this sadly interferes with that cleanliness which is so essential to health, while the many women tenants who are washerwomen are thus subjected to needless additional hardships. Colonel Cruger, the comptroller of the corporation, insists that it spends its entire revenue in improvements, but the books of the Building Department show that the tenements hav got but an infinitesimal part of this princely revenue. In twelve years the Corporation has bettered the physical, the sanitary condition of its tenants to the extent of five small houses and two small tenements, while it has put $780,000 into new factories and warehouses and millions into churches. Claiming to be too poor to improve its tumble-down and unhealthful tenements, it has expended $1,000,000 on the magnificent new Episcopal church on Ninety-second street, miles away from the human hives where the money that built it was earned in squalor and tears. This church—St. Agnes—is one of the finest Episcopal churches in the country. There are five churches of that denomination in that part of the West Side. But the "spiritual needs" of its tenants down town hav not been provided for by new churches nor their physical necessities by improved homes. As the *Times* says, the zeal of Trinity for the spiritual welfare of the city has not led it to do what is needed to lower the death rate in the tenement district, nor put water on the floors, nor repair the fire escapes, nor make the buildings safe, but it has seen to it that the Episcopalians of the upper West Side should not hav too much pedestrian exercise on Sunday, and has given them the choice of five splendid churches of their faith in that part of the city where before they had been compelled to get along with four.

They hav a decidedly independent Baptist minister at Atlanta, Ga. There is a bill before the legislature of that state to exempt church parsonages from taxation, and several members of the body invited Dr. Hawthorne to preach a sermon on the relation of church to state. He consented to do so, and improved the occasion in a masterly manner. The bill to exempt church parsonages was denounced in no uncertain terms; the employment of chaplains was declared to be "inconsistent with our principles, and incompatible with true religious liberty"; appropriations for religious purposes were handled in a like uncompromising manner; the movement to secure the Christianization of the Constitution was unsparingly condemned; the American Protective Association was weighed in the scales and found wanting, and the taxation of all church property was demanded. Unfortunately he did not mention Sunday laws and the Bible in the schools, but otherwise he placed himself squarely on the secular platform. He said he hoped that the parsonage exemption bill would be voted down "by a majority that will be absolutely paralyzing to its friends." Here is a striking passage from his sermon:

"When Constantine, by an imperial edict, abolished Paganism, and established Christianity as the religion of Rome, he was more an enemy to the truth and kingdom of Christ than the inhuman Nero, who illumined his public gardens with the burning bodies of the saints."

The people of this country were declared to be theoretically a unit for the separation of church and state, "but practically they are far from being united." After enumerating some of the principles for which our people stand in theory, Dr. Hawthorne proceeded:

"But the people of this country are not consistent with the views which they hold upon this subject. They believe in the absolute non-interference of the state in all matters of religious faith and practice, and yet, millions of them seek the help of the state to propagate and establish their religious doctrins and worship. Every year they are asking the Federal Congress, and the state legislatures, and city councils to do things which violate the rights of conscience."

Dr. Hawthorne's ringing remarks concerning chaplaincies we commend to the consideration of Dr. Buckley:

"In appointing men to these offices, and paying them for their services with money taken from its own treasury, the state does more than protect the Christian religion. It patronizes it, and any governmental patronage of religion is a violation of the rights of conscience. These chaplains receive their commissions as is prescribed by the government. They perform such religious services as are prescribed by the government. They are responsible to the government for the manner in which they perform the duties of their ministerial office. Could there be a more real alliance between religion and the state? Hav we not in this country a state religion? I am absolutely sure that we hav. We hav made Christianity the religion of the state. · · · While these abuses of civil goverment exist let no man speak of this country as 'a land of religious liberty.' We hav nothing but religious toleration. Religious liberty is found only where there is a complete severance of church and state."

Some of Dr. Hawthorne's animadversions on the exemption of church property from taxation are excellent.

When renewing for THE TRUTH SEEKER add twenty-five cents for a copy of the ANNUAL. It is great.

At the Book Table.

We hav scarcely begun to measure the effect of Herbert Spencer's Synthetic Philosophy on the world's thought. We are too near him in time to grasp even partially what it involves and prophesies. The magnitude of his accomplishment repels multitudes whose lives are filled with work; they hav not the leisure to sit down and read, much less study, the many ponderous volumes which embody the fruits of his profound cogitations. The few hav mastered the principles of his epoch-making philosophy; the millions of fairly well-informed people hav read only a little here and there of all the many books he has written. This is their loss, of course, but until the masses hav more time for serious reading there does not seem to be any help for it—they must get all, or nearly all, they will assimilate of the teachings of Herbert Spencer from those who are his pupils, critics, and interpreters. In view of these facts, every such work as this "Introduction"* of Mr. Hudson's is most welcome. It will help to remove the misconceptions which so generally prevail concerning the evolutionary philosophy, and will also giv its readers something of an understanding of the character of Herbert Spencer, the man, and a glimps of the environment which helped mold the greatest English thinker of the century.

Mr. Hudson thinks that there is a "wholesome spirit of inquiry" abroad as to the "personality and writings of Herbert Spencer. To him, as the philosopher of evolution—as the systematic exponent of the new thought in its wider relations—attention is turned from almost every side; and countless readers, whose own studies hav taken them but a small way below the surface of the questions to the consideration of which he has devoted the energies of his life, are none the less imbibing from the very atmosphere around them a vague but strong impression that his teachings and speculations hav been, of all men's, the most influential in directing the intellectual movements of the nineteenth century." The author does not trace over the arguments or summarize the conclusions of the Spencerian philosophy. Still less does he feel called upon to enter into any discussion of its more debatable aspects, and least of all does he venture to offer a substitute for the synthetic system itself. Those who would really understand Mr. Spencer's ideas must go to his writings; "no short cut can be pointed out that can be other than unsatisfactory; no patent method can be devised that will relieve the student of the need for a first-hand study of Mr. Spencer's own arguments, or even render such first-hand study a very light and easy task." Nevertheless, Mr. Hudson thinks that something can be done to make the way smoother and easier for the feet of the untrained explorer, and this is what he has tried to do, and, in our opinion, with no small measure of success. He has given what he claims the "Introduction" to be—an outline map or hand-guide of the principal features of the Synthetic philosophy.

The contents of the volume, as indicated in the chapter headings, are: Herbert Spencer—a Biographical Sketch; Spencer's Earlier Work—Preparation for the Synthetic Philosophy; the Synthetic Philosophy; the Spencerian Sociology; the Ethical System of Spencer; Religious Aspects of the Spencerian Philosophy; Chronological List of Mr. Spencer's Writings. Of the men who hav profoundly impressed the thought of this age probably less is known of Mr. Spencer personally than of any other. The chief cause of this is the ill-health which for nearly forty years has kept him confined within the circle of a few immediate friends. Then he has been so closely kept to the great task which he set for himself that, even when his health was comparativly good, he has not had time to mingle much in the stirring activities of the less studious world. Not only does he not seek notoriety, but he resents, "as something akin to outrage, any attempt to thrust notoriety upon him. He began his vast work paying but scant heed to the fierce and fiery criticisms by which it was assailed; and now that, after so many years of hard struggle and patient effort, his place as a thinker is acknowledged on every hand, he concerns himself as little with the praise which is showered upon him as he formerly did with the blame."

Herbert Spencer was born at Derby, England, on the 27th of April, 1820. His father, a teacher, was a man of strong character, unusual breadth of culture, and very original views. Mr. Hudson says that he was in advance of his time, and of ours as well, it may be feared. He did not believe in loading the memory with a great mass of undigested facts and leaving the mind untrained to habits of personal observation and reasoning. Therefore, "he regarded it as of more importance to foster originality and independence of thought, to excite interest, and nurture the reflectiv powers, than to store the memories of his pupils with any quantity of merely bookish learning. His ambition was to produce a well-balanced and self-reliant human being, and not a walking encyclopedia of more or less useless information." With such a father it is natural that Herbert Spencer should hav developed—with the heritage of brain power he received—into one of the few really deep original thinkers of the age. From his thirteenth to his sixteenth year the young Spencer studied under the care of his uncle Thomas, a clergyman of the Church of England, a man of robust independence and whose views on educational matters do not seem to hav differed essentially from those of his brother the teacher. "A radical at the time when nearly the whole English church was in bondage to the Tory party; a teetotaler when the temperance movement was held by the general religious world to be a subtle form of Atheism; a Chartist, and the first clergyman of the English church to take an activ and prominent part in the anti corn-law movement, a vigorous and unwearied lecturer upon all matters touching the physical, moral, and social welfare of the people—the Rev. Thomas Spencer was assuredly a man marked out from the rank and file of the clergy of his day." While under the care of his uncle, Herbert's successes and failures in his studies were repetitions of those of the past—in the classic languages he showed an "inaptitude almost astounding," and with French it was but little better. "Rules and vocabularies proved perpetual stumbling-blocks to him; and what little was with infinit difficulty committed to memory was almost as soon forgotten." But a counterbalancing aptitude was shown for studies "demanding a different kind of ability—constructiv and coördinating power rather than a memory for unconnected details. In mathematics and mechanics such rapid advancement was made that he soon placed himself in these departments ahead of fellow-students much older than himself. What was noticeable, too, was his early habit of laying hold of essential principles, and his ever-growing tendency toward independent analysis and exploration." His uncle, himself a graduate of Cambridge, wished him to be coached for admission to that university, but Herbert steadfastly refused. In the end his objections prevailed and all idea of an academic career was abandoned. Mr. Hudson concludes that while he lost something by this decision he undoubtedly gained vastly more than he lost.

As a school-teacher the embryo philosopher possessed a rare faculty for luminous exposition; he easily aroused the interest of his pupils in the subjects with which he dealt, and he always "recognized and appreciated the individualities of the pupils committed to his charge, realizing in this direction the lofty ideal of the relations between teacher and taught which he afterwards so strenuously insisted upon in his book on education."

In the early edition of the "Social Statics," Mr. Spencer accepted the intuitional theory of morals as opposed to the utilitarian, but the difficulty of reconciling this theory with the wide disparity of views regarding what is moral which has always prevailed in different countries and among the people of diverse races led him to greatly modify his opinion as therein expressed, and to say in his recent "Inductions of Ethics" that it has gradually become clear to him that the current belief among us that it is wrong to rob and that the unrepentant thief will be eternally damned, while it is an accepted proverb among the Bilochs that "God will not favor a man who does not steal and rob," cannot be reconciled with the theory that men hav in common an innate perception of right and wrong. Yet he did not at this take his stand with the utilitarians. The struggle between the two schools had reached a deadlock when evolution stepped in to reconcile them. One thing they had always had in common—"both had based their arguments and formulated their conclusions upon the conceptions of special creation and fixed types; and the discussion, with the full consent of both contending parties, had been in this way limited in range to the experiences of the individual life. Could the conscience ever hav arisen after the manner alleged, within the span of the separate mortal career? This was the form that the issue had taken, and to the question in this shape one side had answered Yes, and the other No. Evolution at once widened the issue. Behind the individual it placed the race; behind civilized humanity, the ages of barbarism and animality, out of which, through untold centuries, we hav been slowly and painfully struggling upward into higher developments of life. The problem was no longer that of explaining the fine, sensitiv conscience of the modern adult Caucasian as the outgrowth of a few years of personal intercourse with his environment. The gradually acquired experiences of countless generations, slowly registered through long periods of social consolidation, and handed down from age to age as slight but persistent modifications in the nervous organization of evolving man, these were the new factors which the development theory introduced into the discussion. An explanation which had properly been condemned as absurdly inadequate, so long as attention was confined to the brief terms of a separate life, assumed, immediately that account was taken of the element of hereditary transmission, the appearance of a rational and complete solution of the problem. In merging the life history of each single generation in the life history not only of the human race at large, but of all sentient existence, and in postulating the thread of a continuity that, running through almost imperceptible gradations, binds the highest forms to the lowest, the evolutionist at once secured a new standpoint, and escaped the obvious charge of extravagance or specious reasoning."

Thus we are again brought face to face with the fact that the modern Freethinker must build his superstructure upon the solid foundation of the evolutionary philosophy. It is passing strange that there is occasionally an Infidel to be found who laughs at and ridicules the development theory. Such a man does not seem to realize that, facing the supernaturalist, the rationalist stands unarmed if he flings away the sword of science, and that the now seemingly inevitable induction from the facts known to the student of science is that man is the latest of a practically endless succession of living forms that hav slowly evolved through uncounted millions of years. Until the advent of the science of development from earlier forms all that the rationalist could do was to point to the flaws in the argument for design and in the assumption of a god given scheme of morals, but now, thanks to the investigations of Darwin and his fellow observers and the synthetic work of Spencer and his fellow philosophers, the rationalist has positiv principles for which he can stand and which will not fail him in the hour of comparison. He commits logical suicide when he flouts the philosophy of development. Without science he must fall back on God or Chance, and science has been synthesized only in the evolutionary philosophy.

A careful study, under the guidance of Mr. Spencer, of the problem of the development of the religious emotion, leads to the revision, or, rather the rejection, of one of the most popular of the modern readings of the mind of primitiv man, and the effect upon it of the phenomena of nature. Formerly those who sought a natural genesis for religious ideas held that early man was led by the sense of wonder or fear to reverence and directly personi y the objects of nature—those influencing his daily life. The theory is a fascinating one and appeals to the poetical temperament, and, moreover, is congruous in its alleged experiences with the mental processes of our more developed state. But the primitiv man had "neither the emotional tendencies nor the intellectual tendencies requisit to produce the supposed chain of effects. The familiar sights and sounds of surrounding nature, suggestiv as they may be to the civilized adult, aroused in him no greater feeling of awe than they do to-day in the child or the village clown, who watches the rising and setting of the sun, the waxing and waning of the moon, the ebbing and flowing of the sea, without the slightest impulse in the direction of worship." The religious emotions of which we may be conscious as we stand face to face with such phenomena are distinctivly modern, and are obstacles in the way of our comprehension of the emotional attitude of early man. The savage, like the ignorant and brutal among ourselvs, has no curiosity. He does not speculate or ask questions concerning his environment; he does not seek an interpretation. He lacks the traits from which a system of nature-worship would hav to originate. The conclusion is that nature-worship is not the primordial form of the religious idea, but a development from it. In shadows, reflections, and dreams religion was born. From these came the notion of the duality of things, the underlying concept in all systems of religion, no matter how refined and complex. He saw his shadow, his reflection in the water, and, knowing nothing of their physical causes, he simply and naturally regarded them as appended entities. The savage sleeps; but not all his mental forces are quiescent, and hence he dreams. He eats, he hunts, he fights; he awakes and learns from others that during this time his body has been lying on the ground, unmoving and voiceless. From this grows up the notion of the wandering double that goes away in sleep for a short time, and longer in

*An Introduction to the Philosophy of Herbert Spencer. With a Biographical Sketch. By William Henry Hudson. New York: D. Appleton & Co. Cloth, 234 pp. Price, $1.25.

fevers, swoonings, and trances. Subsequently comes the identification of this other self with the appended entity shown in shadow and reflection. So is born and developed the belief in the double or ghost. Naturally this belief assumes special proportions in connection with the phenomenon of death. Now the other self is permanently detached. It vanishes into the shadow world, carrying with it many of its bodily characteristics, and naturally endowed with suggestions of superadded power, by a process akin to that by which we invest our absent friends with capacities and virtues not perceptible when they were with us. By-and-by the surrounding world is filled with these shadowy doubles. At first the doubles are short-lived, for the savage is not likely to dream often of any except the recently dead, and when the deceased friend is no longer dreamed about, he is no longer thought of as still existing. Later, this conception of temporary after-life expands into the conception of an unending after-life, immortality. Later still comes the division of the shadow world into places of probation, punishment, and reward.

The Sermon on the Mount.

IV.

It is often claimed that "Christian" charity and alms-giving are the outcome of the love, pity, and sympathy with suffering humanity that spring from Jesus's teaching. But that is diametrically the opposit of Jesus's teaching. He does say, "Lend, hoping for nothing again" (Luke vi, 35); he does indorse the old law, "Love thy neighbor," and he does say, "Love your enemies;" but he distinctly teaches that this is not to be done from any good that there is in charity, love, pity, or sympathy, or from any obligation to help the needy, but because that is the only thing out of which you can get any profit or reward. You are to think of the profit or reward to yourself, first, last, and all the time. But the only reason why you are not to expect any reward from those you do good to is that the reward is to be in the next world. These people cannot reward you thus, but as you are entitled to your profit on the transaction, God will himself repay you in the next world. You are always represented as having made a bargain with the Lord, one so good that it will pay you to sacrifice everything for it. Thus—

> If ye love them which love you, what thank hav ye?
> If you do good to them which do good to you, what thank hav you?
> If ye lend to them of whom ye hope to receive, what thanks hav ye?—Luke vi, 32, *et seq.*

That is, if your good will is repaid in any way, if there is good will in return, what reward hav ye? You hav been repaid by some one else, and your bargain with the Lord is "off," and you are in debt, not he! No, you are to do it "hoping for nothing again;" and "your reward shall be great, and ye shall be the children of the highest."

So far from our action, as recommended by Jesus, being unselfish, or springing from any doctrin he taught about love, pity, good will, or sympathy with human suffering, it is, on the contrary, selfishness of the grossest kind, grossly immoral, and has prov.d disastrous in practice. Not only is no attempt made by Jesus to enforce a distinction between the deserving poor and those poor from laziness and vice, but he is unable to see any. Poverty itself is the merit, and if you are not poor, to hav your reward you must become so, or else you will go to hell like Dives, who went there, not because he was a bad man, but simply and solely because he was rich. As to any recommendation as to how to get rid of poverty by better government and improving men's ideas, Jesus is not only silent, but he *had* to be, because he saw no merit in abolishing poverty. "Ye hav the poor always with you" (Mat. xxvi, 11), and you were to add to the general poverty by becoming poor yourself.

In any community where there are poor, as a last resort, in their extreme need, they must depend for sustenance on those who hav more or less wealth laid by. In this way the wealthier hav an interest in the matter, and Jesus tells them that their duty is to become themselvs enrolled among the poor by giving up to them what they themselvs possess. Socrates, centuries before Jesus, had a friend named Aristarchus, who in times of trouble and distress had taken into his house, and supported, in idleness, fourteen poor women, his own relations. The strain on his resources was so great, and his means being so rapidly diminished, that he saw the end staring him in the face, and that the time must soon come when he could no longer support them, and they must starve. In plain words, Aristarchus was a primitiv Jesus, living centuries before Jesus; and he was giving all he had to fourteen poor people, with the result that he saw that there would soon be fifteen poor people in danger of starvation instead of fourteen. Socrates, meeting him one day, saw that he was troubled about something, and questioned him. When he learned what the trouble was, he said, "Shall I tell you my mind, Aristarchus? Well, then, I am of opinion that, in the condition you are in, you cannot love your guests, nor they you, for this reason, that you, on the one hand, feel that they are a burden to you, and they, on the other, perceive you uneasy and discontented on their account. · · · The discontent will increase on both sides, and the sense of past favors will wear off." Then Socrates goes on to advise Aristarchus to set his poor friends at work, instead of keeping them in idleness and always poor. The advice was followed, to the mutual satisfaction of both parties, and both "had their reward," as Jesus would hav said. But Jesus looks for no "reward" or good result on earth; it is all to be looked for in heaven. Jesus's method results in fifteen starving malcontents in place of the original fourteen; wise old Socrates's method resulted in fifteen contented people here on earth. Surely, if there is a hereafter, Aristarchus is still just as much, nay, more, entitled to the kingdom of heaven for the help he afforded under Socrates's guidance, as he would hav been for the increased helpless poverty that must hav resulted to fifteen instead of fourteen people by following Jesus's command. Wise old Socrates, simple Jesus!

The Chinese Mencius, centuries before, said: "The feeling of commiseration is the principle of benevolence." Surely a proper *motiv* for giving help. The old Jewish law (Deut. xv, 8) said, "Lend him sufficient for his need." Surely a proper *limitation*. But Socrates taught Aristarchus, as we hav seen, to help his poor to help themselvs. Surely that was the best *direction* for the benevolence arising from commiseration. Socrates's teaching includes the essential points of all good teachers—viz., the right ground, the extent, and the best direction. Jesus perverted benevolence at its fountain head when he made it to begin with the desire of future reward from a hypothetical god in a hypothetical future life. As a result those countries which are still the most imbued with the doctrins of Jesus are the most involved in abject poverty and misery; and the mass of the people, learning to depend on charity, become a race of beggars and beget a race of beggars. Go to Italy and Spain and see the crowds of lazy mendicants that swarm there. As a learned friend, himself a believer in Jesus, told me, his experience with these beggars was that they did not ask for alms thus: "Giv me a sou;" but they say: "Giv me *my* sou." That is, giv me the daily dole that I hav a right to—that which is mine. So true is it that Jesus's teachings about charity are mischievous that Christians themselvs are being driven to reorganize their ideas upon secular models. To whatever extent their charity may hav been useful they hav been heathens; to whatever extent they hav been guided by Jesus they hav been mischievous

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you" (Mat. v, 44; Luke vi, 27, 28, 35 is similar). Portions of this command hav long been known to be interpolated (S. R 291) and they hav been omitted in the revised version, where it reads thus: "Love your enemies and pray for them that persecute you; that ye may be the sons of your father which is heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." And he ends with, "Ye therefore shall be perfect as your heavenly father is perfect."

Here again Jesus steps as much outside of nature as he does in his ideas about charity, and about family life. If he had told us to deal charitably in thought and action with our enemies, to moderate our resentment at their enmity, he would hav been wise; but he himself is the best evidence to show that his extreme command, "Love your enemies," is unnatural. He did not act on it himself, and neither he nor any of his followers has ever pictured God as acting on it or as going to act on it in the judgment day. Let us see in what manner Jesus carried out his own precept. In sending out the disciples to preach Jesus tells them: "Whoever shall not receive nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city" (Mat. x, 14, 15). Again: "Whoever shall deny me before men, him will I also deny before my father, which is in heaven" (Mat. x, 33). Again: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv, 25, 26). If we are bidden to hate our nearest relations, what is the good of telling us to love our enemies? What is Jesus's own account of how he or God will show his love to his own enemies at the last judgment? Listen: "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels" (Mat. xxv, 41). Jesus asks men to love their enemies, but on earth he is intolerant and unloving to his enemies, and he promises that on high there shall be no love shown them by himself or God If man's natural want of love for his enemies is wrong, surely Jesus's or God's wrath and cursing theirs with eternal torment is devilish. Again we may say to Jesus, "Physician, heal thyself." Jesus is supposed to lay his life on the altar as a sacrifice for men. We may retort to him in his own words. "If thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and *then* come and offer thy gift" (Mat. v, 23, 24). If the divine perfection does not include any love or forgivness for its enemies it is useless to ask men to love their enemies in order that they may be perfect "even as our father which is in heaven is perfect."

CHAS. B. COOPER.

(CONTINUED NEXT WEEK.)

The Religion of the Savage.

In the confused crowd of his impressions the savage perceives chiefly that he is beset on every side. He feels the blows dealt him by the invisible. He sees ghosts in the visions of the night. Slain animals, no less than slaughtered men, inhabit the places to which his spirit wanders during sleep. It does not, for a long while, occur to him that this multitude of influences may be summed up in a few grand poetical abstractions, any more than it occurs to a child now-a-days to strike out a theology for himself. The most ancient idols are without shape, not even human, nor even bestial; and such, too, are the conceptions they body forth. Men worshiped the fire in the tree, which their own hands had kindled, ages before they rose to the idea of a supreme, all-seeing sun-god. They adored the animals, tame or wild, in their neighborhood, by no means symbolically, but with a deep reverence for the wisdom, strength, and power of evil possessed by these other-shaped mortals who disputed the world with them. In vegetation they recognized gods many and lords many, born with the spring, dying at harvest, and needing to be helped by the solemn magic ritual which made things flourish or turned aside mischief. The animal, the tree, and the god were all bound up together, incarnate in king and priest, liable to injury and even to death, so that a continued succession must be provided lest their life should fail.—*Quarterly Review.*

Observations.

Evolution gets in its work on judicial tribunals as well as upon the animal kingdom. It is a long way from the monkey to the man, and it is also a considerable distance from the Star Chamber to the Lexow investigating committee. And the thought may be inserted here as a corollary, or as a side issue, that as a good many worthy, though savage, anthropoid apes hav been sacrificed to the law of progress in order that we might hav a number of disreputable men, so we hav shoved aside some quite respectable old legal institutions to make room for the show that Mr. Goff has been running. Whether the world gained anything when our evolutionary ancestor disappeared from his tree and the Rev. T. De Witt Talmage showed up in his pulpit, and whether the Lexow committee is a desirable innovation on the Star Chamber, are questions worth thinking of, even though there may be but one answer.

The apologists for the Star Chamber probably inquired, "If you take away our tribunal, what will you giv us in its place?" exactly as religious people ask us how we propose to fill the hole left by an uprooted superstition. The question was partially answered by the grand jury, whose proceedings, like those of its predecessor, were *ex parte*—a legal disguise for one-sided. Between a grand jury and a Dorcas society or sewing-circle, I should choose the latter, for the reason that its findings hav less legal force.

Nobody now defends the Star Chamber, which convicted and hanged people without accusing or trying them. Many lawyers object to the grand jury, which may indict a citizen without giving him a chance to explain, or force a witness to giv testimony calculated to degrade himself.

The Lexow committee has burlesqued the good old Star Chamber, and differs from the grand jury in holding its sessions with open doors. It is an

extra-judicial but strictly intra-political tribunal, established by politicians out of office to investigate the conduct of those who were in, with the contemplated result that the relativ positions hav been changed. It is not restricted in its operations by any rules of procedure, wherein it resembles the grand jury; but here the resemblance ends, for whereas the grand jury summons credible witnesses, it cannot be recalled that any reputable person has appeared as an accuser before the committee. The Lexow tribunal drags a citizen's reputation across the tongue of a professional liar or blackguard, and then turns him adrift. He cannot even obtain a transcript of the testimony in order that he may proceed against the witness for perjury, nor can he be heard through counsel. If he goes upon the stand in his own defense, he is lost; insult by Mr. Goff being the salve applied to the injuries inflicted by the witnesses. The following is a stenographic report of an examination made in such a case:

Q. Hav you not stolen anything?
A. No, sir.
Q. What, never stolen anything! (Looking around in horror.)
A. I insist—
Q. (Breaking in.) Naturally! (Sardonically.)
A. But, sir—
Q. But me no buts. I ask you a simple question; you grow confused. Why, if you are so innocent (lingering on the "innocent"), do you get confused?
A. I can explain—
Q. Oh, we want no explanations.
A. But—
Q. Excused!
A. Sir, I—
Q. Step down! You're excused. Step down, sir! We hav had all we want of you.

The examiner was the man upon whom the people of New York city hav bestowed the highest judicial office in the political market. The language is not that which a gentleman would use when addressing another, but Mr. Goff may be excused from observance of such courtesies on the ground that he is not acquainted with them.

The Lexow Senate committee, if the truth were told, has only cleared land where its predecessors at Albany sowed the seed of blackmail and rascality. The religionists, the mock moralists, and the suppressors, co-operating with small-caliber legislators, gave us laws not demanded by public opinion or necessity—laws that nobody pretends to observe, and which hav no other uses than those to which they hav been put by the police, namely, blackmail and oppression. Persons with political influence hav of course enjoyed immunity from their operation; others, without such influence, hav bribed the police, which was the most natural thing they could do. Everybody has known such to be the fact, and the Lexow committee has merely classified public information on this subject. The official corruption did not begin in the submerged quarter, but in the churches and societies which used their "moral" influence on the legislature. And, by the way, out of this same "moral" influence arises a scandal ten times greater than any the Lexow committee could unearth in a century. I refer to the immunity of seventy-five millions of church property in this city. Compared with that, ten or a hundred dollars paid by a saloon keeper or a "madam" to a "ward man" is as a flea to an octopus. Yet the persons pushing the present investigation are the identical corrupters of legislatures who profit by their religio-political pull. I would like to see a committee of citizens sent to Albany with power to call the legislators and even the governor to the witness stand and make them tell how special bills exempting this church and that church from assessment for street, water, and other improvements were put through, and why all the churches are permitted to escape general taxation. Here is a scandal, flagrant, glaring, and notorious, for there is no moral difference between evading a fine and evading a tax that is in justice due. The ministers and the legislators having communicated a bad disorder to the body politic are doctoring it with otions that aggravate the disease, and then stripping the patient and exhibiting him for fees and notoriety. But it is the doctors themselvs who need the caustic.

That the Lexow investigation was needed will not be here denied. That municipal officials hav worked their jobs for all they worth seems apparent; but anyone who thinks that the investigators, in harassing the police, are actuated by less selfish motivs than actuated the police who neglected to harass some of the offenders against the law, could not be deemed an apt student of human nature.

The constitutionality of the income tax is to be tested by various gentlemen who object to paying it. This circumstance recalls a warning addressed to the British Parliament by William Pitt, who said: "To levy a direct tax is a dangerous experiment in a free country, and may invite revolt; but there is a method by which you can tax the last rag from the back and the last bite from the mouth without causing a murmur against high taxes, and that is to tax a great many articles of daily use and necessity so indirectly that people will pay them and not know it; their grumbling will then be of hard times, but they will not know that the hard times are caused by taxation."

Wise Mr. Pitt! The same citizens who now revolt hav been paying when they must, or evading when they could, tariff and revenue and other indirect taxes all their lives without a thought about appealing to the Constitution; and still, if rightly comprehended, the income tax is as constitutional as any.

The bloomer girls who ride the bike
Can now indulge in smoking too.
Since they at last a match can strike
The same way that their brothers do.—*Puck.*

Which seems to prove, as we are pained to say,
That Mrs. Martin's wrong, and girls are built that way.

The book "Trilby," which is now so conspicuously before the public eye, has a defect which, if all readers possessed my prejudice against polyglot writing, would condemn it to remain in the hands of the publishers. As a work represented to be English prose, it is a fraud, for about ten per cent of it is French or Latin. No amount of merit as a novel can make it anything but an imposition on the reader. Mr. Herbert Spencer observes that quotations from foreign writers are made as a rule "less for the sake of throwing light upon the topic in hand than for the sake of effect." In this case it is all effect, and the effect is all bad. So far from advising anybody to read "Trilby" I would advise everybody not to. And if I should find it in a library, instead of recommending its exclusion, as the Pennsylvania clergymen hav done, I would urge that it be left there.

In one chapter of "Trilby" a young man who is engaged to a minister's daughter gets to thinking over the subject of religion, and makes out a fairly strong case against the church. Its value consists in the fact that it will be read by others than Freethinkers, who hav already had the same matter presented to them in a not inferior form.

Mr. D. C. Wismer, of Quakertown, Pa., notes that the Hon. Mr. Carlisle, secretary of the treasury, has approved a design for a five-dollar bill decorated with angels. Mr. W. thinks that Secularists should protest. I hav already written Mr. Carlisle suggesting that he omit the wings.

In view of the great services which the Rev. Dr. Parkhurst has performed for the city of New York a grateful people are going into their pockets to provide a Testimonial which shall express their thanks. It is thought proper that the offering shall also be a Memorial to perpetuate his achievements. We know, of course, that the benefits accruing from the Parkhurst crusade hav not as yet assumed material or appreciable form except in an appropriation of $50,000 for the expenses of the Lexow Investigating committee, but practical considerations of that kind cut no figure in a crisis like this, when the emotions are aroused. The amount subscribed for the Parkhurst Memorial fund has already reached $10,000, and as the form of the contemplated testimonial is still not decided upon, and as suggestions are in order, I take this occasion to make some. Beyond doubt, the most appropriate Memorial would be a large seven or eight story Home for Unrepentant Magdalens, where visiting clergymen could be entertained and afforded opportunity to witness the wickedness of the city without the dangers and expense of "slumming" in company with corrupt policemen. As the Parkhurst habit is likely to spread to other cities, the Memorial might be made an interstate affair—Massachusetts, for example, contributing the Crispus Attucks monument to be set up in the front yard. It would be sure to attract attention. If this scheme is objected to as too elaborate or expensiv, then how about a Fountain, erected in the Tenderloin district, with statuary representing the young men of Dr. Parkhurst's Bible class playing leapfrog with nymphs? That would perpetuate the initial feature of the crusade. Or, third, let a souvenir Coin be struck, the obverse side showing the easy-going savior forgiving the woman taken in the act; on the reverse side, Dr. Parkhurst, with a stern expression of countenance calculated to denote that he is for giving her three months on the island. That, I take it, would serve to illustrate the progress of Christian charity during the past eighteen centuries. These designs, I admit, are unique, but so is the occasion; and new occasions teach new duties.

GEO. E. MACDONALD.

News and Notes.

Conway, North Dakota, is my next point after Park River. This was thought to be somewhat of a dark place with the shadow of Rome over it and that possibly brickbats might be used upon the adventurous reformer. But Conway turned out to be one of the best places I hav visited. I gave three lectures in the school-house, and it was full every evening. I had most attentiv audiences, and the Catholics present admitted that the Demands of Liberalism were about right. I had a fine drive from Park River to Conway with John J. Kohnen. It was a perfectly lovely day. The distance was twelve miles, and it didn't take much over an hour to go that distance. Half way between Park River and Conway is Pisek, a Bohemian settlement that is Roman to the core. A ten-thousand-dollar Catholic church has been built here, and farms hav been mortgaged in order to pay for it. At the last election every candidate was obliged to put up something for the benefit of that church. It presents a very handsome appearance, and can be seen for miles over the wide plains. I reckon I shouldn't get a corporal's guard to listen to me at Pisek. The priest has got his work in here, and the people bow down. So I lingered not. At Conway, however, it is entirely different. There are many Bohemians here, but almost all of them are Freethinkers. The spirit of John Huss flames out. In fact, the majority of the people are Freethinkers, and, take it all in all, Conway is one of the most Liberal points in North Dakota. The lectures—the first of the kind ever delivered here—were well received, and the membership of the Federation was increased by many names, among them the leading business men of the place. Mr. Kohnen made a fine opening address in introducing me to the people, speaking in behalf of human rights and free and honest investigation. Wm. E. Black, the schoolmaster of the place, F. E. Vorachek, Math Vobayda, Geo. W. Fraine, O. Davidson, R. A. Wavsanek, F. J. Ponzar, F. D. Worthing, etc., are among the Liberal friends at Conway. I found them stanch and generous supporters, and all the time I spent at Conway was pleasant and encouraging for future work. It was wonderfully fair weather the first two days I was there—sunshiny days and moonlight nights, brilliant and beautiful—but Saturday closed in with a white frost and heavy mists. Thinks I, the blizzard is on my track now, I guess, but I must grin and bear it. It remained dark and gloomy all day Saturday; and after sunset it was so dark that one could scarcely see an arm's length ahead. This prevented those who lived in the country from attending, but the school-house was full nevertheless. To my surprise E. Smith-Petersen, of Park River, was present. He had taken his chances and driven over from his home, twelve miles, to attend the lecture and take me back with him for Sunday services. It was rather dubious weather for such a midnight journey in almost total darkness, but of course I must get back to Park River, or else the Methodist minister would be too happy. Well, during the lecture it partially cleared off, and the moon shone dimly through the fleecy clouds so that we could easily see our way, and it was a delightful drive. We had a good pair of horses, and they sped along nobly over the slippery ground, and about one o'clock Sunday morning we were in Park River.

Sunday dawned in gorgeous array. There was scarcely a cloud in the sky. There could not hav been a more favorable season for a battle-ground with orthodoxy. The forces were out indeed on both sides. There never before was such excitement in Park City. It beat even election. The effort to prevent my speaking proved unsuccessful. The Opera House was rented, paid for, and there was no interruption. It was crowded in the afternoon, and I delivered my lecture on "The Bible and Modern Thought." Mr. Petersen made the introductory address, and it was a good one—a bold and splendid presentation of the whole matter as to whether a Freethinker should be allowed to speak in Park River or not. It was a question which concerned the interests of all, a question of justice and human rights. This opening address struck the keynote of the situation and won the attention and sympathy of the whole audience. I spoke for nearly two hours, I believe, for I felt that the occasion demanded a full exposition of our principles; for no doubt Park River will be shaken for many a day to come with this revolution in behalf of Freethought. Messrs. Simons and Kapler furnished us with inspiring music, as before, and we closed the great meeting with singing "America" to Freethought sentiments; and that closed our part of the dramatic contest, and our colors were victorious.

But an event of even more tremendous import to the orthodox faith occurred in the evening. It was a splendid culmination of the existing campaign It completed the revolution, and announced that

hereafter Park River was not to be under the dominion of a gloomy orthodoxy; that light and truth and humanity were triumphant. The Rev. Mr. Campbell, of the Presbyterian church, announced that he would preach Sunday evening upon Freethought. He had attended every lecture—is an educated and able man—capable of holding his own. He is besides a man of good breeding—of courtesy and social culture, a true gentleman; and also one who dares to speak his honest thought. Now the impression in the community was that he would train his well-mounted theological guns upon me, and that nothing would be left of the Infidel lecturer. The editor of the paper at Park River, who is a true-blue Methodist, had written the following exquisit bit of criticism, which, of course, as a genuin expression of the orthodox spirit, I am sure that the readers of "News and Notes" will appreciate.

A Freethought (so-called) lecturer was billed to occupy the city hall a couple of evenings this week. This irreligious specialty sometimes has a poisonous effect upon bright half-grown lads, and upon ignorant people of larger growth, but the intelligent man or woman who has given any previous thought to the subject finds such a lecture only "flat, stale, and unprofitable." The "Freethought" platformist of to-day is generally only an echo or a contortionist.

In connection with this he published a notice of the Rev. Mr. Campbell:

Rev. D. Campbell will, on Sunday evening next in the Presbyterian church, speak upon the subject of "Freethought." As a rule, Scottish Presbyterian ministers are soundly logical and well able to discuss metaphysical questions, and the *Gazette-Witness* expects that Mr. Campbell will prove himself no exception to a national rule. It is urged that all who can should go and hear this address.

Well, the editor came to hear the preacher whom he had so extolled, and a more woe-begone countenance was never witnessed. It was nearly a yard long and as solemn as the grave. It was as if the day of judgment was right upon it, and this was the general effect upon the orthodox mind of this radical discourse. It was Freethought in spirit from beginning to end. The speaker practically indorsed the demands of Liberalism. He was willing to admit that Freethought was constructiv; and that skepticism had benefited the church; that it was what the church needed to bring it into line with civilization. He affirmed that Christianity was capable of growth and improvement. He repudiated the doctrin of infant damnation and eternal damnation. He said he sincerely hoped that hell would sometime be turned "upside down." He thought that hope should be immortal. It was a discourse in the line of my own, for it was progressiv, and infused with a broad and splendid spirit of inquiry. The church was crowded to its utmost capacity. All the standing room was occupied. It was the largest audience that any church in Park River had ever held. The Freethinkers were delighted with the utterances of this brave preacher.

Mr. Campbell, of course, is not an Infidel as generally understood, except in the method of inquiry. He still believes in God, in immortality, in the divinity of Jesus, in the Bible as to a certain extent an inspired book; and believing in these things, he claims his right to stand in the Presbyterian pulpit. Of his duty in this matter no one can judge except himself. I certainly do not claim the right to mark out his pathway for him, any more than he can claim the right to do the same for me. But he is not bigoted. He is broad-minded. He is willing to agree to disagree in spite of wide divergences; and that is the spirit of Liberalism, and this spirit is more than the particular mental results to which one arrives. At present Rev. Mr. Campbell is neither an Agnostic, nor Atheist, nor Materialist, nor Deist. He is a Christian Theist, accepting Christianity in its universal principles rather than its special doctrins. He has no desire to draw the sword or compel others to follow his dictum. He is evidently a man who knows what he thinks, and I do not believe he will take any backward step. What he said on Sunday evening, without doubt, is the result of much thought and deep study. He spoke with deliberation and great earnestness.

Of course I do not agree with his criticism on Ingersoll and the old-time Infidels who hav done such good work, more destructiv than constructiv perhaps; but such is the necessity of the situation. We must remove in order to build. Mr. Campbell distinguishes between orthodoxy, the church, and Christianity. The church is not so bad as orthodoxy, and Christianity is not so bad as the church. There are faults in all of them, but the church and Christianity can be and are improved, while orthodoxy must be left behind. The distinction is a good one; and it is possible that in the onward progress of man the church and Christianity will be severed from orthodoxy and become humanitarian.

The criticism of Ingersoll was that he confounds orthodoxy, the church, and Christianity, and makes them one and the same thing. I am sure that Ingersoll does nothing of the sort. He recognizes the distinction, but so long as the church and Christianity are based upon and cling to orthodoxy should we not deal with them as identical? If the church will frankly say that it does not believe in, but repudiates orthodoxy, then we will no longer accuse the church of the sins of orthodoxy. But until the church does this—so long as it is logically and historically connected with orthodoxy, and orthodoxy is its creed—hav we not a right to hold the church responsible for orthodoxy, and for the savagery it contains? It is said that Ingersoll attacks a creed that is no longer believed by the intelligence of the race. This is true. But this is still the creed of the church, and through the church this creed is still powerful and dangerous. We must keep on attacking the creed until the church and all Christians are so ashamed of it that they will publicly and forever repudiate it. Our chief work at the present is to strip off the cowardice and hypocrisy of the church, imposed by a creed which, if not any longer truly accepted by the advanced Christian, still haunts with terror the minds of many millions. I think Mr. Campbell, in his endeavor to defend the church from both Ingersoll and orthodoxy, made some illogical statements, but he did this in a courteous and honorable manner, and he himself certainly occupies no "coward's castle."

I do not mean to convey the idea that Mr. Campbell is in full agreement and sympathy with myself. No doubt hereafter there will be intellectual battles between us on great questions, but he is a foeman worthy of one's steel. He will take no unfair advantage. But the difference between us, be it noted, is in result, but not in spirit and method. He is a free thinker, as he declared Jesus and Luther to be free thinkers, in that he affirms the right of private judgment, declares that each one should think for himself, that the highest authority is human reason itself, and that doubt is a necessary condition of progress. Hence there is no reason why we should not shake hands, since our moral ideals are practically the same. Of course the orthodox will misrepresent Mr. Campbell and call him an "Infidel" and all sorts and varieties of harsh names. They will not realize the depths and hights of his philosophical ideas; that he is trying to make the church a better and more humane institution; to bring it in accord with civilization, and to make it a more splendid factor in modern life. They will not see the nobility and value of his efforts. They will crucify him, I believe. But if he is excommunicated it will be to the injury of the church, and will redound only to his credit. He will hav the support of the best people in Park City.

On the other hand the Methodist clergyman is a unique specimen of the inquisitor and persecutor. He can smell out heresy afar off. He knows it all. His nasal protuberance is an arch detectiv, as the following incident exhibits. One of the citizens of Park River, who had really never violated any law, was arrested for selling intoxicating drinks. The defendant offered a bottle of the accused liquor to the prosecuting attorney, and asked him to taste of it, and see if it was intoxicating, a short and easy method of settling the question. The officer did so, and at once declared that it was not an illegal beverage. It had no intoxicating quality. "Will you please let me smell of it?" said the reverend Methodist, who was present at the trial. He was allowed to do so, and by his wonderful sense of smell instantly declared that the liquor was intoxicating, and that the defendant should be prosecuted with the utmost rigor of the law. I think this reverend smeller could almost equal Jesus, who turned water into wine, in his prodigious knowledge of the constituents of liquor. He must hav an amazing experience of liquor to know simply by putting his nose to it how drunk it will make a man. That is a theological nose indeed, fitted for the grand inquisitor himself. Who can withstand such a proboscis, truly elephantine in its capacity, which would rule Park City with a rod of iron? Fortunately other people had more brains than nose, and the suit was dismissed. This is a specimen of the despotism of the church. It not only puts its foot in it, but nose and all. It would not only crucify a man for false doctrin, but also for a false scent. If he does not please the olfactory nerves he is to be executed without benefit of clergy. Deliver me from the tyranny of the nose! If that is established, what will the end be?

I shall not forget Park River, the good fellowship I hav had here, and the varied experiences. This is a typical Western town, with Western pluck and enterprise, and no doubt it has a bright career before it. The leading people are of the right sort and are in favor of progress. I thank the friends of this place who hav stood so noblv by the colors, and I feel sure that hereafter Park River will enjoy the golden days of humanity. The midnight of orthodoxv is on the wane. The "priests of the evil faith" are passing.

Their swords and scepters I floating see,
Like wrecks on the surge of eternity.

SAMUEL P. PUTNAM.

Lectures and Meetings.

L. K. WASHBURN'S lecture engagements: Dec. 23d and 30th, Willimantic, Conn.; Jan. 6th, East Dennis, Mass.; Jan. 7th, Cotuit, Mass.

THE Scranton Secular Union meets every Friday evening at 421 Lackawana avenue. Our motto: Freedom and Kindness. Everybody invited. Secretary, William Watkins.

THE Detroit Investigator's societv meets at 45 Monroe avenue every Sunday afternoon at 3 o'clock. All Liberal persons are invited to attend these meetings. Stanley Kleindienst, Recording Secretary.

THE First Secular Church of Portland meets in Labor Hall, Union Block, corner First and Stark streets, regularly every Sunday evening at 7.45. Nettie A. Olds, lecturer. Sunday-school at same place at 12.30.

THE Fellowship for Ethical Research meets Wednesdays at 8.15 P.M., 1219 Chestnut street, Philadelphia. No conditions or qualifications are attached to membership. Discussions each week are opened bv special addresses, ten minute speeches following. Privileges are granted equally to visitors and members.

THE Ohio Liberal Society meets every Sunday evening in G. A. R. Hall, 115 W. Sixth st., Cincinnati. Program for December:

December 30th—"Why I am not a Christian." Rabbi Isaac M. Wise.

THE Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, South 8th street, between Bedford and Driggs avenues. Program for December:

December 30th—"The Christian Religion." Raymond S. Perrin.

THE Friendship Liberal League, George Longford, secretary, meets at 2:30 and 7:30, every Sunday in Warner's Hall, Broad and Wallace streets, Philadelphia. Freethought publications are on sale at the meeting.

THE Women's Liberal League of Philadelphia meets at 8 o'clock Tuesday evenings in the Skerrett Building, N. E. corner of Ridge avenue and Green street. Admission free. All welcome. Program for December:

THE Manhattan Liberal Club meets every Friday evening in German Masonic Hall, 220 East 15th street, New York, at 8 o'clock. Program for December:

December 28th—Twenty-fifth anniversary of the Liberal Club. All friends are invited to come and celebrate with us in a special program.

MRS. FREEMAN'S lecture appointments: Philadelphia, Pa., Jan. 13th; Northport, L. I., Jan. 14th, 15th, and 16th; Liberal Club, New York, Jan. 18th; Newark, N. J., Jan. 20th; Boston, Mass., Jan. 27th, Feb. 3d, and 10th. Mrs. Freeman desires to lecture during the months of January and February along or near the above route. Those desiring to secure dates not taken please write her at once, 1037 West Madison street, Chicago, Ill.

S. P. PUTNAM'S lecture appointments:
San Marcial, N. M., Dec. 29 to Jan. 2.
Mr. Putnam will lecture during the month of January at Prescott, Arizona. It is hoped that friends in the vicinity and throughout Arizona will make arrangements for lectures at this time, and push the Freethought work. Mr. Putnam will also arrange to lecture in New Mexico, Colorado, and Kansas on his return from Arizona. Those wishing lectures in any of these states will communicate with S. P. Putnam, 234 South Water street, Chicago.

L. K. Washburn in the Lecture Field.

Colonel Ingersoll says:

"NEW YORK, Dec. 16, 1894.

"I hear that L. K. Washburn is going to lecture, and I hope he will.

"Mr. Washburn is thoroughly informed—knows the popular theology in all its moods and tenses—is perfectly familiar with the history of Freethought, and with the sophistries of superstition. He is a natural orator and is full of enthusiasm for what he believes to be the truth. He has the courage of his convictions, and presents his arguments in a logical, forcible, pleasing, and poetic way.

"Good luck to him—and long life!"

Capt. Silas Latham, late of the schooner Gertrude Summers, laid his course down Lafayette place the other day with a small cargo of bluefish under his arm and a snug wad of greenbacks in his pocket. The fish he contributed to the Editor's table, while of the greenbacks he deposited a generous bunch for the good of the cause and for value received. The captain has been fishing down Norfolk way this fall. The Gertrude Summers became too small for his business, and was sold, but it is safe to predict that he will soon be plowing the brine again with new planks under his feet.

Letters of Friends.

That Libel on Lowell.

JERSEY CITY, Dec. 14, 1894.

MR. EDITOR: I was glad to see George E. Macdonald's "Observation" this week about the James Russell Lowell paragraph. I hav the paragraph down on my memorandum for investigation, as I could not believe he ever wrote it when I first read it.

C. B. COOPER.

Beyond the Eightieth Mile-post.

ATCHISON, KAN , Nov. 29, 1894.

MR. EDITOR: Please send me Putnam's "Four Hundred Years of Freethought" and Helen H. Gardener's "Men, Women, and Gods." This is probably the last time I can send for THE TRUTH SEEKER, as I am now in my eighty-third year, but I do want to liv as long as I can.

HENRY BENDER.

Carlisle is Dead to Reason.

QUAKERTOWN, PA., Dec. 3, 1894.

MR. EDITOR: I see by the papers that Secretary Carlisle has approved the design for a five-dollar silver certificate illustrated with angels. I think the Letter-Writing Corps should get in their work on Secretary Carlisle at once.

Very truly, D. C. WISMER.

Is in a Hurry for Them.

WHEELING, W. VA., Dec. 4, 1894.

MR. EDITOR: Find inclosed $7. Let THE TRUTH SEEKER, "Four Hundred Years of Freethought," and two copies of "The Holy Bible," by Colonel Ingersoll, come along *quick*.

Wishing you much success, I remain, a stanch Freethinker, LOUIS ROESSLER.

Substantial Thanks.

TROUTDALE, OR., NOV. 29, 1894.

MR. EDITOR: As to-day is Thanksgiving, and as I don't know of anyone to thank but you, for your noble work in the Freethought cause, I therefore inclose $8 50 for the following books: "Four Hundred Years of Freethought," two "Story Hours," one "Right Living," "All About the Bible," and "Crimes of Preachers."

C. F. KUNATH.

It Is a Demolisher.

ILWACO, WASH., Dec. 3, 1894.

MR. EDITOR: I hav just received Colonel Ingersoll's latest lecture, "The Bible." The entire foundation of the Christian religion has been demolished. The colonel shows as plainly as can be that the clergy know no more about psychology and other worlds than they know about how or where Mrs. Eve got the needle and thread to make fig-leaf aprons. J. A. SEEBER.

Sowing the Seed.

OTTAWA, O., Dec. 5. 1894.

MR. EDITOR: Please find within $6. Renew my subscription for two years and send me eight copies of Paine's "Age of Reason." I will distribute the same where I think they will bring forth fruit in due season. We are the most priest-ridden county in the state, equal to Russia or Spain, excepting the thumbscrews. See Putnam county in your prospectus.

C. E. BEARDSLEY.

A Crime and No Crime.

SNOHOMISH, WASH., Dec. 1, 1894.

MR. EDITOR: If two men pull their guns and commence shooting at each other, it is a high crime. But if we organize in large armies and kill by the thousand it is no crime, and the victorious party is treated with distinguished consideration. If a man should copy a verse in a certain book and send it through the mail to another person, it is a crime. But if he should send the whole book through the mail it is no crime, provided it carries the holy brand. J. S. MARTIN.

A Cyclopedia of Freethought Achievements.

NIAGARA FALLS, N. Y., Dec. 7, 1894.

MR. EDITOR: I hav a copy of "Four Hundred Years of Freethought," which I procured nearly a month ago. I hav at different times of late received over $60 worth of Freethought literature published by the Truth Seeker Company, but "Four Hundred Years of Freethought" is the greatest book of all. It is a cyclopedia of Freethought achievements, and is worth its weight in gold.

Very truly yours, J. W. HODGE.

A Good Missionary.

ORANGEVILLE, PA., Nov. 26, 1894.

MR. EDITOR: Inclosed find $2, for which send eight copies "Age of Reason," and one each of Ingersoll's latest works, "The Holy Bible," "Shakspere," "Lincoln," and "Is Suicide a Sin?" I had a half-dozen "Age of Reason," and I got my Christian neighbors to read them till I can't find them any more. There are several Freethinkers now in this neighborhood, though but few are out-spoken, and they are widely scattered. They talk of getting J. E. Remsburg, if they can, to giv a lecture or two. M. S. HAYHURST.

Is Thankful for a Roast.

KENT, O., Dec. 5, 1894.

MR. EDITOR: Right glad am I that you so cleverly roasted the narrow-viewed *Inter-Ocean* for its unwarranted attack on the Press Club of Chicago. I hav mailed it a copy of THE TRUTH SEEKER containing your exposure of its meanness; hav also ceased allowing the *Inter-Ocean* to come into my family, since I do not want to contribute in any way to making sectarians to divide humanity into hostil camps only to squabble about the unknown rather than to learn and obey natural law. Yours for exposing Christian superstition, MARIUS HEIGHTON.

A Mistake as to Fact.

WASHINGTON, D. C., Dec. 5, 1894.

MR. EDITOR: Please send "Bible Temperance" and a catalog of publications.

I hav a communication from the spirit of D. M. Bennett. He says he has not changed his opinions any in regard to the holy Bible or the divinity of Jesus Christ since he left us, but that he has learned that he was entirely mistaken in regard to a future life, and he is happy and well satisfied with his work on earth.

HIRAM F. HOVER.

[The trouble with the communication of Mr. Bennett is, the medium did not know that Mr. Bennett was a Spiritualist while living, and that if he has changed his mind he must now *dis*believe that he is living as a spirit.—ED. T. S.]

For Stirring Up Purposes.

WOODBURN, IA., Dec. 6, 1894.

MR. EDITOR: Inclosed please find $1.50, for which send me the following books: "Answers to Christian Questions," "Was Christ Crucified?" "Bible Morals," "Crimes of Preachers," "Resurrection of Jesus." "Thumbscrew and Rack," and "Self-Contradictions of the Bible."

I hav just finished reading "Four Hundred Years of Freethought." It is a great and grand work. Brother Putnam should hav the praise of every Freethinker in America.

There are not many outspoken Freethinkers here, but several who are too timid to let their views be known to the public.

I think a little Freethought literature dropped in their homes would do a good work. E. H. HORTON.

Sunday Meddlers at Work.

NORTH BALTIMORE, O., Dec. 4, 1894.

MR. EDITOR: Please find inclosed $2, for which send me one dollar's worth of Paine's "Age of Reason," and for the other dollar send me the best you hav for distribution on the Sunday question. The preachers hav gone through the town and notified all to close business on Sunday and threatened to boycott and prosecute those who do not obey. The majority of the people here are Liberal and it has stirred them up, so it will be for the interest of Freethought. The reverend gentlemen say as they go around that they do not want any controversy on the subject.

S. M. BOWER.

[Of course the Sabbatarians want no controversy—it is not recorded in the history of the world that a tyrant ever wanted to argue the merits of the case with his victim; it is precisely to prevent argument that the despot enacts repressiv laws; to his mind there is more sound logic in a club than in all the reasoning that has been done from the beginning of human life to the present moment. The despot or would-be despot is sure that the imprisonment, disfranchisement, or banishment of his opponent will answer for all time the objections made by that opponent. Down with the Sunday laws. ED. T. S.]

How She Shames the Thoughtless Youth.

FORESTVILLE, N. Y., Dec. 5, 1894.

MR. EDITOR: Inclosed find $7, for which send "Four Hundred Years of Freethought," "About the Holy Bible," "Thumbscrew and Rack," and "Age of Reason." I would like to giv you a little description of the town in which I liv, but am getting almost too old to write much, being nearly eighty-four years of age, but will say there are eight hundred inhabitants and five churches and not an outspoken Liberal but myself so far as I know.

I sent a copy of THE TRUTH SEEKER to our local editor, and I inclose the comment he made on it:

THE TRUTH SEEKER is the name of a New York publication which makes money by pandering to the tastes of those who criticise and disbelieve the teachings of the Bible. A copy of it has been sent to this office by one of our lady subscribers, and from a perusal of it we conclude its editor will never find the "truth" as it is held by the majority of our intelligent and best people.

I wish to say to Brother George E. Macdonald that "Observations" are right to the point every time. This from your friend and well-wisher,

MRS. J. W. BENNETT.

[This givs us the occasion to remark that the respect the average country editor has for the beliefs of "our intelligent and best citizens" is induced by a healthy appreciation of the numerical fact that they *do* constitute "the majority." That is why they are, in his sight, the most intelligent and the best.—ED. T. S.]

Unanswered Prayers.

EAGLE, NEB., Nov. 28. 294.

MR. EDITOR: Please find inclosed $1.75 for THE TRUTH SEEKER and Ingersoll's "All About the Holy Bible." This is all I can send at present, as times are very hard. The Christian God saw fit to send us hot winds and drouth last summer, thereby causing untold misery this winter. This has been the worst failure our state ever had. The corn crop was nearly a total failure, and still people are foolish enough to pray and trust in such a good-for-nothing God.

There will be great suffering this winter, and if it was not for weak and frail men starvation would stalk through our land. God will do nothing, so it is left for man alone to alleviate the suffering of the unfortunate. During the drouth there were at work the rainmaker with dynamite to halt the clouds and the preacher with his prayer-meeting to appease the wrath of God, but they all were miserable failures. I asked a good Christian why their prayers were not answered and he said that those were things of nature which we could not regulate. If a good rain had followed their prayers and saved the crop, I venture to say that this Christian would hav said it was all God's doing.

These sky-pilots are a stumbling block in the way of progress. We hav one old crank here who tells his young sheep not to associate with doubters and unbelievers, as it is very dangerous to the welfare of their souls (of the preachers' pocket-books he means). He is a Lutheran minister, and while officiating at the funeral of a neighbor's boy which I attended, he had to attack the public schools from the pulpit—said they were godless schools, schools of the devil.

Yours for free speech and free thought,

O. R. BOUSEWETTER.

Inter Alia.

GRAY, N. M., Dec. 7, 1894.

MR. EDITOR: How limited and finite are the many theories (logical ones, too) essaying to explain the freaks indulged in by Mother Universe so long ago, and, too, guided by an eye, as scientific as prophetic, depict an atlas whereon is thrown a panorama as abstract as the future itself.

However, rational theory is the only means of acquainting ourselvs with what might be called anything, for without theory we are without thought, and without thought, not susceptible of any understanding whatsoever, and, if you please, not eligible to the acquaintance of even an iota.

Among the logical theories referred to we make special mention of chemistry and geology. These we consider the superior pair of philosophic keys that yet may unlock to a great demonstration the question of the past and future.

Religion, as we now see it every day, is entirely too weak and absurd to be admitted by any thinking mind for farther consideration than the Indian ghost dance of a short time ago. These things were born of a like or similar source and cannot be fostered by others than the ignorant.

And should we admit the validity of religion or the ghost dance, what is it at best? Would not Abraham's bosom and the environments of the "great white throne" soon wear to the meanest monotony? Christian, would not the crown you speak of be a burden to bear? Now, to be "honest Injun," would not you prefer a nice Mexican sombrero? It is much more desirable!

That there is no individual being ruling the universe; that time, space, and matter make up the whole; that life is nothing more than nature's fungus, are postulates too plain to question.

Time exists and defies any god; space occupies regardless of all things, and matter pervades time and space, forever and forever.

What business can a god play at among these independent elements?

S. T. GRAY.

Don't Know Their Own Platform.

SOUTH BEND, WASH., Dec. 10, 1894.

MR. EDITOR: I am way behind with my subscription this time, but nevertheless I hav been hard at work all the time for THE TRUTH SEEKER.

I hav now got you a club of four new subscribers at last, but I hav never had such a time in my life as to get the fourth subscriber. I hav had three a long time, but the trouble commenced in getting the fourth. But you may not think it strange at all, when we take into consideration the fact that we hav seven churches in our place, a town of about two hundred voters. Well, sir, we hav church sociables for breakfast, church sociables for dinner, and church sociables for supper, in this place, and it is a fact that it is an impossibility to hav any amusement at all, unless it is for the benefit of some church. The Women's Christian Temperance Union is also having quite a boom at the present time. I don't know their exact number, but judging from the noise they make they must be numerous; but I hav been told as a fact that few of them hav ever read or known anything about their platform. They hav been after me several times to join them, but I hav told them that I know too much about their platform; that it is too narrow for me, and that I feel better at home in THE TRUTH SEEKER family.

I think I am the only one in this place that has been taking THE TRUTH SEEKER heretofore; but from now on, our family will be five, and I hope it will bear its fruit in due time.

We hav quite a number of what they call business men in our town, who profess to be Liberals, but when I approach them for a subscription for THE TRUTH SEEKER they always find some excuse; the most common is that they cannot take it because of their wives. Well, it seems a pity to me that men are afraid to let their wives read common-sense literature, but such is prejudice.

I must bring this to a close with a happy New Year to THE TRUTH SEEKER family; and with the best wishes to THE TRUTH SEEKER and Mr. Heston, I remain, yours for truth and liberty, HENRY ELLISON.

In a Contented Frame of Mind.

ALEDO, TEX., Nov. 1, 1894.

MR. EDITOR: I send $10—seven of it is to pay for THE TRUTH SEEKER and "Four Hundred Years of Freethought" and four copies of the "Age of Reason," to be sent to Mr. J. K. P. Brown. The remainder is for the same old ship that I hav been sailing in for several years, THE TRUTH SEEKER, and four copies of the "Age of Reason." I hav three friends that I want

to save, and I think that they are worth saving; and I also hav their promis that they will read the "Age of Reason" carefully. So you see that is all I can ask for. I feel sure that it will knock more superstition out of them in a short time than the preacher can talk into them in a whole year, for the preacher doesn't talk common sense or use reason, but talks nonsense and tries to scare, and does scare, a great many by picturing to them the wrath of God and opening the gates of hell, and letting them hav an imaginary peep at the fiery furnace, and maybe telling them while they are looking that their old grandma or some other near relativ is surely there, because she did not believe the apple story, the rib story, or some other foolish story equally as absurd, with which their old scrap-book is crowded.

I asked a preacher a question once, and this is the way he answered it: "I don't propose to waste my shot on dead ducks." I did not know until then that I was a duck at all, and don't know it yet. But there is one thing that I do know, and that is, I hav never been ducked by a gospel pounder yet, and am not likely to be; don't think that it would do any good, unless he used a cake of soap and a good coarse towel, which he would not be likely to do, as there would be some work about that, a thing which the most of them don't like very well. Sometimes I think that if there is a God, and he uses any class of men for spokesmen, it must be such men as Paine, Ingersoll, Putnam, Remsburg, and other men of that type, men who tell the people that they must save themselvs and not pay for prayers by holy drones who cannot show one instance where they ever had a prayer answered or show a receipt for any soul they ever saved. Well, as I am not much of a church-goer, and think that Christianity as it is taught is a holy humbug, I may be one of Satan's boys; if I am, it doesn't bother me any. Take the Bible for it, he is a pretty good old chap, and as sharp as a tack, and he and our dear old mother Eve are the whole sources of our knowledge. Hoping that THE TRUTH SEEKER lamp may hold out to burn and shine brighter and brighter, J. C. MILLER.

S. P. Putnam's Works: His Great Book.

COLUMBUS, KAN., Dec. 9, 1894.

MR. EDITOR: My conditions are such that I hav read only part of "Four Hundred Years of Freethought." As I am struggling to liv and life is uncertain I hasten to giv my opinion as far as my few feeble words can. Being a born lover and seeker of truth and having for seventy years, with insatiable love of knowledge, read a vast amount of literature in search of truth, I am, I think, somewhat qualified to appreciate Putnam and his work. His writings for the past fifteen years or more hav been to me an inexpressibly great mental feast. His poetical prose and his poetry are always full of literary gems—far more important to me, they are gems of truth; gems of nature; gems of realities; gems "that will glitter on the forefinger of all time" to emancipate, elevate, save, and bless humanity. S. P. Putnam is (to me) to our present mental revolution what his namesake, General Putnam (whose history I know), was to the great Revolution that preceded our American liberty, so called, but practically to a great extent a misnomer compared to my ideal of liberty.

Yes, I glory in what S. P. Putnam has done and is doing for truth and humanity. I am proud and elated that he has, or seems to hav, a working and thinking organism so full of exhaustless (?) life and energy, from sole to crown, to inspire and awaken the ignorant, stupid, and apathetic; to penetrate and explore, and spread the light in new fields from North to South and East to West (this also applies to John Remsburg) to pioneer the way as I did in my way long ago.

Oh, that we had a thousand or even a hundred Putnams in the field (Remsburgs too) to "carry the war into Africa"; to defeat and rout godism and priestcraft; to "put to flight those silly superstitions with which tyrants hav enthralled man's reason and liberty." Then would old Error flee from his victims as ghosts troop home to graveyards at the approach of sunlight. Yes, "Four Hundred Years of Freethought" is a great book in material, size, weight, and mechanical finish; but far greater in its immeasurable worth to spread the truth.

A Methodist lady is reading one of the two sent me, and I intend to lend it to all orthodox people who will read it, as I hav ever been doing with all my books and papers. The price is only $5; it is worth $500—money cannot measure its value. The proem is worth $5; the introduction is priceless, so much saving, basic truth "in a nutshell," so well expressed.

Reader, if you hav not read the book, go without something for your back and stomach that you may feed your mind. I must stop. J. H. COOK.

The Fruits of Priestcraft.

VINELAND, N. J., Dec. 6, 1894.

MR. EDITOR: The papers tell us that there are a hundred and eleven thousand priests and clergymen in this country. Instead of making the people brothers and sisters, all working together in love for the general good, they hav got them divided into a hundred and forty-four different sects, each sect hating all the others. And this is all done by preaching from the same man-made Bible about its man-made God, the object of each priest or clergyman being to fill his own purse and liv at ease.

The priests are impostors,
Their trade is a fraud;
They teach that the Bible
Came from a wise God;
But it proves him a being
Of vengeance and wrath,
Dispensing injustice
Throughout his whole path.

The priests start revivals
That are but a fraud—
Mere animal passion
And not from a god;
They frighten the weak ones
By preaching of hell
And soon hav them dupes
To their noisy old bell.

But the converts when made
Are worse than before,
For they think they are saved
And they "go it" the more.
Churchmen in trading
Will cheat and will lie,
To build a grand church
Pointing up to the sky.

And their church frolics, festivals,
Feasts, fairs, and fun,
Intelligent heathen
Would carefully shun;
Church-women start
A brisk temperance hum,
But still hug the Bible
That bids men drink rum,

Building up with one hand
What the other pulls down—
Too blind to observe
That no progress comes round.
Church girls sell kisses,
A quarter apiece,
To help raise the wherewith
To pamper the priest.

And some when they get it
Are so awfully glad
They whack the old Bible
As though they were mad;
I hav seen the leaves fall
From the pulpit to floor,
And wished they would whack
Till there was not one more,

For the sooner that book
Is out of their sight,
The sooner the people
Will learn to do right.

J. HACKER.

Variation of the Magnetic Needle.

LOCUST CORNER, O., Dec. 9, 1894.

MR. EDITOR: In your issue of Sept. 29th last, there appeared a letter from J. B. Johnson, of Chattaroy, Wash., containing some questions concerning the probable cause of the variation of the magnetic needle.

I, too, hav been much interested in this subject and can but regret that Mr. Johnson's letter did not bring out the information he desired.

I wish to advance a few ideas, which, I hope, may provoke some criticism, if nothing more.

All the variations of the needle will no doubt be due mainly to magnetism of the earth itself, though affected slightly, perhaps, by the magnetic influence of other planets, especially by Venus and Jupiter.

Professor Norton, author of a number of scientific publications, has undertaken to show that the earth derives its magnetism from the collision of the molecules of its revolving and rotating mass with the ether of space. This, if true, will partly explain the variations; at any rate, it will serve as a basis for some further ideas.

The professor furnishes much evidence in the known properties of magnetism to sustain his theory, which, in the absence of inconsistent or controverting facts, may be accepted for the present as a basis for the writer's theories.

It is evident that the equatorial regions encounter greater friction with the ethereal medium than the poles because of the greater motion of the former.

It is equally evident that the side of the earth which is opposit the sun at any instant meets greater friction than the side next to the sun, and for the same reason. Owing to the inclination of the earth's axis, the poles are alternately presented to the sun in the solstices, and at right angles in the equinoxes; thus the relativ inclination of the earth's axis to the sun performs a complete revolution each year, which must cause a corresponding variation in the ethereal friction in the different parts of its mass. This may in a measure account for the departure of the magnetic from the geographical pole, which departure, in the absence of rotation and other influences, would seek a point of equilibrium at about twenty-three and one-half degrees. But the rotation would naturally counteract this tendency and drive the magnetic pole to a point nearer the geographical pole, where the two opposing influences would balance.

A magnetic center reached in the manner here supposed would be permanent unless disturbed by outside influences.

Of these there are possibly two: 1. The precession of the equinoxes causes a slight but constant variation in the annual revolution. 2. The varying positions of Venus, Mars, and Jupiter, both in their distances and the inclination of their poles to or from the corresponding poles of the earth, must result in complicated and ever-changing effects upon the magnetism of our planet.

Magnetic variation is here "explained" by theories based upon a theory based upon facts, and if errors in reasoning are visible to any truth seekers, they will oblige the writer, and no doubt Mr. Johnson, by pointing out the same.

CHAS. O. HAYS.

Is Life Eternal?

Dec. 7, 1894.

MR. EDITOR: The day was when I would hav given much, hav given life itself, to hav answered the above query in the affirmativ; but now, since the goblet of life appears less sweet, since experience has shown the lees in the cup, and since our greatest joys are found, when grasped, to be but bubbles, I, wavering, pause on the dizzy hights of the granit cliffs whose bases are washed by the murky waves of death's dark river—wavering, pause and ask, If there be a life beyond the seething flood, were it worth the living?

The flower blooms to wither and decay; fruit ripens to fall and rot; man grows old to die; and then the flower, the fruit, the man are dead. And, may I ask, does death end all?

The Spiritualist says, "No; there is another life beyond the cares of this; beyond the surge of time; beyond the festering pit, where souls immortal while eternity away basking in the rays of an eternal sun on the flower-strewn banks of a celestial stream, where sorrow is unknown and pain is never felt? The Materialist says, "Yes; there is no beyond. 'As the tree falleth so shall it lie.' Death is the end; then comes the corroding worm, the loathsome pit, the dreamless sleep, and eternal oblivion." Then, again, comes the Agnostic with "I don't know." In truth we are all Agnostics, for we *don't* know. We may think we know, we may hope we know, but we don't know.

I am a Spiritualist—a medium. I hav seen some manifestations; yet I cannot say I know, nor can I say I hope.

Those who profess to know the most about that life on the shoreless deep tell us that life there is an eternal progression. Then there must be there, as here, a perpetual struggle for existence, an eternal jostling, jolting, striving to excel, to surpass, to overcome, the spirits by which we are there surrounded. They say that this is to be preferred, as eternal rest would be eternal stagnation.

To the young, in the activ heat of strife, when laurels are seen within their very grasp and victory, with her rainbow-tinted banner, ever waves them on, peace and rest may seem stagnation; but to the old, aweary with the toil and strife, sorrow-laden, tear-stained, heart-broken, in whose souls the grim phantoms of despair hold revel, the quiet found in a dreamless sleep, in a nameless grave, seems a boon greatly to be desired. If there be a future life, whose environments must be guessed by what we learn in this; if it be but the continuation of this, then I would sleep the quiet sleep of endless forgetfulness, and instead of playing upon the harp of a thousand strings I would play upon the stringless harp of eternal silence; and I would pray in the last throes of expiring nature, as the death damp bedewed my brow; ere the eye had glazed, the pulse had ceased to throb; whilst yet the tongue the power had to lisp—I would pray: "O God—if God there be—grant that death may be my end, and raise me not up to a life of endless toil and pain, but let me sleep, sweetly sleep, the quiet sleep of non-existence through all eternity."

It is sweet perhaps when death steals from us our kind, fond parents, who hav battled with the cares of life to make ours less hard, to think, There is a future where we can meet that father and that mother, and tell them how much we loved them, how much we missed them when they were taken away. But it is a selfish thought. They were aweary, aweary with toil, aweary of life, longed for rest; yet we, who claim to love them, would cause them to rise from their peaceful sleep to liv a life of which we know nothing and can hope but little; a life of toil more wearisome perhaps than this; a life to last as long as endless God exists, for the selfish pleasure it might giv us to tell them of our love. It is here that man's unwonted selfishness looms forth in all its horrid hideousness—at the graves of those we love. We would not giv them up to the destroyer worm, and so we raise them to a life more sad, more drear, more damnable than this.

Or, when death came among your flowers and took away little Alice, took that one cherished rose, how the tears chased themselvs adown your ashen cheek; you felt the clasp of that little fevered hand grow weak; you saw those pretty blue eyes, which had seemed for days to wear a heavenly light, put on a lusterless film; you felt, as you held her little form against your anxious bosom, a spasmodic quiver of limbs and trunk and knew that all was over, and as you laid her little wasted form upon its couch and left her little body to the sacrilegious care of stranger hands, you felt that if the power were yours you would call her back; but as this power you lacked you built for her another life in the many-mansioned heaven, and then 'twere sweet perhaps to think you would some day meet again your little Alice to tell her how much she had been to you—how dear, how sweet, how loved. But that too was a selfish thought. You hav raised her to a life—you know not of what; you hav raised her to liv you know not how—you know not where. She missed a few roses, but many thorns; some sunshine, but more shadow. We who hav lived and not in vain hav learned that in this life, though there be flowers and gilt, glitter and gold, yet there are many more thorns than roses, more clouds and shadows and shade than sunshine.

They tell us that heaven is built alone on desire. We wish for it, therefere we believe in it. It may be so with some, perhaps with many, but as for me, though I believe in a future life, yet I know not if it is desirable. As I said before, if it be but a continuation of this life, then giv me instead the tuneless harp of endless silence, and with it folded to my breast let me lie down to that sweet peace found alone in a dreamless sleep, an endless sleep, a sleep that feels no awaking. Would I liv another life like this? No, no, no. If the power were mine to will I would not choose another life, nor had I in the past chosen this. JAMES POE CRYDER.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a panse in the day's occnpations
That is known as the Children's Honr."

A Gentleman.

I knew him for a gentleman
By signs that never fail.
His coat was rongh and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time for play—
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street,
Off came his little cap.
My door was shnt—he waited there
Until I heard his rap.
He took the bnndle from my hand,
And when I dropped my pen,
He sprang to pick it np for me,
This gentleman of ten.

He does not push and crowd along,
His voice is gently pitched;
He does not fling his books abont
As if he were bewitched;
He stands aside to let yon pass;
He always shuts the door;
He runs on errands willingly,
To forge and mill and store.

He thinks of yon before himself,
He serves yon if he can;
For in whatever company
The manners make the man,
At ten or forty 'tis the same,
The manner tells the tale,
And I discern the gentleman
By signs that never fail.

—*Margaret E. Sangster.*

A Gallant Rescue.

Here is a very charming cat and dog story, for the truth and accuracy of which the proud inhabitants of the Swiss village where it occurred quite recently are, one and all, ready to vouch.

A troublesome cat in the village had been doomed to a watery death, and the children of the owner had been told off to take it in a sack to the river Aar and there to drown it. The house dog accompanied the party to the execution, which was carried out according to parental instructions. But, much to the surprise of the inmates, a short time after the cat and dog, both soaking wet, reappeared together at their owner's door.

This is what had happened: The dog, on seeing that the sack containing the cat was thrown into the river, jumped after it, seized it with his teeth, dragged it to the bank, tore it open and restored his friend the cat to life and liberty. It goes without saying that the death warrant of the cat was destroyed after this marvelous escapade.—*London Million.*

Jimmieboy's Letter to Santa Claus.

Dear Santa Claus, if you could bring
A patent doll to dance and sing,
A five-pound box of caramels,
A set of reins with silver bells;

An elephant that roars and walks,
A Brownie doll that laughs and talks,
A humming-top that I can spin,
A desk to keep my treasures in;

A boat or two that I can sail,
A dog to bark and wag his tail,
A pair of little bantam chicks,
A chest of tools, a box of tricks;

A scarlet suit of soldier togs,
A spear and net for catching frogs,
A bicycle and silver watch,
A pound or two of butter scotch;

A small toy farm with lots of trees,
A gun to load with beans and peas,
An organ and a music box,
A double set of building blocks—

If you will bring me these, I say,
Before the coming Christmas day,
I sort of think, perhaps, that I'd
Be pretty nearly satisfied.

—*Harper's Young People.*

Christmas in the Backwoods.

"Well, my good man, going to hav a Christmas tree this year?"

"Yes; done got it."

"Indeed!"

"That's what!"

"Where is it?"

"Hit's down thar in the swamp, an' ef the dogs don't tell no lies, thar's a 'possum up it."

What Boys Should Know.

Six things a boy ought to know:

That a quiet voice, courtesy, and kind acts are asessential to the part in the world of a gentleman as a gentlewoman.

That roughness, blustering, and even foolhardiness are not manliness. The most firm and courageous men hav usually been the most gen'le.

That muscular strength is not health.

That a brain crammed only with facts is not necessarily a wise one.

That the labor impossible to the boy of fourteen will be easy to the man of twenty.

The best capital for a boy is not money, but love of work, simple tastes, and a heart loyal to his friends.

Looking Up.

Dick: "I wish we had a great big dictionary."

Tom: "Do you want to look for something?"

"Dick: "Yep; the preserved cherries grandma put up on the shelf, that I can't reach standing on a chair."

Teaching His Teacher.

Jack: "Miss Sharppin, tell me how many peas are there in a pint?"

Teacher: "How can I tell, you foolish boy?"

Jack: "Well, I can. There's always one 'P' in a pint, yah!"

Correspondence.

McPherson, Kan., Nov. 29, 1894.

Dear Miss Wixon: I take pleasure in writing to the Children's Corner. My little sister Susie is just taking her first steps. I hav a little brother by the name of Ingersoll Stanley; he is three years old. I hav a little cousin three years old, and he has no name yet. Let us try to find him one. I forgot to tell you we liv in the country five miles from McPherson. Mamma said, "If Miss Wixon would see little Susie she would not think her very sweet, her face all smeared up with apple-butter." I am twelve years old and go to school. Yours, Carrie S. Kubin.

P.S.—I would like some boys and girls to write to me, and I will gladly answer.

[Little Susie's apple-buttered face is just as sweet, and sweeter, if anything. Now, who will suggest a name for the dear little three-year's-old boy? Surely he ought to hav a name by this time.—Ed. C. C.]

Andover, Kan., Nov. 22, 1894.

Dear Miss Wixon and Friends of The Truth Seeker: I presume that all of you hav forgotten me, but I hav not you. I am away from home at school, and do not see The Truth Seeker very often, as the place where I am staying is of that turn of mind that dates back to the time of David (only they do not like dancing). My teacher quotes scripture in school a great many times, but we Infidel pupils hav to hold our tongues. One day he explained the six days and six nights to the school. He said that the days and nights, as used in the Bible, meant long periods of time. He was clear of saying anything about the morning and evening, as does the Bible. Of course Clark Braden made that plain to him, for he is my teacher's idol. He also said that David was a man after God's own heart until he became bad. He did not tell us whose heart he was after then. My opinion is he was after human hearts.

I am secretary of the Social Science Union at present. We hav done nothing very wonderful as yet, but we are progressing rapidly. It is still in its infancy. Many of its members are young people, and are very busy in school. We are going to giv a dance Thanksgiving eve at the G. A. R. hall, Andover. I think it will be a success. I will close with good wishes for all of my Liberal friends, and success to The Truth Seeker,

Yours for truth and justice,
Lottie Wolfe.

[It is too bad that your teacher does not know that his business is to teach and explain secular subjects, and not the scriptures. Schooltime is too precious to waste in that way.—Ed. C. C.]

[extract from a letter.]

South Butler, N. Y., Dec. 20, 1894.

Dear Miss Wixon: I hav been reading your book, "Right Living," and find it very interesting. Hav also loaned it to a number of my pious friends, and they concur in my judgment. I wish more such books could be read by the masses. We might then hope for greater progress in this poor world. Your book is a practical one. That, in my judgment, is the very best way to light the dark places in this world, and drive from the mind of the human race the illusion regarding God and hell and the old ideas that hav so long held the mind of human-kind in bondage. When I think of the injustice practiced on those who are unable to discern it, I almost lose faith in the fidelity of human-kind. I am somewhat of an optimist, after all, and believe, with Tennyson, "that good shall fall at last—far off—at last, to all—and every winter change to spring." But I do not believe that what is called God is going to bring it about. Humanity will make all the changes that are ever made. What people call God is simply a myth, nothing more or less. And every intelligent man and woman is aware of that fact to-day.

Like Ingersoll, "About the phantoms called gods and their impossible hells, I I hav no care, no fear."

I hope you will hav a good sale for "Right Living." The merits of the book deserve it.

Feeling interested in your welfare, because I believe you a benefactor, I sincerely wish you a great degree of success. Yours sincerely, C. Newton Wheeler.

[Thank you, dear friend, for kind appreciation of our efforts.—Ed. C. C.]

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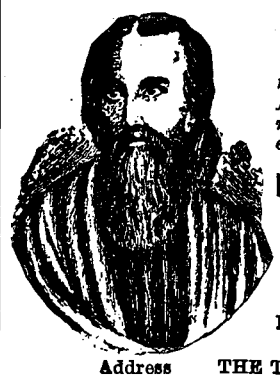
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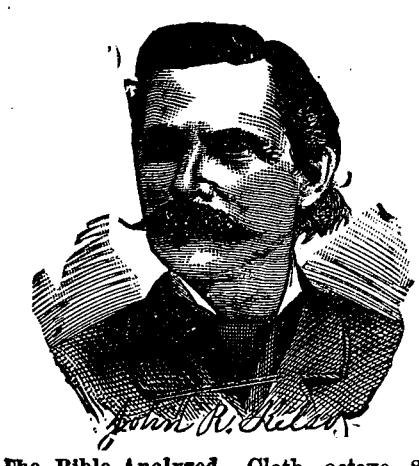
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"'Pinions," said Uncle Eben, "hez allus gotter be considered f'um de stan' p'int ob de pusson dat 'spresses 'em. Yoh kain't expect de tuh'key ter hab special admiration for er Thanksgivin' bill ob fare."—*Washington Star.*

The Rev. Mr. Harps (solemnly): "My dear friend, cannot I say something to turn you from your present sinful and ruinous course? Remember that the wages of sin is death!" Alkali Ike: "Aw, shucks, elder! I'm not follerin' this yere course fer wages; I'm simply in it fer the fun of the thing!"—*Puck.*

A good story is told of a number of boys who were playing on Saturday in front of an Episcopal church. The rector suddenly came out of his parsonage and told the boys to be quiet in front of the Lord's house. "That is all right, mister," said the boys. "The Lord is not here to-day. He is down the street at the Jewish synagog."—*Jewish Messenger.*

The South Carolina Presbytery, at a recent meeting, received into its membership, after examination, the Rev. James Woodrow, D.D., who has been under a cloud for some time on account of certain views about the descent of man which he is supposed to hav entertained. He was asked if he believed the holy scriptures contained in the Word of God, and answered that he did. Further: "Do you believe that Moses wrote the Pentateuch?" "Most of it, sir." "What portion do you think he did not write?" "The account of his own death."—*Argonaut.*

DAMP! OR BE DAMNED!

A CHRISTIAN RONDEAU.

"He that believeth *and is baptized* shall be saved."—*Jesus Christ.*

Unless you're damped you'll go to hell,
Howe'er your trustful faith may swell!
  As Jews perforce were circumcised,
  Believers must be all baptized:
Or else, as scriptures plainly tell,
In endless fires be made to yell
By him that "doeth all things well."
  O yes! you'll all be carbonized
    Unless you're damped.

Belief alone will ne'er repel
Old Nick, nor break his wicked spell;
  But faith and damp, we're all advised,
  Will render Satan exorcised.
Now, don't forget! you'll go to hell
    Unless you're damped.

—*G. L. Mackenzie, in London Freethinker.*

FIXING THE RESPONSIBILITY.

"How did you fiad matters over at Boomopolis?" asked the able editor of the Hawville *Clarion*, of Colonel Handy Polk, the enterprising real estate agent, who had been spending a few days in a neighborlng settlement.

"There is nothing going on over there worth mentioniug," replied the colonel, "except a lively row between the rainmakers, the Salvation Army, and a few other parties, over who deserves the credit for breaking up the long drouth. You see, the town offered a purse of two hundred dollars for a good soaking rain, and just about the time the rainmakers began operations, the Salvation Army commenced praying for the same blessing. Both parties labored zealously, and three or four days ago the rain came down in torrents. Well, then, when the rainmakers came up for their money the Salvationists put in a claim for it on the ground that the flood was produced by prayer and not by mechanical means. A little later, there came the Methodists with the announcement that the credit belonged to neither party, but to a kind and beneficent providence, alone; while up jumped the Populists with the pessimistic assertion that it rained because they were having a basket picnic on that day. What few Infidels there are in the settlement deny the claims of everybody else, and say that it rained just because it happened to. Hop Wing, the Chinese laundryman, credits the blessing to his joss, in a sort of left-handed way, alleging that he got tired of pampering his idol to no purpose, and whirled in and pounded the blockhead regularly every day till the lazy rascal got down to business and made it rain. It looks as if the court would hav to be called in to straighten out the complication. Meanwhile, several farmers living on the river and along Bitter Creek are patiently waiting for the responsibility to be settled, so that they can begin action for damages on account of their crops having been washed out by the flood."—*Puck.*

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—AND—

Freethinkers' Almanac,

1895.

(E. M. 295.)

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Prices.—In 3 oz. screw dust-proof, silverine case, $19. In 3 oz. coin silver, $24. In fine screw open-face gold-filled case, warranted 15 years, $25. Do. hunting, $29. In 20 year cases, screw open face, $28. Hunting, $32. In special engraved, scalloped and Louis XIV. cases, $2 to $5 more. In 14kt. solid gold heavy cases, open face or hunting, $45, $50, $60, $70, to $200.

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Prices.—In fine gold-filled hunting case, warranted 20 years, $30. In fine heavy 14kt. solid gold case, $40. Extra heavy and scalloped, $50. Ladies' watches shipped in fine plush cases.

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PRICES.

7	jeweled	8oz.	screw	open face silverine case,	$4,75
7	"	8oz.	"	" silver "	9 75
7	"	15 year	"	" gold-filled "	10 00
7	"	20	"	" " "	13 00
7	"	15	"	hunting " "	14 00
7	"	20	"	" " "	17 00
7	"	20	"	hunt., Louis xiv. gold-filled	20 00
7	"	14kt. solid gold		open face case	28 00
7	"	14kt.	"	hunting "	35 00
11	"	$1 more; 15 jeweled, $2 50 more.			
15	"	adj., $4 more; 17 jeweled, adj, $6 more			

Ladies' American Gold Hunting Watches. Including movements of Rockford, Hampden, Elgin, Waltham, Springfield, etc., and cases of Boss, Fahys, Deuber, Crown, etc.

PRICES.

7	jeweled	in 20 year, plain or engraved,	$11 50
7	"	20 " full eng'd and scalloped.	15 00
7	"	20 " 14kt. solid gold,	20 00
7	"	20 " 14kt. " heavy,	30 00
11	"	$1 more.	
15	"	4 more.	
15	"	adj. 6 more.	

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Large Size Badge: 10kt. $3; 14kt. $4. With genuine chip diamonds, $8. Genuine full cut diamond, $12.

Charms.—10kt $5, 14kt. $6. With genuine chip diamond in sun, $9. With fine cut genuine diamond, $10.



Small Size Badge.—10kt. $2, 14kt. $2 75. With genuine chip diamond, $6. With full cut genuine diamond, $10.

Charms.—10kt. $3, 14kt. $4. With genuine chip diamond, $7. With genuine full cut diamond, $15.

The Ingersoll Souvenir Spoon.

Reduced Price list.—*Tea Spoons*, $2; extra heavy, $3; gold-bowl, $2 50. *Orange Spoons*, $2 50; gold bowl, $3. *Sugar Spoons*, $3; gold bowl, 2.50.

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OTTO WETTSTEIN,
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Established 1857.

News of the Week.

THE Chicago grand jury has indicted many persons for election frauds.

TWELVE New York milk dealers hav been punished for selling adulterated milk.

THE striking cloakmakers of this city who were locked out by their employers are now being evicted by their landlords for non-payment of rent.

THE Bethlehem Company has received the contract for 12,000 tons of armor plate for Russian iron-clads, bidding against the great European iron manufacturers.

THE United States Supreme Court has affirmed the constitutionality of the Massachusetts law forbidding the sale of oleomargarine and butterine colored to resemble butter.

JUDGE GRAHAM at Denver decided that the Colorado law which forbids insurance companies to write insurance on the lives of children under ten years of age is unconstitutional.

HENRY L. NELSON, for six years a member of the *World's* editorial staff, has become editor of *Harper's Weekly*, taking the place which has been vacant since the death of George William Curtis.

DR. KISSEL, a member of the Pension Examining Board of Ossian, Iowa, who was indicted for complicity with Agent Van Leuven in pension frauds, pleaded guilty on Dec. 18 and was fined $5,000.

A SEVERE storm swept the coast of Northwestern Europe the latter part of last week. It destroyed houses, caused the overflow of rivers, and wrecked a large number of vessels. Many lives were lost.

THE House passed the Forest Reservation bill by a vote of 159 to 63. The Army Appropriation bill also passed. Among its provisions is one transfering the Leavenworth military prison to the Department of Justice.

ERASTUS F. BEADLE, who made a fortune in "dime novels" before the dawn of the present era of cheap literature, died at his residence in Cooperstown, New York, on Dec. 18. He was born there Sept. 11, 1821.

JERE HARALSON, once a member of Congress from Alabama, and lately an attorney at Pine Bluff, Ark., has just been sentenced to two years' imprisonment or to pay a fine of $5,000 for pension swindling. He will go to jail.

ON Dec, 18 Henri Brisson, who was Prime Minister on the fall of Jules Ferry in 1885, was elected President of the French Chamber of Deputies to succeed the late M. Burdeau, by a vote of 249 to 213 for M. Meline, the French protectionist leader.

JAMES LUSK ALCORN, formerly very prominent in the politics of Mississippi, having filled, among other offices, those of governor and United Sates Senator, died at Eagle Nest in that state on Dec. 20. He was the founder of the state levee system, and was born in Golconda, Ill., on Nov. 14, 1816.

THE Rev. George Edward Ellis, who was at one time president of the Massachusetts Historical Society, filled editorial positions on the *Christian Register* and *Christian Examiner*, and was otherwise prominent in the Unitarian church, died in Boston on Dec. 20. He was born in that city on Aug. 8, 1814.

A STRONG effort is being made to break the monopoly of the Standard Oil Company. Combinations of independent dealers in kerosene hav been formed in Ohio, Florida, Texas, Massachusetts, and other states. The independent pipe line is already completed to Wilkesbarre, and oil is being run through it to the seaboard. This places the independents on an equality with the Standard.

THE Court of Appeals of New York has affirmed the judgment under which the state Board of Canvassers were fined for contempt of court in canvassing the "Mylod" returns from Dutchess county in 1891. It was this matter which became known as the "Maynard case," and resulted in the defeat of Judge Maynard last year and of Mr. Hill this year, and also gave the Constitutional Convention to the Republicans.

IT is reported that the Chinese government has sent envoys to Japan to sue for peace. Charges are made by the correspondent of the *World*, who is with the Japanese army under Marshal Oyama, that the Japanese soldiers committed great outrages when they entered Port Arthur, and for three days thereafter, and that more than 2,000 non-combatants were slaughtered. The correspondent of the *Herald*, who is also on the scene, denies that there was a massacre, and says that the victorious troops did nothing more than could hav been expected under the circumstances, and that they were justified in what they did. The correspondent of the London *Times*, which paper is not friendly to the Japanese, concurs in the opinion of the *Herald's* correspondent.

AT the last day's session of the Federation of Labor in Denver it was decided that trades unions as a party shall not take up political matters; that the Federation will not co-operate with the Knights of Labor until its officers shall show a spirit more favorable to trade unionism, and that it will oppose compulsory arbitration. In the case of the Debs decision it was unanimously voted to demand the enactment of a law setting a limit beyond which "equity Courts" may not go.

ON Dec. 18 Sergeant Taylor testified before the Lexow Committee that he had received bribe money from patrolmen and turned it over to Inspector Henry V. Steers, lately retired. He also implicated Inspector McAvoy. Half a dozen policemen and one ex-ward man testified that they had received this bribe money and turned all or some of it over to Captains Schmittberger, Gastlin, and Allaire, and Acting-Captain Taylor (above mentioned). On Dec. 21 Captain Schmittberger made a full confession before the Committee. Being already under indictment, it is probable that this confession will save him from the penitentiary. He implicated Ex-Sergeant Liebers, Ex-Captain Devery, Captain Price, Ex-Inspector Steers, Inspectors Williams and McAvoy, Ex-Commissioner McClave, and Commissioners John C. Sheehan and James J. Martin, the latter president of the Board of Police Commissioners.



ZECHARIAH HATH THE NIGHTMARE.

I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle that were in the bottom; and behind him there were three red horses, speckled, and white.—Zech. i, 8.

To the Senate and Assembly of the Legislature of the State of New York:

We citizens of the State of New York, respectfully request you to repeal the Sunday law of this State. We ask this because,

First, Sunday being a period of time of precisely the same nature as Saturday or Monday, there is no natural reason for its being elevated above or depressed below the other days of the week.

Second, Said Sunday law is, in the best possible view of it, useless; it is wholly inoperative as a conserver of the rights of any inhabitant of the State.

Third, It is invasive of the equal rights of the citizens of the State, an impertinent meddling with their private affairs, and its effect is to disturb their peace and rob them of their earnings.

Fourth, In making or amending our laws, common sense and experience should be the guides, instead of sentiment—religious or otherwise. Experience has demonstrated that Sunday laws are not observed by the people, and common sense teaches that, in the nature of things, they never will be, for it cannot be wrong to do on one day what it is right to do on another. The people, feeling this and knowing this, will not be governed by the dead churchmen who made these laws, which are anachronistic and have been perpetuated by hypocrisy. Here we will call your attention to the words of Martin Luther, a churchman we are willing to put against the ecclesiastics of to-day: "As regards the Sabbath, or Sunday, there is no necessity of keeping it. . . . If anywhere the day is made holy for the mere day's sake—if anywhere anyone sets up its observance upon a Jewish foundation—then I order you to work on it, to dance on it, to ride on it, to feast on it—to do anything that shall reprove this encroachment on the Christian spirit of liberty."

Fifth, Sunday laws are vicious, for they are used as instruments of blackmail and of cruel oppression by the police of the cities, as the revelations of the Lexow Committee abundantly show. They produce more crime than they could possibly prevent, for blackmail is more immoral than drinking.

Sixth, All such laws are essentially religious in their intent and effect and as such they are opposed to the spirit of our institutions, which do not favor the union of church and state. The Sunday law of the State of New York is no exception to the rule, and it should be immediately repealed in the interest of religious liberty, if for no other reason. This law is a survival from the time when there was a state church and the civil power enforced the Sunday law of the state church, just as it enforced that church's blasphemy and heresy statutes. But where there is no state church the state has nothing to do with the enforcement of the domestic rules of any church or those of Christianity in its entirety.

For these and other reasons we ask the entire repeal of the Sunday laws rather than a patching which shall discriminate against one business and foster another. We ask that the liquor trade be subject to the same rules on Sunday that it is on other days, and the same with all other kinds of business. It is not proper for the state to legislate in the interests of any legitimate trade as against any other legitimate trade, and we ask your careful attention to this admitted fact and particularly ask you to bear in mind the also admitted fact that Sunday laws are a fruitul source and an adequate means of blackmail.